Cruth wears no mask, bows at no human shrine, seeks neither place nor applanse: she only asks ? hearing.

VOL. XVII

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

CHICAGO, MARCH 13, 1875.

| \$3.00 A YEAR, IN ADVANCE: | | SINGLE COPIES EIGHT CENTS. |

MOTT'S SEANCES

Ten Days at Memphis, Mo. More than Fifty Spirits Seen.

LETTER FROM J. H. MENDENHALL,

Bro. Jones:—After our highest regards to Brother and Sister Pitkins, of Memphis Mo., for the kind hospitalities shown us during our stay with them; also our expressed confidence in the honesty and genuineness of the medi-umship of Brother Mott, the kindness and fairness of Sister Mott as Superintendent of circles, we proceed to give to the many readers of the dear old Journal, a brief synopsis of the phenomena occurring under our observation during ten sittings or seances. On arriving at the residence of Brother Pitkins. where our first seance was held, I met with eight or ten persons from different localities; persons whose benevolent features bespoke for them both mind and character, and whose business there was to investigate under the rules of demonstration, the great and grand truths of immortality.

THE FIRST SEANCE of which I was a member.

took place on the night of Feb. 4th, 1875. The names of those constituting the circles are given in order as they are announced in this article, while the manner of preparation for manifestations as described in first seance, is the same for all. We did not enslave, or in other words, chain or manacle the medium; but chose to trust to our judgment and natural sense when brought to bear on whatever phenomena might occur, as to the genuine-ness of its character. The cabinet, however, we searched with scrutinizing eye, and after catisfying ourselves that there was no possibility for fraud, trick or delusion, Mott entered it, proposing to change clothes with any gentleman present, if he so desired. Satisfaction being expressed by all parties, the cabinet door was closed with Mott in the chair, his feet resting on a trenet or small stool, thus giving him an easy and comfortable position, the circle formed somewhat on the plan or construction of a horse-shoe, with the detached ends next to the cabinet, thus allowing each person the opportunity of fronting, near as possible, the aperture in the cabinet. The light being lowered to that of a mellow hue. singing was commenced, the parties joining hands; and soon the ringing of a small bell in the cabinet by spirit force signalized the presence of the immortals. A moment longer, and a face of human contour appeared at the aperture, when the good lady, Mrs. Mott, arose and asked the question, "Who is wanted?" The name, I. T. McKenney, of Logan, Iowa, being announced, he went to the aperture,

SAW, RECOGNIZED AND CONVERSED

with a nephew, who had been a dweller in the Summer-land some seven years. Also saw. identified and conversed with his mother from "over the River." Next, a gentleman of high respectability of Illinois, whose name I am requested to withhold, was called by a spirit friend, with whom he conversed, and recognized by conversation, though not by feature or general outline. The name of a Mr. Wm. Brown, of Quincy, Ill., (a member of the Unitarian church) being now announced, approached to the generature where he proached to the aperture, where he

l met a niece,

with smiling countenance, fully recognized by Mr. B., he remarked, "No resemblance of medium L. re; it is my niece." She spoke the words, "How natural you look. I am the wife of John Brown. When are you going back to the old country? (Meaning Scotland). Oh! I would like to see Johnnie." Then the spirit made effort to kiss her uncle B., caressing him at the same time with gentle patting on hand and forehead. A son of Mr. B. next appeared, being fully recognized by the father, and talked freely about his little brother in the form. Mr. L. W. Michel, of St. Louis, Mo., being called to the aperture by spirit voice, arose, advanced, and by the relating of past events, of peculiar kind,

RECOGNIZED HIS EON.

though by feature somewhat indistinct. A Dr. Downs, of Burlington, Iowa, when in the form, now appeared, claiming to be a Mason, and after long and critical examination, gave to Mr. M., positive and full tests of Masonry. Your humble correspondent, I. H. M., was now called by the Dr. D. (spirit), passed compliments, when he patted me on the hand, and remarked in loud and distinct whisper, the words, "Your wife and children are present and want to converse with you." Though I never met with Dr. D. in earth-life, yet he seemed as a near and dear friend, and whose friendly smile and classic brow would not fail te make glad the heart of any one who might be favored with his acquaintance. Seance closed with a general familiar conversation with a German spirit, through the organism of the medium while yet entranced.

Shanor number two, Feb. 5th. Circle held at Mott's residence. All things in order, the name, I. A. McKenny, being called for, approached the aperture, meeting there his little DAUGHTER NELLIE.

He received from her spirit hand gentle caresses over the forehead, with many words of pleasing conversation. Mrs. Teed, the once famous medium for materialization, now appeared, and after passing compliments, re-marked to Mr. Mc., "I wrote my compliments to you to day on the slate." I will hear say this is true, Mr. Mott being one of those mysterious slate writers, with a small bit of pencil on a slate, pressed up to the bottom of a table or chair. Mr. Wm. Gavner, Council Bluffs, was now called to the aparture, where he saw

and conversed with a son, who was identified by his relating events of the past. Mrs. Mott, now called my name, saying there is a little girl here wanting to see papa. I went to the aperture, thank the good angels, to see my little daughter who was born into Spirit-life in the year 1861. On my approach, she exclaimed,

"GOOD EVENING, PAPA. Are you well? Oh! papa, I am so glad to see you. Papa, are you pretty near through writing your books?" I replied "Daughter, did you know that I am writing books?" "Yes, papa, I am with you nearly every night you write." I here asked her to tell her name to Mrs. Mott, standing near me, when she distinctly said, "Little Mary." (Her true name). Then said, "Papa, mamma is here to-night. She wants to see you." I remarked, "Tell her to come." her to come." Maggie, my first companion in conjugal life, came to the aperture, bowed and wept; yes, wept for joy. Nay, we wept to-gether. Removing again the curtain from the aperture with her hands, sae kissed me with her angel lips, with all the naturalness of her woman's nature when in the form. It was Maggie. I saw her from head down to her waist, plainly as I ever saw her, and naturally, too, as life itself. She spoke the words, "Joseph, I have been home; they are all well.' Again, "Joseph, our son Tommie is a good medium; good night." I will say that our son Thomas is an excellent medium. Seance closed as before with general remarks from Hivens, the German spirit.

THIRD SEANCE, Feb. 6th. Circle in order, and bell rang as signal, when a spirit face appeared at the aperture, calling for a Mr. A. Lundy, of Council Bluffs. This spirit claimed to be the mother of Mr. Lundy, but was not recognized by him, she passing into spirit-life when he was but five years of age, and now having passed perhaps some fifty summers. Mr. Wm. Gavner was now called, when a spirit under the title of Gen. Bledsoe, of the late rebellion, appeared, and held a long and friendly interview with Mr. G. The General concluded his remarks by passing one of his jokes in saying, "We initiate them over here." land said to Mr. G "Your son is present." On disappearing, the son came to the sperture at once, and said, "Aunt Betsy wrote for you to-day on the slate," which was correct. Mr. G. remarked to his son who had left the aperture, and opened the door of the cabinet and was standing at the opening, "Jimmie, why don't you come out?" Then he replied, "Father, it is hard work." My name being now called, I advanced to the aperture, met with Mrs. Teed, whose acquaintance I formed at Chicago, Aug. 19th, 1873, and under whose mediumship I had the pleasure of seeing several of my spirit friends, and at one time my father and son standing side by side. She soon disappeared, when Gen. Bledsoe came to the aper-ture, bowed and said to me, "You have two wives here." I remarked, "General, can I see them?" "Yes, but not now. Go back and come again by and by." I retired to my seat, but was soon called up by the angel voice of my little daughter, who with a smiling face

"PAPA; MAMMA IS HERE."

She impressed a kiss on my cheek and disap peared, when Maggie, my first wife appeared at the aperture, kissed me and said, "Joseph, at the aperture, kissed me and said, Joseph, are you happy?" "Yes, my angel, are you?" She replied, "Yes Joseph, I am happy. I have been home to-day; the folks are all well." My son Hiram now appeared, who passed into spirit-life when young. He had moved the curtain at my right and not until he spoke the words, "Good evening Papa," had I discovered him there. I asked if this was my little son Hiram, when he replied, "Yes, paps, but I am a grown man now. Tommie is a good boy, paps; tell him I love him and am often with him." Mattie, my last wife now appeared at the aperture, to my left, moved the curtain so as to present her face in fair view, and said, "Good evening Mr. Mendenhall; are you happy?" "Yes Mattie, are you?" She replied, "Yes sir." This is the style she always accosted me when in the form, while Maggie invariable addressed me, "Joseph. Here was Maggie in front, where the curtain parted in the center, Mattie at my left, with the outer edge of the curtain removed inwardly, and my son Hiram similarly situated at my right, all at one and the same time, constitut-

TRIUNE NUMBER.

more sacred to me than all of the triune Gods: while my little daughter behind the curtain. uttering the happy words, "Papa, we are so glad." Mr. I. A. McKenney, being next called, went to the aperture, saw, recognized and conversed with his nephew, who said, "Your folks are here to night, Nelly, grandpa and grandma;" and conversed freely for some minutes. A Mr. N. W. Babcock, whose post office address I have forgotten, was added to the circle to night, and was now called to the sperture, where he saw his two sons, passed compliments, when the elder one remarked, "Father, are you well? Why did you leave home? Are you going back? Father you must forebear. You have sold your place and are out of debt; have \$600 at interest; mother has \$580.

PATHER BETTER GO BACK," At the close of the seance, Mr. B. related the very appropriate cause which gave rise to the above statements, all of which were literally true, so far as relates to sale of place, moneys at interest, leaving home, etc., and Mr. B. unknown to all present. Gen. Bledsoe now

view of all present, differing in stature and feature widely from Mr. Mott. I will here re-mark that the General is so peculiarly prominent in his features that any one seeing him once will readily recognize him afterwards. The materialization now closed, when the German spirit (Hivens), through Mott, entranced, related in the most minute manner, the whole trouble between Mr. B. and his wife, giving ing Mr. B. the fair side of the matter. I report this by his (Mr. B.'s) request.

FOURTH SEANCE, Feb. 7th.. Circle formed and best of harmony prevailed. A spirit face soon appeared, and the name Mr. Benj. Winchester, of Council Bluffs, being announced, he went to the aperture, when a spirit said "We are going to come out." Soon the cabi net door was opened by a spirit, and a faint shadowy substance at first, materialized full and strong at the cabinet door, advanced forward the distance of six feet (measured), to where Mr. W. had resumed his seat; caressed him by gentle pattings, talked and returned to the cabinet door, leading his brother (Mr. W.) by the hand. This was the spirit of Stephen Winchester, and he remained, placed his hands on his brother's head and conversed freely for the space of five minutes,

OUTSIDE THE CABINET.

Other spirits caressed him by pattings at the same time. One made an effort to pass him a book from a stand, nearly succeeding, but dropped it near him. Mr. Wm. Gavner's name was now called by a spirit, a Mr. Seafield, whose sudden death (so to speak) was caused by his team running off with him, some two days previous to Mr. G.'s leaving home for this place. Seafield said to him, "Tell my folks I am here, not altogether happy. I was somewhat in debt." Question by Mr. G., "Did you write on the slate for me to day?" "Yes, I wrote, 'Hurrah for the Spirit-world." This is true. The spirit Seafield here related in full, distinct whisper the whole narrative of his death, even to the names of the pail bearers, and concluded by Other spirits caressed him by pattings at the names of the pail bearers, and concluded by saying, "My wife was not at my interment," which was true. This circumstance had not been revealed to any one present. Mr. G. now spoke to his son Jimmie, thus, "You told me last night, Jimmie, that you would write for me to-day on the slate." Answer, "Well, I did." "What did you write?" "I wrote stop it immediately." "Why?" "It drew too hard on the medium." The statement of the writing was correct to the letter. Mr. McKenney was called next, saw his nephew and little Nellie, the latter patting him on the head and said, "Mother is here, also brother Thomas; are very happy."

THE MOTHER APPEARED.

complimented him (Mr. M.) caressed him by patting with her hand, and said, "Are you happy? The rest of the family are here. Father is too weak to show himself. Good night." Mr. Babcock's name was now announced by his elder son, Prosser, and was fully recognized by Mr. B. Prosser said, "Father, mother did wrong, but was not responsible. Go back father, try and forbear. I am happy; would not come back if I could."
Samuel, the younger son now appeared,
Prosser remaining and began to weep, which brought tears from the aged father's eyes, when Samuel said, "Father, don't weep. I am in a fine place. I enjoy my associates splendidly. Father, better go home; mother will do better. Be a good man. We will do all we can to help you on through the journey of life. Good night, good night, father." My name was now called by Mrs. Mott. On approaching the aperture I met with a spirit, a Chinaman, full, strong, and active. He exclaimed, "Hap-dah, hap-dah," many times, his general movements indicating that of begging. I asked Mrs. Mott if she comprehended his language, and was informed that he wanted a half dollar. He seemed determined to have one, but as I didn't have it for him, he disappeared. His general features were very like Chinaman. Gen. Bledsoe now appeared, a a Chinaman. Gen. Bledsoe now appeared, a fine looking man. All present saw him, when he disappeared. Maggie, my first wife now came, beautiful as ever, and sald, "Good evening, Joseph, I have been home; the family are all well. Tommie is not at home. Oh! our little baby, Joseph." I replied, "Maggie, do you mean Lilly?" "No." "Do you mean little Alice?" "Yes." I rejoined, "Why Maggie, Alice is Mattie's (my last wife) baby." Ittle Alice?" 'Yes." I rejoined, "Why Maggie, Alice is Mattie's (my last wife) baby." She replied, "Oh! Joseph, we are charitable here, all babies are ours." She then patted me on the forehead with her hand and said, "Father is here." Little Mary (my daughter) now came forward, saying, "Papa, dear papa, Hiram is here." Hiram (my son) now appeared and I remarked as on former occasion. peared and I remarked as on former occasion, "Isithis my little Hiram?" "Yes, papa, but I'm a large man now. I am often with you, papa. Good night." Little Mary again appeared and said, "Papa, tell my sisters and brother Tommia to have all the part of the said to the said. mie to be good to you. Good night." Mag-gie reappeared and said, "Oh! Joseph, I am so happy to see you." She then kissed me on the cheek very naturally. My daughter came and stood by a moment when each said. "Good by," and disappeared. The words, "Take eare of our little angel," were whispered behind the curtain. I think it was Mat-tie's voice. Seance closed as usual.

The following is a report handed me by Mr. Winchester, a part of which was received after, and a part before, my arrival at Mr. Mott's. The first following facts occurred in my absence. Mr. W.'s statement: "He saw, recognized and conversed with Mrs. Teed. She related the incident of Mr. Seafield's sud-

of paper to her at the aperture, she taking hold of one end of it, he holding the other, placed it on the shelf at the aperture. She (Mrs. Teed) took a pencil in the other hand and wrote a legible communication." The following occurred during my presence, but was not given me at the time it transpired: "Received a communication on a slate, in four distinct hand writings with signatures, the slate being held up against the bottom of a chair by Mr. Mott, with Mr. W.'s hands placed on or over his. Communication written, first, from right to left, beginning at top, then cross written in the corners so as to fill every part of the slate's surface. This was done in daylight, and in one-third the time required by a fast scribe in the form." I saw this writing. Mr. W. said, "If hearing, feeling, and seeing are worth any-thing anywhere, they are undoubtedly good in

Mr. Gavner handed me the following; which took place on the evening perhaps before my arrival: "I saw," said he, "Mrs. Teed, and recognized her, but asked, 'How shall I know this is Mrs. Teed? She replied, 'Why, don't you remember of coming after me with a horse to go to your house, and it was so cold, and I too weak to ride horseback, and that Mr. Winchester brought me over in his buggy?'" Mr. Gavner says the statement was correct to

Mr. Green soys the very letter.

The following was handed me by Mr. McKenney, as having occurred the evening previous to my arrival: "My little daughter Nellie,"

"Agenced into spirit life," five years old when passed into spirit life, opened the door of the cabinet, came out into the room. I kneeled before her, when she conversed and kissed me, many, many times." I will here state, that Mr. McKenney got a spirit-likeness during his stay at Memphis, at Mr. Moberly's Art Gallery, Mr. Mott being the medium for said phenomena. This picture is said to be a very correct likeness of the little girl Nellie, who apeared in spirit form at the seance, and was so expressed by all who saw

both spirit and likeness.

FIFTH SHANCE, Feb. 9th. Medium in cabinet, light mellowed and singing by circle. Soon the portly form of Gen. Bledsoe appeared at the aperture, full, strong, all present viewing him. Our circle to night being composed of new members excepting Mrs. Evans, of Greenville, Ill., and myself. I made it a matter of courtesy to be the last to interview the Ceneral. After passing salutations. I said to him, "General, I wish to leave tomorrow, and will take it as an act of great kindness if I can be favored with the presence of my little family once more." He replied very gracefully, "Yes, sir, they are here, you shall see them soon." I retired to my seat, but was immediately called to the aperture by Maggie and little Mary; the former presenting herself in fair view, while the daughter remained veiled by the curtain, speaking the words, "Papa, we are here." Maggie expressed her gladness to see me again; also said, "Joseph, I as at home, yesterday; all were well. Tomale was at home." My son now appeared at my right for a moment, while Maggie yet remained. They now disappeared, when Mattie came forward, smiling and said, "Good evening, Mr. Mendenhall. we were at the gallery to day to try to give you our pictures." I had set before the camera during the day, but got only a faint image. She again remarked, "We will try again to morrow; good night." I replied, "Dear to morrow." ones, I must leave you to morrow." reader, had you been there, to have heard the tones of angel-weeping,-all heaven would have filled your soul with a knowledge of immortality. Maggie, weeping angel tears, and saying the never-to-be-forgotten words, "O! Joseph, don't go away to morrow," while Mattie, in her angel voice, weepingly said, "Don't go, please don't go to morrow." The words "I will not go," closed my seance for the night. Dr. N. Henderson, of Talleyrand, Iowa; reports to me the following-"I saw and conversed with two spirits one calling himself, 'Bledsoe.' I asked him how spirits live, and how they are occupied?' He answered in a loud whisper and said, "We engage in works of

CHARITY AND INSTRUCTION

of spirits and mortals who are less informed We have a real substantial Spirit-land, and have substantial and pleasant homes, and live in communities and families.' The other called himself 'Jim Figgins.' At first, I did not recognize him, when he said to me, 'You not recognize him, when he said to me, 'You treated me and Allison Bunker. He (Bunker) is here. You have his fiddle with you.' All of that is true. He further remarked, 'Tell my wife and children I am happy, and am often with them. Tell my wife I came without being called for. I heard her say to you that if you saw me to bring her word, and I came here with you." The Doctor tells me the above conversation took place between him and the widow.

SIXTH SEANCE, February 10th. Many new arrivals were added to the circle to night swelling it to some fifteen in number. Dr. N. Adams, of Iowa City, Iowa, was the first to be introduced to a spirit, whom he describes as follows: "I saw the figure of a human being, very much unlike the appearance of Mr. Mott, having a heavy mustache, parted only by a narrow strip having been shorn away under his nose." I will say this was Gen. Bledsoe, of the rebel army, who was recognized at eight by a Mr. Bright, a former companion in arms in the late rebellion. Dr. Til-itson, deceased, late of Iowa City, appeared next to Dr. A., and was recognized by him at once, spoke freely of the manner of his de-B. unknown to all present. Gen. Bledsoe now opened the cabinet door, walked or den death. She said, 'I was there and you parture, saying, with other things, "Why was assisted in putting the corpse into the coffin.' I so headless?" (The Doctor had taken through from head down to below the knees, in full lengthy interview with her; presented a slip regretted his departure only on the account of

his wife. Dr. Down next appeared, whose former acquaintance with Dr. A. made him readily recognized. He conversed freely and without hesitation, putting his hand into Doctor A.'s, and bade him good-night. Doctor A.'s wife now appeared, with every lineament of the features strongly marked. She conversed freely about the family, relating to the welfare of the children, calling each one by the name she gave them; also spoke understandingly of her last sickness—of the cause and effects gave many other tests, and then disappeared. Dr. Henderson's name being announced, he advanced to the aperture, his lady going with him. The Doctor says, "I saw and conversed with Gen. Bledsoe (spirit). He, in a loud whis-per, said to my wife and me, "Wait till to-morrow night and you shall then have your time. Said to my wife, 'Mary will be present;' to me, 'Levins will be here.' Smiled and bid us good-

Mr. A. M. Gifford, West Liberty, Iowa, was called to the aperture. Isabella, his first wife, appeared, caressed him with hand on the forehead and wept. On being asked if John is here, she answered, "Yes, he is here." Mr. Gifford's son John now appeared, was recognized, and converted freely with his father, giving a full account of his death, stating that giving a full account of his death, stating that he was killed by a horse running off with him when plowing. He remarked to his father, "You have sold the ugly—," calling the horse by a hard name. Mr. Gifford had, up till now, or rather to the close of the materialization, purposely withheld his name, but was revealed by the spirit of Hivens, through the medium entranced, in his relating a very peculiar alternations that occurred a day previous liar circumstance that occurred a day previous to his leaving home for Memphis.

My name being called, I proceeded to the aperture, and met with the portly figure of Gen. Bledsoe, who, after passing salutation, took hold of my beard with his right hand, pulling it lightly, and said, "Your wives are here; they want me to make you promise that you will not go away to-morrow. One of them says, "It will not cost you anything to stay." I replied, "General, if you will promise I can

see my father, my family, and my FRIEND THOMAS PAINE,

I will stay." He remarked, smiling, "Why, sir, Paine is the most independent soul that lives." "Yes," I replied, "but do you promise?" He remarked, "You shall see the rest, and I will try my best to bring Paine, Goodbye, sir." As I had not the opportunity of getting the reports of Mrs. Evans, of Greenville, Ill., at the close of the seances, I will state that she leaves for home to-day, and tells me to say for her, "I saw, recognized and con-versed with my father, mother and two brothers many times, and received good tests; also saw and talked with many other spirits whom I never knew until I learned their names here."

SEVENTH SEANCE, Feb. 11th. Circle formed and all things in order. Dr. Henderson and lady were called to the aperture, and reported to me as follows: Dr. says, "I saw my first wife; she appeared in full size, with features perfectly developed. She remarked to me, 'I am Levina, your wife.'" Dr. says, "She conversed with us both (wife and I), calling my present wife by her name, and said. 'I love' you as a sister. Do you love me? and when you come here we will have such a good time." Again, "Mary is here; oh! she is so sweet. Then Mary Dyarman, our adopted daughter, appeared, alluded to her sickness, talked of her troubles in earth-life, and referred to the fact of her husband having poisoned her. Mary and Levins now appeared at the same time." The Doctor and wife conclude their report thus, "We both affirm,

BEFORE HIGH HEAVEN, that we did see and talk with these two angels, and no amount of evidence could convince us that any delusion or fraud was practiced."

Dr. Adams' name being announced, he advanced to the aperture, saw his spirit wife, talked with her some five minutes on home affairs, and she then said, "Dr. Mesmer will be here to see you; also father, mother, daughter and son, before you leave for home."

Gen. Bledsoe now appeared and called my name, and said to me, "Wait until to-morrow night, and we will give you a good time. Goodbye, sir." Many other persons present, strangers to me, saw and conversed with their friends, but left without report. Scance closed with excellent tests by Hivens (spirit) through medium entranced.

EIGHTH SEANCE, Feb. 12th. Circle all in order. Dr. Adams was called to the aperture, meeting his wife (spirit), who, promising to show herself, opened the door of the cabinet, came forward, and appeared in a white robe; conversed with the Doctor about his health. and invited him to come to the better land. She caressed him by gentle patting on the fore-head with her hand, bade him good-bye, with a promise to return.

Dr. Tilotson (spirit) now appeared, when Dr. A. invited me.up, and Dr. Tilotson conversed freely and distinctly with us both. To Mr. Adams he remarked, "I want you to insist on the medium (Mott) to come to Iowa City. If we can secure his attendance, we will change the religious complexion of the community." He further remarked, "It takes a smart man to be a fool in the opinion of the people now-a-days," alluding to those investigating the spiritual philosophy. After playing grace-fully with his long heard, he bade good-night, and disappeared.

Mr. Gifford, being now called, saw and talked with his son, who said, "Mother is here," in-troducing her. The mother and wife remarked, "Are you well?" Patience (a daughter) now appeared and conversed about her son, who was but a small boy at the time of her departure; gave evidence of her ever watchfulness

(Continued on 4th page.)

### A GERMAN WORK.

### "Studies upon the Spirit-World."

The above is the title of a second book, which the famous Hungarian Medium. Mrs. Adelina Baroness de Vay, nee Countess Wurmbrand, has offered to the world, and of which a second edition—Leinsic, 1874, is lying be fore us. Mrs. de Vay's first work, entitled. "Geist, Kraft and Stoff,"—"Spirit, force and matter,"—which appeared some years ago, has in its time attracted a great deal of attention, and elicited elaborate reviews from scientific men like Prof. Perty, of Berne, and so will, no doubt, this second work of the same authoress, containing a great many experi-ences from the mediumistic life of this highly gifted medium and her husband, and a vast deal of interesting and instructive information, although prominently impregnated with the influences of religious mysticism and the doctrines of French Spiritism, which by many of the Spiritualists of this country will not readily be accepted for more than the vagaries of extravagant imagination or pious fanaticism. The "Studies" of Mrs. de Vay are no doubt a remarkable and valuable, though in may respects curious and abstruce, contribution to the constantly and rapidly increasing Spiritist Literature, and therefore deserve a more than passing notice in the columns of

the Journal.

It is nearly impossible to give the English reader anything like an accurate idea of the spirit of this book, by a more enumeration of its contents, and I shall have for that purpose to give below some larger extracts from its to give below some larger extracts from its pages in verbal translation. I will, however, begin with stating the main-heads under which Two short prefaces introducing the two editions, and dated January and June, 1874, captivate the reader by the spirit of simplicity, truth, and womanly modesty and resignation, with which they are stamped. The table of contents show. Ist an introduction which contents show, 1st, an introduction, which treats on the principles. "the means or the life-principles, and the effects for appearances

of the spiritual principle." Part II. relates the history of the medium-ship of the authoress and her husband, the Baron "Odon" de Vay, the latter being a drawing, his wife a writing, and both healing

Part III. contains a series of manifestations from the years 1865 to 1860, as the authors of which are given the names of Buddha Hahnemann, Mesmer, St. Laurentius (a Christian martyr), and Maria the mother of Christ. We are notified that the "Spiritual Leaders" of Adelina are Maria, Buddha and Laurentius, and receive information about the inhabitants of the planets; the reincarnation of spirits; the immaculate conception of Mary; the doctrines of Buddha, (who was reincarnated as one of the Apostles of Christ); Popery and Protestantism, and other topics of importance to the philosophers and theologiand of the age. Some of these informations are, however, so little in accordance with the "Syllabus" and Canon's of the creed of Rome, that we are afraid the book of the fair Adelina, although a pious and devoted Catho-lic, will be put on the index librarum prohibi-

Part IV. gives the explanation of some of the mediumictic drawings of Odon de Vay, of which in this and some other places, we are only presented with a few specimens instead of the whole collection, what we have to la-ment, since the artistic reproduction of such curious objects, as a "spirit traveling by the aid of his fluids; a cat and a dog from the planet Mercurius, and the likeness of the revoltingly ugly mishaps of a deep sunken fe-male evil spirit." must certainly command the interest of all seekers for supra-terrestrial realities, particularly those who remember some of the descriptions furnished by the spiritual vision of Emanuel Swedenborg.

In part V. we are told the history and some instances of an other phase of Adelina's mediumship, her power of seeing forms and scenes in a glass of water.

Part VI brings evidences of the doing of another writing medium, a relative of the family, the Baroness Catharina de Vay. The largest part of the book VII. filling pages 111 to 326, treats in 23 chapters of the healing mediumship of Adelina, to which we will have to refer more amply below. Then followin part VIII. and last, "some memorable manifestations of living as well as departed spirits," and a final resume of some instructive manifestations by several high spirits, Swedenborg, Maria, Magdalina, Buddha and Mary, while the book closes with a comprehensive treatise on Christianism and Spiritualism by the three above named spiritual leaders of the medium. This short look over the table of contents of this remarkable volume of 407 pages, will give the reader an idea of the rich treat of mediumistic facts—of these nobody can doubt—to which we are invited, leaving to all who approach it, what and how much thereof they like and are able to assimilate for themselves. We will now try to give a concise sketch of the spiritual philosophy of the authoress. The gist of this given in the introduction, apparently written under the control of the spiritual leaders, is about the following: There is God, the primitive mind, the original and first life principle, Father and Creator of all. From him, through emanation "came the Messiahs." or "prime sons of the spirit of God," the second life principles. Some of these fell by haughtiness and ambition, and hence, through opposition to the life principle, generated the embryo spirits. And when these fell in their turn (the whole process of the generation of spirits goes on as the medium says, in a double rotation or a multiplied spiral), incorporations or incarnation; man in the flesh, spirit in its combination with matter, appeared. "All men are therefore from their very birth in the flesh, fallen spirits. Through the fall of the spirits a dualism, good and bad, law and opposition, was created, but they are united and reconciled by the grace of God."

Next to the original life principle (the moving cause, the law), we have to consider 2nd, its means, which is manifested as the fluidic, vegetable and animal, vital principle, and 3rd, the manifestations, appearance, effect of the law through their principle, matter, everything visible, tangible, solid.

The "fallen spirits" had to become men in consequence of the density and gravity of their nerve spirit, in accordance with the law of gravitation. The "vital principle" is the same in the spiritual fluids," monads, gases, minerals, plants, animals, man. In the latter it is "soul," the "fluidic tie" between spirit and body. All the metamorphoses going on the downward rotation of life are needed. in the downward rotation of life, are presided over by spirits, who move the whole Universe. They act everywhere, in water, fire, flowers, animals, souls, as well as suns and planets.

The reincarnation theory of Kardec enters largely into the system of the medium, as is particularly evident in the report of her spiritual magnétic healership, about which

The mediumistic powers of Adelina were first noticed and evolved in 1865, when a Magnetic Doctor told her that he saw the faculty of spiritual vision expressed by the phrenological lines of her head, and advised

her to try magnetic writing. As a child and a girl, she had always been very plous, but never noticed any particular sensitiveness. As a devoted Catholic, she rejected indignantly the first propositions of the magnetizer, having at the same time not the least knowledge of modern "Spiritism." She soon, however was prevailed upon to try the pencil and thus became aware of her being used without her will, as an automaton tool for the communications of a variety of invisible agencies, partly known, partly unknown to her, and soon the magnetic writing became an indispensable part of her daily life. Soon after this her husband "Odon" discovered and developed his mediumistic faculty for drawing, which then was extensively proceed. which then was extensively practiced, particularly as we are told under the control of Alexander de Humboldt. The spirit of this great scientist wrote that he was just now on the planet Mercurius, where he made grand scientific studies, of which he wished to communicate some to the earth through this me-dium. He then drew through the latter the likenesses of a cat, a hyena, a watch dog, a hare, a flying dragon, as they are found on that planet. Humboldt afterwards made an exploring tour to the moon, and wrote from there: "I pret nded, with the scholars of the earth, that the moon could not possibly be inhabited, but have now, since I made an exploring tour to her, got a different conviction. Phe chemical atmosphere of the moon is entirely different from that of the earth. It contains much more nitrogén, carbon and phosphorous gases, therefore all the living organisms of that world must have other mechanics than the bodies of the earth. The men (in the moon) have their respiratory organs in a peculiar organic mechanism in the head, which is very large and quite out of proportion to their small body." Curious as this artistic phase of the Vay mediumship may appear, I can not forbear to mention here that the specimens presented in the book, bear an unmistakable resemblance to similar productions of a drawing medium within my own experience in regard to the style and manner of their execu-

A new phase of Adelina's mediumship was developed in 1867, in her faculty to see in a glass of water "fluidic images, spiritual scenes and representations" of persons or events, sometimes reaching far back into the history of our globe, sometimes taken from remote of our globs, sometimes taken from remote worlds and sometimes being of a prophetic character. One of her spiritual leaders, Maria, gave the following explanation of this faculty of the medium: "Adelina often beholds the present spirits; then she receives the pictures of the inhabitants or regions of faroff stars. She sees passed episodes of her own life by their imprints, which are in the infinite layers of the atmosphere. The pictures of the future she beholds in accordance with the calculations of the spirits," The passage in italics (my own), will scarcely fail to impress the reader with its remarkable coincidence with reader with its remarkable coincidence with the theory and experiences laid down in Dr. Denton's "Soul of things."

The Book of the Cures—part VII—contains as stated above, in 23 chapters, the narrative of some of the most remarkable cures, which Mrs. de Vay claims to have performed by means of what she designates as "spiritual magnetism," and giving at the same time a collection of the most curious conversations with a variety of evil spirits, which according to the medical theory of the Baroness or her spiritual leaders, seems to lie at the bottom of all physical as well as mental derangements all physical as well as mental derangements (obsession). This theory, based on the assumption that the evil spirits in order to take possession of a body avail themselves of the morbid fluids of a person, in which they find delight, may possibly in the course of time turn out as correct in regard to such nervous ailments as result in disturbance of the functions of the beside has trivial in the whole he tions of the brain, but will in the whole be certain of indignant rejection by the heroes of the medical art, as it would reduce their proudest achievements in pathology and therapeutics to demonology. Think of the terrible revolution that would result, if such lights of science as Dr. Hammond, should become aware of practicing nothing but exorcism.

The original feature of the healing process of Adelina, is that her agency is not what we are used to call human or animal magnetism, that is a supposed fluidic emanation from the magnetizer or meamerizer, under certain willful manipulation of the same, but that the magnetism in her cures is purely "spiritual," consisting partly in her own magnetic reasoning with the possessing spirits, partly in the influence of higher spirits, me of all, however, in the power of prayer, offered by the medium, not only for the benefit of the diseased persons, but also the salvation of the obsessing spirit. It is apparent from this that the 'spiritual magnetic" cures of Mrs. de Vay are really double cures, relieving bodies and souls in and out of the flesh at the same time. How far the Homeopathic prescriptions which we frequently find interspersed during the heal-ing process of the medium, usually given by Hahnemann himself, come in for their share in these cures, we are unable to determine, but willing to acknowledge that the leading spirits of "Adelina in the introduction," make some very sensible remarks about the merits of the Habnemann system of similia and infinitesimals. As to the part the medium herself takes in her "spiritual magnetic" treatment, we have to state that her manifestations are altogether automatic, her hands being guided not by her will, but by direct spirit-influence. Referring again to the principal agency in Adelina's cures, the power of prayer, we would particularly recommend the study of her book to Prof. Tyndall, as a solution of the problem he has lately propounded by his suggested prayer-test in hospitals."

To many of the spiritual-magnetic cures the doctrine of "Reincarnation" (repeated em-bodiment of spirits in human bodies) is forci; bly inculcated, and we are told, as a plausible foundation of this theory, that many disembodied spirits, in consequence of the density and weight of their nerve-fluids, for a long time do not become aware of their having left the human body (this again coincides with Swedenborg), but are constantly dragged down to the earth sphere, and are retained in this, believing all the time to be yet in life, and to perform all its functions. In regard to this, the "spiritual leaders" of Adelina have her write on page 260: 🚅 promptor Maria

"Such spirits, by means of the nerves and the dense fluids around these, live in a half-material state until a second death has, through spiritual improvement, produced some kind of embodiment, and freed them of this dense nerve-spirit," and further on, "through his thick peri-spirit, he lives through men and among them in a half-material state and enjoyment. As the reverse to this you may consider a somnambulo, who, in his spiritual ecstacy, can in the same way live spiritually with spirits, or move in a different plane, and eat its fruits and inhale its fragrant perfumes, while his spirit, in consequence of his material tendency, imagines still to live as man. All this is done through the same law, the same order, only by contraries." Theological consistency in this explanation deserves not to be overlooked.

In order to give the reader some more accurate impression of the contents of this remarkone of the shorter ones of them in literal trans-

### CHAPTER III.

CURE OF THE COUPLE L. FROM VIOLENT CRAMPS of the stomach—(cause: spirit eva).

The married couple L., poor innkeepers in the neighborhood of the medium, came to her asking her help against constant cramps of the stomach, which had molested them for several months. The "Leaders" applied to, wrote

about them to the medium as follows: "The stomach cramps of this couple originate only in spiritual fluidic influences. Magnetize both of them, and invoke the spirit who follows the name of "Eva."

The medium did so, whereupon the wife fell into a beneficent, natural sleep for several hours, which she had looked for a long time. The husband had also a pleasant, beneficent sensation during magnetizing. On the same evening, April 8th, 1866, the medium invoked the spirit Eva, her arm moved violently, and she had a feeling of strangulation in her throat

Eva-"Do you know that one don't rush with impunity into the affairs of others? The wife, since your famous magnetization, fares quite badly—she is miserable and quite done for. What need you to pray there in the name of Jerus?

of Jesus? As good as you, I am, too."

The Medium—"I will fain believe you, that you are better than I am. Let us now pray for the restoration of the L. couple."

Eva—"I can do that very well. But the husband and wife mean and grean for pain. They

(The spirit only wanted to frighten and disconrage the medium).

The Medium—"Dear Eya, we truet in Christ,

who will help us in this case, and, will now pray for all men and sick spirits."

Then followed a prayer and this declaration of the "Leaders": "The L. couple alls nothing more; go there to morrow and magnetize them." The medium did so, and found the couple better and brighter.

On the 10th of April, 1866, the medium asked the spirit, Eva, to utter herself in the

Hoa—"Nothing in the name of God! I am already here! I am so glad that man and wife fare so miserably! so badly, so badly! Yes, rush there after dinner, and you will see the misery. In spite of you and your spirits, I will guide your hand when you magnetize

The Medium-"The pure spirits of God will not forsake mo, and *Ohrest* will help me to heal them, unite in prayer with us, and rein your passion up!"

Hoa-"No, with so wicked men as you are, I do not pray. No high spirit can be with you if you say that I am in passion. I detest you! You are stupid, moreover, for the couple are very bad, and therefore losing all belief in

your witchcraft!"

The Medium—"Your words do not trouble me, for the power of pure prayer to God is strong-er than everything!"

Hea—"I, too, am powerful. I can generate cramps in the stomach. [The spirit is therefore conscious of her wicked doings]!"

The "Leaders"—"Alas, we know that. If

you would try to heal instead of harm, you would be happier and contenter. You are consumed by a passion named jealousy. Wherever you see a married couple happy and contented, envy, jealousy take hold of you, and you strive to disturb them and make them sick by spiritual and fluidic svil influences. But as the L. couple bear their sufferings with great patience, it will turn out to their salvation, but to your own great damage. Conquer and control yourself, dear Eval for else you will never come out of the wretched, suffering, spiritual state in which you are now

Eva—It is easy for you to talk." (The "Leaders" to the medium—"You behold here among the spirits the same faults as among men, because the spiritual individuality re-

mains, and the envelope only changes.")

Here the husband of the medium entered who had visited the sick Leaders, and said they were both better, but that the wife had a strong fever.

Eva (writing violently)—"Better? What a

lie! The woman is dangerously ill, and the man a great misfortune will befall to-day!"

The "Leaders"—"We are not afraid; God is there and watching. We trust and pray, 'God help the L. couple! O! Lord, send them

bealth!' For the spirit Eva we pray likewise, 'Father, be merciful to her!'" This prayer had scarcely been written down, when Eva wrote violently: "You are asseal

In three days both the L. are stone-dead."

The "Leaders"—If so, good for them! They will then entirely vanish from your gaze and influence, as their spirits are good and pious, and you can not come near them then."

Eva—"Yes, but all the people here will

then lose all confidence in your cures." The "Leaders"-"To us remains the pure conscience, to have wrought good. Do not be so impassioned, Eva, and control yourself. We know you better than you do yourself, and see that in your inmost lies the faculty to repent, the germ to do good. We know that you are afflicted with a streak of bad temper. Strive, then, to collect yourself inwardly and

to dray." Eva-"I will think of that, and for the present remain with this medium.

The Medium-" Yes, remain with us, dear Eval and consider with me the sufferings of Christ, which he took upon him for the poor sinners, and strive to become a participant of his grace."

The medium continued to magnetize the couple L. several times yet, after which, they always felt much better.

On the 13th of April, 1866, Hea wrote spontaneously: "Go on praying eagerly before it is too late. The anxiety that they really might both die was persecuting me. Lord, my God! I would then be their murderess! This anxiety leaves me no rest. Pray more, and more eagerly, that God may restore them very quickly! Oh! I am so afraid of corpses! The auxiety for the life of this couple overwhelms me."

The "Leaders"-"These two will be cured, if you, my dear Eva, will retire entirely from their neighborhood, not interfere with the secondary effect of the magnetism, and leave the healing to us. Trust us!"

Eva then promised to do this. From that day the L. couple was completely restored to health, and is not suffering since from cramps of the stomach.

The prayers for Eve were continued. Ever afterwards she expressed herself more quietly and penitent, and lavished words of gratitude upon the medium and the Leaders. This was all done in her accustomed rough way, because this spirit is but very little educated. She has, however, now by the instruction of the better spirits, been led on the road of the good.

Those acquainted with the doctrines of the Oncida "Perfectionists" (Dr. Noves) and their views of the spiritual origin of all diseases (except accidental lesions) and their use of examinations into the spiritual condition of the sick persons, and of prayer for them, will be struck with the perfect harmony of ideas, em-anating from the most different and far-distant

SOUTCES able chapter on "Cures," we will insert here I Another feature in Adelina's Intercourse I

with the Spirit-world, which seemed to me original, is that not only the spirits of departed men return to the earth through human, living mediums, but that even such spirits may take possession of these, and manifest by their aid, who never before were embodied (incarnated) in any material form. But even this theory has already found its confirming analogue in our country, as appears from the interesting our country, as appears from the interesting report of 'Manifestations in Minneapolis, published in No. 19 of this JOURNAL. "A materialized spirit appearing in the reflections of a mirror." here answers a mental question put a mirror," here answers a mental question put to him, ás follows:

"I never occupied a human form of my own except, as now, when I have materialized one. The whole universe is filled with intelligences. Many of them have been men and women liv-ing in human bodies until they wore them out, or were released by some accident that arrested the animal life of the body. There are other intelligences similar in all respects, save

the experience of an imprisonment in an animal frame. I was created—not born."

The report then proceeds: "In the meantime the face had vanished from the mirror, and the voice, whose continuance had not been broken, was now issuing from the lips of the medium. It said that it had a name by which it was known to other spirits-'Aider, signifying helper—and that unembodied souls and disembodied souls occupied similar posi-

tions and performed similar work." Who should not be struck with the analogy between these communications coming through a child of fourteen years, in the far west por-tion of this continent, and the spiritual phil-csophy of another highly gifted medium, pro-claimed from some obscure mountain rock of the Styrian Alps on the Eastern Hemisphere! Set aside all speculation about the truth and value of such communications, the mere fact of their existence and their harmonious fitting into one another like the links of a well-made chain, ought to set some of the "wise people" to thinking that there may be things between heaven and earth, of which their "philosophy" has not dreamt yet. Dreamers they are. Perhaps such facts as the book we had to review here, will gradually rouse them from

their alumber. But I must close my remarks, which having been intended only for a notice of a remarkable contribution to the literature of Spiritualism, has involuntarily grown over the space even of an elaborate review. I will only add, that no advanced Spiritualist will lay aside the studies" of Adelina de Vay, without confessing that whatever he may think of some rather abstruse particulars, he has learned from it, and that it contains valuable contributions towards the perfection of our knowledge of the mysthe perfection of our knowledge of the Mysterious, invisible world surrounding our visible one. To those wiseacres, however, ever ready to pronounce judgment upon such productions with the short; contemptible world. "Nonsense," we would suggest that, as the experience of mankind has proved over and over again, what he the "transferance or leave" through again, what by the "profanum vulgus," tutored by "exact science," or orthodox dogma, is to-day condemned, as "nonsense," may to-morrow be recognized as the "highest wisdom!" DR. G. BLOEDE.

Brooklyn, N. Y.

# A DVERTISING

100 WEST FOURTH ST. UINCINNATI, Uoq

Eganthorized to contract for advertising in this paper.

### The Fall of Man,

Critically Reviewed. This pamphlet, with other Theological and Rational Tracts, including a Prelude to a projected new ontological work, harmonizing Science and Religion in adaptation to an age of free thought and liberalism, will be sent free to those enclosing a stamp to the author, E. B. CRAVEN, Richboro, Bucks Co., Pa. 171797850

Just the Book you Want.

VERY HANDSOMELY ILLUSTRATED.

# THE FISHERMEN'S

Containing the List of vessels and their Crews, lost from the Port of Gloucester, embracing the Disaster by the Gale of August 24, 1873, (covering a period of nearly half a century,) together with Off-Hand Sketches, Big Trips, S'atistics of the Fisheries, Tales of Narrow Escapes, Maritime Poetry, by home authors, and other matters of interest to the public.

Truth is stranger than fiction, and those who wish to read a book which smacks of the sait water, and is truttful in every respect, should send for "THE FISH-ERMEN'S MEMORIAL."

Price, \$1.00 in paper covers; \$1.50 bound in cloth. Sent anywhere on receipt of price.

Agents wanted, to whom exclusive territory will be given. Liberal commissions. Write for particulars.

PROCTER BROTHERS, Publishers, Cape Ann Advertiser Office, Gloncester, Mass.

### HEALTH! HEALTH! To the Afflicted.

Every form of disease permanently and radically cured without drugs.

129 Terms liberal. Sond for circular. Address. Terms liberal Sens for circular. Additional lil. A. G. HUMPBREY, M. D., Galeaburg, Ill. V170268

TIA AGENTS WANTED EVERYWHERE.—The Land choicest in the world—Importers' prices—largest Company in America—staple article—pleases every-body—trade increasing—best inducements—don't waste time—send for Circular to ROB'T WELLS, 43 Vesey st., N. Y. P. O. Boz 1287.

# LADIES AT HOME

And Men who have other business, wanted as agents.

Novel plans, pleasant work, good pay. Bend 3 cent
etamp for particulars. The Graphic Company, 39-41

Park Place, New York.

### Dr. Farwell's Painless Medicines

No. 2 Rémoves Films Oparities,...... 8 60

No. 3 Hestores Tone and Sight to Weak Hyes,..... 3 50 

No. 7 Removes Tape-worms in few hours,....... 3 00 No. 8 Cures Seminal Weakness, Weak Organs,..... 8 00 No. 9 Cures Old Sores, Ulcers, etc., warranted,..... 6 00 All of these medicines are reliable and of my own dis-covery in 15 years' practice.

COVERY IN 10 Years Passans Passans Chicago.

P. J. FARWELL, 108 Clark St., Chicago.

V1701463

For the Physical Life of Woman 1 Advice to the Nathen, Wife and Hother, By Geo, H. NACHNY, A. M., M. D. "I trust that the instruction and advice to the Nathen, NACHNY, A. M., M. D. "I trust that the instruction and advice that the instruction and advice General Wm. A. Hammend, U. S. A.] "Every Mother should have thite book, nor should she suffer a child to be married without the knowledge which is consistent. Henry Ward Becober," The best Selling book ever published. In Eng. and Grr. Price, \$2.20. Address: M. D. Thompson & Co., St. Londs, Mo.

### west's PULMONARY BALSAM!

Coughs, Colds, Hoarseness,

ASTHMA, BRONCHITIS, Whooping Cough, Sore Throat, CONSUMPTION,

And all Disases of the Respiratory Organs.

THAL Bottles, 25 and 50 Cents.

Large Bottles, \$1.00. SOLD BY ALL DEUGGISTS.

Boston, Mass.

You will receive a specimen copy by addressing

HAVE YOU READ Josiah Allen's Wife's New Book,

66MY OPINIONS?99 The book that everybody who has seen it is t-ling his friends to buy. Get it and read it at home aboud: it allitake you by atorm and please your wife amazingly. It is the sharpest and funnlest book out. Keen as a brier AGENTE WANTED. Address AMERICAN PUBLISHING CO., 118 Randolph St., Chicago, Ill. vi7r.2324

### Thrilling Stories,

brilliant miscellaneous features, and pictorial embellishments unequaled every week in Hearth and Bonn, the great illustrated weekly mag zine. Price reduced to only \$2.50 a year. Single coplie, six cents. At newsstands, or by mall, postage paid. Great inducements to agents and clubs. The Graphic Company, Publishers, 39-41 Fark Place, New York.

CONSTANT EMPLOYDES T.—At rome, Male or Female, \$30 a week warranted. No capital required. Particulars and valuable sample sent free, address, with 6c return stamp, C. Ross, Williamsburgh, N. V. vi7n98t13

AGENTS WANTED for the fastest selfned. Send for specimen pages and our extra terms

National Publishing Co., Chicago, III.



A book of 50 pages every advertiser should have before making contracts. Sent for ten cents by 3 OWELL & Advertising Agents, THIRD & CHESTNUT STS., ST. LOUIS. MO.

ATSTRATE

Is no other Paper Like It in the World!

The Second Volume of the

# Summerland Messenger

Commenced with the Dec. (1874) No. and is enlarged to 16 pages. This No. contains the opening chapter of Spirit-Dickens's New Story "BOCKLEY WICKLE-HEAP," together with the usual variety of interesting miscellany, under the heads of Summerland Whispers, Mother's Department, Children's Department, Foreign and Domestic Notes, relating to Spiritualism, Feetry and Short Stories, especially adapted to the Family Fireside. Back numbers can be supplied to subscribers until further notice.

Until further notice we shall continue to sive

tion price.

The subscription price for the "Messenger" alone is \$1.00 a year. Subscriptions abould be addressed to T. P. JAMES, Brattleboro', Vt. vi7ni0if

## A Wonder

of Art, ameryel of economy, and unequated in thrilling stories and brilliant miscellaneous features is HEARTH AND Home, the great illustrated weekly magazine. A magnificant Steel Reproduction of some faraous picture overy week, free, as a supplement. Price reduced to only \$250 per year. Single number six cents. At news stands or by mail, postage paid. Great inducements to agents and clubs. The Graphic Company, Publishers, 89-41 Park Place, New York.

SEVEN HOUR System of Grammar.

By PROF. D. P. HOWE.

The author has demonstrated repeatedly that a person of average ability can learn to read and write correctly after one week's careful study of this little book. Thousaids have been sold and they always give satisfactions.

Price, in paper covers, 50 cts. For sale at the office of

Amusement for the Young BLAKEMAN'S

## 200 Poetical Riddles.

NEW AND INSTRUCTIVE. The best thing of the kind Out-Only 20 cents. Sent post-paid by mail, on receipt of

Address D. M. BENNETT, Publisher, 385 BROADWAY, NEW YORK. y17018tf

### March Magazines.

The ECCRCTIC MAGAZINE Besides Carlyle's article, the opening chapters of the Early Kings of Norway, and Editorial Departments, the contents of the March number are: Mr. Lowell's Poems; Sixin Sudies—III. Sidewalks and Riadways, by Julian Haw-thorne; Edgar Allen Poe; The Pedigree of Man, by Prof. Huxley; The Love and Mar-riage of Catherine de Bourbon; A. Week day riage of Catherine de Bourbon; A Week day hymn; On People Who Will Talk; Contrasts of Ancient and Modern History, by Prof. F. W. Newman; Social Pressure, by Thomas Hughes; The Nebular Hypothesis—Its Present Condition; A Golden Wedding; The Bayou Teche, by Elwin de Leon; Charlia; William Blake's Poems; and Prof. Joseph Henry. The number is embellished with an excellent steel potrait of Professor Henry, of the Smithsonian

SCRIBNER'S MONTHLY. Contents: I. The Violin of Messire Adress. Poem. Illustrated. Samuel W. D.fileld. II. The Canons of the Colorado. Third Paper. Illustrated.
J. W. Powell. III. How the Opera of "Bante" was written. Its Auiol Prokop. IV. Airy Lilian. Fredrick Tryon. Laura, Poem. J. G. Saxe. VI. A Ghost Story. Poem. H. E. Warner. VII. La Fontaine and his Fables. Illus. Albert Rhodes. VIII. The Story of Sevenoaks. Chaps. VI., VII., VIII. Illus. J. G. Holland. IX. Latterday British Poets. In Two Parts. Part II.:
Algernon Swinburne. Edmund Clarence
Stedman. X. Consecration. Poem. Charlotte F. Bates. XI. The Mysterious Island.
Part II. Chap. IV., V. VI.: Illus. Adapted
from Jules Verne. XII. Imminent Imperfection. Poem. G. P. Lathrop. XIII.
Some Old Letters. Third Paper. With a Potrait of Sir Watter Scott. XIV. The Poetess
of Clap City. R. H. D. XV. Two Ancient
Landmarks. Illus. The Knox Mansion.
Mary P. Thacker. The Cornwallis House.
Fannte Hay Kemper. XVI. New England Fannie Hay Kemper. XVI. New England and her Church. Chas. S. Robinson. XVII. The Throne of Attila. Poem. Josquin Miller. XVIII. Topics of the Time. The Indeler. XVIII. Topics of the Time. The Indecencies of Criticism—Christianity and Science—The Dragon of the Pews—Woman Sufrage. XIX. The Old Cabinet—The Old Bowery—A Tneory of the Commonplace—Epithete—Reformers. XX. Home and Society. XXI. Culture and Progress. XXII. Nature and Science. XXIII; Etchings.

THE PHRENOLOGICAL JOURNAL and Life allustrated spreads a tempting table for the intellect in its March number. We have a fine portrait of the late Gerrit Smith; "A Well-Balanced Character" follows, which is an excellent mental analysis from the pen of an eminent divine; "Simulating Death" furnishes inent divine; "Simulating Death" furnishes some anatomical and physiological clues to that very extraordinary performance still known among Asiatica; "Material Resources of West Virginia" is an interesting paper; "Alfred Rumine; or Who Redeemed Him?" opens well for the first chapter and is essentially realistic; equally interesting is "Where some of our Girls are Educated;" "Personal Experience in Phrenology" is certainly encouraging. Several portraits are given. couraging. Several portraits are given, viz., Captain E. B. Ward; William H. Aspinwall; R.v. George F. Track; David Webster; King Kalakaua—besides many other good things.

Contents of Sr. Nicholas for March: Frontispiece, "The Two Friends," From a picture by Gustave Dore. The Two Friends, by Paul Fort, Eight Cousins, Chaps. V. and VI., by Louisa M. Alcott. Two Illustrations by Addie Ledyard. Little Boy Blue. Picture from a painting by Michetti, engraved by David Nichols. The Water-Bear, by Mary Treat. Illustration by Mrs. Phebe Campbell. A Glimbse at Naples. by Prof. Isase E. Has-A Glimpse at Naples, by Prof. Isaac E. Hasbrouck. Four Illustrations: two by A. C. Warren, and one by J. F. Runge. Little Caristie, by Amalie La Forge. Illustration by E. A. Abbey. Winter Friends. Poem, by Mary E. Bradley. Illustration. Le Boulanger et le Marchand de Tabac, by A. D. F. H. French Story for translation. Two Illustrations by A. U. Warren. A Training School for Sailors, by William H. Rideing. Four Illustrations: two by C. G. Brah. over her Illustrations. sions by A. C. Warren. A Training School for Sailors, by William H. Rideing. Four Illustrations: two by C. G. Bush, one by J. F. Runge, and one by E. A. Abbey. Little Gretchen and her Kid, by K. Illustrated by Mary A. Hallock. The war of the Rats and Mice. Poem, by George W. Ranch. Three Illustrations by Henry L. Stephens. Why Walter Changed his Mind, by Henrietta H. Holdich. A Girl of Stars, by Eliza C. Durgin. Illustration by A. C. Warren. A Snow-King, by Frank R. Stockton. Three Illustrations: one by J. C. Beard. March, Poem, by Lucy Larcom. The Young Surveyor. Chap. X.-XIII., by J. T. Trowbridge. Two Illustrations by W. L. Sheppard. The Feast of Dolla, by William E. Griffis. Illustration by A. C. Warren. Prudhomme and the Little Army, by M. E. Dousman. Illustrated by C. G. Bush. For Very Little Folks. The CryBaby, by Emily Saaw Forman. Bertha and the Birds, by E. L. S. Peiffer. Illustration by Sol. Eytinge. Jack-in-the-Pulpit. The Letter-Box. The Riddle-Box. Three Illustrations: one by W. H. Gibson.

Contents of the ATLANTIC for March: Mark Twain narrates the perplexities of "Club" piloting, in an amusing paper called Old Times on the Mississippi, David A. Wells, in an article under the title, Taxatlon without Jurisdiction Unconstitutional, presents some very important facts, which will arrest the at-tention of every capitalist. Hjalmar Hjorth Boyesen tells a Northern story, Asanor's Vengeance: or the Monatain-taken Maid. Vengeance; or the Mountain taken Maid. Jules Marcou brings forward some novel, curious, and very interesting considerations respecting the Origin of the name America, snowing how little Amerigo Vespucci had to do with it. F. B. Sanborn relates further details of the Virginia Camprign of John Brown. tails of the Virginia Camprign of John Brown. Henry James, Jr., takes his hero, Roderick Hudson, to Rome, and carries forward his story a good pace. N. S. Snaler writes of a State Survey of Massachusetts. W. J. Hoppin gives a striking account of Historical Portraits lately Exhibited in Paris. John James Piatt treats of the remarkable poet, Forceythe Wilson, who excited so much interest a few years since; and there are poems by Paul H. Hayne, Rose Terry Cooke, Louisa Bushnell, and other Recent Literature, Art, Music and Education, are ably represented by reviews and editorial papers. and editorial papers.

A Litrall's Living Age for the week ending Fep. 20th, contains two articles of especial interest, viz : Erasmus—His Character, The Convent of San Marco. Savonarola sa a Po-

litican. ... P INLAND MAGAZINE for February. Contents: Biographical Sketch of James B. Lucas, with fine steel engraving. The Dying Year, by H. M. The Lost Chimes, by Dr. Heem. Hope On, by J. A. P. The Maiden's Rock, Lake Pepin, on the Mississippi, by Winona. The Two Angels, by Emily P. Page. Bessie Bowen, by Myron Coloney; Continued. The Wife's Prayer. American Slang, by A. H. O'Donoghue, and numerous other interesting articles. Published by Charlotte Smith, 145 Clark Street Chicago.

THE GALAXY contents for March:—Leah: A Woman of Fashion, chapters XIV., XV., and XVL, by Mrs. Annie Edwards. Shaken Dew-

drops, by Kate Hillard. Canova and Napoleon—a leaf from unwritten history, by Geo-L. Austin. Her Triumph at Last, by Mrs. S. M. B. Piatt. Rachel Varnhagen Von Esse, by Mary A. E. Wagner. Jetsam, by Paul H. Hayne. Dear Lady Disdain; chapters IV., V., and VI., by Justin McCarthy. Harpocrates, by Joel Benton. The Old-Time Spirits—The Strangest Chapters in the History of New England. A Suit of Armor, by Henry Abbey. A Norseman's Pilgrimage—Chapters X., and XI., by Hjalmar Hjorth Boyesen. Absolute Music, by Richard Grant White. A Rainy Evening at Mt. Desert, by M. N. S. The Prisoner to the Swallow—From the Italian of Grossi, by Kate Hillard. What is Meant by "Specie Payment?" by Richard B. Kimball. Drift-Wood, by Phillip Quilibet. Scientific Miscellany. Current Literature. Nebule, by the Editor. drops, by Kate Hillard. Canova and Napo-

THE SCIENCE OF HEALTH for March opans with an article of health for march opens with an article on Sunlight as a Health Agent; containing also "What I Know of Doctoring;" Tight Lacing as Affecting our Teath, illustrated; Infant Mortality; Treatment of Sick People; How we Eat, or The Business Man's Breakfast; How Doctors Think and Reason; A New Dress for Women, illustrated; Wheat and Wheaten Bread, with Recipes; The Effect of Dark Rooms on Health; Seasonable Advice; Bald Heads; and a great variety of miscellaneous matter relating to health and kindred or breats. aubjects.

Book Notices.

GRAND TRANSFORMATION SCENES IN THE UNITED STATES, OR GLIMPSES OF HOME AFTER THIRTEEN YEARS ABROAD. By H. Fuller, editor of the Cosmopolitan, London, author of Belle Brittan's Letters, etc., src. New York: G. W. Carleton & Co., publishers.

This is a lively, racy, readable book, made up of letters originally written by Mr. Faller for his paper, showing the growth of this country and the magic changes produced in thirteen years.

HALF-HOUR RECREATIONS IN POPULAR BCIENCE, FIRST BERIES. Containing contributions from R. A. Proctor, Rudolph Virchow, H. Schellen, Prof. Roscoe, J. N. Lockyer, Prof. J. D. Dana, Dr. Carpenter, Prof. Huxley, E. B. Tylor, and others. Selected and edited by Dana Estes. Boston: Estes & Lauriat, publishers. Price 32.50

Messrs. Estes & Lauriat deserve the gratitude of all people who, amid their every day duties, and a little time to devote to science, and need to have it presented to them in the most compact and attractive form. The book before us is one of this class. The long list of eminent names on the title page is a guarantee of a rich store of knowledge within. The judi-cious taste of the editor leaves but little to criticise. The book contains two fine colored plates and thirty wood engravings, and better still, is carefully indexed. We are considerably surprised, however, to see that the editor has introduced an old, stale, and very unscientific tirade against the phenomena of Spiritualism, under the title of a lecture by Dr. Carpenter, F. R. S., delivered in Manchester, England, Dec. Sth. 1871. To all who have any acquaintance with the phenomena, the scientific (?) twaddle of this very wise F. R. S. will prove as laughable as a farce. We need criticise. The book contains two fine colored will prove as laughable as a farce. We need enter into no review of his lecture, his statements, even, if entitled to any credence, have long since been exploded by Prof. Crookes and other well known scientists of his own country. We presume Mr. Estes thought his book needed to contain something upon a subject which is at present the object of such wide-spread discussion, and his book being published so soon after the Holmes ficeco, that Dr. Carpenter's creed would best suit the market.

### Special Jotices.

### Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spiritlife, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of fire dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the ours within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, DL

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[KD. JOUR-

AGENTS WANTED to SELL The Political, Personal, and Property

### RIGHTS

OF A CITIZEN OF THE UNITED STATES,

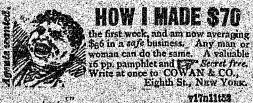
HOW TO EXERCISE AND HOW TO

H. PRESERVE THEM. A New Book by
THEOFHILUS PARSONS, LL. D. Complete Treasury of
Legal and Constitutional Knowledge. A Book Essential to Hvery Citizen. For full Description
and Terms, address C. B. BEACH & CO., 163 Clark st., Chicago, Ill.

R. EELL'S Prescription for Consumption—Ralsam of Alpine Moss.

It is prompt, it is reliable, it is safe, it is salutary; it never falls to benefit in all discusses of the lungs. It is the scores of my great success in treating Consumption for the last 40 years, Try it. Sold by Wholesale Druggists in Chicago.





### Medium's Column.

HENRY SLADE, CLAIRVOYANT, NO. 25 EAST-TWENTY-FIRST ST., New York.

SHALED LETTERS ANSWERED BY R. W. PLINT. 5 874 West 32d ., New York. Terms \$2 and three J cent Postage Stamps. Money rofunded if not answered

THE MAGNETIC TREATMENT. CHND TEN CENTS TO DE ANDREW STONE. D'Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalising treatment.

Mrs. H. Morse Is lecturing in Iowa. Her permanent address: DUBUQUE, IOWA

. MRS. L. F. HYDE, TEST & BUSINESS MEDIUM. Residence, New York. At Chicago, for the Winter,

280 W. Madison St., Parlor No 8. House-11 A. M. to 5 P. M.

# OBSERVE WELL

The celebrated healer, DUMONT C. DAKE, M. D., is now located at Rechester, N. Y., 86 Power's Building. Patients successfully treated at a distance. Seed leading symptoms, age, sex and hand writing for starching diagnosis. DR DAKE has no peer in locating and treating diseases, incident to both sex. Diagnosis—31.00.

### The Well-Known Psychometrist A. B. SEVERANCE.

Will give to those who visit him in person, or from autograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc.

Tenris—\$2.03 for fall defineation; brief delineation, \$3.00.

A. B. SEVERANCE, 417 Milwankee St., Milwankee, Wis. 715n11tf

## MRS. BLADE & MRS. CAREY,

Cor. Madison and Lasalle siz. (Major Block), Rooms 44 & 46, Chicago. (Ascend by Elevator).

Spirit Phenomena, messages for tests, business, etc., etc. Also examination of diseases and disordered conditions, with magnetic treatment, or medicines where indicated.

These Ladies have a powerful band of Spirit Physicians who have given them many valuable remedies for disease. A specialty made of Chronic complaints. By sending age, sax, symptoms of disease, with Lock of Hair, we will diagnose the disease and send medicines prepared and magnetized by Spirit directions. Our charges for written Diagnosis is \$3. For particulars send for circular.

### A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled foresort to this n ethod to inform them, that it is necessary to inclose a lock of hair for examination, either for medical treatment or medical treatment or medical treatment or medical treatment or medical stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call or address me at 160 Warren-ave. DR CYRUS LORD. vi7nx112eov

### SPIRITUALIST BOARDING HOUSE.

Spiritualista visiting Chicago for one day or more, will find a pleasant home at reasonable charges at MRS. WRIGHT'S BOARDING HOUSE. 148 West Washington street. v16n25t8

## W. H. Munler,

SPIRIT PHOTOGRAPHS Mr. Mumler is constantly in receipt of letters from

parties desiring to have pictures taken, and although being about to engage in other business, he has, at their earnest solicitatation, concluded to take pictures for a few months longer.

Parties at a distance desiring to have pictures taken without being present, can receive full information by enclosing stamp to

W. H. MUMLER, 170 W. Springfield St.,

### Commercial Hotel, 7th St. bet. Robert & Jackson,

st. Paul, — — — minnesota.

Fare, \$2 per day. This house is new and fully equal to any two dollar a day house in the State. FLOWER & WINDER.

Agents wanted to take Agents' Guide. Tells who wantagents and what for: 25 cents a yegr.

James P. Scott, 125 Clark St., Chicago.
v17n9t26

"IT STILL WAVES." The old original STAR SPANER. A charming 40 column paper, illustrated and overflowing with delightful reading, Poems, Stories, Pazzies, Recipes, &c., &c.

Hereine, Stories, Pazzies, Recipes, &c. &c.

II. On The great specialty of the paper, its Rigues' Corner.' is continued. In it is exposed every Quack, Humbug, Swindler at d Fraud in the country. No swindler can cheat you if you read it. Please do not pass this by. Now or never.

1663. Hetablished 1863, the Banner now entersupon its thirteenth year, firmly established and with 150,000 readers. We want YOU to try it one year. Will you do it? Look at our TWELVE.

SPLENDID Premiums. Two elegant: Prang Chromos, or fine fruit chromo, or 250 page dictionary and paper a year, all prepaid for only \$1. We also give Albums, Jewelry, &c. &c., free to every subscriber. We have been here afteen years, and claim to be reliable. Will you ray us.

THE Paper never 'suspends,' does not fail, but goes steadily on year after year. Only \$1 for a whole year. Agents wanted. Specimens, otts. Send to BANNER PUBLISHING CO., Hinedale, N. H. v17u24t2eow.

### Twenty-five Cents To Trial Subscribers.

WILL PAY FOR THE TRUTH SEEKER Three Months—post-paid in all

35 Conts will pay for THE TRUTH SHEKER Three Months and Blakemann's 200 Poetical Riddles. 50 Cents will pay for THE TRUTH SEEKER Three Months and either of the following valuable standard

Lamb's Essays of Elia.

De Quincy's Confessions of an Opium Eater;
Golusmith's Vicar of Wakefield;
Victor Hugo's Beliringer of Noise Dame;
De Foe's Robinson Crusoe;
Sterne's Tristam Shandy, Sterne's Sentimental Johrney;
Smollet's Roderick Random, Gerald Griffin's Collegn
Bawn, Dean Swift's Gulliver's Travels, all neatly bound in Savible covers.

75 Cents will pay for THE TRUTH SERKER Three Months and the complete works of William Shakepeare of over 1000 pages and 55 illustrations.

Address D. M. BENNETT, Publisher, 835 Broadway, New York. Vi7nt7tf

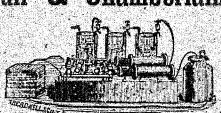
## Splendid Gardens

Can be had by buying fresh and pure Seeds direct from the grower, postage paid. Cheapast and best in America, or money refunded. Mice illustrated Floral and Garden Guide free. R. H. SHUMWAY, Sand Grown, Bookford, Ills. wi7n20113

Price 61.50; postage free.

For sale wholesale and retail by the Religio-Philesen Guide free. R. H. SHUMWAY, Sand Grown, Bookford, Ills. wi7n20113

# Hull & Chamberlain's



### Magnetic & Electric POWDERS,

Are constantly making such CURES as the following, which is but a brief record, selected from the many wonderful CURES performed, a more detailed description of which, with scores of others, may be found in the circular now being prepared by the proprietors.

Mrs. Horace H. Day, New York City, severe case of RHEUMATISM. Miss Elia Stevart, Brooklyn, N. Y., very severe attack of QUINSY. Mrs. J. Stasts, Brooklyn, N. Y.,

NEURALGIA. Mr. Steats, Brooklyn, N. Y.,
CHOLERA MORBUS.
Mrs. E. Syburst, Bell Air, Ills.,
ERYSIPELAS AND RHEUMATISM.
Mr. B. Mcord Blooming Valley, Mich.,
NEURALGIA.

Lig. Picore, Blooming Valley.
RHEUMATISM IN FOOT. Also young girl in same town, RHEUMATISM.

Mrs. E. Squires, Neodesha, Ean..
CANCEROUS AFFECTION.
Mrs. A. Cummings, Cleveland, Ohio,
FEMALE COMPLAINT. Mrs. Morgan Gandy, Portsmouth, Ohio, DERANGEMENT OF LIVER, ETC. Also a ledy friend, same town, .

NERVOUS PROSTRATION.

A child of George Cooper, Nashville, Tenn.,

ST. VITUS DANCE.

Er. V. S. Grosby, Hamilton, Ohio,

CHILLS AND FEVER. Lir. Geo. Sheldon, Chillicothe, Ohio,

CATARRH. Mr. H. Green, Soldiers' Home, Ohio, CATARRH. Mr. B. Brooks, Soldiers' Home, RHEUMATISM.

21r. Joseph Shaw, Soldiers' Home, PARALYSIS OF NECK. Mr. Seth Sheldon, Dayton, Ohio, ASTHMA. Mr. E. Shenk, Soldiers' Home, DYSPEPSIA.

Mrs. C. Tuttle, Marlboro, Mass., Nervous Affection and Inciplent Mr. A. B. Sanbourn, Green Castle, Ohio, SCROFULA. PARALYSIS. Mr. J. Clarke, Miama City, Kan., CATARRH. Hrs. Salina Stevart, Fort Dodge, 1072, PARALYSIS.

A lady of Benton Harbor, Mich., SEVERE PROSTRATION.
Mr. Loturup Perkins, Ottawa, III.,
HEADACHE AND SLEEPLESSNESS. TRY THEM, TRY THEM, TRY THEM.

AGENTS WANTED EVERYWEERS. CIRCULARS, and Agents' Terms, sent FREE, to any address upon application to proprietors.

mule & charecereaen. 127 East 16th Street, New York City. P. C. HULL, Official, 127 E. 16th Street, Brance Office, New York City.

A. L. CHAMBERLAIN, Brance Office, 160 Warren Av., Chicago, oc. For sale wholesale and retail at the office of this

### Turkish, Electric and Vapor

FOR THE TREATMENT OF DISEASE, Grand Pacific Hotel, Private entrance on Jackson Street, near Laballe, CHICAGO.

The ELECTRICAL DEPARTMENT of this institu-tion is unequaled in this country. Electricity is applied in all its forms, with and without the Bath.

OPEN FOR LADIES AND GENTLEMEN From 7 a. m. to 9 p. m. The Ladies' Department is under the personal super-

DR. G. C. SOMERS, Proprietor.

SENT FREE and postpaid—The self to \$75 CASH per week to all, at home or traveling. Address, The Beverly Co., Chicago.

## A REMARKABLE BOOK. The IDENTITY of PRIMITIVE CHRISTIANITY

MODERN SPIRITUALISM. BY EUGENE CROWELL, M.D.

One Large Octavo volume, handsomely printed and bound in cloth. Price. \$2.75.

Deproariow.—To all liberal minds in the Christian churches who are disposed to welcome new light spon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject, the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Ohristianity; this work is respectfully dedicated,

Contents:—Spiritual Gifts; Inspiration and Mediumship; Faith; Gift of Healing; Working of Miracles; Physical Manifestations; Prophecy: Discerning of Spirits;
Apparitions; Divers kinds of Tongaes; Try the Spirits;
Conditions must be regarded; The use of humble means;
Angels were once mortals; Spirits in Prison; Postession
and Obsession; Witchcraft and Sorcery; Hebrew Prophets and Mediums; Natural and Spiritual Body; Materialization of Spirit-forms; Table Rappings and Tippings;
Displeasures of the Priests, Pharisess and Sadducees.

Sent by mail, postage free, on receipt of price, \$2.75. (\*). For sale wholesale and retail by the Religio-Palis-Sephical Publishing House, Adams St., and Fifth Ave., Chicago.

# BOOK ON MEDIÚMS;

Guide for Mediums and Invocators The Special Instruction of the Spirits

on the Theory of all kinds of Manle festations; the Means of Communicating with the invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice

of Spiritism. BY ALLAN KARDEO.

Translated from the French, by Rioma A. Wood. This work is printed on the linted paper, largo Izmo, 460 pp. Cloth, beveled beards, black and gold. Price 01.50; postage free.

# SPENCE'S



Nations.

SPENCE'S POSITIVE POWDERS

Are the Great Cure for Dyspepsia, Indigestion, Colic, Sour Stomach, Mysentery, Diarrham, Flux, Summer Complaint, amd all Diseases of the Stomach and Bowels.

SPENCE'S POSITIVE POWDERS

Are a Sure Cure for.

Newsystem, Hendache, Ricennacism, Pains and Aches of all kinds.

SPENCE'S POSITIVE POWDERS

Have No Equal in Suppressed Menstruation, Painful Menstruction.

Excessive Menstruntion, Leucorracea, Falling of the Womb, Female Weaknesses.

·Put a Veto on Scrofula, Scrofulous Sore Eyes, St. Vitus' Dance, Disease of Prostate Gland, Disease of Kidneys, Heart Disease

SPENCE'S POSITIVE POWDERS

SPENCE'S Positive & negative POWDERS [

Utterly Annihilate Chills and Fever. Fever and Ague, Dumb Ague, Minsmuic Diseases.

spence's positive powders }

King of the Asthma, Make no Compromise

Coughs, Colds, Catarrh, Bronchitis, Consumption, Liver Complaint, Erysipelas, Dinbetes, Dropsy,

Worms, Piles. SOLD BY Druggists & Agents.

EAGENTS WANTED A MAILED POST-PAID AT THESE PRICES.

1 Box, 44 Pos. Powders......\$1.00 1 " 44 Neg. " ..... 1.00 1 " 22 " & 22 Pos..... 1.00 Send money at my risk and expense, by Post-office Money Order, Registered Letter, Draft on New York, or by Express. Have my Money Orders made payable at Station D, New York City.

PROF. PAYTON SPENCE, M.D., 138 East icth Street,

New York City, FOR SALE ALSO BY S. S. JONES, COR. ADAMA Street & Fifth Ave., Chicago.

## Zeligio-Philosophical Fournal

s. s. Jones, editor, publisher - - - and proprietor. J. R. FRANCIS, - - Associate Editor.

TERMS OF SUBSCRIPTION: 

Religio-Philosophical Publishing House. All letters and communications should be addressed to 8. S. Jones, Corner Fifth Avenue and Adams St., Chicago.

NEWSPAPER DECISIONS.

Any person who takes a paper regularly from the past-office—whether directed to his name on another's, or whether he has subscribed or not—is responsible for the

2. If any person orders his paper discontinued, he must say all arrearages, or the publisher may continue to send it, natil payment is made, and collect the whole amount—whother the paper is taken from the office or not.

2. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima faciz evidence of intentional fraud.

In making remittances for subscription, always procure a craft on New York, or Post-Office Money Order, if Seasible. When neither of these can be procured, send the money, but always in a Registered Letter. The registration fee has been reduced to diffeen cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against lesses by mail. All Post-masters are obliged to register letters when requested to do so.

Those sending money to this office for the Journal should be careful to state whether it be for a renewal, or a new outscription, and write all proper names plainty. Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrearages is made, as required by law. No names entering on the subscription books, without the first payment in advance.

the first payment in advance.

LOOK TO YOUR BUBSCRIFTIONS.

Subscribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is an for the ensuing year, without further reminder from

Upon 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 1 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. Emith 1 Dec 0."

OFICAGO, SATURDAY, MARCH 13, 1875.

### The War of Creeds.

In our last week's issue, we alluded to a letter received from J. B. Meckam, of El Paso, Wisconsin, who discontinued his Journal on account of the appearance in its columns of an article inimical to Catholicism. 'He seemed to take a sort of devilish delight in expressing his convictions that the Catholic Church would live to see the editor of the Journal buried. Indeed, our physical organization is not strong enough to withstand the progress of decay, consequently we expect to be buried some time before superstition, error and crime have been banished from the human family, hence Catholiciam will aurvive us. We pregret, however, that we had such a potent argument at hand, to answer the letter of Mr. Mechan, as the account of the brutal massacre of unoffending Protestants by the fiendish Catholics of Mexico! It is a fact that all the atrocities and heinous crimes of brutal natures in the past, present to us their counterpart in this the enlightened nineteenth century. The assassination of Casar had its dark counterpart in the cool and deliberate murder of Lincoln. The Bartholomew massacre was enacted on a small scale a short time ago in banighted Mexico. In 1772, at Dornock, Southerland, an old woman was accused of being a witch. Her crime consisted in transforming her daughter into a pony, and employing the disreputable old Davil to put shoes on her. She was tried, found guilty, and sentenced to belihung. In 132 years after this tragic event, Senor Castilla, Alcalde of Jacoba, State of Sinaloa, Mexico. officially reported to the Prefect of his district that on April 4th, 1874, he arrested, fried and burned alive Jose Maria Bonilla, and his wife Diega, for sorcery. In ancient times witches were occasionally stoned to death. "Let him who is without sin cast the first stone," said the Savior, a customillof punishing the erring and the wrong door. That method of chastisement found its counterpart in the West during the summer of 1873, at Smith's Rauch, Colorado. An old woman accused of Witchcraft was stoned to death. She was placed in the center of a large ring formed by the executioners, who were armed with stones, and she was besten to a pulp and left unburied. Superstitious ignorance still lurks in the veins of the masses, and continues to manifest itself, though at [greater intervals,

the same as it did in ancient times. It is impossible to illuminate the world at once. In the United States can be found the savage, barbarous, half-civilized, civilized and enlightened, living under the same form of government, and the result is that we have all grades of crime to darken the pages of our history. We would class Mr. Meckan, of El Paso, Wis., as among the half-civilized, for he. in his superstitious ignorance, would suppress the Journal, because it contained an able article in reference to Catholicism, and which showed it up in its true colors. Since our last issue, the following has appeared in reference to that massacre in Mexico. We clip it from the San Francisco Chronicle. It is an account of a meeting held at San Francisco by the Protestants:

Dr. Woodbridge read with great unction and some bitterness of tone the seventeenth chapter of Revelations, of which the following

verses are a part: And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, "Come hither; I will show unto thee the judgment of the great whore that sitteth on many waters."

And the woman was arrayed in purple and scarlet color, and decked; with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications.

And upon her forehead was a name written: "Mystery: Babylon the Great, the Mother of Harlots and Abominations of the Earth." And I saw the woman drunken with the

blood of the saints and the martyrs of Jesus; and when I saw her I wondered with great ad-

PRAYER FOR THE SUPPRESSION OF POPERY. Dr. Wythe delivered the opening prayer with great fervor, expressing sympathy for the persecuted brethren in Mexico, thankfulness for our own religious liberty, a determination to support the truth at all hazards, a hope that

the light would spread and scatter the darkness of Paganism and Popery, and that every priestly hierarchy would be broken down.

A SUPERVISOR ON RELIGIOUS TOLERATION. Mr. Roberts, Supervisor from the Seventh Ward, explained the object for which the meeting was called, speaking of Mexico as a pecu-liar country, resembling our own, and having many similar conditions of soil and climate. When the recent reforms were inaugurated there we were led to believe that the Church was divorced from the State, and that all religions would hereafter be tolerated. But per-secutions broke out soon afterwards. He had thought that the murder of Mr. Stevens would be avenged, but he was mistaken; no one had ever been punished for that foul crime. And that was not all. At Acapulco they entered a religious meeting with their pictols and cleav-ers, and the result was that five or six were killed and some eight or ten wounded, one of whom was an American citizen.

THE BLOOD OF THE MARTYRS.

Mr. Hutchingon here has a hymn-book picked up in the church where the massacre

Mr. Hutchinson (edvancing to the desk, hold-ing out a book)—Here is the book; take it. Mr. Roberts took the book, an ordinary church hymn-book, with the music on the up per part of the page and the words below it All over the two pages shown were great splashes of blood, which could be seen distinctly from any part of the audience. Hand kerchiefs were placed to feminine eyes; men's eyes suddenly became moist; cries of "oh! oh!" and sobs were distinctly audible. The auditory seemed to be moved and swayed by an absorbing and uncontrollable emotion.

Mr. Roberts (with a shudder)—There it is. You can see it for yourselves. It is the first martyr's blood I ever looked upon in the world, and I hope never to see any more. The Catholics should be here with us to-day, protesting against this outrage, and asserting that the same toleration should be accorded to Protestants in Catholic countries that is accorded to them here.

MEXICO'S BLIND STRUGGLE AFTER FREEDOM.

During his speech Mr. Hutchinson again dis played the bloody hymn-book, and again the audience manifested signs of horror. He closed by advising forbearance. 'Don't suppose that this is the work of Mexico. Our enemy hath done this, but Mexico is not your enemy. The Republic demands your sympathy. Those actually in power there are doing the best they can for civil and religious liberty. He (the speaker) had often been told so by the President. [Applause]. That people has been for years struggling for the liberty of conscience and the liberty of speech. They have at last been able to throw off the crushing weight that has rested like an incubus upon them. They have scarcely been able to restrain themselves since they passed their laws of reform. They did not convict the murderers of Stevens because the laws were not comprehensive enough. They passed severer laws with great difficulty, and with a bitterness of religious feeling that created great hatreds and ruptured family ties. Local opposition to the laws must be expected. If the Mexican government can safely weather the next six months, its power will be tolerably well assured. Once disabuse these people of the idea that the United States are bent on annexation, and their friendship will be ours forever.

MORE SYMPATHY.

Dr. Bencon presented a resolution express ing religious sympathy for the suffering Protestants of Mexico, following it with a few words of similar tenor. It was hardly the thing or the hour, and poorly set forth the sentiments of the large number of people of all denominations who had assembled to give utterance to their protest against the outrage. The vote on its adoption was decided, but not en-

SOMETHING SENSIBLE FROM MR. NOBLE. The following resolution was offered and

read by Mr. Noble: RESOLVED, That, regarding the interests of civil and religious liberty in our land and in our sister Republic of Mexico as identical, we can not but feel profound sympathy with the President and Congress and people of the Republic, in the struggle in which they are now engaged for the overthrow of Jesuitism, and for the establishment of free education, the liberty of the press, and freedom of worship in America; and that we do hereby request the President of the United States to direct our Minister in Mexico to co-operate cordially with the Mexican Government in bringing to justice the murderers of our fellow-citizen, Mr. Morris, and of our brethren of the church at Acapulco, and in maintaining the rights guaranteed to American citizens by treaty, and to all men by the Constitution of the Mexican Republic.

SOMETHING CHARACTERISTIC FROM MR. HEMP-HILL.

The meeting had been a long time in ses sion, and the hour was getting late, when Mr. Hemphill offered the following resolution:

RESOLVED, That this outrage, being in harmony with the doctrines promulgated to the world by the present Pope, Plus the Ninth, in the bull Quanta Cura and syllabus annexed. dated 8th of December, 1864, and confirmed as infallible by the late Vatican Council, to which all the Roman Catholic Bishops of America have given their adhesion—is to be regarded as significant of the nature of the conflict upon which the Papal Court is now entering upon this continent, and of its willingness to import the weapons and usages of the middle ages to destroy the Christian civilization of the nineteenth century; and we pledge ourselves to co-operate with all the friends of civil and religious liberty in meeting these assaults with the weapons of light, and liberty, and love, and the sword of the spirit, and prayer for the liberation of our countrymen and of the nations from the bond-

age of this terrible fanaticism of Papacy The speech with which Mr. Hemphill followed his resolution was delivered with much epirit. The applause that it elicited showed that it coincided with the views of a large portion of the audience. He spoke of the outrages in Mexico as a natural result of the doctrines of Catholicism, and specified the following classes as those anathematised by the Pope: Those who maintain the liberty of conscience and of worship; those who maintain the liberty of the press; those who maintain the liberty of speech; the fathers and founders of Republics; those who maintain that Church and State should be separate; those who maintain that the Church has no power to employ force to coerce conscience; that civil marriage among Protestants is no marriage at all; those who maintain that foreign Pontifis have ever exceeded their power. Mr. Hemphill went on to say that Romanism is unchanged, unchanging, and unchangeable. It is keeping quiet in the United States, but only biding its time. Turn; ing to Mr. Roberts, he said: "I desire to ask, through you, as a member of the Board of Supervisors, how many Protestant employes are employed in the alms house and County Hospital?" The question was received with lond cheers, which were repeated again and

The speaker continued for some time in much the same strain, and with even greater demonstrations on the part of the audience. This resolution was at last adopted, and the meeting adjourned.

### Where was the Orthodox God?

In view of the fact that God talked with the sërpent, made garments for Adam and Eve, communed with Abraham, saved Noah from a great flood, wrestled with Jacob, and did other wonderful things too numerous to mention, for his children, the question is often asked at the present time, why is it that he is now so unmindful of humanity.

God's Churches are burned, struck by lightning, blown down by hurricanes, and otherwise demolished, and the query is, why worthip a being who forsakes his children in the hour of peril? He is regarded as a counselor, protector, guardian—a Father, whose tenderness is such that not a sparrow can fall to the ground without his notice. Does not the late disaster at St. Andrews Church, New York City, show that his direct guardianship is a myth; that his merits as a counselor are worthless; that his power as a mechanic is babe-like; that his protection amounts to nothing, and his watchfulness as a father below the average. Does not the falling of that church necessitate a revision of the ideas entertained in reference to God, by the Catholics? It appears from the New York Sun, that at half past 8 o'clock on Thursday evening, Feb. 25th, while Father Carroll of St. Stephens was in the midst of an eloquent and impressive Lenten sermon in St. Andrew's Church in Duane street, the wall of a building adjoining the church "was blown down by a wind, heavy masses of brick forcing their way through the eastern side of the church roof. Immediately below the hole in the roof, which was almost round, and fully thirty feet in diameter, was the eastern gallery. This was crowded with worshipers, most of whom were women. The brick from the fallen wall, with masses of plaster from the church ceiling and heavy timbers from the roof, came crashing down upon these unfortunates with a noise like a bolt of thunder, and with the suddenness of a flash of lightning. Several, women, and more than one man were crushed beneath the debris, a few being instantly killed, and all receiving gashes and bruises more or less serious.

In an instant the whole congregation up stairs and down were on their feet, and a scene of panic seldom equalled in New York began, and lasted for eight or ten minutes—a period which seemed like an age to most of the participants. Fear controlled all hearts, and the calfishness of terror never had a better demonstration. There was a simultaneous rush for the front door, the stronger pushing their way among the weaker, and trampling them under foot in their mad haste to reach a place of safety. Women who a moment before had been immersed in their religious devotions were turned into maniacs by the fright, and anlied and tope at each other and at the mer who surrounded them like wild beasts. Men there were in that dense throng who forgot their manhood, and madly rushed over helpless women and children, thinking only of their own lives.

Father Carroll just before the catastrophe eaid, "What if the Almighty were to call those present to him this moment; how many of you would be prepared?" As he said these words, a rumbling sound overhead was heard like the rumbling; of half a dozen empty ice carts over a rough street, there was a general looking up to the roof, and the reverend father paused. Then came a crash, just as be had opened his mouth to continue, and then for eight or ten minutes all was noise; and confusion. Every body crowded to the doors. The people in the gallery were wild. Twenty men and women hung by their hands over its edge, intending to drop into the body of the church.

Father Carroll's sermon was on the end of man. He told the congregation that they were constantly in the presence of death. He said that death might come at any (moment, and he wanted to know if his hearers were prepared for it. He asked if there were one hundred, or even fifty, who were ready to answer God's call. Life was uncertain. They were on the verge of eternity, and perhaps in twenty-four hours they might be plunged into it. At this stage of his sermon, Father Carroll says that he heard a crashing noise, and saw the ceiling over the gallery come tumbling

on the heads of the congregation. The God of the Catholics differs widely from that of the Protestants; bears no more resemblance to the one the Universalists worship than a grasshopper does to an elephant; and between him and the Deity of the Spiritualists. there is no resemblance whatever—the difference between them is as great as that which exists between nothing and something. Now, if a hall dedicated to the promulgation of the Harmonial Philosophy, had caved in on an audience of Spiritualists, Elder Hammond, the guerilla revivalist, would have said that it was the result of a visitation of Providence, manifesting his divine displeasure! God talked to man in early ages—why didn't he inform Father Carroll of the impending danger? . He wrestled with Jacob, why not strengthen an edifice and save from a cruel death, men, women and children? These are pertinent questions that should be answered; and if none can be given, more advanced ideas in reference to God, should be inculcated at once. People should have a definite idea of whom they are worshiping, whether a passive being, who is regardless of the wants of his children, only as he works through law, or an active God, who is aiding those who serve him by direct acts.

Mrs. Emma Hardinge-Britten's address is 155 West Brookline street. Boston.

The Labors of Mrs. Packard.

The Town and Country, a paper published at Providence, R. I., says:

The postal rights of inmates of insane asylums are being considered. The States of owa, Maine, Massachusetts, Connecticut and New Hampshire, have adopted legislation pro-viding for postal communication between the inmates of such institutions and the outer world. The object is to render impossible such outrages as have been suffered by some victims of malice and cupidity. A memorial on the subject has recently been presented to Congress by Mrs. Packard, of Chicago. She is the wife of a clergyman who declared her inspace because she renounced belief in the dogma of total depravity. For three years she was confined in an asylum and cruelly treated. At last she succeeded in sending a letter to a judge in the town in which she lived, and the result was that her unnatural husband was ordered to show cause for her imprisonment. After a trial of five days the jury pronounced her sane, although her husband and his witnesses swore that it was evidence of insanity to change religious belief.

In consequence of the suffering of this estimable lady while incarcerated in an asylum, through the instrumentality of a brutal husband, she has been induced to labor energetically to ameliorate the condition of the insane, and secure for them their just rights. The incane of this State owe her a debt of gratitude, and now she is extending her labors to all parts of the country. May the angels bless her in her noble work for humanity.

### Church and State.

The Irish World opposes the union of the

church and state in Spain.: It says: "Alfonso begins his reign in a manner befitting a youth of lofty promise—or, more correctly, promises. He has already signed a decree relative to the salaries of the Catholic clergy, raising their subvention from three and a half to forty-one million pescens. (The pescta is a Spanish coin equivalent to one fifth of a dollar.) Plainly interpreted this subvention is only another name for bribe—a premium set upon clerical influence as an offset to disloyal sentiment. A state salary paid to ministers of religion is, in intent at least, a corruption fund, as it is proven to be, in effect, a sure source of demoralization. Convers ing, not long since; with an intelligent Spanish American, we asked him why so large a portion of his countrymen here are indifferent some of them bitterly hostile—to Catholicity? The answer was, in substance, the union of church and state in Spain, with the abuses springing therefrom, is alienating the people from the clergy there—especially since the latter can overlook almost any fault in the government that pays their stipend prompt-

### Letter from Vermont.

Our Legislature has just closed its second biennial session, and the "wisdom and virtue" of Vermont have returned to their homes, having immortalized themselves by passing among other kindred acts the following clinch-

/It is hereby enacted by the General As-SEMBLY OF THE STATE OF VERMONT: NO DETson within this State shall engage in hunting, ahooting, or the pursuit, taking, or killing in any way, of any wild game, or other birds or animals, nor discharge any literims for such purpose, nor for any purpose, except the just defense of person or property, or in the case of proper military or police duty, on the first day of the week, commonly called Sunday. For the violation of which act the penalty is ten dollars, one-half of which goes to the complainer.

It is readily seen by this act, if any person shall kill a chicken for his dinner on Sunday, he shall pay a fine of ten dollars. No man can shoot or kill or attempt to kill a bear, skunk, hedgehog, or hen hawk, that may be passing along quietly on Sunday, without violating the laws of the "star that never sets." Comment s unnecessary, other than that old saying, "Whom the gods would destroy, they first make mad." C. L. make mad."

Pittsford, Vt., Dec. 1st, 1874.

JUDGE E. S. HOLBROOK, a prominent lawyer, has removed his office to Bryan Block, rooms 38 and 39, 162 LaSalle St.

THE LLOYD MAP Co., Philadelphia, is the address of the firm requested by a number of correspondents.

CAPT. E. B. WARD'S portrait accompanied by a biographical sketch, may be found in the March No. of the Phrenological Journal. For sale at the office of this paper. Price, 30 cts. GERRITT SMITH'S portrait and a fine sketch

of this eminent man, will be found in the Phrenological Journal, for March. Price, 30 cents. For sale at the cflice of this paper. GHES B. STEBBINS Was in Philadelphia from

the let to the 5th of March. He will lecture two Sundays in New York, and then return to his home in Detroit. Mrs. J. A. Turr will answer calls to lecture

for Spiritualist or Liberalist societies. Address for the present, care of Mrs. Spaulding, 245 Main Street, Worcester, Mass.

J. M. PERBLES speaks in Chicago during the Sundays of March; on week-day evenings he will lecture in adjoining cities and villages upon "Travels in the East," illustrating them with pictures and paintings.

Rev. Wm. Alcorr, trance and inspirational lecturer, will answer any calle to speak in the vicinity of Western Massachusetts until further notice. Address, Buckland, Franklin county,

Miss R. Augusta Whiting is still lecturing in California. She will remain there awhile longer, and then return costward. She can be addressed care of Mrs. E. H. McKinley, 1051 Mission st., Sau Francisco.

JOHN COLLIER, from England, who has been in America eight months, has spoken twice for the New York First Society of Spiritualists; twice at Lynn, Mass.; four times at Salem: eight times at Baltimore and Greenfield each; twenty four times at Springfield, at which place he will finish his present engagement at the end of March. He would be glad to go West next season, after the camp meetings, and would like to make a connected tour. He is now filling a three months' engagement, at Springfield, Mass.

(Continued from First page.) over him. The son again appeared, saying, "There is an old Quaker lady here wanting to

see her now." Mr. Josiah Reislar, of West Liberty, Iowa, being called for, advanced to the aperture, saw and conversed with a Quaker lady (Mary Walton), she being R's foster-mother. Mr. R. says, "I fully recognized her;" that she expressed her gladness to meet with him, and said, "Thy father was killed by the Indians," which statement is true. Again, "I wanted and tried to do right by thee while raising thee. I will come and see thee. Farewell."

Dr. Henderson and lady being called, testify that they saw and conversed with Levina, Doctor's first wife, Mary, an adopted daughter, and Jane, the Doctor's mother, the latter saying, "I want you to live right and be a good man." She was

SHROUDED IN WHITE,

with a white handkerchief on her head. Mary now came with the babe is her arms. it being adopted into the Doctor's family. They had scarcely retired to their seats, when a spirit said, "Bring me my fiddle," The Doctor having a violin with him, went to the aperture, taking it with him, when the spirit said, "I am Allison Bunker. You treated me, and my wife gave you that fiddle and I won't to my wife gave you that fiddle, and I want it." Doctor held it up to the aperture, when Bunker opened the curtain, reached out his hand and took the violin into the cabinet, and then reached out for the bow. On receiving it, laughing was heard inside the cabinet, as if many spirits were rejoicing, when one said, "It is a good fiddle." A scratching noise was heard on the strings made with the bow; then Bunker (spirit) handed the fiddle out to me (Doctor) saying, "You received this fiddle as a present from my wife for your kindness in treating me in my last sickness, and I now make a present of it to you; it is now yours.

The name "Joseph" being announced at the aperture, I went forward again, to be as luted by Maggie, who then said, "Joseph, these folks are so good here, and I am so glad you did not go home. Joseph, do you remeinber where we first met, and when we first went to housekeeping? How we laughed over a mistake in my cooking." Here Maggie burst out into a hearty laugh, and said, "Your father is here, and mother is coming to night." Scon Mattie came, smiled and then wept. Little Mary (daughter) now came to my right, moved the curtain, and

KISSED MY HAND.

which was placed on the right end of a shelf attached to the cabinet shutter or door; then came to the central opening and said, "Papa, I stole a kiss from your hand. Thomas Paine is coming now to see you. Good night." The curtain was now opened wide, and I beheld a figure before my face, the figure of a man-a man whose name was born not to die, and whose every feature, from the coronal down, filled my highest ideal of human perfection. He first presented himself with a hand hold of each coat breast (dark cloth), removed them back, as if he desired me to see his very body, with that fullness and symmetry of personage that bespeaks physical perfection itself. Never before in my life have I gazed upon a human figure where every feature bespoke such invincibleness of character—such depth of mind and loftiness of soul. He bowed gracefully, removed his right hand, pointed with his index finger in a circular and upward movement, when his immortal lips parted with the words, "Brother, onward, and upward." He then placed his right hand in mine, it being on the shelf at the aperture, when I asked if this is my old friend Thomas Paine. He bowed and said, "Yes sir," I remarked, "Will you tell me who wrote the Declaration of Independence?" To which he replied in tone and etyle that would thrill the innermost heart of man, "My pen wrote these words: God created all men equal, and endowed them with certain inalienable rights, among which are life, liberty and the pursuit of happiness. And I said he who would abridge these rights in his fellow-man ought to be accursed. My pen spoke louder than the tongues of men, and there were those who were quick to steal my writings to clothe their names with immortal honors. I was imprisoned for speaking the truth, and men in the Nation's Congress, who could and ought to have given me my liberty, dare not through dread of my pen, and be-cause of my religious views." I here called for Dr. Adams and Mrs Pitkins to come forward, when Paine ceased his talk and presented himself

TO THE FULL GAZE

of all present, and then resumed his strain of oratory, speaking, to my deep regret, too fast for me to gather and retain his language, making his speech full ten minutes in length, and using such diction, force and eloquence as never to be uttered through mortal lips. With a private communication to me, which did my soul good, he bade me good-bye, when the seance closed, and we all felt that it was "good to be there.'

NINTH SEANCE, Feb. 13th. Circle formed at an early hour, and Mr. Reislar's name being announced by Mary Walton (his foster-mother), he advanced to the aperture, when she re-marked, after caressing him, "Thee is married again. Is thy wife good to thee? I will bring thy wife [spirit]." Soon Mr. R.'s first wife appeared, took him by the hand, shaking it heartily, and drawing his arm into the aperture to his shoulder, inquired after his welfare, and concluded her message by promise of meeting with him at Wm. Maxwell's with pur-

pose to organize a circle. Dr. Henderson and wife hand me the following as the report of their interview in the hinth seance: "We both saw and conversed with Mary Dyarman, she having our babe in her arms. Snowed it and herself several times. Levina, my first wife, appeared. My both. She said, 'Tell my two girls to be good and live right, so that they may come where I am in heaven.'"

Mr. Gifford being called, reports as follows: "I saw five spirits. Gen. Bledsoe came first, I saw John (son). He said, 'Father, are you well. Mother and Hannah are here,' I took a horn or trumpet, put it to my ear to see what effect it would have in enabling the spirit to speak more distinctly, when my son said, 'Take the horn away.' Wife conversed now, and said, 'You married a relative of mine. Be a good man.' She touched me on the forehead with her hand, and appeared very nat-

ural, both in feature and costume.'

Dr. Adams was called to the sperture by Gen. Bledsoe, who held with him a friendly interview. The Doctor says, "My son Theodore, who passed to the spirit-land in 1856, opened the cabinet door and revealed himself showing his entire person, three times opening and shutting the door. He then appeared at the aperture, spoke in thrilling tones of his departure to the spirit home. He said, 'Father, I have grown to be large. Please tell brother Charles that I should like to meet him very much.' He then took me by the hand and put his hand upon my face twice, as distinctly as you would feel a man's hand with the pressure of five pounds. He bade me good-night and left. Then my wife came and took me by the hand and requested me to hold my face up to the sperture. I did so, when she

pressed a kiss upon my face. She talked familiarly with me, I should think five minutes, on our family relations, then bade me goodnight. Then my father came. I recognized him at once, though he has been in the Summer lend right for the summer lend right. mer land nineteen years. He spoke but few words to me on account of his weakness, which he said was the result of his great effort to materialize, this being his first effort. He then pronounced a blessing on me and

My name being called at the sperture of the cabinet by Maggie, I advanced thither, where, with smiling face, she addressed me thus, "Joseph, didn't I write you a good letter today? Oh! Joseph, there was the best looking man writing poetry for you to day—he had such a large, beautiful beard." I remarked, "Who?" She said, "Your friend, Thomas Paine. Joseph, does mother treat you better than she did when we married? O! she was so prejudiced." (Maggie's mother excommunicated her for making nuptial promise to me, because of my anti-slavery views, she being then pro-slavery). She then remarked, "You are going home soon. I will go with you. Good-bye." Little Mary appeared and said, "Papa, I am here. I will be with you. Good-bye." My father made his appearance, but passed away so soon that I did but barely recognize him. I will give below the letter referred to by Maggie; also a verse which she said was written by Thomas Paine, on a slate, in manner as heretofore described:

"To My Dear Husband, Joseph:—May God bless you through life, and in the next world to come. May the children guide and protect you, and you them. I am always with you and them. Be in good cheer. "From your dear one

"Maggie Pursley Mendenhall." In a large, full, strong handwriting, varying widely from that in which the above letter was written, was given the following lines:

I ack myself, is this a dream? Will it all vanish unto air? Is there a land of such supreme And perfect beauty anywhere? Sweet vision! do not fade away; Linger until my heart shall—

Here Mr. Mott, who was holding the slate with his hands, pressed on mine up against the bottom of a chair, broke down by exhaus-tion, the draft made on his system by the con-

trolling force being too great.
TENTH SEANCE, Feb. 16th. Circle formed altogether of new members, except myself, and as I left for home next morning, I reand as I left for home next morning, I received but few reports. Gen Bledsce appeared, called for paper and pencil, which I gave him. He took them in his hand, placed the paper on a shelf at the aperture, and wrote with pencil in his hand instructions for forming circles, with his signature, "Wm. Bledsoe." Two gentlemen from New York city saw and conversed with spirits at length, but I am unable to give their report. Mr. B. P. Hanan, of Clark City, Mo., saw a spirit-lady, recognized by conversation, and who gave a communicaby conversation, and who gave a communication to him concerning her family in earth-

Mr. Wm. Phinney, of Albia, Iowa, interviewed a lady spirit whom he did not recognize, but as she spoke the name Joseph almost incessantly, and it being his father's name, he supposed it to be some one wishing to speak to him of his father; but at this point the spirit spoke the name "Joseph Mendenhall," when Mr. Phinney discovered his mistake and called to me. I advanced and met with Maggie to have my last interview. Then she remarked, "Good evening, Joseph. Are you well?" She gave me a full view of her person, and said, "Mattie is coming, Joseph. Tell the children to be good." She said, "Good-bye," and wept. Mattie came into fair view,

bowed most gracefully, disappeared and wept. Thus ended the ten nights' interview, and lessons of sweet and heavenly instructions with the beautiful angels, the loved ones who have passed over the river, but watching ever with vigilant eye and angelic affection the wandering pilgrims to the better land. J. H. MENDENHALL,

Cerro Gordo, Ind.

# Philadelphia Pepartment

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

### Demonology.

Since the exposure of the Holmeses a more profound interest has been awakened in Spiritualism, and the papers have manifested a desire to obtain all the reliable information they can on this subject. Never before have we had such opportunities for the presentation of the facts and philosophy of this great subject. In Forney's Philadelphia Press of Jan. 18th, we find a long article from the pen of a "dis-tinguished clergyman," under the following

"Spiritualism in a new light. An interesting paper on Spiritualism. The assertions of believers accepted, but their conclusions rejected. If there are spirits they are spirits of darkness, and consequently evil. The "De-batable Land" reviewed Orthodoxy on the stand."

The writer occupies nearly four columns in an effort to prove the assertion that all the spirits that come back are evil. The chief reason for his belief is that they do not teach the doctrines held by the churches to-day. He quotes from the Old Testament the condemnation of these things, but forgets the wonderful accounts of spiritual manifestations that are found all through that book. He says, "Some, like Thomas, wish to see with their own eyes before they believe, which is natural, and in-stead of searching the scriptures for evident proof of eternal life, as Jesus bids, they sooner believe the wonders told of the seances, and they enter them in hopes to satisfy their wish. Oh, they are deceived who go into darkness to find light; into the caves of the earth to search the sunbeams. They are betrayed who watch the spectres and phantoms to find proof of the reality of a life to come already brought to light in the gospel. "Search the scriptures," my friend. Bind their lessons to your heart. Do you wish to see with your own eyes before you believe the holy word?"

To this Mr. Owen made the following reply. which was published, in the same paper, but as it is a valuable document, we present it to

our readers. To the Editor of The Press:

Sin: In studying Spiritualism, two distinct questions come up: the first, as to the reality of the phenomena, the second as to the inferences therefrom. Your correspondent in Monday's Press (of whom I am glad to know that he is the distinguished along many of this that he is "a distinguished clergyman of this city") concedes the first, and that is so far satisfactory. Speaking of my work entitled the "Debatable Land" he says: "Admitting the facts as presented by our author, I join issue with him on the character of spirits alone, be-lieving them to be demons." An old doctrine this! It was plausibly set out twenty-two

years since by the Rev. Charles Beecher, in his "Review of Soiritual Manifestation;" read by him, in 1853, before the Congregational Association of New York and Brooklyn. It was put forth by the Pharisees, eighteen hundred years ago, when objecting to Christ's teachings; but, like your correspondent, unable to deny the wonderful phenomena, they said: "This fellow doth not cast out devils

but by Beelzabub, the prince of the devils."
The reply to Mr. Beecher and the Pharisees and your correspondent is, that all analogy is opposed to such an explanation of spiritual phenomena. In this world God does not, in-deed, shut His creatures away from earthly influences tending to deception and error. But the good is the rule, the evil (often good in disguise) is but the exception. If it enter in-to God's economy to permit evidences and influences to come over to us from a higher phase of being, are we to believe that He ex-cludes from these all that is true and good, and suffers only deceptions and false teachings of diabolical character to reach us? If such were the Divine plan, then—in the words of a modern poet :

Then God would not be what this bright And glorious universe of His-

This world of wisdom, goodness, light, And endless love proclaims—He is.

Your correspondent writes in Jesus' name, and as "His servant." I remind Him that Jesus; Himself did not regard the powers and gifts which He possessed as exclusively His, or as restricted to the age in which He lived. In speaking to one of His disciples (John xiv., 11, 12) He bide him believe in Him "for the very work's sake; and as to such a believer He expressly adds: "The works that I do shall he do also, and greater works shall he do; because I go to My Father." St. Paul tells us it cause I go to My Father." St. Paul tells us (I. Cor. xii., 4-11) that what Jesus prophesied did happen. After Jesus had "gone to His Father," a "diversity of gifts" (verse 4) remained among His followers—the gifts of healing, of faith, of prophecy, and of tongues; the discerning of spirits, and what was then called the working of miracles. St. Augustine—the greatest name of the Patristic Age—devotes a long chapter (Book XXII., ch. viii) in his celebrated "City of God," to minute details of the spiritual gifts or "miracles" appearing in his day. Jesus sets no limit as to time, nor does St. Paul, nor does St. Augustine. does St. Paul, nor does St. Augustine.

Now, did Jesus promise to His followers works that are to be interpreted as coming only from an infernal source? Were the diverse gifts of St. Paul's day no better than soothsaying, fortune-telling, necromancy? Did the early disciples discern evil spirits only? Your correspondent will protest against so mon-strous a supposition. Very well. Then, by what authority does he assume to decide what Christ never decided, what St. Paul never ventured to declare—namely, that these "manifestations of the spirit, given to every man to profit withal" (verse 7), were after a time to cease? Or, who informed him at what period of the world, at what age, in what century, their character was changed from divine to diabolical? Does he expect us to take his bare word for it, that, at some undefined epoch or other, they were thus transmuted? Or, has he given us more than his bare word in proof of such a transmutation? Let us see.

Our spirits, he takes great pains to tell us, "peep and mutter." If he has heard their peepings and mutterings, I have never had that privilege. But they rap, too. For once he is correct; sometimes they do rap. Is that a Satanic proceeding? If a stranger, approaching a dwelling and seeking communion with its inmates, knocks at the door, is it a fair conclusion that it is the devil who wishes to enter? If the chairman of a meeting, by way of calling the attention of his audience, first raps with his gavel, are we to assume in advance that the communication which will follow will be mere demonology? "Knock and it shall be opened unto you" may be an injunction addressed to spirits as well as to men.

But there is the darkness; that is especially insisted on; physical, not mental or moral darkness, of course, being meant. One would suppose, by your correspondent's insistance, that the Spiritualists attended none but dark seances; nineteen-twentieths of those I have attended were in the light; I usually avoid those held in the dark. I care nothing about such feats, be they genuine or spurious, as those of the Davenports. Some dark seances I have attended to ascertain, by experiment, what effect earthly light, natural or artificial, has in intensifying the phenomena. Others I sought because some phenomena, aspecially sought, because some phenomens, especially those of a luminous character, can be best so studied. Baron Reichenbach's wonderful experiments on odic light and odic force, prosecuted throughout ten years, were chiefly made in pitch darkness.

Were Reichenbach and I to blame in this: In God's economy physical darkness is as necessary as physical light. "Tired Nature's sweet restorer" seeks darkness rather than light; is sleep, for that reason, a demoniacal state? The aurora borealis cannot be wit nessed except in darkness; are its brilliant lights therefore to be termed infernal? The photographer manipulates his negative in a darkened chamber? Is he to be set down as a devil's agent on that account? Or, again, your reverend correspondent anonymously reviews my "Debatable Land;" am I to imagine him an emissary of the evil one, merely because he sees fit modestly to conceal his name under the veil of darkness? Such reasonings are futile. The real objection to dark seances is that they afford facilities for deception.

Your correspondent's strictures as to the character of (alleged) spiritual communica-tions carry more weight. These communications are of every grade, from the most trivial to the most elevated; the diversity is as great as that which we find in communion with our fellow-creatures. , And just as each human being has his own experience of men, so has ing has his own experience of men, so has each investigator his own experience of spirits. Mine has been favorable. Adopting Christ's excellent rule of judgment, "By their fruits ye shall know them," I find but faint traces of evil character; much less than I have found in this world. Out of many thousand exprovements one only (and that consists. and announcements one only (and that consisting of but five words) was profane. The great majority were either simple messages of affection from deceased relatives or friends, or else carnest asseverations touching the immortality of the soul, the reality of a life to come, and the vast superiority, both as to happiness and character, of that future life as compared with the present.

Of these simple messages I have room here for but a single sample. It purported to come (March 10, 1864) from an old and valued friend of mine, Dr. A. D. Wilson, a well-known New York physician of large practice, who had died about a year before, and it was apelt out by heavy poundings rather than raps, in these words:

"I am little changed. My knowledge of the spirit-world is not so great as you would suppose. I am sure of the things I once hoped for. I have found my beloved friends in Heaven, and I know I live in immortality." A. D. Wilson.

Not much, if one will; not much, as a superficial mind may receive it; only a brief, must not fail to state, who homely message. Yet, if it be true, how im-

measurable its importance! How infinitely consoling the simple truths it unveils.

Beyond such utterances as these the teachings which have come to me are mainly these: that the next world is a supplement to this, a world of activity and of progress, with occu-pations, duties, enjoyments are varied as those of our own earth; that we enter that world freed, indeed, from the earth-clog of the body with its sufferings and infirmities-with new powers, too, of locomotion, of perception, of intelligence—yet substantially the same in mind and spirit as when we lay down on the death-bed; that death neither deprives us of the virtues, nor relieves us of the vices with which he finds us possessed; both go with us. Now this may not square with your idea of the next world, but is there anything diaboli-cal to such a conception of the great future?

Again, Spiritualism teaches us that man's happiness or misery in the life to come is not settled by an arbitrary flat of the Creator, but is determined by the operation of changeless laws, similar to those which recompense a well-spent, unselfish life with peace and rational joy, and which repay drunkenness with delirium tremens, and debauchery with dis-ease of body and decadence of mind; that we are the architects of our own future destiny; we inflict our own punishments and select our own rewards; not that we carn Heaven either by faith or works, but that in the next world we simply gravitate to the position for which by life on earth we have fitted ourselves, and that we occupy that position because we are fitted for it. You may believe that far other agencies decide our future state, chiefly, perhaps, dogmatic beliefs touching the Trinity, vicarious atonement, original sin, election by faith, and the like. But will you venture to call it a satanic conception touching our fate in the hereafter, that man's doings, feelings, and habits in this world, the ruling elements in his character, the controlling loves, be they for good or for evil, of his life, shall shape and fashion his state in the world that awaits him? —well doing here entailing well being there. I think such a view of the next world is wholesome and reformatory, tending to good morals and civilization.

A few words, in conclusion, to the reverend gentleman to whom I am indebted for a review of my book. Do not, I pray you, imagine me as denying that ignorant, or false, or evil communications may come from the denizens of the next world—just as they do from the inhabitants of this. Spirits, like men, must be tested; but, like men, they ought not to be condemned until they are tested, and tested in a fair and reverent spirit, too. If you approach your fellow-creatures with the feeling in your heart that, as a whole, they are deceitful above all things, and desperately wicked, and that the thoughts of their hearts wicked, and that the thoughts of their hearts are only evil continually, your intercourse with them will be neither pleasant nor profitable. For similar reason, so long as you are convinced that the devil is a powerful and ever busy agent, seeking whom he may delude, and that all spiritual powers and gifts, in modern day, are granted by him, not by God—while such remains your belief, I advise you to refrain from intermundance seekings or exto refrain from intermundane seekings or experiments. The Puritans of Salem, two hundred years ago, held just such opinions; and you remember what a mess they made of it. If I, as a stranger, were to call upon you, and you were to address me in words of exorcism or of evil auspicion, I should bid you good morning, not to return. If any one, knowing he would be so received, still entered your house, he would be, not a demon indeed, but a very poor specimen of humanity.

But if, for these or other ressons, you avoid all spiritual seances, is it fair to prejudge what may happen there? A wise man of old (Prov-erbs, xvii, 13) has told us: "He that answereth a matter before he heareth it, it is folly and shame unto him."

ROBERT DALE OWEN. Philadelphia, Jan. 21st. 1875.

### Ausiness Antices.

IF every one of our readers would try. Dobbins' Electric Soap, (Cragin & Co., Philadelphia,) they would, like us, become firm believers in its wonderful merit. Have your grocer order it.

For liver complaint, dyspepsis, indigestion, sick headache, and constipation of the Bowels, use West's Vegetable Liver Pills; they are a sure cure—always give, satisfaction. Do not be put off with any other kind that the dealer may chance to have a large stock of on hand, or perhaps may buy for less money. Insist upon having West's Vegetable Liver Sugar-Coated Pill. Sold by all druggists. Try them.

THE old and reliable NIAGARA Fire Insurance Co., of New York, presents to the public its annual statement for year ending Dec. 31, '74, showing the assets to be so securely invested as to increase the confidence of the insuring public. The NIAGARA at the expiration of contract of the late "Underwriters' Agency" resumed independent agency business in all sections of the country, and the results of the past year are worthy of note by business men. The ricks written in 1874 show an increase of over \$10,000,000, an increase of income of over \$150,000, the cash assets being now \$1,500,000, and after making a sufficient reinsurance reserve and providing for all other liabilities the company is able to report a net surplus over its capital of \$426,524, which gives the company's shares a book value of S5 per cent. premium

upon their par value.

The increase both in business and net surplus shows that the management is appreciated by the patrons of the late Underwriters' Agency, while the decrease of expenditures with low ratio of risks to every dollar of assets is a handsome commentary on the financial ability of the officers.

### The Great Physician.

Dumont C. Dake, M. D., on his return from Chicago, will heal at the Michigan Exchange Hotel, Datroit, Mich., Monday March 8th and until further notice. Dr. Dake has performed many of the most marvelous cures of the age.

Hon. J. M. Peebles' New Book,

Around the World, is of a highly interesting and important character to every Spiritualist who desires to keep himself well informed. It contains much matter entirely untouched heretofore, and much that has been suppressed in the writings of "Christian" travelers. We know of no book at present offered for sale that will better repay the buyer. Price \$2.00.

Trial subscribers who renew for one year must not fail to state, when they remit, that Big Invention.

Lloyd, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of American Continues. ican Continent—showing from ocean to ocean on one entire sheet of bank note paper, 40x 50 inches large, on a lightning press, and colored, sized and varnished for the wall so as to stand washing and mailing and stand washing, and mailing anywhere in the world for 30 cents, or unvariashed for 25 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, &c. This map should be in every house. Bend 30 cents to the Lloyd Map Company,

Patent Flue Cover.

Philadelphia, and you will get a copy by re-

turn mail.

We have personally examined a new cover for a chimney flue, invented by a well-known physician of this city. The Doctor claims for his cover that it will perfectly protect the carpet against dust and soot and is also a great preventive of fire. It fastens itself so solid against the wall that the severest wind has no effect upon it, neither loosening the cover nor driving a particle of dirt or fire into the room. It can be entirely hidden from eight with little trouble and without injuring its effectiveness. Once adjusted it will remain firm for years or it can be removed in one minute by loosening a wedge; making no mark on the wall. It can be manufactured about as chesp as the ill-contrived and dangerous kinds now in use. The patentee will either sell the patent or take a working partner with a few hundred dollars capital. Energy and business tact with a little money will make a fortune out of this simple contrivance. Call at or address Room 4, No. 187 East Washington St., Chicago.

### S. M. Pettengill & Co.

The Agency of S. M. Pettengill & Co. has taken the lead of all Advertising Agencies in this country since the second year of its existence, in the amount of the advertising con-tracted for and the amount of the net proceeds. It has not made the most noise, but has had great real prosperity, and satisfied Adver-tisers and the Press. The great secrets of their success are that they always treat their customers well, make their interest their own-give them their money's worth, which makes it an object for them to continue with them—do just what they promise, and pay their bills promptly, which enables them to obtain the best terms from the Press and give satisfaction

They have several customers who have done business with them for nearly a quarter of a century. Their principal office is in New York, with fine and prosperous branches in Boston and Philadelphia.

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

Diagnosing disease by lock of hair, \$1.00. Give age and sex). Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. Morrison, Boston, Mrss., No. 102 Westminister St., Box 2519,

Everyboby can now afford to own a copy of The Bhagavad Gita, ar 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.

Banner of Light for sale at the office of this paper.

# ELEGANT JEWELRY.

WATCHES DIAMONDS, GOLD CHAINS,

and Fine SILVER PLATE. New Goods received daily from the best makers and always offered at LOW-EST PRICES.

HAMILTON,

ROWE & CO., 99 STATE ST. Corner of Washington, CHICAGO.

v16n18t26ebw

# NIAGARA



OF NEW YORK.
Twenty-flye Years' Practical Experience.
Largest Net Surplus of any Agency Company
in New York.

CASH ASSETS, 181,500,000. INVESTED IN UNITED STATES BONDS, OVER \$800,000.

The Record of this Company in the Chicago fire and throughout the West, while one of the four Companies form-ing the late "Underwriters' Agency," is well and favorably known. Agencies at all prominent points throughout the United States.

Beveridce & Harris, Managers Western flep<sup>9</sup>t, 116 and 118 LaSalle Street, Chicago.

DAVIS & REQUA, Agents, 153 Lasalle st., Chicago.

2165 cents renews trial subscriptions one year.

### Aew Advertisements.

WANTED.

WANTED-A GOOD HEALING & TEST MEDIUM, Address Bamurl Krux, Llojdsville, Cambria county, Pa.

Mrs. M. P. Woods, GLAERVOYANT & HEALUNG WEDHUM.

Of Catarrh a specialty. Inclose lock of hair, stating age and sex. Terms \$3 for first diagnosis and prescription; each subsequent one, \$2. Address Mrs. M. P. WOODS, 666 West Lake St., Chicago, Ill. VITA2644

### CLEN FLORA SPRINGSI

THE WATER from these Springs cares Diangres. Beigitt's Dispass, Inflammation of the Kin, Neys, Chronic Constitution, Dyspersia, Liver Compaint, Rightmatiss, Exertat Defility, and all diseases arising from deranged state of the stomach, Circulars, giving testmonials from most valuable sources, sent free on application.

This reads is entirely free from subplote of time.

Address R. H. PARKS, Wankenn, Ills . . v17n26 2

ELECTRICITY.

Electrical, galvanic and magnetic instruments. Re-pairing promptly done. Electro Piater's goods a special-y. Information pertaining to electricity furnished free of charge, to customers only. Jam.s Pool, Electrician, Friendsville, Illa: v17n2512.

MAĠNĒTIC WONDER!

Is a certain, local Cure for the legion of Diseases appertaining to the generality functions, such as Uterine Diseases Loncorphos. Ulcerations, &c. Also Salt Rheum, Pimples, Sores, and Dis-

Dr. J. E. Briggs & Co., Box 82, Station D. New York.

### GREAT OFFER Number Two.

Ten Steel Reproductions, fac-similes of famous pictures, original engravings worth \$15.00; "A Woman in Armor," price in book form \$1.25; forty brilliant short stories and sketches, a rich variety of miscellaneous reading, and eighty large pages of rare illustrations. All the above sent, post paid, for Firty Cents. Object: To introduce Hearth and Home, the great illustrated weekly magaziné. Price reduced to only \$2.50 per year. Single number six cents. At news stands or by mail. Great inducements to agenta and clubs. The Graphic Company, publishers, 39-41 Park Place, New

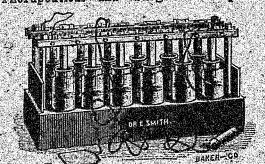
### THE Spiritual Magazine

Devoted to the clevation of our race and country, is published at Memphis, Tenn., by San'l. Watson. Belonging to no sect or party,—allied to no creeds or catechisms, it will be independent upon all subjects. Believing that the teachings of Jesus, Science and Spiritualism are perfectly harmonious,—this periodical will be published from this stand-point. This has been our spirit teaching for a score of years,—and while we expect to adhere to these principles, we expect to extend to those who may differ with us respectful consideration and claim nothing for ourselves that we do not concede to all others, to have their own yiews and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto regarded as untenable. That we have extremes greatly in the majority against us, but none of these things deter us from our work. It will be our aim to keep the readers of the Magazine footed in regard to Spiritualism and its developments generally, especially in our own country. A new era is dawning upon us; the day long looked for is at band when the gloom shall be lifted from death. The Magazine is published monthly, containing 48 pages besides the cover, at the very low prices of \$1.50 per annum. To all Ministers, \$1.00, postage paid. Address S. WATSON, 225 Union St., hemphis, Tenn.

Agents Read This.

We will pay Agents regular monthly salary, of allow a large commission, to sell our celebrated Lake Superior Jeweller. Nothing in the world equals it. Address, SHERMAN & CO., CERESCO, MICHIGAN.

DR. E. SMITH'S Normal Galvanic Battery. Therapentical and Surgical Purposes.



Simple in construction, durable, easily taken apart to clean, parts lost or broken, conveniently replaced. FOUR SIZES.

12 Colls, price, \$28 24 Colls, price, \$40 16 "38 32 "50 The whole number of cells in each battery cen be averaged in various ways to constitute one of several cells. Send for Circular to GEO. H. BLISS & CO., 41 Third ave., Chicago, Ills.

vi7nMt1

### The Christ Question.

BY D. WINDER.

Hudson Tuttle, author of "The Career of the Christ-Idea in History," has kindly presented me a copy of that work as a New Year's gift; for which I desire, thus publicly, to tender my sincere acknowledgments. However much we may differ from him in our philosophy of the facts he narrates, and our inductions and inference from them, I acknowledge the ob-ligations that all honest students of the ancient religions of the world are under to him, for the vast amount of exact and useful historic information he has presented, as it were, in a nut-shell.

With me, this little book is invested with a special interest, as it attempts the solution of a problem upon which hangs the future progress and harmony of our race. Between the two existing extremes on this Christ question, two existing extremes on this Univer question, there must be a golden mean, where only the truth is to be found. One of these extremes is occupied by what is now called the orthodox Christian world. This class attribute to Jesus of Nezareth all the attributes of Delty. The other extreme is held by all who regard hims as a ware human being, subject to all the him as a mere human being, subject to all the imperfections, errors and delucions, common to man. To this latter class Bro. Hudson Tuttle belongs. He places at the head of one of his chapters the following, from the pen of J. M. Peebles, of the same school: "The accepted Savior of Christian nations is the theologic Christ,—a strange Hebraic hybrid, half god, half man; a church monster, shapen by the old ecclesiastic fathers and Roman bishops, from the most worthless portions of the cast off drippings of pagen traditions." And Bro. Tuttle says, "Many of his ideas were erroneous, and reflected the belief of the times." "He was actuated by a grand political motive, which met with a sad defeat; then we observe the sorrow of disappointment. The temporal scheme is laid in the dust." These two brethren are fair representatives of that school of religious philosophers, which is the natural product and result of modern orthodox theology, as one extreme is always the cause and source of another of opposite character. I do not belong to either of these schools. I do not believe that Jesus was the "very and eternal God, co equal and co-eternal with the Father;" nor do I believe he was a mere man, endowed only with the common inspiration of mortals. Brother Tuttle says, "Incornation is a mir-

sele; and on that primary ground is rejected." But, unless he is familiar with all the laws of the universe, how does he know that "incarnation is a miracle?" I have as little faith in miracles, understood as interventions of natural laws, as Bro. Tuttle. He says, "One man has no more authority from God to teach than another: the only authority is truth. The savings of Jesus have authority so far as they are true." I sok, who is to decide as to the truth of his cayinga? The history of the world, in the past and present, illustrates the result of deciding religious truth by human authority. It is futile to talk of "reason," as an infallible standard of religious truth, until mankind become so perfect in knowledge as never to err in the premises from which they reason. Until then, the dictates of reason will be simply every man's opinion, as it is now.

Our author, after expressing his doubts whether ever Jesus delivered such a compend of his teachings as is found in his famous discourse, called the "cermon on the mount," because Mathew says it was delivered on the mount; and Luke says he came down into the plain and delivered it, says, "Its doctrines are those of purest morality; but, however reluctantly, we must confess that in it no new truths are presented. It is old wine in new bottles; the reiteration of immemorial maxime." He then recites a long list of ancient sages and philosophers, who had pronounced some of the more prominent moral maxims found in that discourse. Now, while I admit the facts here stated, I draw an entirely different inference from them, from that drawn by the author. While I regard the fact that Jesus embodied in that discourse all the true and universally approved moral sentiments and maxims of preceding ages, as proof of his great superiority over all his predecessors, Bro. Tuttle cites the fact as disparaging to his claims as a special teacher sent from God. And this illustrates the fallibility of human reason. as a standard, by which to test purely religious

Bro. Tuttle says, "There must have been a man Jesus; and he must have been more than an ordinary hermit-prophet. He went into the wilderness and fasted, as others had done before him: he came forth to teach, as multitudes had done. His biographers put in his mouth all the moral truths of the age, and seldom make him act otherwise than as a wise man. What he really did or did not say, it is impossible to state; but he must have resembled the Pagan sages more than the Hebrew proph-

Notwithstanding the almost entire silence of what are called profane authors, concerning the man Jesus, the good sense and logical acumen of our author forbid his acceptance of the theory that the historic Jesus of the New Testament is a myth. He concludes that he must have had a veritable existence; and, still more, that he must have been superior to ordinary hermit-prophets. He admits, not only that he gave full expression to the half-articulated thoughts of the times, that he uttered all the moral truths of the age; but that he also "dealt in moral maxims, old as the ages." He "The famous sermon combines the threads of morality running through Greece and Rome, and the whole pre-Christian

If, then, Jesus uttered, in that single discourse, and in terms emphatic and unequivocal, all the moral maxims of preceding ages, as well as the undeveloped moral convictions of his own age; and also corrected and modified the Mosaic precepts, so as to bring them into harmony with universal nature, I would ask our author, "Whence hath this man these things?" It is certainly true that "never man spake like this man." If he has a parallel in history, I have not seen it, and Bro. Tuttle has failed to present it. It does not solve the mystery to say that the biographers of Jesus "put these words of wisdom in his mouth." They were obscure and ignorant persons, and certainly not familiar with the thistory of all ancient religions.

In reference to the mediatorial idea of Jesus, our author has the following: "The Christ-ides,—that of an incarnate, divine mediator between God and man,—as of remote origin. It is a necessity of the belief of savage man in the relations he sustains to the Infinite." He presents the infinite perfection of God, and the imperfection of man, as the basic idea on which that of a mediator between God and man is based, and says, "The human mind, being similarly organized in all the diverse types of man, under similar orcumstances receives the same thoughts." In this way, he, were ratiofally and philosophically, accounts for the great antiquity and universal existence of the medialorial idea. And were it not for the theological perversions of that idea (which ides is simply one of the infallible voices of mature), our author would, like myself, recognize in Jesus the ultimature or fulfillment of all

these ancient types of a real and veritable

While the office and mission of Jesus, as mediator, was merely as teacher and exemplar to guide the world out of the mazes and labyrinths of ignorance and superstition, it has been perverted and loaded down with theological dogmas, first by the Jewish Christians then by the Catholics; and finally by the Prot estant sects. The modern dogmas of original sin, total depravity, vicarious atonement, imputed righteousness, etc., all unknown to the teachings of Jesus, are now thrown into the scale and weighed against the claims of Jesus as the one mediator between God and man. And however honestly we may strive to inves tigate this subject alone in the light of reason and facts, an education that is universal in its influence, still adheres to our minds and gives a bias to all our conclusions. And so long as the Christian world clings to the fallacy that the Scriptures were written by inspiration, and are therefore infallible, their minds will be in-capable to distinguish the true from the false in religious matters.

The necessity of such a mediator, or medium, as Jesus professed to be, is not only indi-cated by the intuitive ideas and impressions of all primitive races, as shown by brother Tuttle, but is in harmony with the universal anal-

ogy of nature. Bishop Butler, in his famous work, says "The whole analogy of nature removes all imagined presumption against the general notion of a mediator between God and man." And Dr. Eugene Crowell, in his great work on "Primitive Christianity and Modern Spiritualism." (which Bro. Tuttle predicts will become a standard among Spiritualists), says, "Belief in the mediumship of Jesus is only consistent with belief in the necessity of such mediumship. Spiritualists can concede this character to Jesus, and their position as to mediumship between angels and men is strengthened by the concession. Jesus himself sets forth clearly the doctrine of mediumship when he says 'He that receiveth you; receiveth me; and he that receiveth me, receiveth him that sent me." "This accords," says Bro. Crowell, "with the knowledge we receive from elevated spirits: they all teaching that the wisdom that guides men in this life is in a great measure received through wise spirits, and is often transmitted through spirits on different planes, until it reaches our minds. If this knowledge could be traced to a still higher source, there is no doubt it would be found residing in the Great Fountain—God himself."

Now let the reader compare the above with the intuitive ideas of the ancient heathers, as portrayed in Bro. Tuttle's work on the "Christidea in History," page 17, and also with New Testament doctrine, that "God created the world by Jesus Christ." Bro. Tuttle says, "The Creator was removed one step from the pure essence. He was called Brahma by the Hindoos; Ammon by the Fgyptians; and Ormuzd by the Persians. He was the active Creator, while the Eternal One remained in a state of absolute repose. Between the first emanation and man was an innumerable gradation of opirits, who corved as messengers, received

prayers, etc." From the foregoing it would seem to be true that there is harmony between all the teachings of Nature, Primitive Christianity and Modern Spiritualism. But it seems to me that the crowning idea concerning Jesus, is not recognized by either Bro. Tuttle or Crowell: that ides is this: Jesus was a direct and active medium between God and man; all other medi-ums were and are such only between spirits in and out of the body. If Jesus knew himself, and told the truth, he received his messages direct from God, whom he had seen, and with whom he dwelt before his incarnation. There s no evading this truth without impugning his integrity or sanity. From first to last he claimed a supermundane origin. To mortals he said, "Ye are from beneath;" of himself he said, "I am from above." He constantly affirmed that he taught only what he saw, heard and learned of his Father; and that the words he spoke were not his, but the Father's who sent him. Jesus never was a medium for spirits. Spirits never spoke through him; nor did he ever speak through a mortal medium since he left the earth. While on the earth he was in constant rapport with God; and only in his presence was the voice of God ever heard by mortals. At his baptism, when he was anointed—set apart—by the spirit descending upon him in visible form, the voice of God was heard from heaven, saying, "This is my beloved son, hear him." Again, on the Mount of Transfiguration, the voice of God was heard by Peter, James and John, acknowledging Jesus as his beloved Son. God did not speak to teach the world any truth, save to recognize Jesus as his authorized teacher. Jesus said, "My Father judgeth no man, but hath committed all judgment to the Son." All this is either felse or true. If false, then neither Christianity or Spiritualism has any foundation to rest upon but if true—what then?

### Would-be "Exposers of Spiritualism."

DEAR JOURNAL:—Through you as a medium, I wish to tell Brother Pitkin, and the rest of the world, how the fellow, J. B. Tupper, who sponged off him so long, and who, pre-tending to be a Spiritualist, attended Mott's seances free of charge, and to whom Brother P. lent his money, is practicing the lowest kind of villainy. Bro. P. gave him money on the 20th of January, out of charity, and on the next day he was distributing his "bills" here, professing to "expose Spiritualism," and calling himself "Prof. J. B. Tupper." Brother Pitkin's money doubtless went to pay for printing those "bills." Well, Brother P., ion't expect ever to receive your money again; it was only a despicable way of stealing which this fellow has; and I may add here that he left this place without paying his hotel bill, or the rent for the hall.

Such are they who would fain expose Spirit-ualism. Tupper's "bill" says he "will roll back into oblivion this terrible monster," etc., etc. No wonder he considers it "damnable," as it is a religion which will not allow him to go about the world swindling his brother men with impunity, but holds him responsible for his own acts, teaching, as it does, that he can not "pray them off on to the Nazarene," as the popular theology teaches. He, like all who stoop to nefarious practices, prefers a system like the crumbling creeds of the day wherein it is taught, that some person, other than themselves, shall suffer for their disobedi-

. I say let those who are so anxious to see our heaven-born and earth-redeeming philosophy "rolled back into oblivion," have the full benefit of Prof. J. B. Tupper and those of his ilk. Spiritualism has amply demonstrated that it possesses moral strength sufficient to hold up all deceptive practices, whether in its own ranks or out of them, to the contempt and detestation of the world; and while it has the most sovereign contempt for deception and sin everywhere, it seeks to win the deceivers themselves to honorable lives and noble practices; not by pointing them to any personage whose "blood will wash away all their sin," but by teaching them that effect follows cause as certainly in the moral world as it does in the physical; that, consequently, if they blight their spiritual natures by any pernicious prac- | awaiting the fulfillment of their orders.

tices, the effect will certainly follow, and they themselves must suffer directly therefor, while their family, neighbors, and finally all spirits will be more or less indirectly affected thereby. But if they would have their natures become harmonious, and they themselves happy, they must seek to develop their own in herent powers by immediately forsaking every evil habit, and by doing good to all as opportunity offers, thinking pure thoughts, doing good acts, and living in the light of pure rea son—which is wisdom. The natural effects following a course of life like this, will unfold them into more harmonious, and consequently more happy beings directly, while indirectly it will have an elevating effect on all other spirits.

Thus, no power extraneous to himself doth either save or damn man. God doth not rule the universe by any system of mere arbitrary rewards and punishments. It is simply cause and effect. Hence, to be saved either in this world (sphere) or in any other, man must avail himself of the proper causes; c. e, learn and obey the principle of Love in all its six phases through the principle of Wisdom in its six phases, (see Davis' Penetralia, page 33 These constitute the twelve commandments of Father God and Mother Nature, 68 summed up and beautifully incarnated in man, awaiting an opportunity for appropriate ex orcenions. C. W. Cook.

Wordsw. III.

TAKE NOTICE.

### A Challenge to the Clergy.

In this day of investigation, research and unrest, there is no inquiry which takes a deeper hold on the soul's effection than that of its immortal destiny. If its origin is important, its destination is of infinitely greater moment. To the question of its futurity but three answers can be given: Annihilation; eternal hell torments; or endless progressive unfoldment. Since science has established the fact of the conservation of forces, the theory of annihilation in the sense of obsolute loss is virtually given up by all thinkers. Accordingly the matter is narrowed down to two positions: orthodox theology, and the spiritual Philosophy. Conscientious believers in the latter, and desiring to bring the issue before the public, we present the following propositions as a basis for discussion:-

1st. Resolved, That the Evangelical system of Theology, implying the fall of man, total depravity, the Trinity, vicarious atonement and endless punishment, is scriptural, rational and eminently worthy of belief

2d. Resolved, That the Spiritual Philosophy implying the unity of God, the innate good ness of human nature, present ministry of spirits, the government of the universe by immutable law, and the eternal progression or unfoldment of all human souls, is based on, and supported by, science, reason and facts.

Not for the love of contest, nor for the pur-

pose of achieving a victory, but for the noble end—"What is truth?"—we respectfully invite two Evangelical clergymen of good standing in their denominations, to meet us in a written discussion involving the above issues. Said articles to be published simultaneously in the Relievo-Philosophical Journal, and Chicago Advance, or some other Evangelical journal of equal extensive circulation. The lisputants shall be responsible for their own views and none other.

The controversial articles shall not, unless by mutual consent, exceed twenty in number on each side, nor two columns in length.

If Jesus disputed with the "doctors of the law," if Paul contended earnestly for the faith, it is eminently becoming for men to write positive convictions, to bravely yet kindly maintain their doctrines in discussion.

Those accepting this challenge will be as sured the opportunity of presenting their doc trines to at least 200,000 inquiring readers of the RELIGIO-PHILOSOPHICAL JOURNAL, and should they successfully demonstrate their position, the conversions and church additions they would make, would infinitely repay their

On the other hand, we are granted the privi-lege of presenting the legitimate claims of Spiritualism to an audience equally large, who will receive or reject it on the evidence pre-

> J. M. PREBLES. HUDSON TUTTLE.

### Is it True? 🦠

"All the mental suffering that man ever did or ever can endure, is but the natural sequence of his own willful or ignorant violation of law." This text appears in the letter from Galesburg, Ill., in the Journal for Feb. 6th. Is it true? Is all our suffering due to our own acts? Do we not share the sufferings of the whole world, and even of the lower kingdoms? The wisest and best the world ever knew have been great sufferers. Pain brings us into being and follows us more or less attentively through life, and wrenches us from the mortal prison-house at death. It is inevitable in the transitions of mental growth. It is the fulcrum that lifts us. It is the voice of atomic friction, the language of progressive labor. Without it the world would stagnate, pleasure would lose its meaning and cease to attract and quicken us to attain. Suffering educates. Ignorance itself is no violation of law, but the natural root of our eternal growth. It is the law of our beginning. To rise and supplement that condition with knowledge, is the order of nature, and costs effort and involves suffering. Nothing short of infinite knowledge and infinite wisdom can evade it. True, we can modify our fate by voluntary discipline, but that very discipline is a struggle and the fruit of pain. Shall we court it, then? No; it comes unsought, unwelcome. It is not a "special providence," but a factor in the eternal order of things. But is it not cruel? Many things are in the course of nature, but they are inevitable. In the present they seem relentless, but in the Infinite cycle they are the angels of deliverance. O; I am glad I can suffer! We should rejoice that we can not evade the conflict, for then we should lose the reward. Struggle and suffering are elements in the law of progress. We can not escape them. We can not violate the law! But if we ignore its demands it violates us. We can no more escape the law of universal progress than we can get out of space, and we are attuned to every new demand in the order of changes by the friction of forces under the fingers of pain. Yours for the unbroken truth,
LYMAN C. HOWE.

Washington, D. C., Feb. 18th; 1875.

### Post Office Address.

We are constantly reminding our readers of the prime necessity of giving their P. O. address when writing us, still, not a day passes that we do not receive valuable letters-in some cases urgent—with no address, and frequently not even the name signed. We now have a considerable number of such letters, the writers of which are probably, impatiently

# Poices from the People.

SWANTON, OHIO.—R. Marsh P. M. writes.—Please pardon me for being so tardy in renewing my subscription to the Journal.—to me't is indis-

PAWNEE ROCK, KAS.—Wm. F. Hanon writes.—My three months' trial subscription has expired, and I find I can not do without your progressive Journal.

SOUTH CAMDEN, MICH.—Harriet S. Buck writes.—I don't want the Journal stopped, for I can't do without it; it is my meat and drink and my spiritual food.

MIFFLIN, IOWA.—Hiram Bickford writes. like the tone of of the Journal, it comes out plainly and speaks the naked truth, and can not be brow heat by Woodhulliam; nor even the Homles deception.

MILO, KAN.—David Swank writes.—I now renew my subscription for your Journal, as the time for which I paid is about up, and I can not think of parting with it. Its weekly visits are sure of a hearty welcome. WESTVILLE, IND.—Benjamin P. Bradford

writes.—I take this opportunity to write a few lines to you, in order to send a remittance for the good old Journal, which I have been taking for the past year, and hope I may be able to do so as long as I stay on this earth. SANTA CLARA, CAL.-J. W. Canfield writes.-

Please find remittance, for which send the Jour-NAL to my address. I have taken it three months on trial, and like it so well that I can't do without Elder Hammond has been "holding forth" here for some time, but he concluded this was too hard a place for him, so he left for richer fields. FONTENELLE, WIS .- T. A. Wentworth writes. -I have been speaking once a month here in my own neighborhood, and to good audiences, and

the interest is growing and spreading all over the county. I spoke at Decatur. The friends were well pleased. My influence describes birth-places and spirits, gives delineation of characters, and tells the past and future.

GREEN HILL GA,—W.F. Melder writes.—I am well pleased with the JODRNAL and shall continue to take it. We have had some remarkable manifestations here lately, through Miss Sallie Clark, a writing medium, that we have developed in this neighborhood. The first time she ever saw a table move, she wrote several remarkable communications, which has thrown the neighborhood into a perfect blaze of excitement.

KEELER, MICH.—John Honald writes.—I came here in the year 1860. I was the first Spiritualist in this town that dere open his mouth in defense of our beautiful philosophy. My wife is a medium, and we hold circles each week, and have a good time generally. We are very glad to see that you are making such efforts to diffuse use-ful knowledge by sending your paper on such liberal terms.

ODIN, ILL.-A. J. Howard writes.-I don't see why the Illinois Spiritualists don't have a missionary or two, as other states do, so that we can be enlightened in these strong orthodox districts, We have lost three of our strongest believers in Odin recently by death. I want the JOURNAL as I prize it above any other paper I ever saw. I am a Spiritualist in theory but not from a knowledge of its truth, yet there are some things that have occurred recently which tend to throw a damper upon those seeking at the threshhold for truth.

MILAN, O.-L. M. H. Starbird Writes,-The Rev. Mr. Wells, Secretary of the Ohio State Y. M. C. A., mede the statement on the evening of the 11th inst. to an audience of several hundred persons that, "the time is coming when Christians will love God so intensely that they will put to death eyen their ôwn children who may be found holding and teaching heretical opinions." Has the doctrine of the "vicarious atonement" begun to bear such fruit as this in these latter days of "boasted civilization."

OQUAUKA, ILL.—Thos. Gales Forster writes. meeting, my Brotlier, and trust it may be oft re-peated, before our old clothes are worn out, and we are called to take on brighter and higher conditions in the realm of the beautiful hereafter. I congratulate myself with having clasped hands with a faithful soul, who has ascended so high up the slope of our modern Pisgah; and whose energy and efforts are aiding so many others along the glorious ascent. Long may you live to fulfill the duties of your high vocation; and may the flowers of love and the fruits of philosophy cluster all around your pathway.

CHICAGO, ILL.-W. L. Sutten writes,-As to my religious belief, I don't think I can say what it is at present. I'have been a constant reader of the Journal for the last three years, and like it very well as a reform journal, but can't see just as you do in regard to a great many things, and especially mediumship. I think elairvoyance, as a general rule, to be a humbug, from the fact that it is a known principle that one must be acquainted with the cause to fortell the effect. If there be any truth in that phase of spiritual demonstrations, why is it that Spiritualists, as a class, are humbugged in the style that they are? The spirit-ual healing art, I only think reasonable to some extent. It is an undeniable fact that bread pills have acted on the liver, flour has acted as an eme-tic, and men have been poisoned with sods. Thus we see that it is the mind that controls the phywe see that it is the mind that controls the physical system, and not the material agency. It is good proof, nevertheless, that there is a spirit of enterprise now at work in the world. I feel to congratulate all reformers for the good they are doing in the cause of liberating their fellow beings, and also wish that they may "take that only which is good."

LOUISIANA, MO.—F. Harris writes.—Your Journal is doing a good deal of good in this place. Each copy is read by at least a dozen different persons, and it sets them all to thinking. The church claims that the recent spiritual phenomene are readyed by the Paril for Realizabuth The church claims that the recent spiritual phenomena are produced by the Devil, (or Beelzebub as they are pleased to call him), and while it is rather a hard matter for Spiritualists to convince them otherwise, I would only ask where this church Devil got his education? At a late seance held in this town, with the medium's permission, I held both of his hands and feet, while the spirit commenced to rap very loud on the table. My first question was: "Is it a spirit that raps?" Affirmative answer. My next question, "Will you answer some questions in the Hebrew?" "Yes." I then conversed with this intelligent invisible personage for an hour, and found him well visible personage for an hour, and found him well posted in all the important Hebrew books. The next night the same spirit came again. The medium had a pair of colored mittens on his hands and sewed to his coat sleves, the front of his coat being also sowed together by some skeptic, and then placed in the dark cabinet. Faces and hands appeared through the aperture. A slate which was placed in the cabinet, was covered with writing on both sides; a beautiful hand-writing, and each word correctly spelled.

CARTHAGE, O.—D. Winder writes.—Bro. J. F. Adams, of Nashville, Tenn., asks me whether I rely on the assertions of Jesus and his followers, as sufficient evidence that he was a special medium between God and men; also to specify the evidence which will enable us to distinguish the difference between Jesus and modern mediums. With special pleasure I answer: I do rely on the words of Jesus, in reference to himself, as being true in every particular. I believe his followers only so far as they cororborate his words. Jesus uniformly declared that he spoke what he had "seen and heard of the Father?"—that his words were not his, but his Father's, who sent him. So long as I am not convinced that he was either a monomanic, impostor, or deluded fanatic, I can not do otherwise than believe his words, or accept his assertions as true. As modern mediums profess to utter only the words of spirits, who differ as much in their utterances as we do, there can be no difficulty in "making the distinction" between Jesus and ordinary mediums. The difficulty exists only in the minds of those who regard the communications of spirits entitled to more credit than the words of Jesus. I try all spirits, in and out of the body, by the words of Jesus; because all his teaching is in harmony with reason, the laws of nature, and the dictates of justice and huwords of Jesus, in reference to himself, as being

manity. If others think differently, I am open to the force of facts and logical arguments; but can not annul the words of Jesus on the testimony of the spirit "of a drummer boy," or "Indian."

### THE BHAGAVAD-GITA

A DISCOURSE ON DIVINE MATTERS,

KRISHNA and ARJUNA A SANSKRIT PHILOSOPHICAL POEM。

ERAISLATED, WITH COPIOUS HOTES, AN INTRODUCTION OF SANSHEIT PHILOSOPHY, AND OTHER MANTER.

By'J. COCKBURN THOMSON,

EFFERI OF THE ASIATIOSOCIETY OF FRANCE, AND OF THE ANTIQUARIAN EQUIETY OF NORMANDY.

ANTIQUARIAN SCURTY OF YRANGS, AND OF THE ANTIQUARIAN SCURTY OF NORMANDY.

THES WORK contains curious details of the Many str.

L. Customs, Mythology, Worship, etc., of the Hindus, The principal design of these dialogues seems to kays been to unite all the prevailing modes of worship of those days: the Brahmins esteem it to contain all the grand mysteries of their religion, and have exercised particular care to conceal it from the knowledge of those of a different persuasion.

The spirit of the age prompts thoughtful people to inguire into the traditions of the past. In doing so, it is found that Mythology has played her part well. The traditions of the fathers have been systematized by thoughtful men, from time to time, in different ages of the world. Later generations have believed such traditions, so systematized, to be notking less than deffice commands. Imaginary gode have been constructed to whom the world has paid nomage and divine honors.

If we receive as truth, all that is believed by credulous devotes, the world has had numerous incarnate delites. Those who have been educated to belief in the Christian religion, and to regard the gentle Nazarene as the only Son of God, take a very limited view of the various religious systems of the present and of the past ages.

Among the incarnate delites that different systems of religion, have recognized as having existed, through omnipotent love for failen humanity, by the overshadowing of females of vestal purity, Krishna was a character as important in the Brahminical system of religion, as Christ is "in the plan of salvation "instituted by the Jews' Great-Jehovah, believed in by Christians. His coming was forefold, even as was Christ's.

At the age of sixteen, Krishna began to preach, and was like Christ, the founder of a new religion.

Prior to the great Chicago fire, the Religion-Philosophical copies of the Asiatic Society of France, and of the Antiquarian Society of Normandy.

The translator secompanied the work with copious notes, which are doubless of mor

The book is a 12mo of 278 pages and the

mechanical part is finished in a superior manner, being printed on heavy tinted paper and bound in extra heavy cloth with richly illuminated back, borders and eide title.

Press Comments on the Bhazavad-Gita.

"More than ordinary care and trouble have been spent upon this work. It is in every way creditable to the scholarship and enterprise of the west,"—Inter-Ocean.

"This curious volume purports to give a full and accerate compilation of the tenets taught by Krishna. \* \* \* The text contains many brilliant thoughts, well worth the attention of the thoughtful student of history, literature or science."—Our Fireside Friend.

"This translation of a Hindoo poem, dedicated by Mr. Thomson, to his sometime instructor, Professor Wilson, of Oxford, is one of a class of works demanding all the consideration and. assistance that scholars everywhere can afford. It belongs to a class of books believed by great numbers of our fellow-men, to have been su-pernaturally inspired and trusted, by them for their guidance in the ways of this life, and for light to pierce the dividing darkness between death and a future existence.

No such book can in the nature of things have been thus esteemed by rational beings without having in itself much that is intrinsically valuable for comfort and instruction in righteousness, or at least, considered at its lowest, much that is curious and suggestive, as affording insight into the desires and needs of the souls that found therein their bread and water of life."—Overland Monthly.

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 ancient literature of the profounder sort. The old Hindoos were an intellectual people. The poem before us is probably older than the time formerly fixed in Christian chronology for the creation of the world. It breathes a lofty spirit of unselfish devotion to good objects.

We can not refrain from complimenting the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, upon giving to the public so excellent a book.

\* \* Grandly useful, especially as it is thoroughly indexed.—Chicago Evening Journal.

A rare work from the Ancient Sanskrit, in which will be found many of the religious ideas and notions which the Christian Church adopted long after. \* \* It contains some 275 pages, printed on beautiful paper and richly bound. 2 \* It is profusely supplied with notes, definitions, and explanations.—Truth

Price, Plain, \$1.75; Gilt, \$2.25. Post free.

° For sale wholesele and retail, by the Publishers, Religio-Philosophical Publishing House, Adams St., san 5th Avo., Chicago

BOOK AGENTS get Beat Book and Best Terms, Cyclopedia of Things Worth Knowing, or 25,000 Wants Supplied. The King of Receipt Books. 16-color Chromo Free. Co-organitys BURGE AND PUB. Co., Muscatine, Iowa. v17a1t52



Baker & Osgood,

ATTORNEYS AT .LAW, TIMES BUILDING, North-west Cor. of Washington 81.

and 5th Ave., near the RELIGIO-PHILOSOPHICAL PUBLISH ING HOUSE, — — — CHICAGO B. & O, practice in all the Courts of Chicago. Prempt-ness in the dispatch of business as well as honorable and fair dealing, may be relied on, by all who shall desire their services.

their services.

Reference by permission to Hon. S. S. Jones, Proprietor, and Col. J. C. Bundy, Secretary of the Religio Phil. Pub. Vi8n26H

### CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price or books desired, and the additional amount mentioned for postage, will meet with prompt attention.

An Hour with the Angels. Cloth..... Hull.

A Discussion between Mr. E. V. Wilson Spiritualist, and Eld. T. M. Harris, Christian.

Age of Resson and Examination of the Prophe-

Age of Resson and Eramination of the Prophecies.
Artificial Somnambulism, by Dr. Fabnestock.
Answers to Questions, Practical and Spiritual,
by A. J. Davis.
Apocryphal New Testament.
Age of Reason, by Taomas Paine. Gloth.
Paper.
Avcans of Nature, Philosophy of Spiritual Existence, and of the Spirit World, Vol. I.,
Hudson Tuttle.
Arcana of Nature,
Arabula; or, the Divine Guest, by A. J. Davis.
Approaching Crisis, by A. J. Davis.

Valo.

A Stellar Key to the Summer Lend, by A. J.
Davis. Paper, 50 04; Cloth,
astro-Theological Lectures, by Rev. Roberts. Taylor & Kiss for a Blow, a book for children, by E. A Kiss for a Blow, a book for children, by E.

C. Wright.

Antiquity and Duration of the World, by G. E.

Toulmin, M. D.

An Byo-Opener, by Zepa, Gloth

Paper Covers.

Avilude or Game of Birds.

Avilude or Game of Birds.

Antient Sex Worship, Cloth. Si. post, 6c, pop. 0.50

After Death or Disembodied Man.

2.00 28

Maris King. 23 60

Maris King. 70

Ecok on the Microscope. 70

Hiblical Chronology. M. B. Craven. 10 62

Bible in India 2.60 12

Bible Marvel Workers—Allen Futnam. 1.25 69

Edited Marvel Workers—number 1.25 60

Bible in thous

Bible Marvel Workers—Allen Putnam. 1.25 69

Brittan's Journal—per number. 50 00

Cora Tappan's Lectures. 05 00

Common Sense Theology—D. H. Hamilton. 1.50 00

Cloth, 1.25 68; Paper 1.00 04

Christianity before Christ. M. B. Craven. 55 63

Critical History of the Doctrine of a Future

Life in all Ages and Natuona, by Wm. R. Alger 2.50 24

Consat Mrs. J. H., Biography of 1.50 10

"" full gilt. 2.00

Complete Works of A. J. Davis 2.00

Childhood of the World. Prof. Clodd. Paper 40 62

Cloth, 60 04

Unicism on the Theological Idea of Deity, by

M. B. Craven.

Unistianity, its Origin and Tendency considered in the Light of Astro-Theology, by D.

W. Hull

Gaims of Spiritualism; embracing the Experience of an Investigator: by a Medical Han.

Christianity and Materialism—B. F. Underwood.

Diakistem. 10 01
Defence of Spiritualism—Wallace. 25 03
Dictionary. Webster's Unabridged. 18.00 ex
Pocket, flexible cover 1.00 07
Dyspepsis, its treatment etc. 50 03
Execut of Man, by Darwin, Two Vols. (22.6)
per Vold. 6.00 cs

people 1.00 Death and the After Life, by A. J. Davis, paper 50 

Beeny on Man. Pope, Cloth Gilt.
Board, School Edition,
Brows of the Bible, Demonstrated by the Truths
of Nature, by Henry C. Wright. Paper...
Cloth

Essence of Religion. L. Feuerosch. Paper...
Cloth

Cloth Exeter Hall, a Theological Homanoe. Cleth.... Paper Margire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper 

Gloth

Gloth

Hostrical Psychology, Dods.

Floakies of Light from the Spirit Land; through the mediumship of Mrs. J. H. Conant.

Floatials on the Boundary of Another World, by Robert Dale Owen.

Free Thoughts Concerning Heligion, or Nature w. Theology. by A. J. Davis. Enlarged Edition Cloth, 75 (7; Paper.)

Fountain, by A. J. Davis.

Future Life, by Mrs. Sweet.

Genseis and Ethics of Conjugal Love—A. J. Davis—Gilt, \$1.00; Plain, 75c.; Paper, 50c.

Good Scasse. By Baron D'Holbach.

Great Harmonis, by A. J. Davis. 5 Vols., vis.; Vol. 1, The Physician; Vol. 2, The Recurrer; Vol. 5, The Thinker. Each.

Sod Idea in History, by Hudson Tuttle.

God the Father and Man the Image of God, by Maris M. King.

Misrophant; or Gleanings from the Past, by G. C. Stewart.

Marbinger of Health, by A. J. Davis.

Marmonial Man, or Thoughts for the Age, by A. J. Davis.

Haumonial Cloth.

Paper Cloth Eayward's Book of all Religious, including Spir-

Eow to Bathe, by E. P. Miller, M.D. Paper. 50 be Conth. 75 06 Bedged In, by Blisabeth Stuart Phelps, author of Gates Ajar. 1.56 10 Bistory of the Intellectual Development of Europe, by J. W. Draper, M.D., L.L.D. 5.90 38 Buman Physiology, Statistical and Dynamics; or the Conditions and Course of the Life of Man, by J. W. Draper, M.D., L.L.D. 550 pp. Cloth 5.00 38 Bespecia; a Foem. Cora L. V. Tappan, 1.75 14 How to Paint, Gardiner. 1.50 66

Goth

Is there a Devil! The argument Pro and Con.
Inquirer's Text Book, by Robert Cooper.
Isadel, or Inquirer's Text Book, by Robert Gooper

Is it the Despair of Science, by W. D. Gunning Irrepressible Conflict and the Unity of God, being two lectures by Emma Hardings and T. G. Forster.

Is Spiritualism True? Wm. Denton, Irreconcilable records of Genesis and Geneology. William Denton. Paper Coth.

Influence of Unristlanity on Civilization, by B. F. Underwood.

F. Underwood..... 

Jesus of Nasareta, by Paul and Street, Laborated Alexander Smyth
Alexander Smyth
King David and his Times, Common Hease
View by H. H. Mason

Key to Political Science, by John Sens:

Kidder's Becrets of Dec-Recping, Paper...

Beards....

Koran, with explanatory notes, by George Sale. 8 Vo., 670 pp. Best edition yet published..... 2.75 22 Koran, with Life of Mohammed, translated by George Sale, Gent. 12 mo., 472 pp...... Life of Thomas Paine, with critical and explan-atory observations of his writings, by G. Vele. 1.00 10 Life of Jesus, by Renan. 1.75 12 Love and the Master Passion, by Dr. P. B. Ran-

Paper Cloth
Cloth
Lessons for Children About Themselves. By
A. E. Newton.
Life of Wm. Benton by J. H. Povell. Moses-Woodhullism in a Nutshell......

Moses Woodnings in a Material
Mental Medicine, Evans,
Man's True Saviors. Denton.
Ministry of Angels Realized, by A. F. Novich.
Manual for Children (for Lycenme), by A. J. Manual for Children (for Lycsums), by A. J. Davis. Cloth.

Wy Affinity, and Other Stories, by Lizzie Dokas Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell.

Moravia, Eleven Days at. T. R. Hazard.

Mesmerism, Spiritualism, Witcheraft, and Elizzich by Allen Putnam.

Modern American Spiritualism—1829—1839, without the engravings.

Monting Lectures, (Twenty Discourses) by A. J. Davis.

Mediums and Mediumship: by T. R. Hasard. 10

Mental Cure. 150 11

My Wedding Gift, Flain, 53 00

Gilt, 53 00

Manonin, a rythmical romance of Flinnesota and the Great Rebellion. 75 00

Moses and the Isralites—H. Munson 1,00 00

Martyrdom of Man 3,00 15

Magic Staff, A. J. Davis. 175 15

Mediums,—from the French of Allan Kardec. 1,50 00

Old Theology turned Upaide Down, by T. B. Taylor, A.M. Cloth 1.25 Paper..... Orthodoxy False, since Spiritualism is True, by Win. Denton...
Origin of Species, by Darwin.
Origin of Civilization and Primitive Condition of Man, by Sir J. Lubbock.
One Religion Many Creeds,
Orphan's Struggle—a book for children....

Phrenological Chart—(Well's Descriptvie)
Philosophy of Special Providences, by A. J.
Davis. Cloth...... Paper.
Paine's Political Works, 2 vols., of about 500 

25 03

Psains of Life, by J. C. August Paper Cover.

Board.

Persons and Events, by A. J. Davis.

Planchette, by Epes Sargent.

Penetralia by A. J. Davis

Problems of Life—A book of deep thought,

Principles of Nature, by Mrs. M. M. King.

Focus from the Inner Life, by Lizzle Dotan... Gilt
Philosophy of Crestion, by Thomas Paine,—
Through Horace Wood, Medium. Cloth....
Paper
Poems of Progress. Lezale Doten,

Gilt,
Parturition without Pain. M. L. Holbrook, H. D.
Pantateuch—Abstract of Colenso
Physical Man, his Origin and Antiquity, by
Hudson Tuttle
Progressive Songster.
Philosophy of Spiritual Intercourse, by A. J.
Davis, cloth 

Committee..... 200 00

Spiritalis 500° spirit Works, Real, but not Miraculous, By Allen Putnam 500° Secure Soul Affinity, A. B. Child 50° Satan, Biography of By E. Graves 50° Sermon from Shakspeare's Text. Denton 50° Secure Gospels of Arabula, A. J. Davis, cloth full cit.

Sacred Gospels of Arabula, A. J. Davis, cloth full glit. 1:90 03
Ornamental covers. 60 07
Sabbath Question. A. E. Giles. 10 01
Sunday Not the Sabbath. 25 2
Sexual Physiology, by R. T. Trail, M.D. 2, 09 13
Strange Visitore, Dictated through a Gisirvoyant 1, 50 13
Spiritual Harp. 3, 00 15
Abridged Edition. 3, 00 09
Self-Abnegationist; or the true King and Question by H. C. Wright. Paper. 50 06
Soul of Things, by Elisabeth and Wm. Denton 1, 50 13
Soul of Things. Vol. 2, Prof. Denton 1, 50 11
Spiritual Philosophy ss. Diabolism, by Mrs. E.

Spiritual Philosophy vs. Diabolism, by Mrs. W. M. King
Seven Hour System of Grammar, by Prof. D. P.
Howe, Cloth, 1.00 05; Paper,......
Science of Evu, by Joel Moody Syntagma
Syn

50 64 1.75 00 1.00 08

2.00 CO

Cleth...

Cleth...

Belf Centradictions of the Bible,
Spiritualism a Test of Christianity. Is. W. Hull,
Safena or the Mental Constitution, by Arthur 

work. Spiritualism—Woodman's Reply to Dwight... Spiritualism—A Vol. of Tracts, by Judge Edmonds...

Startling Facts in Modern Spiritualism. N. B.

Wolfe, M. D.

Seers of the Ages, by Hon. J. M. Paebles

Spirit Life of Theodore Parker, by Miss Ramsdell. Cloth

Spiritual Teacher and Songster—J. M. Peebles

Tale Or a Fayactam, by

Paper Cover.

The Merits of Josus Christ and the Merits of
Thomas Paine as a Substitute for Merits in
others: What is the Difference between them?
by H. C. Wright
The Inner Mystery, an Inspirational Poem, by
Liezia Doten

Paper.
The Clock Struck One.
The Clock Struck Three.
Totem, Game for Children.
The Life, a singular work from a suysterious

Source 50 04

The Gods and other Lectures—Ingereol 200 09

The Inner Life; or Spirit Mysteries Explained.

A. J. Davis 18 The History of the Conflict bet. Religion and Unwalcome Child, by Henry C. Wright, Fept. 48, 60

Voice of Prayer, by Barlow

Vestiges of Creation

Vital Magnetic Cure,

Vital Magnetic Cure,

Vital Force, How Wasted and How Preserved,

by E. P. Miller, M.D. Paper 50 ceats. Cloth

Vomey, S. Ruins; or Meditations on the Heveltions of Empires, with biographical notice by

Count Darn

1.02 03 

Why I Was Excommunicated from the Presby-terian Church. Prof. H. Barnard. 20 03 Which Spiritualism or Christianity, Cloth, 75 04 Paper, 50 04 Why I am A Spiritualist. 10 01

WE ARE PREPARED TO FURNISH MISCELValencous Books of any kind published at regular
rates, and, on receipt of the money, will send them
by mail or express, as may be desired. If sent by mail,
ene-fifth more than the regular cost of the book will be
required to prepay postage. The patronage of ou friends
is solicited. In making remittances for books buy postal
orders when practicable. If postal orders cannot be had,
register your letters

C. O. D. Orders for Books, Medicine, or Morchandise of any kind, to be sent C. O. D., must be accompanied by not less than \$2.00, or, if of less value, then by one-fourth the cost. No attention will be paid to any order, unless these terms are complied with. Religio-Philosophical Publishing House.

SYNOPSIS

Complete Works A. J. DAVIS.

COMPRISING TWINTY-SEVEN UNIFORM VOLUMES, ALL NEATLY BOUND IN CLOTH, 162 Postago 7-per cent. Extra-If sent by Express, the Charges Payable on Delivery.

The Reformer. "IV. " 150
The Reformer. "IV. " 150
The Thinker. "V. " 150
Magic Staff—An Autobiography of A. J. Davis. 175
A Stellar Key to the Summerland. 75
Arabula, or Divine Guest. 150
Approaching Crisis, or Truth rs. Theology. 100
Answers to Ever-recurring Questions. Pcople 150
Childron's Progressive Lyceum Mannal. 600
Death and the After-Life. 75
History and Philosophy of Evil. 75
Harbinger of Health. 150
Harmonial Man, or Thoughts for the Age. 75
Events in the Life of a Seer. (Memoranda.) 150
Philosophy of Special Providence. 50
Free Thoughts Concerning Religion. 75
Penetralia, Containing Harmonial Answers. 175
Philosophy of Spiritual Intercourse. 125
The Inner Life, or Spirit Mysteries Explained. 150
The Temple—on Diseases of Brain and Nerves. 150
The Fountain, vith Jets of New Meanings. 100
Tale of a Physician, or Seeds and Fruits of Crime 160
The Scared Gospels of Arabula. 100
Diakka, and their Earthly Victims. 50

Price, at Regular Retail Rates, 834 10. 23. The Complete Works of A. J. Davis, if ordered to one address, \$25.00.

Cook For sale wholesale and retail by the Religio-Philocophical Publishing House, Adams St., and Fifth Ave., Chicago.

THE FUTURE LIFE:

As Described and Portraved by Spirits. Through Mrs. Elizabeth Sweet, WITH AN INTRODUCTION BY

JUDGE J. W. EDMONDS. --:0:---CONTENTS:

CONTENTS:

Chapter I.—The Holy City.
Chapter II.—Spiritual Message.
Chapter III.—The Spirit Echo.
Chapter IV.—Powers and Responsibilities of Mind.
Chapter IV.—Powers and Responsibilities of Mind.
Chapter Y.—Spirit-Life.
Chapter YII.—A Picture of the Future.
Chapter YII.—Margaret Fuller.
Chapter YII.—Margaret Fuller.
Chapter X.—Hersonable Words.
Chapter X.—New Desires.
Chapter XI.—John G. Calhoun.
Chapter XII.—Interview with Webster.
Chapter XV.—A Second Visit
Chapter XV.—Another Interview.
Chapter XVI.—Reformation.
Chapter XVII.—Valley of the Shadow of Death.
Chapter XVII.—Valley of the Shadow of Death.
Chapter XXI.—A Mirror.
Chapter XXI.—A Beautiful Lesson.
Chapter XXI.—A Beautiful Lesson.
Chapter XXI.—Reformation.
Chapter XXI.—Reformation.
Chapter XXI.—Beautiful Lesson.
Chapter XXI.—Reformation.

Chapter XX.—The Book of Life.

Chapter XXII.—Retrospection.

Chapter XXII.—The Mechanic.

Chapter XXIV.—The Preacher.

Chapter XXV.—The Drunkard.

Chapter XXVII.—The Drunkard.

Chapter XXVII.—The Organ Boy.

Chapter XXVIII.—The Man of Ease and Fashlon.

Chapter XXXII.—The Self Satisfied.

Chapter XXXX.—Tho Self Satisfied.

Chapter XXXI.—The Gynic.

Chapter XXXII.—The Gynic.

Chapter XXXII.—The Gynic.

Chapter XXXII.—The Second Birth.

Chapter XXXVII.—The Slave.

Chapter XXXVII.—The Slave.

Chapter XXXVII.—The Miser.

Chapter XXXVII.—The Miser.

Chapter XXXVIII.—The Miser.

Chapter XXXVII.—The Influence.

Chapter XXXVII.—The Influence.

Chapter XXIII.—The Beggar.

Chapter XIII.—The Beggar.

Chapter XIIV.—Capabilities of the Soul.

Chapter XIIV.—Capabilities of Spirit-Life.

Chapter XIVII.—The Skeptic.

Chapter XIVII.—The Souls Aspiration.

Chapter XIVIII.—The Poolish Mother.

Chapter LIII.—The Poolish Mother.

Chapter LIII.—The Poolish Mother.

Chapter LIII.—The Disobedient Son.

Chapter LIII.—The Disobedient Son.

Chapter LIII.—The Cardinal Richelieu.

Chapter LIV.—Practical Nature of Spirit-Life.

Chapter LIV.—Practical Nature of Spirit-Life.

Chapter LIV.—Communication.

Chapter LVII.—A Word from Voltaire.

Chapter LVIII.—Home of unhappy Spirits.

Chapter LVII.—A Word from Voltaire. Chapter LVIII.—Home of unhappy Spirits. Chapter LIX.—Experience of Voltairs. . Appendix.

Price \$1.50; postage 20 cents. \*.\* For sale wholesale and retail by the Religio-Philesophical Publishing House, Adams St., and Fifth Ave.

REAL LIFE - - IN--THE SPIRIT-LAND

BEING LIVE EXPERIENCES, SCENES, INCI-DENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT-LIFE, AND THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally BY MRS MARIA M. KING, Author of the "Principles of Nature," etc.

This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a necessity to educate the people to aknowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "heavens are opened and the angels of God are ascending and descending," and men can receive communications from spirit-life, nothing can be more appropriate than for them to receive instruction as to the methods of life in the future state, and the principles which underlie those methods. Price, \$1.00; postage, 16 centa.

\* For sale wholesale and retail by the Religio-Philosophical Publishing House Adams street and 5th Avenue.

### A MOST REMARKABLE BOOK! STARTLING FACTS MODERN SPÜRITUALISM.

THIS BOOK embodies more wonderful facts of the I deepest interest to all, than any work of the season, and is exciting an intense interest among all clauses. All the facts are clearly and fairly stated and substantiated by indubitable evidence. Among the witnesses are Col. Don Platt and F. B. Plimpton, Esq., associate editor Cincinnati Commercial, and many others equally well known. Large 12mo, heavy tinted baner.

By N. B. Wolfe, M. D.

Elegantly bound in extra heavy cloth and finely. Illustrated.

PRICE-2210. Sent free by mail. For sale, wholesale and retail, at the office of this Prof. Wm. Denton's Works.

RADICAL RHYMES: In answer to repeated calls the Author has published these Poems. They are written in the same hold and vigorous style that characterizes his prose writings. Price \$1.25; postage 12 cents.

THE SOUL OF THINGS; OR PSYCHOMETRIC RE-SEARCHES AND DISCOVERIES. By Wm. and Elizabeth M. F. Denton. This truly valuable and exceedingly in-teresting work has taken a place among the standard literature of the day, and is fast gaining in popular fav-or. Every Spiritualist and all seekers after hidden truths should read it. Price \$1.50; postage 20 cents. LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A great acientific work. Selling rapidly. Price \$1.50; postage 20 cents. THE IRRECONCILABLE RECORDS: OR GENESIS

AND GEOLOGY. 80 pp., Price, paper 25 cents; postage 4 cents. Cloth 40 cents; postage 8 cents. WHAT IS RIGHT? A lecture delivered in Music Hou. Roston, Sunday Afternoon, Dec. 6th, 1859. Price 19 cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE, For common sense people. Third edition—enlarged and revised. Price 10 cents; postage 2 cents.

OHRISTIANITY NO FINALITY; OR SPIRITUALISM DUPERIOR TO CHRISTIANITY. Price 10 cents; p. 2 cents. ORTHODOXY FALSE, SINCE SPIRITUALISM IS

TRUE. Price 10 cents; postage 2 cents.
THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents; postage 2 cents.
BE THYSELF. A Discourse. Price 10 cents p. 2 cents. IS SPIRITUALISM TRUE? Price, 15 cents; postago S

°, ° For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ava., Chicago. Spiritual Tracis

MILLION JUDGE EDMONDS.

Spiritualism as demonstrated from ancient and mod-ern history—price 6 cents. Letters to the N. Y. Tribune with an appendix—price Instances of Spirit-Communion—price 10 cents. Messages fr m George Washington on Government and the Future Life-price 10

cents.

All of the above and a number of others, complete in I Volumme of 275 pages for 40 cents.

The world-wide reputation of Judge Edmonds has caused these tracts to have an extensive circulation. They are well worth the careful perusal of every person interested in a future life. Fifteen dollars' worth of these admirable tracts sent on receipt of \$10.00 ...\*"For sale by the Religio-Philosophical Publishing House, Adams and Fifth Ave.

TRAVELS Around the World:

What I Saw in the South Sea Islands, Australia, China, India, and other \ 66 Heathen 99 (?) Countries.

BY J. M. PEEBLES, Author of "Seers of the Ages," "Spiritualism Defined and Defended," " Jesus-Myth, Man or God," etc.

This interesting work is the result of two years' travel and observation in Europe and Oriental Lands, and is issued in a fine volume of 414 pages, 5vo, finely bound in cloth. Price, \$2.00, postage 16 cents.

ooc For sale wholesale and retail by the Religio Falls cophical Publishing House, Adams St., and Fifth Ave., Chicago.

Dialogues and Recitations The above entitled little book is neatly bound in Magents muslin and richly embossed in gold. It is especially adapted to Children and Progressivo

Lyceuma. The outhor, Mrs. Louisa Surrand, her in this work,

The Key-note of True Reform. The book opens with a song of invocation, beautiful deed, by Khma Tuttle. Then tion between a Leader of a Lyceum and its members.

The following are the three first questions and answers. We give them as specimens of the Gospel of Truth

Many.—I hear people talk about a Savior. What is a Savior; how can we be saved, and what shall we be saved from?
Linapen.—My child, we need to be saved from ignorance. Knowledge is our Savior, and that only can save us from physical and mental suffering.

Marx.—Is education and knowledge the same thing?

Not exactly: education represents the ways

to be found throughout the book:

LEADER.—Not exactly; education represents the ways and means, and the act of acquiring knowledge, while knowledge is something acquired or gained.

KATIE.—Must we have education to be civilized?

LEADER.—Rducation is the main spring to civilization, to all reform; it is the stepping stone to knowledge, wisdom, virtue and true greatness.

Parents should send for it and put it in the hands of their children in place of catechisms or any Sundayschool book now extant. Price 50 cents, postage, 8 cents. Address Religio-Philosophical Publishing House, Chi

CRITICISM

ON THE APOSTLE PAUL, IN DEFENSE OF WOMEN'S RIGHTS.

Intemperance, War, and Biblical Theology, the three great obstructions to Christianity. By M. B. Craven, Authorof "CRITICISM ON THE THEOLOG-ICAL IDEA OF DEITY," "MEDIATORS OF THE WORLD," etc., etc. Price 25 cents: postage 2 cents. \* For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave.,

## Career of Religious Ideas: Their Ultimate: The Religion of Science.

By Hudson Tuttle.

Having made arrangements with the London Fub-lisher, we are now enabled to supply this work at a small advance on the English price. It is pronounced by English critics as having remarkable merit, and has met with a large sels. met with a large sale.

CONTENTS:—Religion and Science.—1. Introductory;
3. What is Religion?; 3. Historical Review—Fetlschism;
4. Polythelsm; 5. Monothelsm; 5. Value of the Old and New Testaments and Sacred Books as Authority; 7. Man's Progress Dependent on Intellectual Growth; 8. The great Theological Problems—The Origin of Evil—The Nature of God—and the Future State; 3. Man's Fall and the Christian Scheme for his Redemption; 10. Man's Position—Fate, Free Will, Free Agency Necessity, Responsibility; 11. Duties and Obligations of Man to God and to Himself; 13. The Ultimats of Religious Ideas.

It is the last volume of the series of which "The Career of the God Idea," and the "Christ Idea," are the preced-ing, volumes which have awakened the attention of the secular press and called forth highest praise and sever-

secular press and called forth highest praise and severest criticism.

Of them the Philadelphia "City News" says: A work of remarkable merit. The Advance—"has a value as an index of unbelieving thought." The Radica:—Mr. Tattle is a writer of acknowledged ability in the ranks of Spiritualism. His method is not inspirational but positive. A. E. Giles in the Banner of Light: If Hudson Tuitle's treatise were adopted as a text book in every theological seminary, there would be good reason to anticipate that the future graduates of those institutions would be more intelligent and more charitable than former ones.

A Book for Skeptics, A Book for Scientists,

A Book for Thinkers.

Price-60 cents.

\*. \*For sale wholesale and retail by the Religio-Philo-sophical Publishing House Adams St. and Fifth Ava., Chicago.

### 3000 WORDS,

Pronouncing Handbook

WORDS OFTEN MISPR NOUNCED. And of Words as to which a choice of Pro nunciation is Allowed.

By Richard Soule and Loomis J. Campbell

.. Press Comments. We wish several hundred thousand copies might be disposed of with a view to daily consultation,—773 Cong egotionalist.

The correct pronunciation is indicated by an admirably simple system of phonetic spelling.—The Harvard

Acrocate.
It might be profitably used in schools as well as by private learners.—Albany Evening times.
In the education of youth, we think, especial attention should be given to this collection of words.—This

It should find its way into our schools, and be in daily It should and its way into our schools, and be in daily use in our homes,—Worcester Palludium.

We venture the prediction that ninety-nine persons out of every hundred in any average community, who should look this list through, would be greatly surprised to find how many words they are mispronouncing every day.—Vermont Phoenex.

Price-60 conto.......Postage 4 conts Philosophical Publishing House, Adams at, and Fig.

MRS. A. H. BOBINSON. **Bealing Psychometric & Business Medium**. Corner Adams St., & Ste Ave., Osicaco.

RS. EOBINSON, while under spirit control, on roll calving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and parmanently curing all curable cases.

remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought at rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the

patient is not permanently cared by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

the disease.

Mrs. Roamson also, through her mediumship, diag-Mrs. Robinson also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Tanns:—Diagnosis and first prescription, \$3.00; each subsequent one, \$4.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$5.00. The money should accompany the application to insure a reply.

ply.

\*\*BOTH Greatter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanumists, and postage.

N.B.—Mns. Roberson will kereafter give no private stitings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

Good Head of Hair Restored by a Spirit Prescription.

one year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Unicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced, using it as directed, and was encouraged, because it was the first application that had been felt upon-the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

But I have the contrary of the start of the contrary.

Soring field. Mo.

Springfield, Mo. Der Don't forget to send a letter stamp to pay the postage on the answer desired. Mr. Smith inclosed a lock of his hair along with the

above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty. Mrs. Robinson diagnoses the case and furnishes the

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

The Restorative never falls to reproduce a good head of hair in less them one year, no matter how long the applicant may have been baid. Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing 25.06, which covers full expense of discovering remedy, and postage

Mrs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Bent to
any part of the country by mail, on receipt of \$1.00. It
is warranted to cure the most invoterate user of the weed,
when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Mrs. Robinson's Tobacco Antidots tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly
harmless.

This House will pay any chemist one thousand dollors
who will, upon analysing this remedy, flad one particle
of gentian root, or any other poisonous drug in it.

Address Range Philosophical Publishing House,
Adams Street and Fifth Avenue, Chicago, Ill., either for
wholessle orders, single boxes or local agencies.

## TESTIMONIALS.

Mrs. A. H. Bobinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartly recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire DAVID O'HARA. I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Hobinson's Tobacco Antidote. It has cared me, and I feel perfectly free from its use. Have no desire for it.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with no desire or hankering for it.

Oswego, N. Y.
Mr. R. T. Wyrsan, of Wankan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacca Antidote, and that he is entirely cured of all desire for the weed. Inclosed and two dollars. Flease send me a

For sale at this office. \$2.00 per box. Seat free of postage by mail. Address Religio-Philosophical Publishing House, Adams and Fifth avenue, Chicago.

\*\*End Agents conted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each

# Encyclopedia of Death-"I saw a Green Yellow Light Fall Upon my Body"--Continued-No. 17.

"I should say, that at the time she was in love with, and was engaged to, the gentleman she afterwards married. Now, Dr. Elliotson was of a very violent and jealous disposition, and could not bear the idea of parting with his favorite mesmeric patient and clairvoyant, so never applied to me until matters became worse and worse; and at the last extremity he sent to beseech me to come to him instantly on a matter of life and death. I went, and found the young lady lying on her bed, apparently dead, and supposed to be so both by Dr. Elliotson (so well versed in such matters) and by her father and mother, and others of the family standing in a group apart. As I entered, Elliotson exclaimed, 'Oh, Atkinson, she is dead, I fear; but, for God's sake, try what you can do-there is just a possibility of life not being extinct.' Well, I did what occurred to me; but, after half an hour, all seemed of no use, she became only more cold and rigid; and I said, 'It is of no use, she must be gone;' and was going to leave her, when I heard a voice, from a distant part of the room behind me, where there was no one, distinctly say, 'Go on, go on.' II did so, and after awhile, signs of life began to appear, and the result was that she recovered. But we found it necessary to keep her in a mesmeric state, or she would relapse into the same death-like trance; and she was kept in the mesmeric state not in sleep, but as mesmeric somnambule—for seven months; Elliotson and I taking it in turn to be with her night and day; and during all which time she was unable to retain either food or liquid; and it was the clear belief of three physicians, who watched the case, besides Elliotson, that slie had not retained any food during the whole of that period, but must have been nourished by the influence and through the vitality communicated by her mesmerizers; indeed, in attempting to swallow, not only did the food return, but accompanied by a quantity of blood.

"I believe there are plenty of instances of persons laid-out for dead who have yet survived, and many, no doubt, have been buried in that apparent dead state, whilst only in a trance; and there have been persons, like one Mr. Townshend, who could 'die at will.' That is, go into a state for a time exhibiting no signs of life; and we have the accounts of certain Indians who would fall into the trance and permit themselves to be buried for months. Now, the facts concerning the lower animals ought to make us less skeptical as regards the possibility to human nature under extraordinary and special conditions. The sleep of the dormouse; the frog, with closed mouth, for nine months in the mud; the toad, entombed for centuries in the rock; and what more marvelous than the trance-like state of the grub in the chrysalis, its transmaration, and ultimate glorious development and release as the beauteous butterfly—that pretty emblem of 'the soul'—though itself the most ephemeral of living things. \* \*

"In Miss Martineau's letter to me, on ' Man, Nature, and Development's (p. 43), is the following most interesting account of a trance-fit. She says: Then came Sir Charles Bell's grand discovery about the nerves; his detection of the different structure and function of the motory and sensory nerves—a mighty discovery in itself, but yet greater for its suggestive value. Here is one kind of nerve for sensation, by which the cataleptic patient may feel, while wholly unable to move; and another kind for motion may be frightfully convulsed without feeling anything. A friend of mine, who told me all about it, was in the first of these states—her sentience acute, while wholly incapable of motion; and she had a somewhat narrow escape from being buried alive. The most eurious thing is, that she concluded herself to be dead. She was in a state of exhaustion after severe illness. A peculiar sensation ran through her. Her mother stooped over her bed, and then, as the patient heard, told the sister, who was by the fire, that all was over. While hearing their grief, and feeling their warm tears on her face, the patient could not open her eyes or mouth, or stir a finger; and she concluded this to be death. It did occur fo her to wonder how long this would last-how many ages she should lie thus in the grave; but she does not remember feeling any painful alarm about this. Yet, when, in the afternoon, her mother began swathing her in the sheet, from the feet upwards, she extremely disliked the idea of her head being thus muffled up; and, as the sheet came higher and higher, she made a desperate effort, and opened her eyes-sending her mother back from the bed, with a start of astonishment. She was still so full of the idea which had moved her, that she struggled on till she said, 'Don't smother me;' though by that time the entreaty had become unnecessary. Now, the discovery being made that one set of nerves relates to sensation and another to motion, what so probable as that one portion of the brain is appropriate to sensation, and another to motion?"

WONDERPUL EXPERIENCES OF ALBERT BENNETT WHITING. Albert Bennett Whiting gives the following account of his experiences in the death-trance: "I was a spirit with immortal beings. I could see my body as it lay upon the bed, cold and lifeless. I thought of my mother and sister at home, dependent upon me; of their deep sorrow when they should hear of my departure. The spirits around me were conversing together. Some said, 'Let him stay with us!' Others said, 'No! let him go back to earth and fulfill his destiny.' Then my guardian spirit said, 'He shall return to earth.' I recognized, among those around, the tall Indian chief-one of the first four spirits who appeared to me-and a number of others, whom I knew; but soon one approached whom I had never seena man of venerable and majestic aspect. He was attended by a numerous company of spirits, and eagerly greeted, as if expected, with the request Aid us to restore to earth this wandering mortal. I saw a green and vellow light fall upon my dead body, and I knew no more till I awoke in the form. I was cold and stiff, and could not move for a long time; but gradually warmth and feeling returned, and the next day I arose and told my astonished friends that I was going home. They said I could not possibly live to get there, and, indeed, gave me no hope of recovery if I remained. I knew I must go; so I coolly replied, 'Well, I won't die here,' and started on Thursday morning. I arrived at Niagara Falls Friday, where I found my old friend, Judge Manchester—formerly of Providence—and in his excellent family rested until Monday. Then, though even more feeble, and against the wishes of my kind host, I continued my journey, and reached home the Tuesday following, more dead than alive."

HORRIBLE DEATH OF A BOY IN SALT LAKE, WHO WAS BURIED ALIVE. Wm. Blackhurst, a boy living at Salt Lake, attended a picnic June 18th, 1874, near Salt Lake City, his home. After going in bathing he entered a large swing. In a few minutes, having ceased to ehert himself, he was faken down in a lifeless condition. Ceasing to breathe he was taken home, and preparations made for his burial. On the next morning many persons who were present observed that the remains were yet warm, one of whom, a lady of the neighborhood, called particular attention to the warmth of the neck just before starting to the cemetery. Medical advice was had on the case, when the physician pronounced the youth dead, notwithstanding the singular appearance of the body. The funeral took place on Saturday, the 20th of June, and more than fifty hours after what appeared to be the death of William Blackhurst. Several persons who had known the deceased in life, went a few days after to the cemetery, where, upon opening the coffin, they were met-with a spectacle most fearful to contemplate. The boy, coming to life in that narrow prison under the ground, struggled to escape the horrible incarceration, and in the effort had torn the skin and flesh from his face, and dragged his hair out by the roots. In that dark conflict, the poor creature had turned over in his coffin

One neighbor, present at the funeral, insisted that the boy was not dead, but a subject of suspended animation. This same person related that he had himself passed through a similar condition, having been at one time apparently lifeless for the space of eight days, with much less evidence of dormant vitality than he saw in the warm body of the boy before him. But there was no doubt in the minds of the friends and attendants, as to the death of William Blackhurst, and he went into the grave alive.

"In the cemeteries of Mainz, Frankfort, Munich, and other German cities," says the Harper's, "the dead are exposed for a certain number of days before interment, to guard against premature burial. The bodies lie in the coffins, with the lids removed, in a large dead-house, a wire attached to the extremities of the corpse, and connected with a bell, so that the least motion would reveal animation, and bring aid and succor at once. Certain medical watchers are within call both day and night, should the bell be rung, and thus every possible assistance is secured toward resusci-

"Marvelous tales are told by the common people of sudden resuscitation and premature burial, and these tales are widely and firmly believed. They have, however, very little foundation, as it is extremely rare, at least now-a-days, that persons prepared for the grave are not actually dead. But still signs of death are so fallacious that the customs adopted by the Germans must be regarded as a wise precaution. A celebrated anatomist, Winslow, had two such narrow escapes from ante-mortem sepulture that he published a treatise on the subject, expressing the opinion that inclipient putrefaction is the sole trustworthy symptom of physical dissolution. I have made diligent inquiry in Germany respecting cases of suspended animation, and I have learned that in not a single instance has a body placed in the dead-house proved aught but a corpse."

PECULIAR CASES OF SUSPENDED ANIMATION.

Dr. Dodd, the celebrated psychologist, relates an incident that occurred in New Jersey, where an individual was apparently in a state of death. He was cold and motionless. The lungs heaved not; the heart in its pulsations was stilled; the blood was stagnated in its channels, and ceased to flow. His funeral was two or three times appointed, the friends and neighbors assembled, and through the entreaties of physicians, it was postponed to another time. He at length awoke from this state to life, and was soon

restored to health.

A man is supposed to be dead. The eyes have lost their brilliancy, the countenance becomes pale, and the nervous system refuses to transmit its accustomed messages. The body is being carried along by four pall-

bearers to be interred, when one stumble, and falls, and instituteoust, life again throbs in the veins of the one they were conveying to his grave.

Abbe Menon cites a very peculiar case, that of a cataleptic girl, who, supposed dead, had been selected for dissection. An incision of the knife on the part of the operator, put the involuntary organs of her body in mo-

tion again, and she soon regained her usual health. The facts collected by Bruhier and Lallemand in two works that have become classic, compose a most mournful and dramatic history. These are some of its episodes, marked by the strange part that chance plays in them. "A rural guard, having no family, dies in a little village of Lower Charente. Hardly grown cold, his body is taken out of bed, and laid on a straw ticking covered with a coarse cloth. An old hired woman is charged with the watch over the bed of death. At the foot of the corpse was a branch of box, put into a vessel filled with holy water, and a lighted taper. Toward midnight the old watcher yielding to invincible need of alsep, fell into a deep slumber. Two hours later she awoke surrounded by flames from a fire that had caught her clothes. She rushed out, crying with all her might for help, and the neighbors running together at her screams, saw in a moment a naked spectre issue from the hut, limping, and hobbling on limbs, covered with burns. While the old woman slept, a spark had probably dropped on the straw bed, and the fire it kindled had aroused both, the watcher from her sleep, and the guard from his seeming death. With timely assistance he recovered from his burns, and grew sound and

In these cases there was a suspension of the action of the various organs of the body; they were in a perfect state of passivity, exactly intermediate between animated life and actual death. There only existed a hair's breadth in either direction. In one instance a fall restored to full life the dormant functions; in the second, the dissecting knife; in the third, fire. As the reader well knows, certain organs of the body can not be controlled by the will—the lungs, heart, etc. Asuspension of their work is considered death. But it may not constitute the final dissolution—the individual may be reposing between the two extremes,—life and death, and the most careful observation may fail to detect his true status. In one case, heretofore stated, a red-hot iron applied to a drowned man, the functions of whose system had been suspended for about three hours, restored him to animation.

A strange incident is related in the "Library of Mesmerism and Psychology," where a lady fell into a cataleptic condition after a violent nervous attack. It seemed to her as if she was in a dream, that she was really dead; yet she was perfectly conscious of all that happened around her. She distinctly heard her friends speaking and lamenting her death; she even felt them when putting on her shroud preparatory to laying her in the coffin. This feeling produced a mental anxiety which was indescribable. She tried to cry, but her soul was without power, and could not act on the body. She had the contradictory feeling, as if she were in her own body, and yet not in it at the same time. It was equally impossible for her to stretch out her arm or to open her eyes, as to cry, although she continually endeavored to do so. The internal anguish of her soul was, however, at its utmost height, when the funeral hymns were sung, and when the lid of the coffin was about to be mailed on, the thought that she was to be buried give, gave activity to her mind, and she revived at once.

CHAPTER XVII.

Strange Condition of the System—Agents that sometimes Restore Life—That French Lady interred Alive—Peter Bean, and his Affectionate Doy—Died of Grief—Mme. Casaignac—Death of Miraz—Self-Immolation—A Mother commits Suicide to save her Children—Apparent Death of a poor Friendless Girl—Douth through the Instrumentality of Joy—Death in a Gambling Hell, etc.

THE PECULIARITIES OF THE PHYSICAL ORGANISM.

Engineers were accustomed to experience much difficulty with their engines, in the early days thereof, being unable to start them, in consequence of the piston not being in a position in connection with the driving-wheel, to exert its power effectually—it could as easily start the wheels in one direction as the other-if it could be moved at all-forward or backward. But just raise or lower the piston a frifle in connection with the driving wheel, and immediate motion was the result. The cases we have enumerated resemble the engine in this particular—it is almost impossible for the life currents without assistance to move—the wheels of the system are in such a position that some outside assistance is required, or finally actual death results. True, there are occasionally cases where the efforts of the mind alone, exerted with peculiar power, can re-animate the vital forces, or even cause death itself to ensue—as often the latter, perhaps, as the former. The organs of the system, under such circumstances, are not dead, but in a condition somewhat analogous to that of sleep, only a complete suspension of their action has occurred. If the stomach absolutely refuses to digest food, and the liver to secrete bile, then two organs of the body have stopped business in connection with the beautiful machinery of life. All the senses, however, are awake—the eyes still drilliant and the countenance expressive of the beaming animation within. The bowels, sensing the difficulty, will not perform the duties required in their department. The kidneys, hearing of the rebellion, become perfectly pastive. The blood meandering around in various parts of the system, meeting with hostile obstructions, will no longer move. Various other organs of the body unite in making the disaster complete! The tongue quite fails to give expression to ideas; the features assume a ghastly expression, the lustre of the eyes then vanishes, and friends surround the remains, and pronounce the body dead,-declare that he was seized with apoplexy. A vein was opened, but the blood would not flow! He was placed in a room with two watchers, who slept, alas! too long, for in the morning the bed was deluged with blood from the punctures, and his life was lost. (See p. 101 Library of Mesmerism and Psychology). He was not dead when the vein was first opened, in fact, had not even commenced to die. The spirit was firmly attached to the body, inhering there as in vigorous physical life. True, a suspension of work had occurred, the vital forces were in equilibrioperfectly quiescent, and the distance to final death, was as near as that to animated life,—a blow, a sudden jar, a shock from the battery, a flash of lightning, a red-hot iron, or an intense effort of the mind, might revive to action the dormant energies, or, indeed; they might cause death itself. In this condition of the system, the internal forces of the organs are so perfectly balanced, that a trifling incident may start them lifeward, or deathward.

It is difficult to determine what remedies to apply in these cases, knowing that under some circumstances, they are as apt to kill as to cure. The causes which can suspend the energetic motion of all the organs of the body, or place the forces thereof in equilibrio, between two extremes, life and death, are indeed numerous. 'A startling incident is related where an accomplished French lady was to be united in marriage to the man she did not love or respect, while all the tender emotions of her girlish heart were concentrated on another. Under the influence of the doom that awaited her, the organs of her system became dormant, and she was supposed to be dead. True to her womanly instincts, and devoted to one she so passionately loved, the grave had charms compared with deserting him for another whom she loathed. She was finally prepared for burial, and as the father gazed on her remains, so calmly sleeping, her features wreathed with flowers, from which there seeined to emanate a sweet angelic smile, he regretted that he had been so cruel. The remains were finally buried, when the devoted lover, animated with strange hopes, opened her grave, when the organs of her system were fortunately started into motion lifeward, and afterward she was married to the one whom she devotedly loved. Grief on her part became so intense that this strange condition of her system was induced, and being conscious when her lover stood by her side as she reposed in the coffin, joy, the opposite of grief, fortunately started the machinery of her system again into motion, and she lived many years in the perfect enjoyment of health.

Died of grief, who can utter that phrase without tender emotions thrilling the whole being. Death by grief rarely occurs, but when it does, it generally presents to the world an angelic nature, enriched with the choicest treasures of the Spirit-world. The flower pines away when no longer kissed by the sweet dew-drop or laved in the ambrosial light of heaven-so does the system often languish when deprived of a dear friend, whose affection was incense to the same, and whose presence shed an animating influence that wove a fairy web of happiness and joy. Grief -oh! what a cheerless sounding word, echoing fears and strains of sadness that flow in upon the finer feelings, stirring up the deep fountains of the soul. Young ladies whose lives seem to be constantly baptized in sunshine, and whose footsteps make gladsome music; young men animated. with lofty ambition, and whose alm is starward; old men tottering on the verge of the grave, where they catch a glimpse of the lambent beauties of the spirit realms; matrons, whose work has been adorned with deeds of benevolence, that shed a glorious light over their pathway-they meet with disappointment, a calamity, perhaps, and deep grief takes possession of their mind, and the complicated machinery of their system ceases its action-perhaps, they die.

It its not unusual to see human beings die of grief, but an animal—a dog, who ever thought of that! There was Peter Bean, of Memphis, Tenn. He was a well-digger, a strong and swarthy man, yet within that frame exhis was as noble a spirit as ever animated a king. Not very brilliant; not cultured in science or philosophy; yet it was animated with honesty! Beautiful word! that moves from the lips in tremulous accents, and up, up, it goes, to be recorded in the Book of Life! Honesty is the diamond of one's nature, and he who has it, is better off than an Astor reveling in, wealth, or a Stewart fluttering among his silks and satins. Peter Bean's occupation was humble, and no bright-eyed sweetheart ever threw her arms around his neck, and breathed upon him the aroma of her love, or imprinted an affectionate kiss upon his lips. His wealth was within his soul—deep down,—and this dull world of ours had never seen it. Angel

eyes o aming tenderly and keen, had dwelt with pleasure at his evidence of intriusic worth, and they flashed toward heaven their approval! But his affectional nature must have something around which to twine its sweet tendrils, and so he selected a dog! That dog loved him too: Its eyes, its joyous bark, its frantic motions, all attested that his love was reciprocated in full. One day, Peter was digging a well-down deep he was, and his dog came, and gazing in upon him, barked affectionately. Peter looked up, and it then instantly became dark to him, and his spirit was ushered into the beautiful realms of the Spirit-land! The faithful dog, eager to salute his master, had displaced a bucket, and it fell crashing upon Peter's head, killing him instantly. His body was dragged to the surface, and then what a scene! We have seen friends shed tears brilliant with love, and their tones of anguish were heart-rending to hear; but Peter's dog showed equally as great grief, and his cries of sorrow were heart-rending to hear. The faithful animal licked his master's wounds, caressed his inanimate form, and sung a requiem that thrilled the soul with deep regrets. Yet he could not re-animate the lifeless remains. There by the side of his master, the dog mouned out his life in tender manifestations of grief. Oh! what a silvery lining this sad narrative has. "Howe celebrate in verse the death of Panthea, who slew herself upon the corpse of her beloved Abradatas, why should we not drop a word of sympathy for the dog that refused to live because his master had died?

That, indeed, is a curious incident, and teaches us to deal gently with the brute creation, for thereby we develop a tender loving nature in ourselves.

Indeed, "died of grief" has a heart-rending melancholy sound, creating within the soul a train of desponding thoughts, that rise up like so many spectres, that, armed with shovels and picks,-dig deep graves to bury our fondest hopes. Even when applied to the animal kingdom, it has a real tender expression of lost hopes, as in this instance, related by the Paris correspondent of the New York Times. He says, "I have a little dog story to add to those which you publish from time to time. Some years ago Mme. Cavaignac, widow of the General, found a small dog in the street dying of hunger. It had grown too weak to stand and turned its pleading eyes into her face as she paused to regard it lying in a corner. Mme. Cavaignac had the dog taken home and nursed, and ever since it has had a strong affection for her. Miraz was never happy when out of her sight. The other day Mme. Cavaignac died. For a time Miraz watched constantly before the door, but a week ago she seemed to give up in despair. When called to dinner she gave a long howl, turned again to the door, then rushed away to her bed and never left it again. She refused all food, and nothing was dainty enough to tempt her to eat. For eight days Miraz lived without food, mourning constantly, and on Saturday last she died. What would we not give to have a transcript of Miraz' thoughts during this painful week?"

Was not that an interesting, though sad spectacle, worthy of being eccorded in golden letters on the pages of history? Affection was not foreign to Miraz' heart. There, beautifully developed in magnificent proportions, and delicately attuned, it was too tender to endure the loss of a dear friend.

There are thousands who die yearly from the effects of deep grief. They can not withstand the terrible storm-clouds that surge irresistibly against

them, and thrill their whole being with the pangs of despair. Oh! what feelings linger in the mind of the grief stricken, each one being a coffin full of misfortunes and lost hopes, and each little noise sounding like the tolling of the funeral bell. Think of the case of poor Adolph Lessure, a foreigner, who landed in New York, during the year 1874. Oh! what a devoted wife he had. Her heart-strings were too tender for misfortune's hand to play upon, and under their repeated touch, the music of her nature induced a deep and lasting grief. He had two children around whom a delicate net of affectionshad been woven by their mother. Adolph was a skilled cabinet-maker, but could get no work. They consumed the little money they had, of course, and then Adolph begged. Finally, he got something to do, and he went home joyfully to his wife to tell her that, at least, they had their bread assured. She asked him what the wages were, and he told her, and ran away to his newly found work. What thoughts entered that poor woman's mind! She carefully computed the cost of living with only angels' eyes gazing upon her. She then realized the startling fact that after paying the ordinary expenses of rent, just enough money would remain to properly take care of her husband and children. Oh! grief-despair-then took possession of her, and she resolved to die that her children might live. When Adolph returned from his first day's work, he found, his children crying for their mamma. Half suspecting what had happened, he rushed into their wretched hed room, and his worst fears were realized. On their poor bed lay his wife, dead, a pan of charcoal explaining her death, and on the stand a note addressed to him with these words:

DEAR ADOLPH:—The wages will just feed and clothe you and the children. I go. Farewell!

MARIE.

Rather then deprive her children of the necessaries of life, she resolved to commit suicide. Her death was serone, for it was actuated by deep grief.

to commit suicide. Her death was serene, for it was actuated by deep grief, arising from a sense of duty. The motives which induced her to commit the unfortunate deed, are seemingly quite sufficient to exonerate her from all blame in the eyes of the sympathetic. Though she died to save her children, many "pious" mothers kill their offspring while serenely sleeping in the embryotic condition, calmly waiting the auspicious moment to be ushered on the material plane of existence. Oh! we had rather be that unfortunate mother with the stain of suicide resting upon her soul, than that female who is reveling in pampered luxury, but who has destroyed the little sleeping infant, the rarest and most precious jewel of woman's nature, before it was ready to bloom forth in the outer world.

Thousands are buried every year, (being seized by what is termed apoplexy,) whose system is not seriously injured, and who are not dead, their organs being simply in a state of suspended animation. Bourgeois furnishes an illustrative incident. A medical man to all appearance, through the instrumentality of grief, died, but his consciousness did not for a moment leave him. He heard the remarks of his friends, the manifestations of his wife's deep sorrow, and the preparatory arrangement for the burial, and he was aware that the funeral cortege was moving toward the fresh-made grave. When the coffin was lowered into the ground, his mind was moved with terror, which reached its climax when the first shovel of dirt was thrown over his remains, which brought the organs of the system out of their distressing condition, that of perfect passivity, and he was enabled thereby to ulter a shrick, and his life was saved.

A poor, friendless girl, after repeatedly swooning, was pronounced dead, and was to be used as a subject in a dissecting-room in Paris. During the night mouns and sighs were plainly heard in the room where her body was deposited, but were not considered of sufficient importance to attract the immediate attention of any one. The morrow, however, disclosed the startling fact, that the girl had made a feeble attempt to liberate herself from the slicet inclosing her remains. Had assistance been present at the time, it is probable that she would have recovered entirely. She was not dead-her system was so acted upon by the disease that the vital currents were obstructed, and life and death were equidistant. This condition of the organic structure, is but little understood by medical practitioners. Accustomed to watch the throbbing of the pulse, when that ceases its action, a dark cloud envelopes their vision, and they pronounce the patient dead, when he is, perhaps, serencly reposing equidistant between the two extremes-life and death. Under these distressing circumstances, whatshould the physician do? is a question, of paramount importance. When all the bodily functions are moving with the energy of health, and all at once cease their labors, extinguishing the fire that burned so brilliantly in them, it is, indeed, opportune to examine the case with a critical eye, and determine, if possible, what subtle agent has interfered with the complicated machinery of the organism.

The world was astonished,—when at the restoration of Charles II.,—joy eaused death, but no more so than when the doorkeeper of Congress died under its exhibarating influence at the capture of Lord Cornwallis' brave army. These exhilarating deaths are easy, for the system, before the final dissolution of the spirit, is temporarily suspended between the two extremes, life and death. Indeed, such deaths, under all circumstances, appear to be pleasant, while they at the same time baffle the skill of the medical practitioner. Even in gambling, surrounded with all the invironments of hell, the process of transition seems to be painless. The London Daily Telegraph, of March 7th, 1870, reports a curious case that occurred at a gaming table of Kothen in the Principality of Anhalt. "A middle. aged man entered the room and sat down to play. After a run of great luck, winnings had augumented to the sum of a thousand ducats, equal to nearly five hundred pounds sterling-which the croupler pushed over to him. The fortunate gambler did not appear very anxious to have the gold and notes, and made no response when he was asked, if he wished to continue playing. One of the servants of the establishment touched him upon the shoulder to draw attention to the unheeded winnings, and to the croupler's question, but the man remained strangely immovable; and when they came to look closer they found that he was dead. He had passed like the red! Rien ne va plus had proved true of himself, as well as of the last roll of the bull. Was it his good luck that had been too much for him? A thousand ducate is a pretty sum, the thought of which varies, doubtless, in proportion to the state of the pocket, but it seems hardly adequate to kill a man, under any circumstances. At all events the gambler was dead -some sudden 'click' in the mechanism of life, had spoiled the works and made the subtle pendulum of being stop in its mid swing. Even such a grim comment upon the worship of Mammon, did not take away his presence of mind from the chief priest of the temple. The croupler no sooner perceived that death had backed 'Zero,' and work than he raked the dead man's gold and billets back in the bank."

### How to Form Spirit Gircles.

The Spiritualist of London, Eng., gives the

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

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

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. 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 byleaving the table it sometimes, but not always, very considerably delays the manifestations.

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.

may be obtained.

4. People who do not like each other should not sit in the same circle. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

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

6. The first symptom 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 arrangement 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 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 sitting 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, well-chosen questions as spirits out of the body have all the virtues and all the fallings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive affectionate, and genia 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 tilts or raps, may make their appearance.