

#### S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. VOL. XVII

# CHICAGO, MARCH 6, 1875.

The Plan of Salvation, According to the Bible, Translated Into Plain Modern Speech.

COMMENTS.

BY DUEF H'DUFF.

Little or next to nothing is known about God's business before six thousand years ago. He probably was asleep, or occupied in some other corner of creation. When he awoke he said he guessed he had better straighten up said he guessed he had better straighten up matters in a piece of his territory now occu-pied by the earth, but then a chaos. He rolled up his sleeves and went in. He first made light, so that he could see what he was about. This light was probably a penny-dip, as no one had "struck ile," and gas had not been invented. He ought to have made the sun first, but he didn't. However, God liked the light and said it was nice, and delved away until he had car-ried half the waters into the firmament, with a couple of buckets, and so divided that above from that below the firmament. He then blew out his candles and waited for things to settle. Then he lighted it and made some land, and sowed some grass seed, and set out some trees, sowed some grass seed, and set out some rand, and sowed some grass seed, and set out some trees, and getting fatigued plodding in the mud, he called it a day's work, blew out his candle and went to bed. Oversleeping, he saw that he had made a blunder in not making a sun be-fore. In fact, he ought to have made one in the start. He took some Spaulding's glue and fastened the sun on one side of the "firma-ment," and suddenly recollecting how dark it was at night, he made the moon, and tacked it on the other. He now had something to regulate his work by, and when the sun went down he knew that the day's work was done, and he need not depend on the six o'clock whistle:

The next morning he was awakened by the dawn, and started up refreshed. He created every living thing, from gnata to turkey buz-zards, from minnows to whales, from rats to elephants, and set them all a buzzing. He had s hard day of it, and at night when he drew on his night cap, congratulated himself that it was a good job.

cursed, and the chief business of your chil-dren. Eve, to the remotest generations, shall be to jam his head with club and heal " "Children." cried Eve, with perplexed ex-pression, "Children! what are they?"

"You'll find out what they are soon enough. I have made such a botch of you and Adam, that I shall leave the further multiplication of that I shall leave the further multiplication of humanity to you, and I'll make a sorry time for you. You two have done just as I expect-ed you would, and I shall kick you out of this garden, and shall curse the ground for your sakes. If you have any bread you'll now sweat for it. I shall work all night making thorns, thistles, weeds and brambles, so you'll have plenty when you go out. Oh! I'll make you sweat and bleed. I'll make your soft hands blister! You shall smart for this, and your children shall smart for all time!" But when he had opened the gate and had collared when he had opaned the gate and had collared Adam, Eve looked so sad and downcast, his heart was touched, and he relented; he would not cast them out naked into the cold. So he went out himself and killed some goats and skinned them, and made Adam a pair of trowsers and a roundabout, and Eve an apron and a pannier, then cried flercely, "Begone," and shut the gate in their faces. Fearing that Adam would over-reach him by stealing from the Tree of Life, and thus be like unto him-self, he called in some bushwhacking cherublms and set them to guard the tree on the east side of the garden, with which he was fully content, and left man to work out his own way.

It was something like 2 000 years before ha meddled with human affairs again in a whole-sale manner. Eve and her descendants had sale manner. Eve and her descendants had learned what children were, and the earth was overrun with them. If Adam proved that God was far from a boss workman, his descendants grew worse and worce, until God got entirely out of patience, and swore he would drown them all. Not desiring to risk a new trial of his ingenuity, he selected Noah and his family for seed, and told him if he would build a scow to save the necessary pairs of the animal to save the necessary pairs of the animal world, he would save him. Noch set himself to building the scow, God bossing, and they built an astonishing model of marine architec. ture. Noah was then a youth of 600 years, a spry lad and full of courage, and with his sons found no difficulty in provisioning their scow, lying on her flat bottom in the midst of a fertile plain. Of course they were annoyed by the people who were continually crying out, "Hot Noah, how's your flod?" "When do you ex-pect to sail?" "When will your old tub weigh anchor?" But when God got ready, and began driving in his seed stock by sevens and twos, and the three stories of the scow groaned with the weight of elephants, rhinoceroses, camels, horses and cattle, and the lions roared. tigers growled, and wolves howled, they be gan to be amazed, and their amazement increased when everything was ready, and God put on the finishing touches, and Noah called

Bhe was a woman of a people who had been wandering Arabs, and had by no means wholly forsaken their old way. She nursed and daudled him, washed his face and combed his hair, took him through teething, hooping-cough and measles successfully, and when he became a lad, and ran around clad in a sheep-skin, his father, learned him the carpanter became a lad, and ran around clad in a sheep-skin, his father learned him the carpenter trade. This was a good thing, and had he learned it about 4 000 years before when he was making man, it would have been better. He had tinkered in his shop for over thirty years, and it seemed men had the advantage for they had no idea of killing him. He became anx-ious, or desirous of having his purpose ac-complished, and went out provoking the priests by blaspheming himself. They were st by blaspheming himself. They were at once exasperated, seized him and nailed him up to the cross, where his body miserably perished, but he having accomplished his task ascended to heaven. His anger had cooled and he was willing to let the world go on another two thousand years.

But mankind were not as content. They began to assert that those who believed. God began to assert that those who believed God had been killed, not by but for them, would go to heaven, and those who did not would go to hell. They were confused; some claimed God died; others that it was his son, and others that it was both. God himself became con-fused, and in his inspired writings, is not clear whether it was himself or his son that was born and was crucified, or if they two and the Holy Ghost are three or one. In fact he can't say whether he is himself or his son, and is not sure that he is not both! He is in doubt, not only whether Jesus was his boy, but also if he had a boy, or if that boy hy some hocus pocus was not himself! How this may be he became satisfied by means of being nailed up to a cross, which carth will go to heaven through that means, and the other 99,900 will get scorebed. God will not have his trouble for nothing. When the final day comes he will delight to see the fiames of a burning world, fed by the never consuming bodies of the countlies millions who do not believe that he became 's clouted baby for their good. had been killed, not by but for them, would go

baby for their good.

lection, having myself attended one seance there in the fall while the medium was in process of development. My memory may he at feult about the precise dimensions of the cabinet and opening. All visitors have free access to the cabinet, and are requested to examine minutely to see that there is no trap door, or means of deception. Mr. Allen and family had free access during their entire stay

family had free access during their entire stay of four days. Mrs. Compton is a fair appearing lady, 46 years old; she has only been married to Colo-nel Compton, I think, about two years, she had been subject to great privations and hard-ships while living with her former husband, who was an invalid the last three years of his life. They had a large family of children, and the burden of their support and the care of hersick husband, with poverty, made her and the burden of their support and the care of hersick husband, with poverty, made her life one of hardship and toil. Their circum-stances now are moderate, and as they have to devote their entire time to the work, they are obliged to live by charging a fee of admit-tance to the circles. They are limited as to the number they may admit to a circle, fif-teen being the highest number admitted at once.

Mrs. Compton has two or three interesting little girls, who are of great assistance in the circles on account of rather extraordinary singing talents. One girl about four years old, is an excellent medium for raps, though they appear to greatly exhaust her strength. In forming circles the place of each visitor is assigned him or her from invisible sources. They usually begin with a dark circle which is continued for ten or fifteen minutes or more

I will now use Mr. Allen's own words as near as possible, speaking in the first person: During the dark circle the medium describes spirit forms that she clairvoyantly cees with visitors, and, so far as I remember, all were recognized

In order to make the tests that we should get real tests, we had carefully concealed our names and places of residence. Not an indi-vidual in the whole valley or county, so far as we know, ever heard who we were or where we were from, till the spirits called out our names and exposed us to the company. After the dark circle a lamp was lighted and the medium retired to the cabinet. The first manifestation on the first evening after the medium had entered the cabinet was a young lady, whom they called Katie, came out of the cabinet, passed around to the members of the circle, brushing their faces with her handkerchief, and saluted some with kisses. One evening she sat down in the lap of each one of our family and kissed us. Her lips seemed warm and life like, but in weight she appeared like a pillow. After staying out a minute or two she would say, "I must go back and get more power." She would then retire to the cabinet and come right out again and pass around as before; this was done two or three times in an evening. When she remained out of the cabinet a little too long, she would ap-pear to diminish in stature, settling down to-ward the floor. Getting within the magnetic sphere of the medium in the cabinet, sppeared to immediately recuperate or reconstruct her so that she would come out as good as at first. Her dress was pure white with a blue sash tied in front and hanging down nearly to the ficor. On her head was a vell of some fleecy material with a border. The veil hung over her face. Her handkerchief sppeared to be of some exceedingly filmsy, gauzy material, feel-ing very soft when applied to our face, as was done several times. Her performance the first evening lasted perhaps ten or fifteen minutes. She then retired within the cabinet, and immediately to our surprise and astonishment, out came a tall and muscular Indian chief seven feet high! He is called Seneca, and it is said his remains lie buried on the shore of Seneca Lake, only a few miles distant. He had on a red blanket trimmed with beads, wore leggings and moc-casins, his head was decorated with feathers, and his whole appearance was extremely ma-Mr. G. C. Hibbard, of Wathins, accosted him, seeing him dressed more gaudily than usual, asked, "Seneca, and what have you got on to night?"

wives, neither of whose names had been spoken by us in the place. I asked him if I had over seen him before since he passed over. He re-plied, "You have at Moravia," which was a

NO.

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My father appeared, showing his face at the opening over the door of the cabinet: I rec-ognized him at once, and he addressed me as his son Trueman. In order to make the mathis son Trueman. In order to make the mat-ter more clear as a test to others, I asked him to show his hands. He immediately did so, and presented them to the sporture several times. His hands were very much deformed, being drawn out of shape by rheumatism—as badly deformed as any I ever saw from like cause. The hands presented at the aparture were de-formed in the same manner, so that this ren-dered the identity unmistakable. He said he did not find things there as he expected to (he had been an unbeliever in a future existence) had been an unbeliever in a future existence) neither do I find that place that is preached about. My son, you have got the truth; do your work, and do it well.

A spirit not visible talked and gave her name as Kosiean, Indian girl. I asked her if I had ever seen her. She said, "Yes, at Mary's," meaning at Moravia; I had seen such an Indian girl there.

While sitting in the dark circle, Mrs. Allen felt a light hand laid upon her lap, and no one was sitting in position to reach her there. Afterwards, during the light circle the same evening, a child'a voice called, "Aunt Jenniet Aunt Jenniet"

Aunt Jenniel" Mrs. Allen asked, "Who is calling me?" The child replied, "Willie is here! I tried to jump up in your lap, but you were afraid and I could not." Willie was her sister's boy, who passed over at the age of two and a half years. An Indian's voice was heard. I saked who it was. He said, "You know." I asked him if it was Shongo, the Indian who was some-times seen with me. He said he was. I asked if he was the one I once saw in Canada, and who woke me up. He replied in the affirma-tive. I asked him what he then said to me. He replied, "I said, "Go home and get money." I asked him what money was called in his language. He said, "Wishtan," and I remembered that that was what the Indian in Canada said.

On the sixth day God, finding that he had created nothing like unto himself, took some olay and moulded a rough image, as he sup-posed he appeared, as not having a lookingglass he did not exactly know. Then he breathed into the lump, and he was delighted that he had made a man. But Adam was lonesome. He probably did not know what was the matter with him, but God did. He saw at once that his man sighed after a woman, and to signify that woman was ever to be the bone of contention, God gave Adam a dose of chloroform, and then took advantage to cut out one of his ribs, of which he made a woman. After this practical illustration of his knowledge of anatomy, and after bestowing all his former works on Adam, God said he was so completely used up and prostrated by his unusual work, that he must take a day's rest. It was about the best six days' labor ever recorded. He worked so hard that he has never been more than half awake since.

He placed his man and woman in a beautiful garden, and gave them everything except one big apple tree. This they must not touch, and course the apples were the reddest in the gardent. The innocent pair came round one evening, talking sweet nonsense, and as Adam could not praise the robes of his Eve, he praised her eyes. She knew at a glance that his hour of weakness had come, and if ever he would consent to let her have some apples she might command them now. So she blushed and stammered, and said she had a headache, and that apples were good for the headache. Adam was beside himself, and wished to give her some from other trees, but she must have the forbidden apples or none. She scolded, and told him he was a hussy and a coward, and confessed that the day before the serpent told her how good they were, and she had eaten, and as she was not dead, God had not told the truth, and then she gathered some herself, and when hestill would not eat she began to cry, and Adam, driven to desperation, ate all she gave bim.

Then they were ashamed of themselves, and hiding under some bushes, busied themselves the remainder of the day in making sprons out of fig leaves.

But God had his eye on them. As soon as he came into the garden he knew what they had been about. They had stolen his apples and run away. He called loud and long, and Adam, thinking it useless to longer conceal himself, answered in a low voice, "Here!" "What are you hiding for?" sternly demand-

ed God. We were naked and ashamed to meet you,' sniveled the perfect man.

"Who told you that you were naked?" shouted God, boiling over with anger. " Have you been eating apples from my tree, you encaking thief ?" "Eve gave me one," whined the perfect man, and Eve stammered, blush-ing up to her sweet eyes, "The serpent gave me to eat, and they were so good. I could not held out of the server of the server of the server held out of the server of t half enjoy them unless Adam ato them with mø."

Then God was foaming angry. He had baited the tree with the nicest apples he could make, just to see how good Adam was, or rather if his job of making a new man was satisfactory; and Adam had proved himself no better than God made him, and had eaten the heit the bait.

"As for the serpent, he shall be curied and walk on his belly," growled his maker, which sentence was decidedly funny, as the serpent never had legs to walk on, and how he could walk otherwise than on "his belly," it would be difficult to say. "You shall be

"All right, let on you waters!" God pulled off the shutters from the windows of the heavens, and it began to pour. The people laughed at first, and said to each other, "It was a big rain," but God smiled to Noah and said, "We'll make them laugh out of the other corner of their mouths before night." Then the water rose in the houses and the people went up on the roofs and began to climb trees, and the water followed them, and they began to shout to Noah, for the ark began to flust. But he laughed now, and called out to them: "How runs your flood! It's rather moist out there, isn't it?" It was a rich spectacle to God, who had been quarreling with men ever since he made Adam. He could now,

ever since is index adam. He could now, like a schoolboy who had made a mistake, sponge off the slate and begin again. Noah and his sons had a hard passage of twelve months, for all the cattle, beasts, and birds had to be fed, brushed off and their stalls cleaned, and if God had not taken hold with them they never could have performed the work. There probably never was such a rain, nor as much water on the face of the earth, for it covered the tops of the highest mountains, and every living thing was drowned except the lucky ones in the scow, which seeing, God shut the windows of heav en and began bailing out the waters, into the firmament where they belonged. God has made a great many blunders, and never seemed to know what he wanted, or how to obtain it, but he has always been willing to work. Whenever there has been a chance for him to get revenge, or to put somebody in hot water, he has been eager to begin, and no obstacle has retarded him.

He had accomplished his object then. The world was thoroughly drowned. The scow grounded, and when the mud dried, Noah went out with his sons, sowing seed, and the animals and birds were let loose, and God had everything his own way, and hoped to have the earth peopled again with better men. The trouble was that men were too much like God, full of passions, envy, hate, ambition, re-vonge, self-esteem, and other nonsense. They had no sooner multiplied than they began to grow wicked. They forgot the flood and waxed in all manner of evils. God bore and bore with them another two thousand years, when he protested to his chief secretary of when he procester to his order scoreary of state that something must be done-what, it. was difficult to say. God grew fearfully angry. "They are ungrateful dogs!" he cried. "I gave them a garden and they circumvented me. I drowned them all but one family of the best, and see what this family has come to! It's no use destroying them, for I am so angry that it would not appease me. This time I'll go down and let them destroy me, and perhaps that will satisfy me." No sooner said than done. He became

Mary's baby, by means lawful or otherwise.

While the open mouthed bellevers, gather around and shout his praise, and encourage him in taking revenge, his anger will grow hot as the brimstone-fire he fans, and he will laugh at the agony never ending, the result of

his bungling. This is the end of six thousand years, work by God on this planet. If he has such bad luck on the others, he must have a busy time. Probably one taste of "the flesh," which is "of the devil," proved entirely satisfying to him, and the people of Venus, Mars, Jupiter, etc., have some other "plan of salvation."

#### MRS. CAMPTON.

An Indian with a Red Blanket Appears.

HIS HEAD IS DECORATED WITH FEATHERS, AND HIS BLANKET TRIMMED WITH BEADS.

The civilized world both in Europe and America appear of late to be very much inter-ested in the subject of Spiritualism; so much so that a large part of our papers, not merely those devoted specially to the interests of that cause, but others of most standing and influence, are discussing the subject, mainly, with a good degree of candor, and publishing accounts of many of the recent wonderful manifestationa.

The laugh against Spiritualists as a set of crazy fanatics seems to have been wonderfully changed since Wallace, Crookes; and other most noted scientists of the world have published the evidences they have scientifically collated with reference to the genuineness of the manifestations and their source. Intelligent minds not blinded by bigotry now very generally concede their genuineness, and the only string now left for bigots to pull upon is that "He casteth out devils through Beelzebub the prince of devils." I think that after they have used this plea to promote the revi-vals of the present winter they will have to abandon that also, for they will begin to see that the assertion is giving to Bselzabub and his imps too much credit and consequently making out that they have been the instigators of nearly all the good that has blessed the world during the last quarter of a century.

Thinking possibly you may be willing to publish the following account of the visit of Mr. T. S. Allen and family of Gowanda, N. Y, to the seance room of Mrs. Compton, me-dium, of Havana, N. Y., I have written it out from his lips, and send it to you. I think that your readers will nearly all be interested with the narrative, and particularly, as Mr. Allen and wife are quite well known to many in Dansville, N. Y. Mr. Allen has, I believe, lived in this vicinity from childhood, and I was gratified a few days ago to hear an old gen. tleman, also a resident of this place for about fifty years, remark with reference to Mr. Allen's statement, "everybody will believe that what Trueman Allen says is true."

Dr. F. L. H. Willis and Dr. E. W. Lewis and others have written descriptions of the scance rooms, cabinet, &c., which have been published within a few months in the Spiritualist papers. So I shall not attempt a very minute description of them. I will say, how-ever, that the cabinet is a little closet on the second floor of the house, about five or six feet square. The door which opens from the seance room is made too short to fill the space, test square. The door which opens from the seance room is made too short to fill the space, leaving an opening over the top of perhaps twelve or fourteen inches, which has curtains so hung that they may be parted in the middle and alid each way. I write this not from Mr. Allen's description, but from my own recol-

The chief replied, "Dress up. Allen here, Allen, son, daughter and squaw; me know, me find out."

This was the first time my name had been spoken in that valley, and of course was the first intimation the medium or any one present had of who I was, except my own family. The members of my family present were my self and wife Jennie, to whom I had been married about three months, my son by form-er marriage, twenty years old, and my daughter, fifteen years old.

Different persons of the circle then asked the chief questions which he answered, remaining out several minutes. He then gave a loud, long, and terrific war whoop and retired

We will not attempt to repeat minutely the manifestations of each particular evening by itself, but will state what tests were given during our stay, without attempting to get them in the order of their occurrence.

Others there received good tests, but in or-der to be as brief as possible we will try and confine ourselves to what afforded particular tests to us.

A nephew of mine appeared, whom I recog nized at eight. I chose to not name him, but asked him who he was. He replied, and gave Janada said.

My son-in-law, Darwin Griswold, came visibly, and was fully recognized by myself, my son and daughter, and conversed with us. He said, "Arthur is here and has been trying to materialize all the evening, but is too weak." Arthur is my son who was drowned last summer.' No one of us had mentioned him in Havana.

My son-in-law said, "Tell Eliza to come here, I want to talk with her." (Elizs is my daughter, his former wife). He said, "I have helped her a great deal since I passed over, but have been unable to reach her of late," (Eliza is a medium, and has often been advised by him in business matters, by which consider-able sums of money have been saved to her).

My former wife came, not visible, calling me by name, and saying, "I am so glad you let the children come with you," and called each one of the children by name, and conversed with each one of its separately, talking as a wife and mother might be expected to talk to husband and children, and also to my present wife, Jennie.

I neglected to state that during the dark circle it is common for the medium to announce that an open book is brought and laid upon the table. She proceeds to read from it a passage of Scripture; this announcement and read-ing is preceded by a succession of raps; then after the reading is finished more raps are heard, and a gentleman present, another me-dium, arises under influence and gives a short and very eloquent discourse from the passage read. One curiosity about the matter is, that it is said by those acquainted with her, that in the normal state the medium who reads the passage can not read or, write.

Now, Mr. Editor, I have written the main points in Mr. Allen's statement. He received several other tests which were to him equal to those here recorded, but to make them appear such to the reader we would have to relate incidents that had transpired elsewhere, which would make this narrative too long for your usually crowded columns.

I submit this to you, hoping that the perusal of it in your columns, will serve to interest some of your readers so much as to start them in the road of investigation thorough and candid. The end of this road, I believe, is always. conviction. Yours,

Dayton, N. Y. A. E. TILDEN.

The Rock County Recorder, of Japesville, Wisconsin, says:

The RELIGIO-PHILOSOPHICAL JOURNAL, published by S. S. Jones, corner Fifth Avenue and Adams street, Chicago, is the leading Spiritual exponent of the West. Its tone is outspoken, and it advocates the spiritual philosophy with clearness, earnestness and staunch nonesty. The terms are \$315 per year, including postage, payable in advance; but the publisher has, in order to give subscribers an opportunity to see what the piper is, advertised to furnish it to trial subscribers for 29 cents for three months, including postage.

THEER died recently in India a native king who ruled over a small territory containing less than 1,250,000 inhabitants, but who came of a family of kings beside which the oldest regal families of Europe are as yesterday. He was the R ina of Obdeypore, and was descend-ed from Rana, who flourished about 3 000 years ago, and in whom, according to Hindoo mythology, Vishnu was incarnated. He was regarded by the Hindoos with a degree of sacred reverence, and possessed some religious authority, which, however, was exercised to a very limited extent.

# RELIGIO-PHILOSOPHIGAL JOURNAL.

#### Ancient and Modern Spiritualism.

#### [From the New York Herald.]

I find a singular confusion of ideas in the Old Testament as to the personality of the manifesting "spirit." What appeared was called the "Lord." Take Abraham's case-And the Lord appeared unto him in the plains of Mamre as he sat in the tent door in the heat of the day; and he lifted up his eyes, and lo! three men [in buckram?] stood before him." This was a strong case of materializat tion, as the three "did eat" the yeal cutlets and johnnycake which Sarah made ready, and then (indifferent verses called "he" and,"they" and the "Lord") made wonderful prophecies. You see our orthodox friends find themselves in an "Eddy" as soon as they begin to read with their eyes open.

Genesis, xxxii.—Jacob wrestles, "collar and elbow," all night with a materialized spirit, who gets no advantage over him until he takes an unfair hold and puts the patriarch's thigh out of joint. This, like many of the others, ought to be counted out anyhow, as it was a dark scance and there were no witness The spirit was "nowhere" as soon as the light was turned on.

Genesis xliv .- Joseph puts himself among the ordinary Egyptian "diviners" by conding after his divining cup. - Divine nota bene, that all these ancient wonder-workers only claimed to "go one better" in the same like as the ordinary magicians.

All through "the plagues of Egypt" we find that when Moses changed rods to corporte, turned rivers to blood, brought up droves of frogs, etc., the "magicians did so with their enchantment." He "stumped" them first on the plague of lice. Then they gave up, beat. But he gave them a fair chance and did not ecorn the competition. The reason of this is that they were the orthodox diviners of that time, and he had to show his hand or "go hang

Ecodus, xxxi.—In the Sinai manifestation there was "slate writing" on a large scale, but Moses got angry and broke the first stone tables, and he was forty days behind the cloudy "curtain" before he produced the second set.

Numbers, xvii.—Asron's rod buds. Any cuming magican can make plants grow "mi-

It will be found that most of the wonderful things spoken of as seen and heard by the old prophets, were encountered by them when in the condition described by Balaam, Numbers, xxiv.—"Which saw the vision of the Almighty, falling into a trance, but having his eyes open." Take away the dreams and colitary trances and commonplace clairvoyance, and

the "miracles" become very few. In Joshua vi., is recorded the greatest "tip-ping" manifestation in history. It took the Jews seven days to "prepare the magnetic conditions" for tipping over the walls of Jericho. The whole people formed a circle all around the city on seven successive days. They concentrated their will-power and magnetic force upon the wall as one man. Then "music was called for," and the priests tooted on ram's horns. Instead of singing a dismal cong like a modern spirit circle, the whole people shouted with a will. No wonder the wall fell (if it ever did), though no mention is made of cappers and miners.

node of happen and miners. Judges, xv.—We find Sampson at the rops and cabinet trick. He had himself tied suc-cessively with new cord, green withes and new rops; but every time the "committee" ap-proached the medium to examine the knots. the stupid fellow, instead of slipping the ropes off, broke them by main strength and awk-wardness. At this last scance, though his eyes were bandaged, he smashed the cabinet and the affair broke up in a row, with many gore heads.

the treachery of Judas and Peter are of the same siyle of "clearseeing" as that every-where practiced, with varying success, by fortune tellers, setrologers, and clairvoyants in this city. Nobody but simpletons pay much attention to these phenomena now occurring about us; why will the religionist make such a bother about similar things said to have occurred thousands of years ago, at a time when scientific investigation was impossible?

Again, the miraculous draught of fishes. Why, clairvoyance could show the seer just when and where to order the net dropped, as certainly as an "inside view" can show a Washington official when to telegraph to his Wall street pal to "go in" on Pacific Mail or Union Pacific.

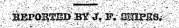
Acts. viii.-The spirit of the Lord caught away Philip, and he was found at Azotus, miles away. So now, we have so-called well authenticate stories about Home and other mediums being hoisted long distances through the air; and what sort of people are they who swallow these yarns? Yet many of our solidest men really seem to believe the old story. Acts, xili —It is thought a wonderful thing

that a light shone in Peter's prison and his chains fell off There certainly have been some queer concentrations of magnetic light around some of the mediums, and they have a queer way of shaking off handcuffs; but if we find so many ways of explaining these phenomena on rational grounds, why make such a time about the bare possibility of one Peter having had the same experience 2 000 years ago?

I have thus shown how readily these old stories can be put in the same boat with the new ones. If any of the D.D.s "cry for more," I am ready.

SI. Rocco.

Communications from Horace Greeley.



Question. Did you believe in Spiritualism in this life?

Answer. To a certain extent; not as it is followed by many for wickedness, but I always felt that those that passed away watched over and guided my career while on the earth. It was the guardianship of friends that led me on, and helped me to achieve the mighty conquests that I made over the minds of many, that gave me the position in life, in seciety, which I held for so many years. It was the cheering words and kind influences of those that were above me, that aided my spirit, that governed my principles, that actuated my feelings, and gave me a keen sense of honor, that scaled for me a destiny which, if I had achieved it, would have crowned your nation, in one sense, with success. But my work was done; I was called for: I laid down the weapons of life, and passed away, to take up the warfare here, to assist those that need my assistance already in earth-life. November 22 —Well, I think times will go

pretty well with you. Q. Who is this? A. You may well ask who it is? In earth-

0.

life I was very renowned, and traveled by sea and land, once came very near being your ruler, but was defeated, and I suppose it was all right. It is necessary I should be here to take care of all these friends that are here with me-quite cesential. I have very good times here, am very happy here, and very glad you can have all your politics your own way. They don't trouble me at all here, when I see you are in trouble all the while where you

Have you observed the new Tribune building? A. Vanity! I never aspired to such things. would rather see a little less suffering among I can work upon the hearts of the people. May He who maketh all things, and who or dereth all things, so order it that the hearts and the minds of my fellow creatures may be drawn to this subject, and that the oppressed go free!

These things, more than any other at the present time, move us; the cares of the poor and needy come up before us. Shall we rest in our places? can we rejoice with those that rejoice, when we see so much sorrow and suf-fering in the lower spheres? . Oh, not Horace was too much the friend of the people for that!

#### Letter from A. H. Darrow.

DEAR SIE-Thinking that it might not be uninteresting to the readers of the JOURNAL, I have undertaken to detail some of the occurrences transpiring in this locality. There are a good many readers of your paper in this section; in fact the Spiritualists and Material-ists are both strong and well divided, with only a very slight tendency toward adhesion. A liberal sprinkling of the different phases of Universalism, may also be mentioned; and, taken together, the liberal element in its different phases is quite respectable both in point of numbers and talent, and sufficient ardor and enthusiasm exists to cause its adherents to sometimes assume the offensive, and "carry the war into the enemies camp." Several pub-lic discussions on religion and theology have broken into the usual routine of the past few years, and stirred the people hereabouts so as to cause considerable investigation and thought. The churches are generally in that torpid and lethargic state which bids fair to end in paralytic helplessness or permanent In the history of successful religious decay. revivals in this section of country, I have but one spasmodic effort to record. That effort is now in progress, unless hindered by the "cold snap" which came down upon us in such congesting and congealing power a few days ago. It is under the paternal and maternal care of a sect calling themselves Free Methodist, and who are about as free as the Catholics, and about as "method" ical and or-Catholics, and about as "method"-ical and or-derly in conducting their revivals as the look-era-on at a street fight. They prohibit the use of whisky and tobacco, which is a good thing; tea and coffee, which is almost an impossible thing; and the wearing of all ornaments and fine clothes, like the Quakers, which is a very silly thing, and does not speak well for their appreciation of the beauties of nature (the true appreciation of the beauties of nature (the true Bible) wherein they must admit that the Un-seen hand of which they speak so reverently has spread out such an innumerable host of ornaments for their contemplation.

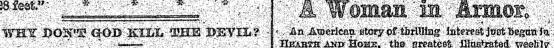
As I had once been a member of the Methodist Church, I was soon besieged by preachers, who, not content with quoting their obsolete texts in my face, must needs visit me at my house, "to supplicate the divine favor in my behalf." I received them kindly, treated them courteously and even allowed them the blessed privilege of kneeling down in my presence and interceding with the "heavenly court" on my account. But I, would "jaw back," which means in this case that I argued with them, and that is always "unpleasant" to a "shepherd of souls," so they confined their. ministration to a single visit each.

My first clerical visitor proved himself so much of a tyro in knowledge, that he was compelled to yield the field, and send for rein-forcements. The first asked me what Spiritualism taught, and what good it was doing, to which I replied by a statement of the moral teaching of our religion. He then disputed the fact of spirit communion, when I referred him to the Bible doctrine of both good and evil spirits, instancing the maniacal and other spirits cast out by Jesus, as examples of the Saul as one of the first class. He seemed to doubt the appearance of Samuel, and stoutly affirmed that no good spirit of a morta man had ever returned to earth. "Why, sir," said I, "have you never read of the appear-ance of Moses and Elias to Jesus, on the mount of Transfiguration ?" This silenced him. Vexed at this display of his ignorance. he changed the subject at once, declaring that he was happy, whether right or wrong, and abruptly left. It was not many days ere a more formidable adversary appeared in the form of an elderly minister, "of mejestic mien," who declared that he was sanctified and ready to go to heaven; but as I happened to know something of his "antecedents," I was permitted to doubt the fact, unless the change had indeed been very sudden. "Ah!" he said, "The arm of the Lord is powerful. You are fighting against him, and you can not hope to succeed." "But," said I, "it is recorded of the inhabitants of the valley, that they not only overcame the Almighty, but that, having matched their iron chariots against the Lord, Judah, and the army of the latter (perhaps of the former also) they cleaned out the trio without difficulty." 'Oh! the Lord permitted it," replied the clerical hero. I have not space to fully describe this interview, which ended with the worthy gentleman's getting down on his knees, and praying and shaking his fist at me alternately to punish me for my obstinacy. But I will mention one incident that occurred before the worthy shapherd arrived at a pray. before the worthy shepherd arrived at a pray-ing mood. He had begun to expatiate on the death-bed confessions of Infidels, and especially Paine, when I stopped him, and quoted from Vale's life of Thos. Paine, and D. M. Bennett's visit to his grave and conversation with some sged acquaintances of Paine's, proving that he was universally respected and died peacefully. "But," said 1, "he was visit-ed on his death-bed by a minister, who indulged in threats and maledictions, and Paine ordered him out of his house." "Well," said the shepherd, "The minister did wrong. He was casting his pearls before swine." "Yes," said I, "Threats and curses are the kind of 'pearle' you Christian preachers usually in-dulge in.."

ed to him that he had better reorganize him take him to pieces and leave out the weak points. But God would not do that-he was determined to get up a first-class curse, and there was a good chance! He cursed the earth, just as we used to a stone, when a boy, and when we stubbed a sore toe sgainst it. Adam tried to reason with God; but he was so intent on cursing that he wouldn't reason. And he did curse-oh! it was first-class cursing, too. He cursed the poor little serpent-goodness, how he cursed him! He ordered him to eat the dust of the earth all his life. Wonder he hadn't said tobaccol Then he cursed Evel This was an interesting curse, to Ever It was as clear as mud to her. When he told her she must bear children, she thought he said something funny, and she laughed! . But she cried when she got Abel.

Adam was finally driven out of the Gardon of Eden. This greatly affected him-not the driving out part, but the garments that God had made for him were itolerable. Such seams, so stiff, so unyielding that they would cause a sore on an alligator, were not adapted. to Adam. Poor fellow, how they chafed him! Then the stitches were horribly long! God was not a success as a tailor! The pants were too short at both ends; the vest ditto. They did not meet by some ten feet, whereas they should have overlapped each other that amount. The consequence was, Adam took a cevere cold in the exposed part, resulting in cerebroepinal meningitis. His spine being about thirty feet in length, it took the disease one hundred and fifty years to traverse the whole length of it, and even then his constitution was so strong that he lived two hundred years, and finally died of the cholera morbus. We can not believe that a God, an infinite God. and a good mechanic, when mud was plenty, would make Adam less than seventy-five feet hight We have a right to believe he was a hundred feet in height. But we have compromised the matter, and placed his height at coventy-five feet and cir inches. As we remarked, Adam died. It was painful for him to die, there was so much space for the pain. A little man who dies knows nothing of the pain Adam endured. The cholera morbus had such room to operate in just below his stomach! It was the worst cholera morbus you ever saw, for it doubled him completely up, in which situation he breathed his last! The sad but delighted mourners tried to straighten him, but all his children and great-grandchildren were inadequate to the task. They buried him in the clothes that God had made for him! The coffin in which he was buried was 40 by 28 feet." \* \* \*

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MARCH 6, 1875.

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Scientist.

Boston, Mass.

1 Kings, zviil.—Elijah called down from heaven fire that consumed a sacrifice, a stone altar and the water in a trench. Well, they cay that an old woman up at the Eddys made a fire burn by pouring water on it. Shall we believe the old story sconer than the new? "Do gray hairs make folly venerable?" 2 Kinge, iv.—There is commotion in the Syrian court, because "Elisha the prophet that

is in Israel (and many miles away) telleth the King of Israel the words that thon (Svrian King) speaketh in thy bed chamber." Very simple clairvoyance. Some of the "seventh sons," who advertise in the *Herald* can equal

2 Kings, "xxii.—Hezekiah is magnetized into thinking that he sees "the shadow brought ten degrees back in the dial of Ahaz." 1 Chronicles.—David produces plans and

specifications for a temple, and says, like many a modern writing and drawing medium, "All this the Lord made me understand, in writing by his hand upon me-even all the works of this pattern."

Daniel, v.-We find Israel's great prophet Daniel (in accordance with a previous state ment), gratefully receiving the position of "master of the magicians, astrologers, Chal-deans and soothsayers," and ever ready to beat them at their own games.

In the same chapter we read about "the part of the hand" that wrote on the wall; but no ex-pert, like Olcott, handled that hand, "finding no arm behind the wrist," or looked for a hole in the plaster. Can we trust the old test more cafely than the thousand new materializations?

Turning to the New Testament, and conning over the stories there, so variously rehearsed by the different apostles, the story of the miraculous feeding of 5,000 persons is seen to stand out most prominently. If the statement is to be credited at all, modern science shows us that the most likely explanation is that the 5,000 were magnetized into a belief, that they were being fed. If the modern materializing of all corts of things by spirit power were credible, we might suppose this food concen-trated from the atmosphere; but as that is out of the question, and as we find such men as Mr. Beacher able to convince an audience of 5,000 of anything, the first theory seems the right one.

right one. "The "Transfiguration" scene, and others where uncarthly lights appeared, seem capa-ble of a natural explanation, after reading the writings of the great anti-Bpiritualist. Baron Reichenbach, who showed that a light called by him "odyle," emanates from magnets and from the magnetic poles of the human body. A great accumulation of this by will-power might be visible in the day time. The stories about the healing of the sick are nearly paralleled in our day, without making

nearly paralleled in our day, without making much impression on the general public. A rew years ago the wonderful healing power of the Zouave Jacob, of Paris, brought such crowds around him that the priests became fearful for their goddess Diana, and the gov-ernment was induced to force his withdrawal from the business. We hear frequently of "healing mediums" in this country, whose offices are thronged for months by such crowds as no doctor draws; but we all know that this is only the result of the fact that the credulity of the people has been aroused by the uncommon power of a mere magnetizer.

The perception by Jesus that a certain man would be willing to have him, keep the Pass-over in the upper chamber, his seeing Na-thaniel under a fig tree, his knowledge that the owner of a certain "foal of an ass" would put the same at his service, his perception of

my fellow-men. Q Can I be your agent to some of your friends? A. No, no, my best friends are here. Those with you were friends when I could

give them an office. DECEMBER 13. This faith is getting a good foothold, getting a sound foothold. Each one must find out for himself. [Should not the world know the truth?] They will find it out, sir; they know it already—no use to argue—no use in talking, I did that. I talked a great deal. Patience and perseverance accom-plish more than much talking.

JANUARY 3, 1875. There seems to be a great number that would like to come, but it seems that Horace is the one that rules, as he used sometimes to think he would like to down in the lower spheres. There are a great many things which still linger and pursue us even after we have come up here. We feel a draw-ing down; we feel as if we would like to come down, and participate in many things that we are debarred from, but can not, and at one time during the great financial struggles, we saw the suffering of our fellow men, and we felt that unless, then, the cause could be advanced, and that the people could look up, and believe, the hearts of thousands of our fellowmen would break, and that is one thing why so many so readily took this cause upon themselves, looked into it, and espoused it, and took upon themselves the disgraceful odium of Spiritualism.

I feel that there is much work to be done yet. The time will soon come when you shall no longer seek hidden corners, nor deserted-places, nor topmost rooms, but openly and boldly before the world shall this great truth be proclaimed.

FEBRUARY 7.—Q. Can you foresee the issue of the trial of your friend, Mr. Beecher. A. It is not for me to indulge in the things

A. It is not for me to indulge in the things of earth life, on the lower spheres. They are there—those that can try, and render their decision. These things do not trouble us here; we do not partake of the flesh; but we would lift up your thoughts higher, to let your minds become more elevated, to let your thoughts be lifted up above the low, debasing things of earth-life. It drags you down; you do not make that progress which you would if your thoughts were more elevated, and your mind more lifted up above the things that so much engross the minds of men. It is best that we should not mingle nor participate in it... We can not of ourselves do anything only through the Divine assistance that is given us; through the Divine assistance that is given us and if this man has sinned he must stone for it although he, being my personal friend, has been more sinned against than sinning, as I told you before. But let him be tried by the powers that are now trying him.

We feel that other cares and other duties are now more important-the sorrows and the trials of the poor upon the lower spheres. The cry is coming up to us, and in sorrow we weep, and in pily we stretch out our hands to help. Would that we could so impress the hearts of the rich, those that have enough in the lower spheres! What does it amount to? the lower spheres! What does it amount to As they have it, so must they use it; for it is only for the use that it is given them—they must use it for the benefit of those that have not got it. We sorrow by reason of it—we mourn and weep. Ohl could I so impress it upon the hearts of the people that they might open their purses, and give to those that have

not. I would be willing to come down into the lower spheres, and wander forth among the people! But it can not be. It is only in my own wsy, and in my peculiar manner that

#### Waynesville, Ill.

#### Letter from Springfield, Mass.

BRO. JONES:-I am told you have published the oblusties of Father Adam and Mother Eve; if it is not asking too much I would like to see the same republished. I have only seen your notice of it in the RELIGIOPHILOSOPHI-CAL JOURNAL Of August 2d, 1873, in reply to Bro. McKinney. I have no doubt but that it would be very interesting to a large number of your new aubscribers. Truly yours,

S. VAN HORN.

Yes, we did publish the obituaries of Adam and Eve. It would be impossible for us to republish one thousandth of the good things that have appeared in the JOURNAL, Those obituuaries, the first that were ever written of the kind, will, no doubt, be incorporated with the Bible when next revised, We give you a brief extract, where the writer alludes to incidents connected with God's curse, and Adam's sickness and death:

Of villains most uncivil. The world why don't Jehovah win, And stop this theologic din,-Why don't He kill the devil?

BY C. H. ROGERS.

Of all the questions that arise

In cadences of deep surprise,

The monster author, he, of ain,

In view of wrong and evil,

That rices to the quivering skies,

Why don't God kill the Devil?

#### From the creation all along, How brisk these demons revel. With rack and torture they prolong The misery of the human throng,

Why don't God kill the Devil?

#### The clergy tell us mankind fell From sin to grossest level. Creation groans, and who can tell. The myriads who have sunk to hell, Because of this same Devil,

Mankind have fought so long for peace, They've formed a curean bevil, Why don't the cause of sorrow cease?-Why don't the Lord his church release?-Why don't He kill the Devil?

Estherville, Iowa.

#### Death of Mrs. J. S. Fuller.

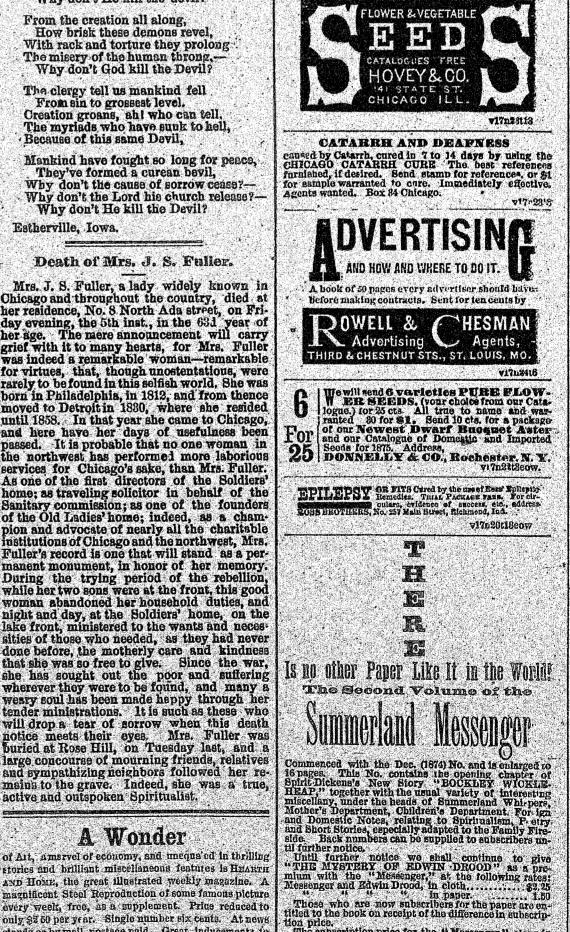
Mrs. J. S. Fuller, a lady widely known in Ohicago and throughout the country, died at her residence, No. 8 North Ada street, on Fri-day evening, the 5th inst., in the 63d year of her age. The mere announcement will carry grief with it to many hearts, for Mrs. Fuller was indeed a remarkable woman—remarkable for virtues, that, though unostentatious, were rarely to be found in this selfish world. She was born in Philadelphia, in 1812, and from thence moved to Detroit in 1830, where she resided until 1858. In that year she came to Chicsgo, and here have her days of usefulness been passed. It is probable that no one woman in the northwest has performed more laborious services for Chicago's sake, than Mrs. Fuller. As one of the first directors of the Soldiers' home; as traveling solicitor in behalf of the Sanitary commission; as one of the founders of the Old Ladies' home; indeed, as a champion and advocate of nearly all the charitable institutions of Chicago and the northwest, Mrs. Fuller's record is one that will stand as a permanent monument, in honor of her memory. During the trying period of the rebellion, while her two sons were at the front, this good woman abandoned her household duties, and night and day, at the Soldiers' home, on the lake front, ministered to the wants and neces sities of those who needed, as they had never done before, the motherly care and kindness done before, the motherly care and kindless that she was so free to give. Since the war, she has sought out the poor and suffering wherever they were to be found, and many a weary soul has been made happy through her tender ministrations. It is such as these who will drop a tear of sorrow when this death notice meets their eyes. Mrs. Fuller was buried at Rose Hill, on Tuesday last, and a large concourse of mourning friends, relatives large concourse of mourning friends, relatives and sympathizing neighbors followed her remains to the grave. Indeed, she was a true, active and outspoken Spiritualist.

A Wonder

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# MARCH 6, 1875.

# RELIGIO-PHILOSOPHICAL JOURNAL.

#### An Interesting Work.

THE BHAGAVAD-GITA; or a discourse between Krishina and Arjuna on Divine Matters. A San-skrit Philosophical Poem: translated, with copi-ous notes, an introduction on Sanskrit Philosoous notes, an introduction on Sanshie Andros phy, and other matter. By J. Cockburn Thom-son, member of the Asiatic Society of France; and of the Antiquarian Society of France; Published by the RELIGIO-PHILOSOPHICAL PUB-CISHING HOUSE, Chicago. Frice \$1,75.

This is an unusually interesting publication. Mr. Thomson has rendered good service to the more thoughtful class of readers. There is a peculiar charm about aucient literature of the profounder sort. Ideas belong to no clime or climate. They are ever the same; yet never the same. Intrinsically they are unalterable; but in spplication they have a wide range and an almost endless variety. The old Hindoos were an intellectual people. The poem before us is probably older than the time formerly fixed in Unristian chronology for the creation of the world. It breathes a lofty spirit of un-selfisk devotion to good objects. The key to its philosophy is contemplation and self-negation. The underlying weakness of Indian civilization was the idea that man's spiritual nature required an unnatural and demoralizing degradation of his physical nature. The Bhagavad-Gita presents this view of life in its best phase, but even thus it shows plainly the potency, as Prof. Tyndall would say, of the downfall of Hindostan. The early Christians, as well as the Stoics, were poisoned with this heresy. Gradually Christendom is outgrowing it, and perhaps there is danger of going to the other extreme of epicureanism. On its surface Brahminical elevation above the human appetites and passions is very lovely and ennobling; but the experience of nations proves that an insult to nature is pretty scon to be terribly recented.

We can not refrain from complimenting our townsman, S S. Jones, who is in reality the ERLIGIO-PHILOSOPHICAL PUBLISHING HOUSE, apon giving to the public so excellent a book. The last volume received from that source was utterly worthless, but this one is grandly use-ful, especially as it is thoroughly indexed.-Chicago Evening Journal.

#### From the French.

BOOK OF MEDIUMS; or a Guide for Mediums and Invocators. Containing the special instruc-tion of the spirits on the theory of all kinds of manifestations; the means of com-municating with the invisible world; the devel-opment of mediumship; the difficulties and denvers that see to be encountered in the proc. dangers that are to be encountered in the prac-tice of Spiritism. By Allan Kardec. Translated from the French by Emma A. Wood. Boston: Colby & Rich, pp. 458, 12mo. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Ohicago, Ill.

REVIEWED BY HUDSON TUTTLE.

Allan Kardec is the master of the French school of Spiritualism, or Spiritism, as he des-ignates his system. We greatly prefer the former title, as it stands opposed to Materialism, and if discarded by religionists, at once consigns them to that side. Spiritism is es-pecially applicable to the belief in reincarnation, and designates that phase of the Spiritual Philosophy. In the present work Mr. Kar-dec does not introduce the discussion of his favorite theory, but it underlies all his thoughts, which hinge and turn on that peculiar conception of spirit existence. So far as this is true his reasoning, if he may be said to reason, is vitiated.

The translator has performed her work well, but she could not change what was ordinary wood into more precious substance. Kardec was sincere; he was honest. He seems wholly wanting in the ability to condense his thoughts or clearly express them. His thoughts themwell define selves never are well defined in his own mind. Instead of condensing, his method is to ex-pand and classify, and draw nice distinctions where none exist. They who expect to find in the book, as stated on its title page, the phil-osophy of the various phases of mediumship, explanations of the phenomena, or any certain method of attaining mediumship, will be woe-fully disappointed. He deals in the most vague and uncertain utterances, and succeeds in leaving his readers more confused than in leaving his readers more confused than when they began. Thus speaking of the perisprit, or what may be called the spiritbody, he says: "This semi-material envelope in the human form constitutes for the spirit a fluidic vapor-ous body," etc. What meaning can be ex-tracted from such phrases as "semi-material," or "fluidic vaporous," we are at a loss to discorn. He considers his discovery of this per isprit to have marked an era in Spiritualism, yet that such a perisprit exists depends entirely on his ipse dixit.

strongly affected his views and colored the communications he received. In the last chapter the following paragraph

against him. His educational prejudices

occurs, which has especial significance at the present time: "The Medianimic [mediumistic] faculty, even restricted to the limit of physical manifestations, was not given to make a parade on the platform, and whoever pretends to have at his orders spirits, to exhibit in public, may justly be suspected of charlatanry or jugglery more or less skillful."

In our ignorance of the conditions essential for success, physical and spiritual, "it is pre-posterous to promise any set occurrence at a spirit circle. They who do so, and obtain un-varying "manifestations," manifest fraud by the certainty which attends their scances!

Had these 458 pages been condensed into one hundred, much ink and paper would have been andred, much ink and paper would have been spared, and the readers not been compelled to wander over arid wastes to taste the springs that here and there break forth. The Medium and Daybreak, of London, publishes a stand-ing column of "rules for the formation of circles," which contains the gist of this whole book book.

The translator, in her preface, says that she has received in her task invisible aid, and not only affirms the purity of life and character of Mr. Kardec, but exalts his attainments in spiritual science. His character was noble and unblemished, but the latter claim to science can not be entertained. His method is the antipode of the scientific.

The book is valuable as a contrast to the epiritual philosophy enunciated in America. It shows how the two great streams diverge under the influence of race, and the bautiful unity which underlies the most diverse enunciations dependent on the unity of its ori-gin in the Spirit-world.

AN ADDRESS TO THE CLERGY OF ALL DE-NOMINATIONS. By Lawrence Benson. New

York. This is a blatant orthodox circular, designed

This is a blatant orthogox circular, designed to not only kill Liberalism, but to extirpate the same, root and branch, from this country. It contains the following choice paragraphs: "The materialistic doctrines of our day are not in any respect different from those which have been exploded over and over again by the profound thinkers of antiquity; and the often refuted theories of the ancients are often refuted theories of the ancients are now attempted to be revived by the sophistries of Tyndall, Huxley, Lamarck, Spencer, Darwin, and others.

"By the process of evolution they attempted to cetracize a Providence from the Universe. They pretend to admit a Creator "in the be-ginning," but this "beginning" they make as remote as Elernity itself; and since this "beginning" is beyond the recognition of the senses; they chuckle that they have, without detriment to their reasoning, covered by a faint, the advance movement along the line."

Special Jotices.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been fur-

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cotics, by the Board of Chemists, in spirit-

life, who have heretofore given her the neces

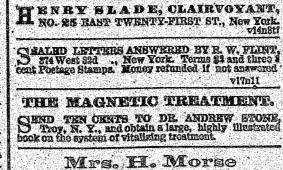
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ing hair to all bald heads, no matter of how

Mrs Robinson will furnish the remedy, and

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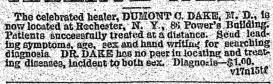


Medium's Column.

Is lecturing in Iowa. Her permanent address: DUBUQUE, IOWA v17n20ti

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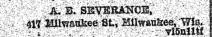
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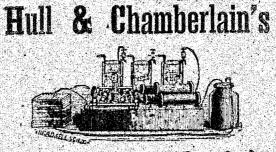
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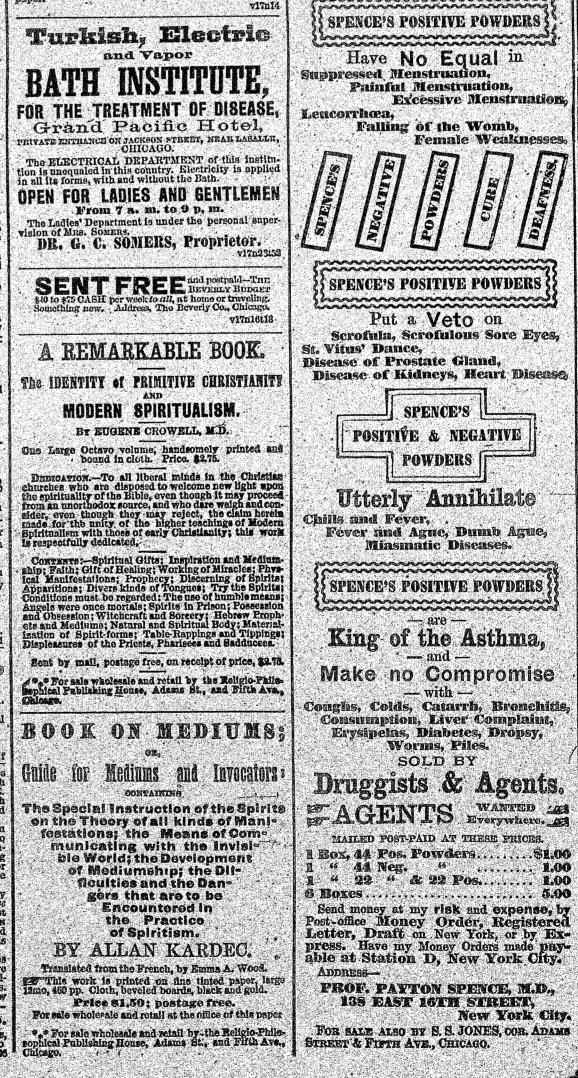
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on his ipse dixit: Granting its existence as proved, he is able to dispose summarily of all phenomena. Thus he accounts for "double presence" in this wise: "When he [the subject] is completely de-materialized by his virtue, when he has elevat-ed his soul towards God, can appear in two places at once," etc. What is explained by this sentence? Nothing. Can a man be "de-materialized" by virtue, or in any other man-ner? Those who have been the subjects of this strange phenomena were not peculiarly this strange phenomena were not peculiarly virtuous. Such are fair illustrations of Mr. Kardec's manner of demonstration.

We alluded to his weakness in classification and exemplifying. As one of many, we give his division of mediums: First division, Im-perfect Mediums, divided into classes, as follows: Obsessed, Fascinated, Subjugated, Trifling, Indifferent, Presumptuous, Haughty, Susceptible, Mercenary, Ambitious, Insincere, Egotistic, Jealous. Second division, Good Me-diums, divided thus: Serious, Modest, Devot-ed, Certain. Each class calls out a lengthy disquisition, and the whole is as valueless as dividing a pile of sand into classes, according as the grains had differently formed angles and sides.

The next error which meets the attention is his idea that spirits have a task-master and only act as "permitted." He constantly uses only act as "permitted." He constantly uses this word. The spirits with whom he con-verses are able, or unable, as "permitted." If the Spirit-world is governed by such an arbi-trary despotiam, it is assuredly most undesira-ble. If a spirit has not attained a certain ele-vation, it is compelled to become reincarnated. Whe higher spirits determine or eles G d

The higher spirits determine, or else God. The next fundamental idea is that spirits act as superintendents and creators. Thus speak-ing of the death of the animal, he says: "He ing of the death of the animal, he says: "He (it) is immediately utilized by spirits charged with such cases," etc. Extended, this notion sweeps away all organic laws, and substitutes the direct action of spirits. The doctrine of reincarnation, with these ideas of "permis-sion," and direct interference, takes the world out of the control of inherent and unchanging laws, and gives it into the hands of spirits more or less elevated. It transforms every event into a miracle, and makes Science im-possible. possible.

possible. The style of the book is without literary merit, vague, confused and wandering, yet oc-casionally the author rises out of the maze and utters a clear thought. He is not uninterrupt-edly involved in the fog of the perisprit. It would be difficult to write a book of 500 pages and not state many truths, and outside of his peculiar theory Mr. Kardec had arrived at a very inter understanding of the splritual philvery just understanding of the spiritual phil-osophy, and few objections can be urged on separate sheets of paper.

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

#### 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.

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and labor. My fee for examining localities for mines, is (\$10) ten dollars, to cover expense of examination and a liberal share in the proceeds of the mines. Parties interested in the loss of property or persons, or foreign and domestic markets, can confer with me.

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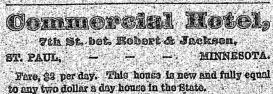
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the first payment in advance. LOOK TO YOUR BUBBORIFTIONS

Subscribers are particularly requested to note the en-strations of their subscriptions, and to forward what is las for the ensuing year, without further reminder from

Topon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to A Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1870, it will stand thus: "J. Graith 1 Dec 0."

OHIOAGO, SATURDAY, MARCH 6, 1875.

#### AN OLD WRETCH!

#### His Letter Answered by a Horrible Massacre in Mexico!

MR. S. S. JONES:-Some time ago I sent for your paper on trial for three months. The cacond number, Jan. 16th, contained an arti-cle that plainly showed your cloven foot. The one I refer to is headed "Catholicism," on the fouth page. If you had the power you would be a Bismarch in this free country; but no, sir, you never shall send your Infidel paper to Bismarch, during the time I paid for it. Rest assured, sir, the Catholic church will live to see you and Bismarck buried. We had. in times gone by more powerful men to con-tend against than S. S. Jones, yet we still live. J. B. MECHAN.

#### El Peco, Wis.

Any one can readily see the spirit of intolerance permeating the above letter. Its hydra-head is plainly visible. The world has already suffered much through the instrumentality of Catholicism, and we have no doubt it will continue in its evil course in the future, co it has in the past. That it will outlive Bismarch, or the editor of the JOURNAL, via have no doubt-so will selfishness, licen. tousness, bigotry, superstition and ignorance. Although it has lost its prestige in Italy, Spain, France and Germany, it is still a power in the land. Shorn of its greatness and grandour at Rome, it seeks the free soil of America in which to plant a disturbing element. Here it tries to crush our magnificent free school system, and subvert the true principles of a free government; in so doing, however, it is met with the combined opposition of the various Protestant Churches, and in this respect at least, they are doing a good work. In Europe, however, the Catholics seem to exert more power than here, and will no doubt continue their machinations until shorn of all their influence. Gladstone comprehends the situation exactly. Bismarck's keen vision discorns their plans for self-aggrandizement, and thwarts them on all sides, even escapes from the assassin's hand, who is animated with zeal to serve his religion by killing its bitterest enemy.

Mexico, there being now many congregations organized in the City of Mexico, Vera Cruz, and other cities. In Acapulco, until a comparatively recent date, little or no missionary work had been done. About four years ago the sgent in Mexico of the British and For-eign Bible Society, Mr. Butler, visited Acapulco, offering for sale the Scriptures printed in the Spanish language. One Franco, a shoe-maker of a thoughtful turn of mind, was at the time in serious doubt regarding the Catholic religion; in which he had been brought up. He purchased a Bible, read it, and found therein what seemed to him sufficient ground for abandoning Catholicism and embracing the reformed religion. He read the sacred book to a few of his friends in the same class of life, and gradually drew around him a little

#### AN ILIPORTANT ACCESSION

body of believers in Protestanism. About a

year ago this movement received

in the persons of Dop Procopio Dias, editor of a local newspaper. a member of the State Congress, and a man of more culture than those who had hitherto accepted the new lights. The meetings of the little company were transferred to the house of Senor Dias, and were continued, quietly but effectively, until the little congregation had grown to member-ship of about fifty men and women. They determined to organize a church, and sent a commission of three persons to the City of Mexico, to request the assignment of a miniater to take charge of their movement. Mr. Hutchinson gladly received and encouraged them. Special meetings for prayer and consultation were held; but Mr. Hutchinson had no one to send them, and after due deliberation, concluded to go himself, organize the congregation and spend about one month with them. He reached Acapulco on the last day of 1874. He commenced holding services during

## THE WEEK OF PRAYER.

and considerable interest was manifested. al though the movement was conducted quietly and without any effort to force a new doctrine on the attention of the people. building formerly occupied as a Catholic chapel, but more recently as a storeroom, was purchased and fitted up as a church, and the rervices were transferred thither from Senor Dias' house. The services were continued throughout the week of prayer and for the three following weeks, Mr. Hutchison preaching every evening in Spanish, and the congregation entering heartily into the singing of Spanish bymns and the prayers in the Spanish tongue. Jan. 24, the congregation was organized by Mr. Hutchinson, fifty three members making a profession of faith, and taking part in the Lord's Supper. A very en-couraging spirit was manifested, and Mr. Hutchinson felt rewarded for his close and carnest labors in the new field, and forsaw a prosperous future for the new church. His month of labor was ended on Sunday, the 24th of January, and he was left, as may be supposed, in a somewhat exhausted condition.

THREATENINGS. . Soon after Mr. Hutchinson appeared in Aca pulco, there were threatenings which portended mischief to him and the movement which he had come to organize. Many of the ignorant and intolerant class of Catholics looked with ill-concealed anger upon the effort to establish a Protestant church in their midst, and made frequent threats to violently oppose its consummation. After he had been in the city about two weeks, he was advised one day by an American member of the congregation not to attend theservices that evening, his infor-mant's Mexican wife having been warned to keep her husband away, as it was intended to attack the church at that time. Services were held as usual, however, and nothing out of the way transpired. On several occasions stones were thrown against the doors and windows of the church; but, beyond this, no hostile movement was made, and throughout the month the services progressed uninterrupted.

of the city, numbering only about one hun-dred soldiers, arrived on the scene, and suc-ceeded in quelling the disturbance. They ar-rested about fifty of the attacking mob, and marched them off to prison. The rest of the mob second mob escaped.

THE DEAD AND WOUNDED. Besides the two members of the congrega tion killed at the door, three others were killed and ten seriously wounded, one of the latter dying next day, making six deaths in all. The Chief of the Police, who, with all the members of his family, belonged to the congregation, received four wounds. Of the assailants, two were killed outright, and the Indian who attacked Senor Dias died on the following day from the pistol wound inflicted by the intrepid Mexican woman, whose brav ery has been already mentioned. A number of them were wounded, but escaped to the mountains. It was afterward rumored that their wounded numbered thirteen, of whom five died, doubtless from exposure and lack of care.

#### AN INQUIRY IN PROGRESS.

Mr Hutchinson, having providentially es-caped, as it scemed, was still felt to be in danger, and was advised to seek refuge on the Ida Lillie, an American coaling vessel until the arrival of the steamer Montana, on which vessel he took passage for this city. The President, Lerdo de Tejada, sent him word that he would be furnished with an escort to the City of Mexico; but, as the road is but little better than a trail, Mr. Hutchinson decided to return to this city and proceed to New York, to represent the condition and needs of Protestantism in Mexico, to which country he will scon return, to join his family, now in the City of Mexico.

Prior to his departure from Acapulco, Mr. Hutchinson learned that the small garrison had been reinforced, on the 1st of February by the arrival of Gov. Alvarez with five com panies of State troops, as well as by one regi ment of Federal troops, another regiment be ing promised. An investigation of the affair was in slow progress; but there was an evident design to thoroughly sift the matter, and apply strictly the provisions of the new law of reform. No additional arrests had yet been made; but it was probable that there would be in ashort time. The new law had been amended, subsequent to the assassination of the Rev. Mr. Stephens, the Protestant missionary, to cover the case of priests inciting their communicants to deeds of violence by bitter and incendiary harangues; and it is possible that, under this law, the cura of Acapulco has ere this been called upon to answer for his part in the inception of the cruel massacre.

Members of the stricken congregation sent word to Mr. Hutchinson that they were in no-wise cast down by the persecution to which they had been subjected, but would continue in their profession of faith to the end; and he has full confidence that Protestantism will grow and expand in Acapulco. The blood of these martyrs will be the seed of their church, from which shall spring goodly fruit.

#### Jesus and the Journal Accused of Blasphemy.

WATERLOO Severa Co., N. Y., Feb. 10, 75. MB. S. S. JONES, Dear Shr:-At the request of a lady friend, whose family are Spiritual-ists, I subscribed for the RELIGIO PHILOSOPHI-CAL JOURNAL for three months, which have now expired; and I write to ask that it may be discontinued for the future. I should be glad to be able to believe in a part\_of Spiritualism, but educated as I have been, I can not read so ingg Christ, the Savier, is spoken of so blasphemously (as it seems to me), without a thrill of terror! If such men as Robert Dale Owen are deceived, and the Bible is true, the penalty which is pronounced on him who shall "take away from the words of the book of this prophecy" is fearful. It would at least be in better taste to avoid using such opprobrious terms when speaking of those whom so many are taught to reverence. If Spiritualism is true, it does not need to be built up by pulling down another faith, and the effort to do this is, in fact, a decided hindrance to its success. One of my children, a few hours before her death, spoke of the "many dear friends she had in Heaven," and said that "saints are min-istering spirits, the Bible says, to those who are heirs of salvation, and perhaps my little brother (deceased) will be my ministering spirit, and come with my Savior when he comes for me." A few hours after, while conversing quietly and in the perfect possession of her reason she exclaimed, "The Savior has come for me Mother! mother! I see the angels too! Oh how merciful God has been to me!" etc. The room where she yielded up her spirit seemed like the "very gate of Heaven," and I have never doubted the presence of the Savior, or the brother and other friends. I can not separate them. If one came, then all came. By and by, when Spiritualism is further developed, and these miserable impostors are exposed, I may again become a subscriber, but one can not compel faith. Excuse the trespass Respectfully, on your time. Mrs. \* \* \*

plan of salvation," in which He himself became incarnated in the flesh for the especial purpose, (which he ordained before the foundation of the world,) of suffering infinite torture to . placate his own wrath, will not feel deeply grateful to him, first, for his or her existence, and secondly, for endless happiness purchased at so great a sacrifice on the part of that Deity who is the author of their existence?

While penning lines for the JOURNAL can it be otherwise than a fact that our whole soul is filled with gratitude, being fully assured that God gave us life, and long before that laid the foundation of a plan for our salvation through the blood of a "risen redeemer," who was none less than Deity incarnated? And when we contemplate that children are taught to love and revere him as "our Savior," with all of the horrors of Hell torments for the demons damned, first, for the sins of Adam, and secondly, for unbelief, portrayed to their lively imaginations as a veritable truth, is it not a burning shame for the RELIGIO-PHILOSOPHICAL JOUR-NAL to be guilty of blasphemy by raising a doubt as to truths so well authenticated as are the fundamental principles upon which sectarian Christianity is based?

Taking our correspondent's view, from her standpoint, "educated as she has been," the terrible threat "pronounced on him who shall take away from the words of the book of this prophecy," is fearfull

And, indeed, we wonder not that she says, "I should be glad to be able to believe in a part of Spiritualism." That part would be its philosophy which robs the Deity of that attribute attributed to him by Christ, ians, which, if true, renders him the most to be detested of all tyrants. It would be that other part of the Philosophy of Life, Spiritualism-which ennobles the character of Jesus by making him a man of a most superior type, and a teacher of moral ethics, based upon the great truth that manhind are saved from the sorrows incident to evil deeds by ceasing to do evil, and learning to do good to their fellowmen.

This view of Spiritualism is so ennobling that we wonder not that our sister would like to embrace it, but we do marvel that any person of ordinary good sense should take exceptions to it.

We would not take away the faith that our sister has that the "Savior" came to receive her beloved child at the portals of eternal life, as she, the jewel, was leaving the cashet. As one thinketh so is he-happy or miserable.

The little girl was happy in the thought that her Savior would come with her little brother to receive her at her decease-the loving mother was happy to know that her child was go received.

The Rev. Moses Sherman's wife was of the belief that Jesus alone could cure her. When the spirit through the mediumship of Mrs. Robinson did cure her, and she felt his presence, she thought it was Jesus, and gave him the praise. It is well the fact of spirit com-

# MARCH 6, 1875

send you a copy of the JOURNAL to supply the place of the lost one.

We know the names of several that owe us for amounts on subscriptions that are too much for us to lose, that have a worse reason for not paying than the grasshopper plague. It is the plague of negligence, and our forbearance. While many would deny themselves of seven meals of victuals a weak rather than be in debt for the Journal, that class would allow\_ their accounts to accumulate from year to year without making a single effort to pay the most ° sacred of all indebtedness—a newspaper indebtednesa.

And some of that class are mean enough to skulk behind a postmaster's notice of "Refused!" Great God! what must their, spirit friends think of them—and what will they think of themselves when they get to the Spiritworld and find it indelibly imprinted upon their foreheads, to be read by everybody, "I cheated the publisher out of his just dues for my newspaper; I dodged behind a postmaster's notice, 'Refused,' because I was ashamed to write, and too mean to pay the indebtedness."

#### IN A BOX.

#### A Matter of Fact Which has an Explanation-The Medium "Boxed " by Material Conditions.

The Spiritual Scientist of Boston, says:

"In our last issue appeared a report of a seance held at the rooms of Dr. Storer, in which it was made to read that a new medium, who had made his appearance, possessed the power to pass through a solid substance,—his particular forte being to pass himself into a closed and sealed box.

"The editor of the Scientist declined to attend the seance in question, having no faith in the parties who were supposed to possess this power. The supporter of the supposed medium-one Miss Lillie-had been so often exposed, and made to appear in so ridiculous a light in the Boston Herald, and the evil done by such fraudulent manifestations is so glaring an injury to the cause of Spiritualism, that we refused to attend; we offered as an excuse a disblief in the powers claimed, and contended that if the manifestations were genuine a feeling of distrust would tend to weaken, if not destroy the harmony which should characterize a test circle; therefore we preferred to await developments.

"The report which appeared in the Scientist, was furnished by one in whose judgment we. have the greatest faith; indeed, the majority of people participating in that seance felt that the conditions were unquestionable. But the phenomena was so wonderful, and performed so easily, at all times, that suspicion was aroused as to the construction of the box; and It was decided to put it to even more severer tests before endorsing it to the public as a sptritual performance.

" On Friday evening, Feb. 5th, another party had gathered; the programme was similar to that described last week.

"The medium insisted on the conditions usually required at physical manifestations, and was thereby enabled to make the most of his natural genius; but for once he was in too much of a hurry; he got into his box, but unfortunately he did not close the door through which he went, quite so neatly as usual; the ler of one end was not duite hush with the side piece; sharp eyes detected it, and suspicion was rendered a surety; the box contained secret springs, and it was determined that the company present should fully understand how they worked. "The box which appeared so perfect was soon in the hands of the committee. Martin. the medium, who was inclined to become physically demonstrative, was put on an anxious seat and held there by four of the company. Miss Lillie, who wanted to faint, was told to faint in the entry, where there was plenty of room and air. Screw-driver in hand, it was attempted to remove the screws at the end of the box. They turned freely, and were easily pulled out with the fingers. "Martin now saw his occupation, or certainly his reputation, as a medium was gone, and expressed his willingness to explain the modus operandi of his manifestations. "When placed bound in the cabinet, it was his custom to cast off his bonds, open the end of the box by removing the slide screws, pass himself into it through the trap end, and shove it back in place, put out his hands through the air-hole, replace the slide screws, and call for a light; he would then of course be found in the box. The numerous threads and cords which had passed over the sides, top, and bottom of the box were of course intact. If the ends had been sealed his "conditions" wouldn't have been right. "Such, in a few words, is the history of one attempt made by Spiritualists to detect and expose bogus mediums, and yet these same parties will probably hold forth as before; they will give their physical manifestations, bogus tests, war dances, and other ridiculous per-formances under the guise of Spiritualismcalling themselves spiritual mediums." Certainly they will continue to perform as before, the same as the Holmeses. Youwouldn't believe the statements of Dr. Child and Robert Dale Owen, nor will we believe your statement. Some old granny should be sent to investigate the truthfulness of your charges, and who will be able, no doubt, to get up a counter report, and lay your informants in a lie. The first prime old dunce that comes along, we will send to investigate this expose published in the Scientist, and he will be able to prove that Martin is a genuine medium, inclined, when conditions are not favorable, to counterfeit the manifestations.

Gladstone, the Anti-Papal . League in England, and the Government of Brazil, have discerned their intolerant spirit secretly moving among the people in a manner calculated to excite alarm.

In Canada they absolutely refused to allow a heretic to be buried in the Catholic cemetery, though the deceased owned the lot. The civil authorities took the matter in hand, and decided adversely to the priests.

They make ostentatious pilgrimages to Lourdes and LaSalette, in order to give themcelves prominence in the eye of the world; they cauced, according to the statements of Biamarck, the war between France and Germany. In 1771 thirty conspirators assassinated Stanielaus Augustus, the King of Poland, first making the following oath: "We, excited by a holy and just zeal, have resolved to avenge the Deity, religion, and our country, outraged by Stanislaus Augustus, the despiser of laws both human and divine, the favorer of atheists and heritics, and do promise and avear before the sacred and miraculous image of the Mother of God, to extirpate from the face of the earth, him who dishonors her by trampling on religion."

The same cruel intolerant spirit that existed in 1771 among the Catholics, has its counterpart at the present time in Mexico, as you will ees by reading the following.

#### THE BELIGIOUS MASSACRE AT ACAPULCO. MEXICO.

[From the San Francisco Alta, Feb. 11.].

By the steamer Montana, which arrived from Mexican port on Tuesday. came up from Acapulco, on his way to New York, the Rev. M. N. Hutchinson, Superindent of Preabyterian Missions in Central and Southern Mexico and Treasurer of the entire Mexican missionary field." He is the gentleman who was temporarily ministering to the Protestant Reform congregation at Acapulco at the time the attack was made upon the congregation, which resulted in the murder of a number of its members; and from him we obtain the following particulars of the shameful outrage: Protestantism has made rapid progress in

#### AN INTOLERANT PRIEST.

The intolerant feeling which prompted attack was doubtless incited greatly by the preaching of the Catholic cura, who, in all his addresses from the altar, as well as in his daily intercourse with his people, bitterly denounced the Protestant movement. So violent did his course become that the authorities found it necessary to warn him that if he continued to incite his flock to lawless proceedings, he would be prosecuted, under the provisions of the new law of reform. He is said to have answered that he would persistently denounce the heretics, and if arrested the faithful indians would rally from the surrounding country and rescue him. It was also rumored (but this has not been verified) that the cura advised these-Indians that the time had come to suppress the Protestant congregation, before it increased in strength.

#### THE MASSACRE.

On the evening of Tuesday, Jan. 26, services were held as usual, but Mr. Hutchinson was so unwell that he did not attend. There was no unusual indication of hostility on that day; but, after the family in which Mr. Hutchinson was stopping had gone to church, he felt a presentiment of trouble, and locking the doors of the house, in which were, with him, his servent and some children. His presentiment proved well founded. After a little a party of men came to the house, and one of them was heard to ask his companions: "How shall we discover who is inside?" Presently, however, a messenger came up and told them that all the inmates had gone to the church. Meanwhile, at the church a scene of horror was being enacted. Shortly after the services began, a few man came quietly in and one young Indian, with his left arm wrapped loosely in a scrape, in which was concealed a machete, walked up the aisle toward the desk, where Senor Dias was. Arriving there, he suddenly darted at the Senor, and lunged at him his machete. Immediately everything was confusion and contention. The Indian's companions rushed into the fray; and the main body of the assailants began to pour in from the outside. Members of the congregation rushed to the door, succeeded in closing out a portion of the crowd. An American, (an old resident, the same whose wife had been warned two weeks "before), believing he would have influence with the mob, went outside to harangue them, but was at once shot and killed. Another member, also was shot on the outside. Inside the church.

#### A HOT FIGHT RAGED. The young Indian who had begun the fray, shouting, "Death to the Protestants! Long live the Catholics!" attacked Benor Dias, wounding him three times in the head, and cut away two fingers of his right hand. The

Senor's wounds are very serious. The wife of the American who had gone outside to his death, was the first to spring to resist the attack. She drew a pistol and shot down the Indian; and throughout the meleeshe continued to fight like a tiger. The assilants were armed with machetes, and slashed right and left, cutting down a number of persons, besides demolishing the organ and pulpit. Many in the congregation, however, were also armed, and they offered a determined and fierce resistance to their assailants. After the fight had progressed some time, the garrison I time can grasp the infinite wisdom of "God's I We have credited you for the money sent, and

#### FROM THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH.

We deeply sympathize with the sister who penned the foregoing. From early childhood she doubtless has been taught, and has most sincerely believed, that the gentle Nazarene-Jesus—was the man of sorrow, who took upon himself the sins of the whole world, and suffered martyrdom upon the cross to make propitiation for sin, that the wrath of an offended God might be appeased towards all who believed and confessed him as "our Savior." It is a terrible thought that the Almighty is

angry with all mankind, and that his wrath can only be appeased with the endless torture of every human being.

There are millions of terror-stricken souls besides our sister who believe that but for the terrible sacrifice made by "our Savier," they would be doomed to never-ending torture in the lake of fire and brimstone, where the worm dieth not and the fire is not quenched, but where the smoke of their torment as-

cendeth upwards for ever and ever. Believing this, how gloriously beautiful, how lovely and mejestic, how inexpressibly good must be our Savior, who has descended from the throne of a god to become incarnated in the fiesh, there to suffer an equivalent of torture to the never-ending torments of the whole human family damned in Hell, and that none but those who believed can escape the just penalty of God's offended law. Who among all of God's created beings that fully comprehend the terrible penalty that

munion is established. It matters not whether it was Jesus or the grandfather of the child that came with her little brother to conduct her to the evergreen shore of the Summer Land, any more than it mattered whether Jesus or Dr. Butler, an intelligent healing spirit, cured the Rev. Mrs. Moses Sherman, of Piermont, N. H. The angelic ministration is verified in both cases. So that even the revilers are made to bear testimony to this great truth of spirit communion.

But a word in answer to the charges of blasphemy. The RELIGIO-PHILOSOPHICAL JOUENAL is as clear of just complaint on that score as was Jesus, when charged with the same. He only showed the falsity of theological dogmas, sometimes by the severest sarcasms against the Pharasees-we do the same, and for a like purpose towards self-conceited Pharasees of the Christian dispensation, "who encompass sea and land to make converts," to an old an effete system of theology. In that sense only can we be charged, and in that sense our company is noble. No one can revere and love the character of Jesus more than ourself.

#### QUESTIONS AND ANSWERS. **Comments Intended for Those Whom** the Coat Fits.

BUBLINGAME Kan., Feb. 18th, '75. BRO. S. S. JONES.-I'm indignant-no Jour-NAL this week. Is it the mail's fault, or your fault, or perhaps it is my fault? Well, here is the pay, postage and all, up to Jan., 1876. I can borrow the BANNER and lend the JOURNAL, but I am not mean enough to borrow two papers. I did not think you would stop the JOURNAL on me because I was a little in arrears, when I offered to overpay you when I. made my last payment, and you would receive only to the end of my year. If you have atopped my paper because I am three months in arrears, I shall think it very mean of you, for you know we have had the seven plagues of Egypt all at once this year.

#### Yours truly, JAMES ROGERS.

We are glad to know that the JOURNAL is held in such high estimation by you that its failure to reach you for a single issue arouses a spirit of inquiry into the cause.

The Journan has never failed to go into the U. S. mail in due time each week during the whole time of its publication, the week of the great Chicago fire not excepted.

While we think it very wrong for subscribers to keep us out of our just dues, we last fall stated that those who had had their crops destroyed by the grasshoppers, and those who had become embarrassed by reason of their property having been burned up, would have a year's extension given them by informing us of the fact. That nor any other promise by us made, do we intend to violate.

We can not account for the JOURNAL's not reaching you last week. Perhaps some other person has got in possession of it. If so, it awaits each and every one, and at the same | may serve as a missionary for his conversion.

MR. J. YOUNG sends \$3 50 to this office, but gives no post-office address.

In answer to several aubscribers' inquiries as to the whereabouts of Dr. J. R. Newton, we can only reply that we do not know.

MISS DORCAS E. PRAN, Augusta; Maine, clairvoyant and speaker desires to make engagements to lecture.

A LETTER would reach Mrs. Hollis, the medium for physical manifestations, if directed to Louisville, Ky.

Ma. Pressus speaks in Chicago during March. His lectures are always highly interesting,

MRS. BLAIR is still in the city pointing her beautiful bouquets, which speak as eloquently for Spiritualism as words, that fall from the most graceful orator.

# MAROH 6, 1875.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Philadelphia Pepartment HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia. The Spirit World.

#### A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

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

H. T. C.]

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

#### THE DORE PARKER.

If the people of this world would stop and listen for a moment, they would find that all these spiritual manifestations, and in fact all the religious beliefs of the world, are controlled and directed by one supreme power, and that some persons are led to do just as the parties you have spoken of, because there is an aim and object in the controlling power that governs your world, and this that seems like a terrible cloud that rests upon Spiritual-ism, is to go forth and be one of its brightest stars, for almost all the people have locked upon this subject, and have had a chance to read something concerning Spiritualism, and the true and noble defenders have come forth, and have written out the tests that they have received, and they are attracting the attention of the people in such a way that they shall see there are facts of importance to all mankind in these communications. We know that the time is not far distant when the materializing power shall come to the people of earth, not only through public mediums, but through others who have never been before the public. They will be seen in broad, open daylight. We tell you, friends, that the hour is advancing for these things. I have prom-ised myself, through one of the best mediums in this country, that I will materialize, if she lives long enough, and stand upon the platform in Boston.

4

I say to you that the cause of Spiritualism is certainly to be more progressive, to do more good in the years 1875 and 1876 than it has ever done. If there are mediums, as we know there are, who will yield to the influence of lying and deceitful spirits, and we know the atmosphere is filled with these, if any will do this for the love of gain, or for fame, or any other selfish feeling, they are certain to have their downfall. We know that there are madiums who are benefited with the self the self. mediums who are honest and truthful, and who do not open the doors for any evil spirits who do not open the doors for any evil spirits to come through them. They will not yield to temptation, though starvation might stare them in the face. We know that when the sifting, process which is now taking place has done its work, these will come forth with far greater power than has ever yet been mani-feated, as Jesus declared "the things that I do, and greater things shall ye do." Follow his example who was humble in his mishis example who was humble in his mis-sion; who went about doing good to the bodies and souls of men; who sometimes said he had not where to lay his head; who never sought for position or wealth, but ever strove to do that which his noble guides bade him. My sim in returning and controlling Mrs. Conant to speak to the people of Boston, has been for a good purpose. I was liberal in life, and am still more so now. I know that you as ploneers in Spiritualism have had many trials, more than you will have in the future. I can see that your JOURNAL and the dear old BANNER OF LIGHT have their influence in many homes and hearts, and the thoughts that are written in these Spiritual papers are read by many of the people, and much better appreclated than they were formerly. My spirit hovers over dear old Boston, and I know there are people in the church and out of the church who recognize the influence of the free religion that I felt it right to preach when I walked among men. I look back now and see that I was a medium, inspired at times by a class of spirits that were determined to speak the truth in earnest, and without fear or favor, through my organism. I did not recognize Spiritualism while I lived on earth. It was not for me. I had my appointed work, and could not have done it so well if I had been diverted by the investigation of so great a subject. So while I did not oppose it, I took no particular interest in it. The work of Spiritualism must go on though there has gathered into your ranks many radical and fanatical people. They will find by and by that they must have patience; that the spirits require law, harmony and patience that the conditions may be more perfect in your seances. I am pleased, as this is my first visit to your circle, to send some thoughts to the world. I have often done this with Mrs. Conant, and have become familiar with her. I know that she is held for a beautiful and important purpose in the earth-life. Sensitive, and weak, and weary at times, yet her reward is sure, and although some may not appreciate the truths given through her mediumship, they are appreciated by the angel world, and will be still more by the people of this life as they learn to understand this truth. I love to see the people advancing; it gives us hetter opportunities to come to them. I shall be glad to give a description of my home in Spirit-life.

life. Emma, bright and beautiful, shall meet them here, where in one unbroken chain of love we shall wander together, with no anxious care to oppress our minds. What a place of love; what a beautiful home I shall be able to prepare for those I love. Oh! it seems to me there is a beautiful light, and when I see that light it brings me home to the olden times, and I am happy. I want each friend that knew me and watched over me in my last hours of sickness, to remember that I will repay them, even as I would come and bless this medium whom I knew when in life; so would I bless you all, and say that I feel thankful as I look around and see you.

#### HENRY CLAY MALONEY.

It seems to me my mother is in Newburyport, Mass. Her name is Martha. I would like to send her a few words. Tell her that I have seen the changes that have taken place since father's death, and as I know she loved this Spiritualism, and always liked to receive communications, I have come to send something through your paper, hoping she may see it. There were so many people present that I had to wait for my turn. I am just about the happiest young man in this part of the Spirit-world, for I am always going about learning something and doing all the good I can. I see that I passed away when young because I was needed in the higher and better circle. Dear mother, she worked hard and laid up money that I might erjoy it. God bless her. I often come to her. I want her to be careful and not listen to everybody's flattery, but do the best she can, and I shall often be near her and help her. She thought there was nothing good enough for me, and when I passed away sud-denly it almost broke her heart. I was buried at Worcester, but mother has made some changes since, yet I go to the old home. There is one thing that is beautiful; that is, wherever your friends go you can follow them, and, thank God, you can always find them. There is a law of attraction between mother and child. I was the only boy, and you see mother never loved any one as she loved me, and I will try to repay that in the Spirit world by making the most beautiful home for her. She have a great big heart. She would do anything for you; one of the best cooks that ever you saw, and if you were sick there is nobody in the world could help you better than she could. I feel that she will be pleased to get a word from me.

God's providence is not blind, but full of

eyes. It searches all the refuges of lies; And in his time and way, the accursed things Before whose evil feet thy battle gage Has clasped defiance from hot youth to age Shall perish. All men shall be priests and

kings,— One royal brotherhood, one church made free By love, which is the law of liberiy!" WHITTIER.

## Mrs. Thayer's Flower Seance.

BROTHER JONES .--- I have attended within the week two of Mrs. Thayer's seances, in which remarkable things occurred, and I thought a statement of what happened would be interesting to your readers. The seances were held at 27 Milford street.

in this city, and were given complimentary to Mr. Morse and Cooper of England.

In the first scance there was, perhaps, twenty people present besides the gentlemen alluded to. We were scated around a dining table, the medium among the rest. The gas was then turned off, making the room perfect-ly dark. We sat in this way, perhaps fifteen

#### THE SEANCES ARE HELD

is 10x16; 8 feet high, with two windows and three doors. The cabinet is constructed of one-half inch pine lumber. The wall forming the other half is papered with dark wall paper. THE WALLS ARE SOLID,

except the one door for entrance. A common hemp carpet, well tacked down, covers the en-tire room, including also the place where the cabinet sits. The aperture in the cabinet door is about fifteen inches in diameter, a dark pieces of calico dropping over it. We entered the cabinet and gave it a

#### SEARCHENG EXAMINATION,

and found the walls neatly papered, without a break; also the floor carpeted and well tacked, precluding the possibility of any deception. After thoroughly

#### SATISFYING OURSELVES,

we took our seats about fifteen feet from the door of the cabinet; several musical instru-ments were then placed in the cabinet, consisting of a drum, three bells, a tambourine and an accordion, the door of the cabinet being then fastened. The mediums took their seats on the outside with the audience. The lamp being then turned down to twilight, in which we could plainly recognize each other's features.

THE INSTEUMENTS BEGAN TO PLAY.

The cabinet being empty, hands were seen and also the outlines of a face, which we could not decide whether male or female A slate communication was then asked for by us, which resulted in a communication for Mr. Drake from his departed wife, which was highly gratifying to him and satisfactory to us: A gentleman from Bloomington then stepped up to the sperture and put his hand inside the cabinet, when it was grasped by a hand, and a pencil with which the communication was witten, was pressed into his hand. JOBN H. WRIGHT, DeWitt Co.

OLIVER DRAKE, Clinton. S K. NOBLE, Stranger.

Knotly Questions for Orthodox Thinkers.

The following is from the Spiritual Inquirer, a paper just started at Sandburst, Australia:

If God created an endless Hell before he created man, did he know there would be any use for it?

If God knew there would be any use for an endless Hell, must he not have created some men for endless misery?

ШI, If God created an endless Hell, was it included in the works he pronounced "very good?"

IV. If there be an endless Hell, and it was not made before Creation, when was it made?

If there be a personal Devil, who made him, and for what purpose was he made? VI.

Can there be any such thing as Sin in Heaven?

If there was Sin in Heaven, and angels were cast out, may there not be Sin again, and may not the present inhabitants be cast out? VIII:

As Sin possesses Temptation of some sort, who tempted a holy angel to Sin?

If an Angel could Sin without a Devil to tempt him, may we not Sin without a Devil

## Business Notices.

WITH all the competition attending the manufacture of soap. We can not help remarking that Dobbins' Electric Scap is always ahead in popularity. Why is it? It is wondroug.

Why will you go to any public or social gathering with a disagreeable cough, thus taking no comfort yourself, and disturbing othera? Why not get a bottle of West's Pulmonary Balsam and cure yourself? Then go and entertain, or be entertained; as the case may be, with profit to yourself and friends. West's Pulmonary Balsam also cures sore throat and consumption. Trial bottles 25 and 50 cents. Large bottles §1.00. Sold by all druggists.

#### The Wonderful Healer and Clairvoyant-Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS. TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, hers is marked as a most remarkable career of success, such as 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, becoming 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 Correspond-

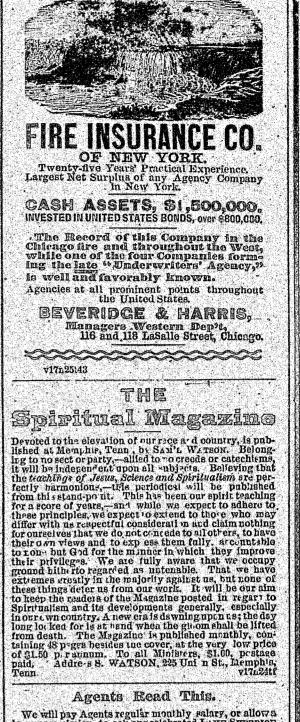
When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies. (which they magnetize), combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1 00. (Give age and sex). Remedies sent by mail prepaid.

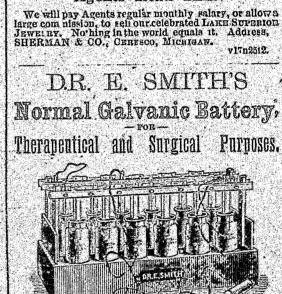
SPECIFIC FOR EPILEPSY AND NEUBALGIA. Address MRs C. M. MORBISON, Biston, Mass., No. 102 Westminister St., Box 2519. v17c25.13

WE are pleased to notice among the gradu-ates of the Eclectic Medical Coileg of New York, the name of our Trojan druggist and physician, Dr. J., E. Briggs, who has prac-ticed medicine successfully for a number of years, and now takes his second degree as doctor of medicine. We know he was a good physician before taking this last degree, and have great reason to thank God for his shill, over eight years ago, in raising a beloved sister from a bed of dangerous illness which other physicians had value and practiced to cure. Now that he has studied and practiced still more, and taken another step higher in the medical profession, we may hope for yet greater suc-cess to crown his efforts.—Waterford (N. Y.) Advertiser

See Dr. Briggs's advertisement in another column.



NIAGARA



EMMA MANEFIELD, OF CHABLESTOWN, MASS.

I understood something about Spiritualism, and had received communications before I passed to Spirit-life. I was sick a number of years, and did not enjoy life, but was happy when the form was laid away and my spirit found rest. I have a great deal of love to send to the dear ones who were so kind to me. I would like you to say to George that I am often by his side, and I see the circumstances and conditions that have controlled him, and the struggles he has had to pass through, even since I passed to Spirit-life. For his kindness, and for the love of his mother and the sweet influences of my child, I often feel thankful as they come to me in the spiritual world. I know I am remembered. I think it is beautiful when the door is opened and we can return and communicate with the friends we love. I have communicated through some mediums, but as I once knew this medium, I have tried ever since your circles were formed, every Thursday morning, to meet you here, and have waited patiently for an opportunity. I feel thankful for the experience I had. I am permitted to watch over the dear ones, and I know that they realize Emma's presence in the home circle. I have seen them scattered, yet I know that we shall all be brought together, and when they have done with this | rooms. The room where

to tempt us? minutes, when a light being called for, the table was found to be strewn with a great

VARIETY OF FLOWERS,

fresh and fragrant as though just plucked from the parent stems. My wife was the re-cipient of a rose bush that had been taken up by the roots, earth and all. It fell upon the table directly in front of her, and she was seated some eight feet from the medium. A gentleman present received a bunch of heath, also torn up by the roots with at least a quart of earth upon it. There were also two sprigs of orange tree, one with leaves and a green orange nearly ripe upon it, and the other with leaves and blossoms. Mr. J. J. Morse re-ceived the most singular present, it being a

#### BEAUTIFUL DOVE,

that was found on production of the light, quietly seated on the table but a few inches in front of him. There were roses in great pro-fusion and variety; six different kinds of ferns; pinks, japonicas, and other flowers whose names we were not acquainted with.

I attended another seance on Thursday even ing, which was held under especial test conditions. The windows and doors being sealed. and the medium examined by a committee of ladies before taking her seat in the circle. There were about twenty persons present. Dr. Storer was seated on one side of her, and a lady on the other side, each with their chairs on the medium's dress. The room was then darkened, and remained so about fifteen min-utes. Light being called for, we found scattered upon the table the following flowers, all fresh and beautiful: nine roses, two calla lilies, one sprig of orange blossoms, leaves and flowers, three japonicas, five different kinds of ferns, one pink, two large calla lily leaves, two sprige of heath, one baby's breath, four other flowers names unknown. Turning down the light once more we sat a few moments longer, during which time there came TWO BEAUTIFUL WHITE DOVES.

one for Mr. Morse and the other for Mr. Cooper, of England; also a large bunch of pinks, torn up by the roots. Mrs. Carpenter had a beautiful rose-bud placed in her necktie. This concluded the seance. The conditions were as near complete to prevent collusion or deception as we could make them. We are certain that the medium had no confederate, and the phenomena had all the appearance of being genuine. Mrs. Thayer is holding circles almost every evening, and the same large quantities of flowers and fruit, and often birds, are presented.

They are certainly very wonderful and beautiful manifestations, to those who can realize their truths.

A. E. CARPENTER. No.2 Indiana St., Boston, Mass.

# SPIRITUALISM IN CLINTON, ILL.

Additional Evidence of the Truth of Our Philosophy.

#### CLINTON III, Feb 10th, 1875.

DEAR SIE:-We, the undersigned, visited Morris and Green's scance, in the city of Clin ton, DeWitt Co., Ill.

EDWARD GREEN,

one of the mediums, is an impressional and unconscious, while Morris is the positive medi-um. The residence is situated in the northcast part of the city, about fifty yards from what is known as the old depot grounds of the Illinois Central R. R. The bouse is a onestory structure (no cellar), 18x24, with three

If a holy Angel was tempted by surrounding evil, is Heaven a holy place?

If an Angel was tempted by evil passions, could he have been holy? XII

If an Angel became a Devil by sinning, was Adam's the Original Sin? XIII.

If an Angel sinned without being tempted, and a man does not Sin unless he is tempted by the Devil, can we consider the Angels superior to Man?.

#### The same paper gives the following:

The first authentic record in print of the dead returning to this life, in New South Wales, is that of a man named Fisher, who was murdered by his neighbor, at Appin, in 1834. His spirit was plainly seen by a man at a spot where it turned out that he was murdered. On being approached, the spirit retreated to a water-hole near by, into which it disappeared. The remains of the victim were found there securely hidden; the circumstances procured the conviction and execution of the murderer. A pamphlet was published giving all particu-lars, which was termed 'A History of Fisher's Ghoat."



[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

WILLIAM C. HOWARD, passed to Spirit-life, from Soldler's Home, Dayton, O., on the 14th inst , in his 75th year. : He was a devoted Spiritualist. Who could desire more than this?

Passed to the Spirit life, MRS. MARADA HOWABD, on the 22nd of Oct., '74.

Having full faith in the glorious traths of Spiritua-lism, and having been much afflicted with disease for several years. She expressed here if as not only will ling, but very anxious to depart this life.

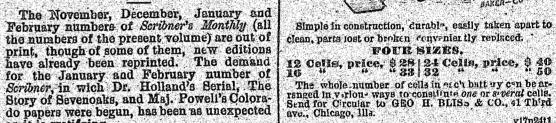
MRS. FOWLER passed over the river, on Dec 24th, '74, believing fully that she would soon return to her friends again.

WM. GARLAND passed over in his 71st year. He was a large souled charitable man, and had such faith in the Spiritualistidea of the other world, that he sometimes remarked, "I feel that I can hardly wait to go." All were residents of Odin.

RLIGHA MERBITT, passed to Spirit-life from Nunda Station, N. Y., Feb. 12th, 1875, aged 78 years.

He was born in New Jerrey, and came it Genesee Co, this State, about fifty years ago. He has been a believ-er in the beautiful traths and principles of Spiritualism for over twenty years, and as a just and inevitable re-mit of the practical application of these principles to his life, he was ready and anxious to meet his change, convering freely upon the same with all around him. He was concluse to the last and reemed it times to have a rich foretaste of the blissful home awaiting him, and looked upon his change as but an incident in his exist-ence, giving bist-mily and friends the sweet as unacce that he should continue to exist in more refined spirit-ual epheres, and provide any the Father of all our spirits, through the instrumentality of ministering spirits, through the instrumentality of ministering spirits, and intermediary agencies by which he ever reaches his children, assist the survivors of this now epirit his bail and father, to grow and develop in those beautiful spiritual traths which were such solace and comfort to tr e departed one. This little couplet ex-pressed in his own works, his desire, to exchange the natural for the spiritual: "I wigh the carriage was at the door, He was born in New Jerrey, and came to Genesee Co.

"I wish the carriage was at the door, To take me to the everlasting shore." "We shall mest him in the 'Sweet By and By.'" Out of Print.



as it is gratifying. The new editions of these numbers will be ready about February 20th: The November and December numbers can not be supplied until a little later, owing to the largely increased edition of the current number. Orders for March should be sent in at once. 11. P.

EVERYBOBY can now afford to own a copy of The Bhagavad Gita, an edition of which we are now selling at the low price of \$1.75, postage paid. This edition is fully equal in elegance to the beautiful \$3 00 edition, which has been so universally praised by the press.

GILES B. STEBBINS will speak in Baltimore in February; in New York City, March 7th and 14th; in Cleveland, Ohio, April 4th and 11th; in Waverly, New York, April 18th and 25th.

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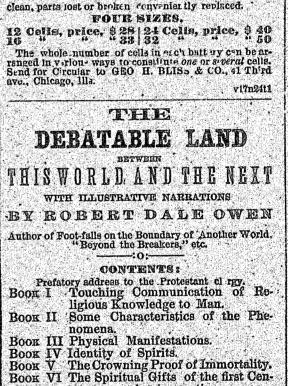
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in book form \$1.75. "A Woman in Armor," a thrilling story of American home life price in book form \$1.25. Twenty short at rice's a rich variety of miscelaneous reading, and over 10 pages of rare richares. All the above included in the offer of HEARTH AND HOME ON THEATH III July 1 Sent/postpaid for orly \$1.00 The great illustrated weekly mag.zine. Price-reduced to \$2.50 per year Single number six cents. At nows stat do or by mail. Great inducementat ragerts and chos. This GRAPHIC COMPANY, publishes, 39-41 Park Place, New York-vi7n25'400W v17n25:400w



tury appearing in our times

The world-wide reputation of the author as a States-man, Diplomatist, and writer, his earnest and varied life in connection with the rise of the manufacturing interest in England, the Socialistic Movement in this country, the political affairs of thirty years ago, the career of a Diplomatist at the Neapolitan court but last and greatest of all the Growth of Monreaw Strintruation affords an absolute gurrantee that any work from his pen must be of the highest order and absorbing interest. The large sale and extended interest manifested in all quarters upon the publication of Debatable Land is sufficient evidence of the authors reputation and its continually increasing sale proves it to be a work of great ability and one eagerly demanded by the public and meeting the highest ex-pectations. Mr. Gwens "Foot-falls" has reached a sale of over TWENTY THOUSAND copies and is still selling well. Debatable Land bids fair to exceed it in pop-nlarity. It is a large handsome tweive mo book of Fives. HUNDAED AND FORTY-TWO FARES handsomely bound. PRION \$2.00. Postage free. -:0: PRICE \$2.00. Postage free.

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# THE BIBLE IN INDIA. HINDOO ORIGIN OF

Hebreiv and Christian Revelation,

TRANSLATED FROM

# "La Bible Tans L'Hude,"

BY LOUIS JACOLLIOT.

-: 0:---EXTRACTS FROM AUTROR'S PREFACE:

# 

Price \$2.00; postage, 24 cents. \*\*\* For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams St., and Fifth Ave., Chicaro,

#### MARCH 6, 1875. RELIGIO-PHILOSOPHICAL JOURNAL. 6 AGENTS WANTED to SELL called "George," who constantly attends these mediums, and who can speak in an audible voice, said that they had better light the gas, addition to the manner in which the work was lar action of the heart, etc., after three prom-New Nork Department. The Political, Personal, and Property done, it must be remarked that my coaton that inent physicians have failed even to help me. occasion was so worn the mediums could not RIGHTS BY......E. D. BAEBITT, D. M. My health is now excellent, weight 185 pounds. Yours for new light, etc. \*\* \*\*\* and the spirits would try what they could do in the light, and added. "Let Capt. James sit with the medium." This was a privilege I had long desired, for I had often heard people say that it would have a privilege it have known I had an eye glass suspended to my neck. I now felt a slight movement of OF A CITIZEN OF THE UNITED STATES. HOW TO EXCHANGE AND HOW TO H PRENERVE THEM. A New Book by THROPHILUS PARGORS, LL. D. Complete Treasury of Legal and Constitutional Knowledge. A Book Res-sential to Every Citizen. For full Description and Terms, address C. B. BEACH & CO., 163 United Chicago III Yours for new light, etc. Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 283 East 28rd street, by Dr. Babbitt. This gentleman is of course a medium, and Mr. Taylor's right hand, which I was holding. every one can have more or less of this same They have taken my ring,' said he. Almost power, by gaining firm health and becoming say that it would be far more convincing could before the words were ultered my wife's brother said, 'A ring has been placed on one of my flagers.' It proved to be the one taken so spiritualized as to come into rapport with they depend on the bona fides of the person selected to sit with Mr. Bastian, and although The Power of Spiritual Forces. the finer influences and atmospheres without. v17n20119 Clark st., Chicago, Ill. What a magnificent work such a nature could I had never observed the slightest indication of trickery on the part of those I had hitherto from Mr Taylor. Not only is one astonished Dr. Brown-Sequard, and a whole bevy of old-school physicians all over the world, seem accomplish by having it dedicated to the DR. BELL'S Prescription for Con-sumption-Balsam of Alpine Moss. It is prompt, it is reliable, it is safe, it is cases of the lungs. It is the score of my great suc-ress in treating Consumption for the last 40 years. Try it. Sold by Wholesale Druggists in Chicago. at the rapidity, but also, and that in a larger divine cause of humanity! What a curse and a blight to every one around, if bent on mere seen chosen, I still felt that I should be better measure, at the precision with which this was still to be ignorant of the mighty power of magnetic and spiritual forces, and, being igsatisfied were I allowed to have custody of the medium. I therefore gladly consented, as in done If a gentleman wishes to place a ring power and selfish ends! He wills that men on the finger of a lady, not only does he renorant, strive to make others ignorant also, and women shall obey him, and they do so case there should be any manifestation of spirit hands or faces, I at any rate could not quire light for the purpose, but also that the hand of the lady be held in a proper position by ignoring the whole matter and denying their existence. The wonderful phenomena without his uttering a word. How much imagination or mere belief is there in such v17n9216 for the pa-sage of the ornament. But here, in well be deceived, whatever opinion the rest of. of psychology and other phases of Mesmerism are brushed aside by attributing them to imacases? Shall we follow Dr. Brown-Sequard the company might entertain. I seated my-self close to Mr. Bastian, in a corner of the room, holding his hands, my left foot pressed Amusement for the Young the dark, without the slightest touch being or Dr. Fahnestock in making people feel a fatal security in the presence of such people, felt, either on the hand or any other part of gination, will power, etc. It never seems to occur to them, that these forces are the very BLAKEMAN'S the person, with marvelous repldity and unby telling them there is no power in magnetic erring aim the ring is carried to the desired place. My sister in law declared the only touch weapons that imagination uses to accomplish by tening them there is no power in magnetic forces, no such thing as psychological influ-ence, no danger of being controlled by others unless our belief is appealed to; or shall we show them the danger, and then tell them how to grow strong and positive and well informed against his right, and can truly certify that he Poetical Riddles, 200 its achievements with. I might ask these gontlemen. What was the missile that struck never once moved during the whole time we she felt was that of soft flogers passing the sat together. A dark cloth was then huog in NUW AND INSTRUCTIVE. ring on to her floger" the giant Goliath to the earth? The true ansfront of us, nearly as high as our shoulders, Such is Mr. Acshead's account of his exper-The best thing of the kind Out. wer, of course, would be, the stone from Daand the ends of the cloth were nailed to the two walls, forming the angle or corner of the room, the company, including Mr. Taylor, being seated at a distance of about eight fest. iments. The next is the relation of a remark-Only 20 cents. Sent post-paid by mail, on receipt of cid's eling; but these gentlemen, reasoning as they do about imgination, should say David himtolf. They fail to distinguish between a power and a force—between an agent and an enough to avoid it? able test tried by a gentleman who sat next to prica. Address D. H. BENNETT, Publisher, Even now, with his imperfections, this genme on another evening. At previous scances a spirit had manifested itself to him, purporttleman can eccomplish much good in his fam-335 BEGADWAY, NEW YORK. As I sat turned half face towards the medium, v17n18t ily and elsewhere. What an angel of harmony ing to be the spirit of his deceased wife. On l could see distinctly the whole of the space BOOK AGENTS get BestBook and clopedia of Things Worth Knowing, or 25,000 Wants Supplied. The King of Receipt Books, 16-color Chromo Frea, Coopenarty Banke And Pub. Co., Muscatine, Iowa. and power to bless he could become by having exalted motives. I wrote him that if he would agency. Another thing which makes old fogies afraid of megnetism, is, that if much attention is paid to these subtile forces, it is apt to lead this occasion he told me that he had come debehind us, down to the carpet, on which were termined to try the strongest test he could implaced a musical box and a small ball. The cultivate his benevolence and control his comagine. Before the light was extinguished, bo first thing that occurred was that the box bebative propensities he could attain to a grand towards Spiritualism and quackery generally; which last is the name they apply to every thing that does not build on the old, fickle placed a packet of photographe, a half-sheet of note paper and a pencil at his feet, and drew gan to play, but soon stopped. The bell then rose up, and with great velocity flew past my face and fell in the middle of the room. Hands manhood, and that he was destined, either in v17n1t50 this world or the next, to accomplish a great my attention to the fact that there was no For the Physical Life of Woman ! Advisator the Misica, Wife and Mother, Br Gao, H. Navanva, A. M., B. D. 'I have a structure of the state of the state int the instruction and advice int the instruction and inter should neve this book, nor should abe suffer a child to be married with-out the instruction which is commisme. "Here Never Mard Beech-er." The beat Belling book ever published. In Eag, and Ger. Friee, \$2.00. Address: N. D. Thompson's Co., St. Jouis, Mo. "Taropartia writing on the paper. Soon after the circle had been formed, my neighbor was touched, and Mr. Taylor informed him that the spirit work for mankind. of various sizes darted, or rather glided over my left shoulder, and, as they reached to about the level of my chest, were plainly visible to the whole company. Some of the hands I ob-served to become materialized about half way foundations of past ages, or walk in the same deeply worn ruts as themselves. Cuvier and Experiences of an Investigator with Messrs. La Place and Humbolt, and the Commissioners of the French Academy who reported in 1831, and hosts of other great authorities, give their facts to prove the existence and wonderful phenomena of this subtile etherium, but hosts of men, even at this late day, will stand up touching him was his wife. Ho then said, "If Bastian and Taylor, in London. between my left shoulder and the floor; some from behind me. I heard after the scance Early in August, 1874, I heard that two young Americans, Mesars Bastian and Taylor, had just arrived in London; that the former the pet name you were known by amongst your friends in this world." A photograph v17n23t13 was over that a BARE ARM AND HAND and try to whistle these phenomena down the was what is called a medium for psychologi was scon placed in his hand, and when the room was relighted it proved to be the one HOW I MADE \$76 were seen above my head, but, of course, from my position they were invisible to me. Occa-sionally a hand would rise, play with the me-dium's shirt collar, and then suddenly melt cal and physical manifestations, and the latter wind by more assertion. the first week, and am now averaging \$36 in a safe business. Any man or woman can do the same. A valuable As a sample of the power which lies in these marvelous invisible forces, I have some facts a clairvoyant, who in his natural state is able to see and describe the appearance of the so-called spirits and occasionally even to give their names. On the occasion of their second asked for, and on picking up the paper he found a word on it rather indistinctly written. which I have just received from an intelligent to pp. pamphlet and TF Secret free. Write at once to COWAN & CO., Eighth St., New York. He handed the paper to me and asked me if I away. I could observe a marked difference be-New England manufacturer and jobber, who appearance in London, I attended and found could decipher the scribble, as he called it. was formerly a lawyer. He once caused a clergyman to break down in the middle of his tween three of the hands; two of them were that the people assembled were all strangers to apparently the hands of females, one having delicate taper fingers, and a wrist covered with The word was written in very curious form; v17n11t53 me. At this scance we sat in a circle, holding our neighbors' hands, Mr. Bastian in the center of the circle by himself, with the feet of one but after looking at it very attentively, I said discourse. At another time, he sent a letter TIN WIRE RINGS. kindly expressed to a lady, the sura of which overcame her and caused her to have a brain a piece of black velvet or silk, or it might have been the end of a sleeve. The other fe-male hand was small, but the tips of the fin-gers were much spread, as if their owner had that it LOOKED LIKE "P PPY " Will not Rust or make the Hog's Ness Sore. 2 Hardware Dealers sell them Binger, \$1,00; Tin Binge, p. 100, 600 ; Coppered Bing His face brightened, and be exclaimed, "That fover. He stated he had had most remarkaof the company in his lap to prevent him leaving his chair, and it was arranged that he was the very name we used to call her. ble experiences which he would be pleased to lo .; Coppered Eings, per Congs, \$1.25; by mail, id. Circulars from give me, if I wished. I put his letter to my Of all the abourd explanations given by those should continue clapping his hands together done a great deal of work during her life time. forchead, and it gave me a shock like a battery during the continuance of the seance. Mr. who have either never seen a single experi-The nails were very short. I observed, also, the long and bony hand of a man, about half ILW.Hill & Co. Decatur, Ill ment, or at the most, have attended at one or two scances, the most abaurd is that which asand left me with a headache. It occurred to Taylor, the clairvoyant, formed one of the v17nStC8 circle, and his hands were held by his imme-diate neighbors. After the usual phenomena as large again as the medium's.

me that he must be a person of powerful will, strong passions and of a somewhat inharmonious nature, and I wrote him asking for some of his experiences, and for a frank statement of his own traits of character. Knowing; as I did, that sometimes even a loving good percon's magnetism may not harmonize with an-other, yet the fact that his letter had that flerce power over the lady, and a severe effect on me, made me feel that there must be something harsh in his nature. His letter, which is very frank and very instructive, soon came to hand, accompanied by his photograph which shows a good deal of the lion in his face. I quote from it as follows:-

"Dear Dr. Babbitt:-I have read your 'Health Guide' to page twenty-two, and it has already paid me for its cost. Send me all the books you know of on the subject-C. O. D.

"In placing your letter to my forehead, I perceive you have a finer and more soothing organism than I have. I see it mentally, in-stantaneously. The animal and spiritual in stantaneously. The animal and spiritual in me are at clashing points, and always have been. I am a very high strung nature, and yet essentially gross; in fact, an inigma to myself. I am very practical—am a thorough disbe-liever in humanity and theology, and am only well grounded in nature, nature's God and "I always feel the invisible power when quiet, and it was the first and only thing which convinced me of the immortality of the soul. With that quiet spirit which I can call up at will, I have saved the labor and care and fret of years, perhaps, of a life-time, in establishing an aura over my household, and a crew of fifty rough animal spirits in my employ, making it unnecessary for me to speak to them at all, except to give orders for work. They never transgress-are always civil and faithful. "I never see invisible forms about me or others, that is, since childhood, when, I can take oath, two forms, clad in white, entered my room, knelt by my bed, and disappeared only when I struck at them, and I have been striking at one thing or another ever since, but the blows have generally recoiled on myself. "I have strong passions which I can control under any circumstances, and can stimulate in another to almost any extent, either when silent or by verbal communication. I am sonsitive as a flower naturally, lost a dear sister by that disease, for it (sensitiveness) is a disease when the world treads on it, but am harder than Bessamer steel now. I neither hate nor love strongly though passionately, but never, never forget an injury. In fact my own life experience tells me that my nature is perverted. I stepped into the arena proud, ambitious, trustful, and have found out what a petty stage of puny actors the world is. I am strongly inclined to fight it, do all the moral damage I can without compromising myself, save to the poor and lowly, and they have my right hand of fellowship. "I think if it was a pleasure instead of a burden to me, I could will most persons to do anything I wished. I am conscious that I never half tried as a rule. because the power is not backed by desire. I can, with the greatest case make a friend of an enemy almost instantaneously, although sby and reserved naturally myself. I have had very many remarkable experiences in willing persons to obey my wishes. In one instance, I drew a perfect stranger from a thronged public hall, who followed me to and into my house. 1 have gained complete control over strangers publicly and privately. But such reminis-cences are now extremely painful. It was an unlicensed indulgence in the first flush of a new-found power. "The most absorbing trait of my character has been to excel and govern others. Using for a quotation 'what a man strongly wishes always happens,' I have lived to see it exem-plified and to feel its daily growth. I generally in the morning will myself into any speci-Ac state of mind, and it lasts me until night

The bell was placed on my shoulder, and at my request carfied away. I then said, "Please pull my car." Immediately I sav a hand formed, which, gliding upwards,

PULLED MY EAR

Finding myself in the position of "Master of Ceremonies" to the ghosts, I thought it a

good opportunity for testing the intelligence of the force now exhibited. I accordingly re-

quested one of the company to come close to

me and to hold a ring in the open palm of his

he and to note a ring in the open paint or ins-hand. A gentleman came forward with a ring. I then said, "Please take the ring." It was done; a hand suddenly darted up and carried off the ring. "Please return it." The ring was immediately replaced in its owner's hand.

and patted my face. This was observed by every one in the room. The gentleman who came forward with the ring could see the whole space behind us, and could have de-tected the slightest movement of either Mr. Bastian or myself. On comparing notes with this witness after the conclusion of the seance, we agreed as to the marked individuality of three of the hands we saw materialized, and he laughingly observed that they were very unlike the medium's or mine. At a subsequent seance the room was crowded, there being about twenty people present. The heat was very great; the medium much exhausted by the dark seances, and the manifestations in the light were comparatively weak. I was again chosen by the spirits to sit with Mr. Bastlan. The hands formed and were seen by the spectators, but there appeared to be a want of power, as they never reached near as far as they did on the previous occasion, and although at my request a hand attempted to pull my ear, it only succeeded in touching it. It was observed on this occasion that several hands appeared under the curtain on the carpet, and they handled one or two small objects, and this circumstance was probably rather convincing to some of those pres ent, as that feat evidently could not have been performed by either the medium or myself without detection. The above is an account of experiments tried by myself, and for the truth of which I am answerable. The following were experiments tried by two of the company in my presence, and I firmly believe these persons to be thoroughly trustworthy investigators. Mr. Adshead, of Belpher, Derbyshire, sat next but one to me at one of the seances, and I heard all that took place. Mr. Adshead, in a letter to the Spiritualist, weekly paper, writes: "Addressing me, Mr. Taylor said: 'I see an old lady standing near you; she appears to be about 70 or 75 years of age, and she wears a cap. Her name is Margaret. She is touch-ing you now.' As he spoke, I felt a hand, soft and moderately warm, laid on my head. She has passed over to the gentleman opposite to you,' said Mr. Taylor, meaning my brother, but of whose relationship to me Mr. Taylor was at that time ignorant. My brother Taylor was at that time ignorant. My prother was also patted on the head and face, in addi-tion to which the spirit, addressing him, said, "God bless you, my dear George." Then re-turning to me, in the most demonstrative man-ner, the hand of the spirit was passed rapidly over my head and face, and this for more than a minute. Then addressing ma in a voice act a minute. Then addressing me in a voice not at all unlike one I loved to hear in years passed away, the spirit said, 'God bless you, my dear gon. I am ever near you. I have often mani-fested to you before.' That these were the voice and hand of my dear departed mother, I have no doubt. The name and description of her, given by a gentleman who not only did not know at what age she died, but who did not know whether she was still on earth, or had passed to Spirit-life, were strictly correct, in addition to which the recognition of her two sons, and calling one of them by name, when neither of the mediums knew either my brother's name, or that any relationship exist-ed between us, points unmistakably to the same conclusion. Some time afterwards, addressing Sinc state of mind, and it lasts me until night without further effort, and generally regard, and state of my sole, and now he is taking of my sole, and the sole, and the sole, and their spirit friends described, and their spirit friends described, and their spirit friends described, and the sole, and the sole, and the forehead, and the forehead, and the forehead, and the sole, and the sole me again, Mr. Taylor said, 'I see a male spirit standing beside you; his name is James.' Guessing who it was, I said, 'James, I am de-lighted to meet you here, but I did not expect

serts that the physical manifestations are all the WOBE OF MACHINERY! One evening, at Bastian and Taylor's, I re-quested the female spirit. May, to take a guitar off my lap and to play upon it, fluating about the room over the heads of the company near the ceiling. It was immediately done, the guitar occasionally striking against the celling, as if to show its position and progress, and then it was gently replaced in my lap without the alightest fumbling, although the room was in total darkness. Were I to relata all the wonderful feats performed by this remarkably clear sighted, quick eared thoughtreading, intelligent piece of mechanism, feats executed sometimes in response to my mental; sometimes to my spoken requests. I fancy that strong-minded skeptics, in setting up the machine theory in opposition to Spiritualism, might find that they had themselves performed Baker & Osgood, one of the most astounding of all feats, viz., 20 straining at a gnat and swallowing ATTORNEYS AI LAW, camel." JOHN JAMES, Late Captain 90 Light Infantry. London, Eig ING HOUSE, \$1.65 pays for this paper one year, to new trial subscribers, and we pre-pay the postage after the first of January. Poices spom the People. PIQUA, OHIO.—Hiram Tamplin writes.—Dear Brother, the good that you are doing, it will never be fully appreciated by mortals here, but will be on the other side. RIVER FALLS, WIS.-B. N. Lawrence writes. -I like the way you expose false mediums. The cause is gaining ground here quite rapidly. I don't hear any more Woodhullism advocated. WILMINGTON, DEL.-John S. Rowbotham writes.-Our Philosophy in this city lags a good deal, except in private circles; we have one every Wednesday evening, and we are doing bravely.

this world very recently." I was not in mourn-ing. Mr. Taylor then said that she had a shawl on, fastened with a cameo brooch, and that her name was Mary. This was an exact description of a friend who had died only a few weeks before, and I must add was the very person I was willing or wishing to appear. have since ascertained from my late friend's husband that she always

#### WORE A SHAWL

of various musical instruments

FLOATING ABOUT

over our heads, playing accompaniments to whatever songs the company chose to sing,

and then gently alighting in our laps, many individuals were touched by what were sup-posed to be spirit hands, Mr. Taylor describ-

ing the appearance of the spirit forms, their

ing the appearance of the spirit forms, their apparent ages, and occasionally giving their names. At last he addressed himself to me, and not knowing my name, said, "The gen-tleman holding the lady's right hand"—there was only one lady present—"Sir, there is the spirit of a lady near you; she is touching your hand." I immediately replied, "Please de-scribe the lady." He answored, "It is a lady of about 60 to 55 years of age: she has

lady of about 60 to 65 years of age; she has gray hair; is very thin, and has a remarkably prominent nose, rising in the center. She left

and cameo brooch, although the fact had entirely escaped my recollection.

About a week after the above mentioned seance, I attended another at the same house. and went prepared with the following test: I wrote on a piece of paper, "Please in future, when you wish to manifest yourself to me, instead of touching my hand, touch my forehead three times to signify 'yes' to any ques-tion I may ask, and once to signify 'no.' Can you bring the spirit of my dear friend, your sister-in-law?" This paper I held folded in my right hand when the circle wasformed and the light extinguished. After several manithe light extinguished. After several mani-festations to different people, I was also touched, and asking Mr. Taylor who it was touching me, he replied, "It is the same lady who appeared the last time you were here. She gives the name of Mary." I then said to the supposed spirit, "Please read what I have written on this parts." written on this paper." The paper was im-mediately taken, and in a short space of time replaced in my hand, and my forehead, was touched three times on the right side, and then three times on the left by what follows three times on the left, by what felt to be a woman's hand. Soon after that Mr. Taylor said to me, "There is now another spirit touching you. She appears to be about thirty years of sge; has light brown hair, and is very fair; I can not make out her name." I may observe that the age and appearance of my old friend, the sister-in-law of the first spirit,

was correct as far as I could remember. About ten days afterwards I again attended at Messrs. Bastian and Taylor's, and on that occasion I placed in the breast pocket of my coat a pencil drawing, given me a few years ago by the lady whose spirit had now twice manifested itself to me. When the light was extinguished I was soon touched on the forehead, and a trembling hand was put under my buttoned cost and the drawing carried off. The company all heard the

#### RUSTLING OF THE PAPER

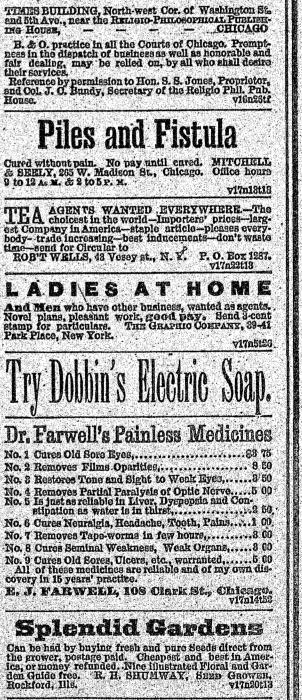
as it was waved above our heads, and Mr. Taylor exclaimed, "It is the same spirit that always comes to you, and she seems much pleased with the paper she has taken away." Soon afterwards the drawing was placed between the thumb and forefinger of my right hand, and my face was patted.

At the next seance there were only nine persons present besides the mediums; they were most of them skeptics, but being fair and can-did investigators, the circle was an harmonious one. Soon after the light had been extin-guished, my neighbor on the left exclaimed that some one was playing with his foot, and Mr. Taylor said, "It is the spirit of a little boy." The gentleman then remarked, "He

MOUNT VERNON, ALA .- Thomas Molumby writes.—I am an old man on the verge of the grave, but while life lasts, shall take the dear old JOURNAL. I like the manner in which you deal with the Woodhull and all other parasites that cling to the Philosophy of Life.

WASHINGTON, D. C. — Chas, A. Crause writes. — From information gained from the works of A. J. Davis, and communications received, in a very interesting and harmonious little family circle, I and a number of spirit spheres an established fact; seconding to the development purity of spirit and a number of spirit spheres an established fact; according to the development, purity of spirit, changes to higher spheres seem to take place. I find also through communicating spirits, that the higher the development, the more of individuali-ty, selfishness is lost, so that even their immediate friends, share no more of their especial love and care, then the whole human family. Then God is in my mind, the acme of all the highest spirits, so pure and unselfish, so harmonious, that all the in-dividuality is lost; no more male and female; no dividuality is lost; no more male and female; no more American and European, no rich and poor, no Christian, Jew, Spiritualist or Infidel, but a unit of Goodness, love, and wisdom, a harmon-lous grand meeting together of all that is beauti-ful, which is gradually used up again in creation.

VIRDEN, ILL.-H. C. Powell writes .- The JOURNAL is growing in popularity in this part of the State. When it first made its appearance in this community it was received about as grace-fully as a firebrand would be; and, in fact, by certain Christians a firebrand would be still more central constraints and the stand who was the make their living by preaching the everlasting gospel, which, by the way, is being daily curtailed of its former magnificence and awful grandeur, by the Typical, Darwin, Spencer, Huxley, and othera, who dare, against all orthodoxy, proclaim the truth which shall yet set the world free, and give to each child a new heart, and clear assurance that hell is a conception that found its birth only in the foul brain of a tyrant, whose idea of God was about as limited as the ordinary "Harmonial" convert is of Latin or Greek.



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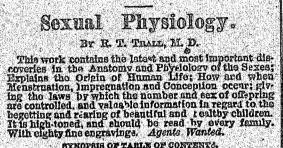
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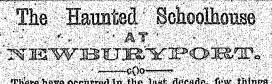
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# RELIGIO-PHILOSOPHICAL JOURNAL

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MARCH 6 1875

# How to Form Spirit Circles.

#### The Spiritualist of London, Eng., gives the following:

"Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no resulta be obtained on the first occasion, try again with other sitters. One or more persone possessing medial powers without knowing it are to be found in nearly"

every household. 1. Let the room be of a comfortable temperature, but cool rathor than warm-let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the oitting of the circle.

2. Let the circle conelst of four, flye, or six individuals, about the come number of each cen. Sit round an uncovered wooden table, with all the palms of the hands in contact. with its top surface. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestptions.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each. other should not sit in the same circle. Bellef or unbellef has no influence on the manifestations, but an acrid fealing against them is a protection influence.

weakening influence. 5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earness feeling among the members of the circles gives the higher spirits more power to come to the circle, and make it imore difficult for the lower spirits to get

near. 6. The first symptom

Sombre Surroundings of the Dead—The Unterpiller, and its Glorious Change— Death of Consumplives—Death of a French Captain—Eloquence of the Dying —Those who Die Young—Elder Sutherland's View of Hell—Translation of Prominent Personages—The Wonderful Butterfly—It tells the Approach of Death, etc., etc.

CHAPTER XIV.

Encyclopedia of Death---"What

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#### AH! THAT GREAT MYSTERY OF DEATH.

To many individuals, whose crudition has illuminated the world in various respects, death has been enshrouded with a cloak of darkness. To the brilliant James Freeman Clarke, such is the case; still, even connected with his consciousness, there is a divine spark that enables him to catch a slight glimpse of the beyond. He says: "Ah! that great mystery of death! How silent have all the dear voices become, which lately were music in our ears. Where have those loved ones gone? What are they doing, the fathers and mothers, the wives and husbands, the sweet children, the noble friends, who a little while ago, told us all that was in their hearts? How deep is the voiceless hush of the world! Why can not we talk with them across this abyss? Why may we not hear one word to tell us that they love us still? Between us and them, there is a great gulf fixed. There are those who believe that spirit voices are heard across it, and I am glad if they get any comfort out of that belief; but these voices do not sound to me much like the voices we used to hear, nor do they tell us a great deal Their tones are rather unnatural. Only one voice hitherto has retained its old tone-the one that said 'Mary,' in that early twilight; the one that said 'Peace be unto you,' in that evening meeting; the one that said, Come and dine,' on the lake shore of Galilee. But that voice has thrown light into the darkness and has told us of the many mansions in the House of God, assuring us of a world beyond this world, as good at least as this, as rich in beauty, in action, in thought and in love."

Even he had a slight realization of a future that, to a certain extent, would relieve death of its mystery, and his views are merely the emanation of one little divine spark within him; by and by, others will become illu. minated, dissipating the mystery that surrounds the last earthly change, and leaving in its place a glorious halo that reflects, mirror-like, the grandeur of the transition. Judging from his expression of opinion, he merely presents a vivid picture of his own interior condition. Nearly all the divine impulses of his being seem to be so interwoven with absurd ideas, that they can not become illuminated at once; as well light a lamp enclosed in a solid rock. He is mentally and spiritually blind, or he would not exclaim, "Ah! that great mystery of death !" Thousands of minds like his, adorned with the rarest gems of literature, and cultured in the schools of philosophy, exhibit a mental obliquity when expressing an opinion in ref. erence to the character of the passage to the elysian fields above. It is an abyss to them, bleak and dismal, where only frightful demons reside, and they shudder when thinking of it.

#### THE SOMBRE SURROUNDINGS OF THE DEAD.

When we consider all the circumstances connected with death,--the cortege, the mourning-dress, the long sad sermon, and the graveyard, we do not wonder that erroneous notions have taken deep root within the mind. How cheerless the expression of everything connected therewith, except, perhaps, the beautiful wreath of flowers that embrace the placid bosom, and shed their soft genial influence over the now lifeless features. They smile as they are moved slowly along to the last resting-place, and their aroma encircles the darkened countenance. They are joyous in their mission, and cast a divine radiance over the remains. But, alas! how combre the scene otherwise. Eyes moistened with tears! Faces overshadowed with deep regrets! Voices tremulous with emotion, while every movement is indicative of sorrow! Then, look at the cemetery! Tread softly there! What a desolate aspect connected with everything. We cherish the memory of our dead, under a cloud of sadness. The ancient Greeks and Romans fostered a recollection of the departed under a silvery halo of joy, and their cemeterics ornamented with groves and flowers, contained their promenade walks, where pleasure was manifested in all the bubbling emotions of the soul, and where happy reunions imparted a lively enchantment to the scene. The Orientals of this age have received into their veins the impulses that characterized the ancients in some respects, and their cemeteries are places where, on festal occasions, the eye becomes more brilliant, the step more elastic, and the laughter more hearty and cheery, and regrets for the departed are never allowed to throw a drapery of melancholy over the occasion. They recognize the fact that death is only a change of condition, a sublime transformation-far more glorious than that which characterizes the caterpillar, which apparently dies when it encloses itself in its cold shell. But that process is required in order that its inward beauties and latent energies may expand and develop themselves into a gorgeous butterfly! Death might have terrors if it crippled the powers of the soul or dwarfed its capacities, and then it would be highly proper to make dreary places of our cemeteries! But it is nothing but a glorious transfiguration, or more properly speaking, a liberation of all that constitutes the real man or woman.

The organism of the butterfly is within that of the caterpillar. To day, a

when their last hour is about to strike; they feel hope and joy, while friends are thinking of their funerals. It is commonly said, in explanation of this anomaly, that consumptives do not appreciate the gravity of their disease; for our part, we think that they have, on the contrary, some confused and dim idea of their conditions; we believe that Nature reveals to them the approach of a life of unclouded happiness, and that it is this secret conviction that gives them hope and confidence for the future. The future that they catch a glimpse of is not that of earth but that of heaven.

"Alexandre Dumas, the younger, has aptly expressed this truth in a beautiful page of his romance 'Antonine,' which we may be permitted to quote: 'Did you ever know consumptives to be aware that they were such? Have you noticed that for them life has aspects unknown to those who have much longer to live? Their eyes, to which, by the presentiment of death, God partly unveils his stornity, sees beings and objects in a peculiar and poetical light. They see with their spiritual rather than with their physical vision. In them sensations are electrically instantaneous,-what moves others only through deduction, moves them at first sight. One would say that their souls, too closely cramped in their breasts, strive constantly to rise; and that, from the heights which they reach, they discern what escapes the common eye. Their souls live higher than their bodies; and this accounts for their easy death; for, when the last hour comes, their immaterial part has been so long separated from its corporeal envelope, that it easily and painlessly detaches itself from and abandons it, as we cast off a garment that is too heavy. Those who are attached with this disease have, like the sick man of Milleroye, who was no other than Milleroye himself, an incessant longing to draw near to Nature, the first source of life. For them the trees have a peculiar shade, the birds sing songs that only they can understand, the sun dispenses a heat that others feel not. Where others see nothing but a natural fact, they see a blessing from God. Their faces at last take on the sad poetry of their spirits. For autiering they feel the very pity that they inspire. They are charitable, and forgiveness is habitual in them because they are near the Lord. If Nature has granted them the power of reproducing in bodily expression the sensations that life awakens in them, their talent suddenly becomes genius, it wears a pale and transparent hue like a star-ray, and exhales a perfume like the fragrance of a hidden flower. Hear Bellini, read Mille. roye; and you will find, in the music of the one and the verses of the other, that indefinable sentiment, plaintive and melodious, which has been their very life.'

"Not among consumptives alone may these observations be made. Every man predestined to die young seems marked with that secret sign of the soul which produces sometimes a sweet and charming melancholy, and again vivacity or sensibility that relatives admire, and that is, alasi too often the signal of approaching death. 'The beautiful qualities that shine in these young people are but the forerunning indices of their dissolution. 'Short lived are children born with such great minds,' says Casimir Delavigne in 'The Children of Edward.' The Greeks said, 'Those who die young are loved by the gods.' Therefore let us not fear death; let us await it not as the end of life, but as its transformation. Let us learn, by the purity of our lives, by our virtues, by the cultivation of our faculties, by knowledge, by practicing the worship of our ancestors, to prepare ourselves for the critical moment of that natural change which will bring us into the blessed mansion of the ethereal spheres, in the regions of spiritual light."

The evidence given by Louis Figuier, demonstrates plainly that death is not attended with those horrors represented by the various orthodox churches. The demons of all imaginary pandemoniums, rendered tangible, and enveloped with an atmosphere of hate, revenge and mischief, could not devise a death that would equal that so vividly pictured by some orthodox divines, when referring to the last moments of an Infidel. They are ignorant and bigoted, and over their mind rests a dark cloud of superstition through which spiritual light can not penetrate. Their emotions are not actuated by love, nor is their vision often gladdened by a sight of celestial glories. They would have death terrible, because their nature is not softened or animated with divine qualities. The ideas, thoughts, or sentiments of one's mind, are the intellectual germs thereof; and if not enveloped with the aroma of pure love, it is because the soil from which they spring is devoid of proper nourishment. Glance for a moment at the following gushing sentiments, emanations from the mind of Elder Sutherland, the great revivalist, and ask yourself if such a man could form a correct idea of death. He says in one of his sermons:

"I will now give you, my dear friends, a picture from a scene in hell. The Devil is sitting in his private office receiving the souls as they are brought to him from the upper world. In comes an infernal tailer conducting a soul to everlasting flames. He was a man-who had killed his Mother in law. He was hung in London. 'Take him away,' said the Devil, 'but treat him kindly. The chances are two to one that he isn't much to blame. I remember his case. His Mother-in-law came here three weeks ago. She looked as though she wanted killing. She'o over in No. 63. Put him there, and set the old woman in front of the furnace, No. 63 is too cool for her.' Pretty soon another victim arrives. 'What has brought you here?' asks the Devil. 'My case is a hard one,' was the reply. 'I am here just because I swore." 'Because you swore?' asked the Devil, rising angr'ly from the chair. 'Yes, that's all the sin I ever did.' 'All the sin ?' echoed the Davil; 'all the sin? Why, you mean, despicable, contemptible, low-lived vagabond,' said the Devil, as he brought his fist down on the table, 'there isn't a corner here that's hot enough for you. Of all the Sizin Thousand Preachers that spend their Sundays in blackguarding me, not one of them ever yet accused me of swearing. Blasphemed your maker, did you? Profaned the holy name of your Savior that forgave His enemies upon the cross, and died to have saved you from here? You did this, did you?' The trembling culprit made no reply, 'Why,' continued the Devil, whose voice arose as his wrath intensified-'why, there's no excuse for you. A man by, an unlucky blow may kill another one. In pressing temptation a man may steal; he may lie to save his neck or to cheat his neighbor. There's some excuse for him. The profane swearer has no excuse! Attendant, take this accursed acoundrel out of my sight. Put him up to his neck where the coals are the hottest, and then put somebody to sit upon his accursed head.""

UHAPTER XVL

Ned Baker, and his Peculiar Characteristics-Views of Fontenello-The Action of Dead Bodies-A Woman in France Buried Alive-Burial of Mrs. Ooggawell while in a Trance-Statement from a Welsh Paper-Interesting Statements by an Englishman-Statement of Miss Martineau-Albert Bennet's Experience while in a Death-trance-Premature Burial of Wm. Blackhurst-Disposal of the Dead in Germany-Other Interesting Particulars. A LITTLE BOY MIMICKING DEATH.

The Detroit Free Press gives an account of a little boy by the name of Ned Baker, who will, for a small compensation, stretch out on the floor, cease to breathe, grow white in the face, affect the rigidity of a corpse, and his pulse become so feeble that the beating can only be detected by a practical finger. He lately went through this performance in a saloon on Woodbridge street, in that city, and so much like genuine death was his counterfeit, that the men who put him up to the trick, became greatly frightened, and bribed him to come out of his death-like stupor. His breathing was so faint that it could not be felt on the hand or cheek, and hardly dimmed the glass held down to his lips. He says that the performance does not injure his health, and he can make himself so nearly lifeless that it is only by a great mental effort that he throws off the lethargy. His imitation of the final transit is really worthy of careful consideration. How is it accomplished? 'Has the mind such a wonderful influence over the involuntary nerves as to compel them for a time to suspend action? Is the complicated machinery of our system, the voluntary and involuntary parts thereof, under the complete control of the will in certain individuals? Such seems to be the case. Of course, there was a singular torpidity of the system induced by this remerkable boy. It is a well-known fact that snakes, various kinds of insects, and alligators, during the severe winter, become torpid-to a limited extent, dead-and when the vitalizing influence of spring approaches, their latent energies are quickened into life again, they assume their normal state, and no one would suppose that they had been in such a comatose condition. The raccoon presents a peculiar example of this when it burrows on the approach of winter, partially auspends its animation, and without any sustenance whatever, remains until invited forth again into the active world, on the arrival of spring. Like Ned Baker, it, too, can mimic death, and protract the imitation for months, and then awaken therefrom in perfect health. Man, being an epitome of the universe, embodies within his physical organism the peculiarities of the animal kingdom. The torpidity of the raccoon and many other animals, is self-induced; it is a species of trance, or syncope, that continues while a congealing state of the atmosphere exists. The suspension of consciousness on the part of the raccoon is voluntary, as much so as the seeking of its burrow for rest and sleep. It is a partial death-the lungs cease to throb, the blood to circulate, and the nervous system to transmit sensations to the brain. Dr. Dodd claims that in those animals that become torpid during the winter, the foramen ovale, the opening between the auricles of the heart, never closes, consequently they can live without breathing. In infants, the foramen ovale generally closes immediately after birth. He says, further, that there is occasionally an individual in whom it never closes, and that he is liable when disease or pain exhausts the voluntary powers to sink into a torpid state, which has been mistaken for death. The lungs and heart suspend their motions, the blood no longer circulates, and the limbs grow stiff and cold. Thousands in this condition have been prematurely buried, came to life, struggled, turned over in their coffin, and perished. On being disinterred, they have been found with their face downward. Some placed in tombs, have revived, been accidentally heard, and fortunately recovered.

"There is," says Appleton's Encyclopedia "but few well authenticated cases of premature burials, and those were probably from design or barbarous ignorance. The horror of being burled alive naturally, however, so excites the imagination, that it is prepared to receive the most marvelous fables, as if they were authentic facts. A French writer, named Fontenelle, has, in his work on the Signs of Death, given full scope to his credulity, and accepts without hesitation the most absurd stories of persons being buried alive. He narrates, with a faith more marvelous than are even the extraordinary incidents of some of his recitals. One hundred cases of premature burials, gathered from all the world, and from all history, and which he would have us believe are truths, but he gives no evidence of their genuineness. Louis, a French writer, on medical jurisprudence, relates that a patient who was supposed to have died at the hospital, was removed to the dissecting-room. The next day, Louis was told that moans had been heard, and on repairing to the place, he was persuaded, as the winding sheet was more or less disturbed, that the supposed dead had revived during the night, and had died subsequently. The moans heard, and the disarrangements of the coverings of the dead, in this case were, however, no absolute proofs of the movements of life, and it is quite possible that Louis was misled by indications that have often seemed to give sanction to the popular notion of persons having revived after apparent death. Bodies are often found turned in their coffins, and their grave-clothes disarranged. These effects are, however, easily explained without any supposition of life, by the fact that the gases generated by corruption, imitate in their action on an inanimate body some of the move. ments of vitality. Dead bodies which have been long in water, when not secured to the dissecting-table, have been known to be heaved up and thrown to the ground from the more effect of the gas developed within them in the progress of corruption. This is, in fact, a constant effect in bodies that have been interred, and, undoubtedly the supposed moans, sometimes heard, the changes in position observed, and the horrible idea entertained of the flesh being gnawed in hunger, may be accounted for by the generation of the gases after death, which will explode with a noise, twist the body, and break through the integuments." The above writer, no doubt, is correct in his statements, that the escape of gas often moves the dead body, yet there are very many well authentic. ated instances on record, where the hair has been pulled out, clothes rent, and flesh torn off by the teeth, in an insane attempt to effect one's libera. tion from a subterranean tomb.

disgusting, slimy worm; to-morrow, sylph-like, floating gracefully on the reeze and bathing itself in the aroma of nature's sweet-scented jewels. STo day, its home is in a woodshed; to morrow, the companion of the warblers of the sky. In both of its conditions, it is visible to our eyes. But man is destined to a greater change. To-day, he is pinched with poverty, his intellect and aspirations confined within a narrow circuit; to-morrow, the real man bursts his fetters, blooms into a spiritual personage of rare powers; yea, his senses become so grand and comprehensive in their action, that what was to him a hidden mystery, becomes an unsealed book, and his aspirations find their appropriate field for action. Such being the case, why should funerals be seasons of melancholy, when the breezes sigh a mournful strain, and the noise of footsteps sound sepulchral, and the countenance assumes such a bleak expression? Funeral feasts, transmitted from primitive man, still exist in many countries. Returning from the place where the remains have been carefully deposited, the mourners forget their sorrow, and setting down to a table richly laden with choice dellcacles, at the residence of the deceased, their hearts animated with affection, they wish his spirit a pleasant journey to the evergreen shores. Their sadness is beautifully illuminated with spiritual light, and their cheerful wishes impart exhilarating magnetism to the spirit that has left its earthly." tenement.

OBSERVATIONS ON DEATH BY A DISTINGUISHED FRENCH AUTHOR. Louis Figuier, in his To-Morrow of Death, says: "Those who have watched the dying have made observations which we will state summarily.

First, we must leave out of such observations deaths occasioned by maladies that destroy the consciousness of the dying. Such cases are very many. Think, for instance, of deaths caused by cerebral or pulmonary apoplexy, by rupture of aneurism, or affections of the heart, which entail speedily fatal symptoms. In all these cases, the organs of speech being paralyzed, the dying can express nothing. To learn the thoughts of the dying, we must observe those who, up to their latest breath, preserve their intellectual powers unabated,-who 'have their head,' as the saying is.' It is certain that their dying struggles are very tranquil. Consumptives, wounded persons, those dying from disease of the stomach or the intestinal canal, or of those fevers that sap the strength without affecting the mental faculties, the dysenteric and the dropsical, who retain to the last minute full possession of their intelligence, die calmly and almost with delight. M. de \_\_\_\_\_, Captain of Franc-tirenrs, in the Vosges, who, in a fight with the Prussians, was struck by a bursting shell in the abdomen, and died a few hours later, said, as he expired, 'What happiness! I am going to see my dear wife again.' There is surely a time that often lasts several hours, and in which, life having wholly withdrawn from the body, it is already a corpse under the eyes of those present; and this corpse still moves and speaks. But the soul that survives in this body already cold and actually. dead, is not that of a terrestrial man; it is already a superhuman's. The dying man has consciousness, and even perhaps an anticipative sight, of the ineffable bliss that awaits him in the new world whose threshold he is touching; and he manifests his joy in speech, and in the expression of his eyes. His last sigh passes in a flight of supreme joy. This extraordinary state in which the dying are half on earth and half in the new realm to which they are destined,-having, so to speak, one foot on earth and the other in heaven,-accounts for the touching eloquence, the often sublime words, that flow from their failing lips. An ignorant and uncultivated man expresses himself on his death:bed with an eloquence unaccountable to those who hear it. In this way are explained the prophecies of the dying that subsequent events have verified. The dying have an insight into facts of which they would not have had the least notion, if they shared the common conditions of human kind. For this reason we should tressure their last words with religious care,—scrupulously regard the wishes they express. In Moldavia, when a peasant has escaped from a severe illness. in which he has seemed to touch the very portal of the tomb, his friends press around his bed to ask what he saw in the other world, and to get news of their relatives gone before; and the poor sick man tells them his visions as well as he can.

"Without going to the farthest limit of the death pang, it is easy to convince ourselves that those who are doomed by Nature to an early death, those who must die young, possess a deep screnity of spirit. This moral appanage is, in our opinion, one proof that they have already a presentiment, or even the anticipative enjoyment, of the new life that awaits them after death. Why have consumptives such sweetness of temper, such quick sensibility, hearts so expansive and susceptible that everybody notices these peculiarities, 'characters so marked as to aid the physician in making a diagnosis of their disease? It is, we think, because these sick persons, already half-gone from the Earth, have already partially taken on the moral attributes of superhumans. Consumptives, it is well known, are always confident of recovery; they lay plans for enjoyment and the future, Such a mind as that possessed by Elder Sutherland, is devoid of Christlike emotions of pure love, and his conceptions of God's divine government are as poleonous to the moral nature of others, as the emanation of the Upas tree is to the physical organism. No man can give expression to cruel sentiments and apply them to Deity, without his nature being vile, and his disposition malignant.

#### TRANSLATION OF ENOCH AND ELIJAH, AND EMPEDOCLES.

History informs us that certain distinguished characters have been translated. The Bible says: "By faith Enoch was translated that he should not see death; he was not found because God had translated him; for, upon his translation, he knew that he had pleased God." Elijah was favored in like manner by God. "And it came to pass as they still went on and talked, that there appeared a chariot of fire, and horses of fire, and parted them asunder, and Elijah went up by a whirlwind into heaven." Ancient his tory mentions the translation of Empedocles, who was born 444 years B.C., and who proclaimed himself a God, and was so received by many, and he was transferred to heaven, it is said, amid a flood of great effulgence, during a sacred feast. We are inclined to doubt these extraordinary state. ments, although we do not believe the instantaneous dissipation of the human body an impossibility: These isolated cases of translation, if true, give us no ground of hope that you will be so highly favored, or that a charlot of fire and horses of fire, will convey you to a seat in heaven. The common method of entering the supramundane spheres through the instrumentality of death, is still desirable, and we do not believe that any of the Gods of the various religious sects can improve thereon.

#### THE WONDERFUL BUTTERFLY.

In connection with death, many beautiful incidents have occurred, the most peculiar of which we will give. The Jersey City Journal speaks of a physician of that city who has won considerable fame from the successful cures he has made in medicine and surgery. For some years past, the doctor says, whenever one of his patients dies, no matter where he is, what time of day or night, a small white butterfly comes directly to him, and flits about until it has attracted his notice, when it departs. The moment the doctor sees the little winged messenger of death, he is at once made aware of the demise of his patient; and if at night the warning comes to him, he invariably remains in his office in the morning in order to give a certificate of death. The first time the doctor ever saw this butterfly, was a few years ago, while he was looking at the form of a deceased child, the butterfly alighted on its breast, and there remained, slowly raising its wings up and down until the body was closed up in its little coffin. On one occasion, while the doctor was attending a patient in Clark Place, the butterfly entered the window, and commenced fitting about his head. He looked up at it, and one of the ladies in the room, thinking it annoyed him, said, "Ohl leave it alone; it will soon burn its wings by the blaze of the gas." "No, it won't," replied the doctor. "It has come on a mission and will goon disappear. I have just lost a patient, and in the evening, I shall be called upon for a certificate of death." Sure enough, the next morning the father of the child that had died the night before, called, and notified him of the loss of his little one. This is only one of the many instances where the doctor has received this strange visitation, and kept a record of the circumstances, besides that of calling the attention of those present to the fact of the butterfly's warning of death among his patients. Premonitions of death are of common occurrence, being usually impressed upon the mind through the instrumentality of dreams or visions. In some countries, at the present time, the mournful barking of a dog, or the ap. pearance of certain birds, is considered a harbinger of approaching dissolution: Spirits can, to a certain extent, discern the future, and tell very nearly, when one is sick, the time of the final transit of the spirit,

CASE OF APPARENT DEATH AND PREMATURE INTERMENT.

The Messager du Midi relates the following dreadful story where a young married woman residing at Salon, France, died shortly after her confinement. The medical practitioner, who was hastily summoned when her illness assumed a dangerous form, certified to her death, and recommended immediate burial in consequence of the intense heat then prevailing, and six hours afterwards the body was interred. A few days after her death, the husband having resolved to remarry, the mother of his wife desired to have her daughter's remains removed to her native town, Marseilles. When the vault was opened, a horrible sight presented itself. The corpse lay in the middle of the vault, with dishevelled hair, and the linen torn to pieces. It had evidently been gnawed in her agony, by the unfortunate victim. The shock which the dreadful spectacle caused to the mother, had been so great that fears were entertained for her reason, if not for her life.

AN ADDITIONAL WARNING AGAINST HASTY BURIALS.

In Chapmanville, Penn., a short time ago, Martha Coggswell, wife of Anthony Coggswell, a drover, died, as was supposed, and was buried. Her husband was absent at the time. When he returned home, almost wild with grief, he insisted on her body being exhumed, so that he could see the remains. This was done, and, to the horror of all, the body had changed its position in the coffin, showing that Mrs. Coggswell had been buried while she was in a trance. The body was lying on its face, and evidences of a fearful struggle made by the unfortunate woman when she recovered consciousness in the coffin, were visible. Mr. Coggswell fell senseless across the coffin, and became a raving maniac.

A very curious case of a woman being in a trance is reported in a Welsh newspaper. It appears that the wife of a rockman, named Vren Crysilte, in a village about three miles from Llangollen, had been in delicate health for some months, and a few days prior to the 3d of January, 1874, her life was despaired of. A person living in the neighborhood acted as a nurse, and the sick person was a patient of Mr. Williams, of Derwen Deg, Trevor. Early on the Friday morning following that date she seemed to be rapidly sinking, and between three and four o'clock, she apparently died. At this time the nurse and the husband were present, and had no doubts whatever that life was extinct. In the ordinary course the nurse proceeded to a lay the body out, and about 7 o'clock the husband went by the train to the vil. lage in Shropshire, to acquaint some friends of the death, and to make arrangements for the funeral. On his return, however, he found to his great astonishment that his wife had disengaged herself from the wrappings which are usually put upon the dead. Although she was still insensible, there was no doubt that she had moved. He at once resorted to friction and stimulants, unmistakable signs of life appeared, and the Welsh newspaper from which we take it, says that the woman, who is aged about. lifty, is in a fair way of recovery.

#### THE DEATH-TRANCE AND WAKE.

Henry G. Atkinson furnishes the following for the Spiritual Magazine, published in London, Eng. The information therein contained is worthy of note:

"It is not of much consequence to whom Mr. Froude might have referred, but I rather think it was to myself and to a case of mine,—Miss Martineau being his informant. The case occurred ten years before that of Mr. Crosland's, but was also that of a young lady, a remarkable clairvoyant, and afterwards the wife of a celebrated London physician, and mother of a healthy family. She was a patient of Dr. Ellictson, who had been treating her mesmerically for some time, on account of a strangely depressed nervous condition, arising from a sudden shock to the system. In fact, in a fit of temper, her father had given her a blow. She got no better under Ellictson's hands, and, indeed, was becoming much worse. When in her clairvoyant state she said that I was the only one who could save her, she having only once seen me at a distance in a drawing room.

of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps. 7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask whether the arrange-ment is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we althing in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, wellchosen que stion a should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the fallings of spirits in the

body. i 9. A powerful physical medium is usually s person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

- The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilta or raps, may make their appearance.