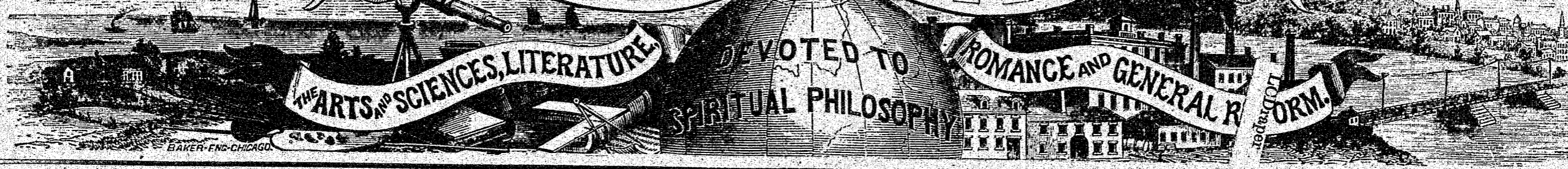


RELIGIO PHILOSOPHICAL JOURNAL



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

VOL. XVII. CHICAGO, MARCH 13, 1875. NO. 26

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 mediumship 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 senses when brought to bear on whatever phenomena might occur, as to the genuineness of its character. The cabinet, however, was searched with scrutinizing eye, and after satisfying 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 stool 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 signaled 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 Summerland 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 aperture, where he

MET A NIECE, with smiling countenance, fully recognized by Mr. B., "no remarked, "No resemblance of medium; 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 SON, 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, 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 to 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.

SEANCES NUMBER TWO, Feb. 5th. Circle held at Mott's residence. All things in order, the name, I. A. McKenney, being called for, approached the aperture, meeting there his little daughter, NELLIE.

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." Maggie, my first companion in conjugal life, came to the aperture, bowed and wept; yes, wept for joy. Nay, we wept together. Removing again the curtain from the aperture with her hands, she kissed me with her angel lips, with all the naturalness of her womanly 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." "Maggie, 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 ball 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." Mrs. Teed next appeared and said to Mr. G., "Your son is present." On disappearing, the son came to the aperture 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 aperture, 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 said,

"PAPA, MAMMA IS HERE." She impressed a kiss on my cheek and disappeared, when Maggie, my first wife appeared 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, papa, but I am a grown man now. Tommie is a good boy, papa; tell him I love him and am often with him." Maggie, 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, Maggie, are you?" She replied, "Yes sir." This is the style she always assumed when in the form, while Maggie invariably addressed me, "Joseph." Here was Maggie in front, where the curtain parted in the center, Maggie 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, constituting a

TRINE NUMBER, more scored to me than all of the trine 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 aperture, 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 \$500."

FATHER 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, money at interest, leaving home, etc., and Mr. B. unknown to all present. Gen. Bledsoe now opened the cabinet door, walked or

COME OUT IN FULL FORM, from head down to below the knees, in full

view of all present, differing in stature and feature widely from Mr. Mott. I will here remark 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 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 cabinet 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. Seaford, 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. Seaford said to him, "Tell my folks I am here, not altogether happy. Was somewhat in debt." Questions 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 Seaford here related in full distinct whisper the whole narrative of his death, even to the names of the pat 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?" "I 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 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 forebear. 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 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 said, "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." 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, "Is this 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, Tommie, to be good to you. Good night." Maggie 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 care of our little angel," were whispered behind the curtain. I think it was Maggie'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. Seaford's sudden death. She said, 'I was there and you assisted in putting the corpse into the coffin.' Mr. W. says this is true. Mr. W. held a lengthy interview with her; presented a slip

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 anything anywhere, they are undoubtedly good in this instance." 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 the very letter.

The following was handed me by Mr. McKenney, as having occurred the evening previous to my arrival: "My little daughter Nellie, five years old when passed into spirit life, opened the door of the cabinet, came out into the room. I knelt 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 appeared in spirit form at the seance, and was so expressed by all who saw both spirit and likeness.

FIFTH SEANCE, 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 General. After passing salutations, I said to him, "General, I wish to leave to-morrow, 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 was at home, yesterday, all were well. Tommie 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 ones, I must leave you to-morrow." O 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, "Oh! 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 Talleysand, 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 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 off 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 sight by a Mr. Bright, a former companion in arms in the late rebellion. Dr. Tilson, deceased, late of Iowa City, appeared next to Dr. A., and was recognized by him at once, spoke freely of the manner of his departure, saying, with other things, "Why was I so heedless?" (The Doctor had taken through mistake two grains of morphine). He said he 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 whisper, 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, 'Levina will be here.' Smiled and bid us good-night." 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, "Is John here," she answered, "Yes, he is here." Mr. Gifford's son John now appeared, was recognized, and conversed freely with his father, 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 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 hand 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, "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. Good-bye, 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 conversed 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 Dymann, 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 Levina now appeared at the same time." The Doctor and wife conclude their report thus, "We both affirm,

BEFORE HIS 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. Good-bye, sir." Many other persons present, strangers to me, saw and conversed with their friends, but left without report. Seance 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 forehead with her hand, bade him good-bye, with a promise to return.

Dr. Tilson (spirit) now appeared, when Dr. A. invited me up, and Dr. Tilson 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 gracefully with his long beard, he bade good-night, and disappeared.

Mr. Gifford, being now called, saw and talked with his son, who said, "Mother is here," introducing 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 over 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. Adalina Baronesse de Vay, nee Countess Wurmb...

It is nearly impossible to give the English reader anything like an accurate idea of the spirit of this book...

Part II. relates the history of the mediumship of the authoress and her husband, the Baron "Odon" de Vay...

Part III. contains a series of manifestations from the years 1865 to 1869, as the authoress of which are given the names of Buddha, Hahnemann...

Part IV. gives the explanation of some of the mediumistic drawings of Odon de Vay, of which in this and some other places, we are only presented with a few specimens...

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

Part VI brings evidence 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 Adalina...

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," or the second life principles. Some of these fell by haughtiness and ambition, and hence, through opposition to the life principle, generated the embryo spirits.

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, mounds, gases, minerals, plants, animals, man. In the latter it is "soul," the "fluidic tie" between spirit and body.

her to try magnetic writing. As a child and a girl, she had always been very pious, but never noticed any particular sensitiveness. As a devoted Catholic, she rejected indignantly the first propositions of the magnetizer...

A new phase of Adalina'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, and sometimes taken from remote worlds and countries being of a prophetic character.

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 (obsession).

The original feature of the healing process of Adalina, 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 mesmerizer, 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, more or less, 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.

To many of the spiritual-magnetic cures the doctrine of "Reincarnation" (repeated embodiment of spirits in human bodies) is forcibly 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.

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 hishick peri-spirit," he lives through men and among them in a half-material state and enjoyment.

In order to give the reader some more accurate impression of the contents of this remarkable chapter on "Cures," we will insert here

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.

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

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

"I can do that very well. But the husband and wife moan and groan for pain. They die!"

"The spirit only wanted to frighten and discourage the medium. 'Dear Eva, we trust 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 ally 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 name of God.

"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 them."

"The pure spirits of God will not forsake me, and Christ will help me to heal them, unite in prayer with us, and join your passion on!"

"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 desert you! You are stupid, moreover, for the couple are very bad, and therefore losing all belief in your witchcraft!"

"Your words do not trouble me, for the power of pure prayer to God is stronger than everything!"

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

"Alas, we know that. If you would try to heal instead of harm, you would be happier and contented. 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 evil 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 Eva! for else you will never come out of the wretched, suffering, spiritual state in which you are now confined."

"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 remains, 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.

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

"We are not afraid; God is there and watching. We trust and pray, 'God help the L. couple! O Lord, send them health!' 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 asleep! In three days both the L. are stone-dead!"

"It is so good for them! They will then entirely vanish from your gaze and influence, as those spirits are good and pious, and you can not come near them then."

"Yes, but all the people here will then lose all confidence in your cures."

"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 repeat, 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 pray."

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

"Yes, remain with us, dear Eva! 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 18th of April, 1866, Eva 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 murderer! 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 anxiety for the life of this couple overwhelms me."

"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 Eva 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 "Oneida 'Perfectionists'" (Dr. Noyes) 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, emanating from the most different and far-distant sources.

Another feature in Adalina's intercourse

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 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 to him, as 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 living in human bodies until they were torn 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—'Alder,' signifying helper—and that unembodied souls and disembodied souls occupied similar positions 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 portion of this continent, and the spiritual philology of another highly gifted medium, proclaimed from some obscure mountain-rock of the Styrian Alps on the Eastern Hemisphere! Set aside such communications, the mere fact of their existence and their harmonious fitting into each 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 dreamed yet.

Perhaps such facts as the book we had to review here, will gradually rouse them from their slumber.

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 Adalina 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 mysterious, invisible world surrounding our visible one. To those wisecracks, however, ever ready to pronounce judgment upon such productions with the short, contemptible word, "nonsense," we would suggest that, as the experience of mankind has proved over and over again, what by the "profanum vulgus," tutored by "exact sciences," or orthodox dogma, is today condemned as "nonsense," may to-morrow be recognized as the "highest wisdom!"

Dr. G. BRODIE. Brooklyn, N. Y.

C. N. FRESHMAN, AGENT. 190 WEST FOURTH ST. CINCINNATI, O.

The Fall of Man. Critically Reviewed. This pamphlet, with other Theological and Rational Tracts, including a Treatise to a professed new ontology, 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, M. B. CRAVEN, Richboro, Bucks Co., Pa. v17n2819

Just the Book you Want. VERY HANDSOMELY ILLUSTRATED. THE FISHERMEN'S Memorial and Record Book.

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 Fishes, Statistics of the Fisheries, Tales of Narrow Escapes, Maritime Poetry, by home authors, and other matters of interest to the public.

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.

HEALTH! HEALTH! To the Afflicted. Every form of disease permanently and radically cured without drugs.

TEA AGENTS WANTED EVERYWHERE—The best choice in the world—Importers' prices—large profits in every respect.

LADIES AT HOME. And Men who have other business, wanted as agents. Novel plans, pleasant work, good pay.

Try Dobbin's Electric Soap. Dr. Farwell's Painless Medicines.

Agents Wanted! For the Physical Life of the Human Race...

Amusement for the Young. BLAKEMAN'S 200 Poetical Riddles. The best thing of the kind out.

WEST'S PULMONARY BALSAM! FOR Coughs, Colds, Hoarseness, ASTHMA, BRONCHITIS, Whooping Cough, Sore Throat, CONSUMPTION, And all Diseases of the Respiratory Organs.

You will receive a specimen copy by addressing Spiritual Scientist, BOSTON, MASS.

HAVE YOU READ JOSIAH ALLEN'S WIFE'S NEW BOOK, MY OPINIONS?

Thrilling Stories. brilliant miscellaneous features, and pictorial embellishments unequaled every week in HARPER AND BROS.

CONSTANT EMPLOYMENT. Female, \$30 a week warranted.

AGENTS WANTED for the fastest selling... National Publishing Co., Chicago, Ill.

FLOWER & VEGETABLE SEED. HOVEY & CO. 141 STATE ST. CHICAGO ILL.

ADVERTISING. A book of 60 pages every advertiser should have before making contracts.

ROWELL & CHESMAN. Advertising Agents, THIRD & CHESTNUT STS., ST. LOUIS, MO.

THE HERALD. Is no other Paper Like it in the World!

The Second Volume of the Summerland Messenger. Commented with the Dec. (1874) No. and is enlarged to 16 pages.

Those who are now subscribers for the "Messenger" alone should be notified to the book on receipt of the difference in subscription price.

A Wonder. of Art, marvel of economy, and unequalled in thrilling stories and brilliant miscellaneous features.

SEVEN HOUR System of Grammar. By PROF. D. F. 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.

Amusement for the Young. BLAKEMAN'S 200 Poetical Riddles.

The best thing of the kind out. Only 20 cents. Sent post-paid by mail, on receipt of price.

March Magazines.

The Eclectic Magazine. Besides Carle's article, the opening chapters of the Early Kings of Norway, and Editorial Department, the contents of the March number are: Mr. Lowell's Poems; Six in 8 numbers—III. Sidewalks and Roadways; by Julian Hawthorne; Edgar Allen Poe; The Pedigree of Man, by Prof. Huxley; The Love and Marriage of Catherine de Bourbon; A Week-day by-nay; 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 Edwin de Leon; Charles; William Blake's Poems; and Prof. Joseph Henry. The number is embellished with an excellent steel portrait of Professor Henry, of the Smithsonian Institution.

SOBBERN'S MONTHLY. Contents: I. The Violin of Messire Adreas. Poem. Illustrated. Samuel W. D. Field. II. The Canon of the Colorado. Third Paper. Illustrated. J. W. Powell. III. How the Opera of "Dante" was written. Its Aniol Prokop. IV. Airy Lillian. Frederick Tryon. Laura. Poem. J. G. Saxa. 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. Latter-day British Poets. In Two Parts. Part II.: Algernon Swinburne. Edmund Clarence Steadman. 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 Portrait of Sir Walter Scott. XIV. The Postess of Clap City. R. H. D. XV. Two Ancient Landmarks. Illus. The Knox Mansion. Mary F. Thacker. The Cornwallis House. Fannie Hay Kemper. XVI. New England and her Chaucer. Chas. S. Robinson. XVII. The Throne of Attila. Poem. Joaquin Miller. XVIII. Topics of the Time. The Indecencies of Criticism—Christianity and Science—The Dragon of the Fews—Woman Suffrage. XIX. The Old Cabinet—The Old Bowers—A Theory of the Commonplace—Epithets—Reformers. XX. Home and Society. XXI. Culture and Progress. XXII. Nature and Science. XXIII. Etchings.

THE PARENTHOLOGICAL JOURNAL and Life Illustrated 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 some anatomical and physiological clues to that very extraordinary performance still known among Asiatics; "Material Resources of West Virginia" is an interesting paper; "Alfred Rummie, 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 Experiences in Parenthood" is certainly an engaging. Several portraits are given, viz.: Captain E. B. Ward; William H. Aspinwall; Rev. George F. Trask; David Webster; King Kaskaska—besides many other good things.

Contents of St. 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 Glimpse at Naples, by Prof. Isaac E. Hasbrouck. Four Illustrations: two by A. C. Warren, and one by J. F. Runge. Little Christie, 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. 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. Ranchi. Three Illustrations by Henry L. Stephens. Why Walter Changed his Mind, by Henrietta H. Holdich. A Girl of Stars, by Etta C. Dargie. Illustration by A. C. Warren. A Snow-King, by Frank R. Stockton. Three Illustrations: one by J. C. Beard. March, Poem, by Lucy Laroock. The Young Surveyor. Chap. XIII, by J. T. Shepard. Two Illustrations by W. L. Sheppard. The Feast of Dollie, by William E. Giffin. Illustration by A. C. Warren. Prodromus and the Little Army, by M. E. Dousman. Illustrated by C. G. Bush. For Very Little Folks. The Cry-Baby, by Emily Snow Forman. Bertha and the Birds, by E. L. S. Peiffer. Illustration by Sol. Rytting. 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 "Cub" piloting, in an amusing paper called Old Times on the Mississippi. David A. Wells, in an article under the title, Taxation without Jurisdiction Unconstitutional, presents some very important facts, which will arrest the attention of every capitalist. Hjalmar Hjorth Boyesen tells a Northern story, Asaturs's Vengeance; or the Mountain-taken Maid. Jules Marcou brings forward some novel, curious, and very interesting considerations respecting the Origin of the name America, knowing how little Amerigo Vesputcci had to do with it. R. B. Sanborn relates further details of the Virginia Campaign of John Brown. Henry James, Jr., takes his hero, Roderick Hudson, to Rome, and carries forward his story a good pace. N. S. Snelar writes of a Slave Survey of Massachusetts. W. F. Hopple gives a striking account of Historical Fortifications lately Exhibited in Paris. John James Platt treats of the remarkable poet, Forcys 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 Literatures. Art, Music and Education, are ably represented by reviews and editorial papers.

LITTLER'S LIVING AGE for the week ending Feb. 20th, contains two articles of special interest, viz.: Erasmus—His Character, The Convent of San Marco. Savonarola as a Politician.

INLAND MAGAZINE for February. Contents: Biographical Sketch of James B. Lucas, with fine steel engraving. The Dying Year, by H. E. The Lost Chimes, by Dr. Heim. Hope On, by J. A. P. The Maiden's Rock, Lake Pepin, on the Mississippi, by Winona. The Two Angels, by Emily F. 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 XVI, by Mrs. Annie Edwards. Season Daw-

drops, by Kate Hillard. Canova and Napoleon—a leaf from unwritten history, by Geo. L. Austin. Her Triumph at Laet, by Mrs. S. M. B. Platt. 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. W. S. The Prisoner to the Sallow—From the Italian of Grossi, by Kate Hillard. What is Meant by "Specie Payment" by Richard B. Kimball. Drift-Wood, by Phillip Quilbick. Scientific Miscellany. Current Literature. Nebula, by the Editor.

THE SCIENCE 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 Teeth, 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 Wheatens Bread, with Recipes; The Effect of Bad Rooms on Health; Seasonable Advice; Bald Heads; and a great variety of miscellaneous matter relating to health and kindred subjects.

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 Bidder's Letters, etc., etc. New York: G. W. Carlton & Co., publishers.

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

HALF-HOUR RECREATIONS IN POPULAR SCIENCE, FIRST SERIES.

Containing contributions from R. A. Proctor, Rudolph Virchow, H. Schellen, Prof. Roscoe, J. N. Lockyer, Prof. J. D. Dana, Dr. Carpenter, Prof. Huxley, B. B. Tyler, and others. Selected and edited by Dana Estes. Boston: Estes & Lauriat, publishers. Price \$3.50.

Messa. Estes & Lauriat deserve the gratitude of all people who, amid their every day duties, find 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 judicious taste of the editor leaves but little to criticize. 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. 8th, 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 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 fiasco, that Dr. Carpenter's creed would best suit the market.

Special Notices.

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 spirit-life, 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 *five 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 cure 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, Ill.

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.—Ed. Jour.

AGENTS WANTED TO SELL

The Political, Personal, and Property RIGHTS OF A CITIZEN OF THE UNITED STATES. HOW TO EXERCISE AND HOW TO PROTECT THEM. A New Book, by THEOPHILUS PARSONS, LL.D. Complete Treasury of Legal and Constitutional Knowledge. A Book Essential to Every Citizen. For full Description and Terms, address C. B. BEACH & CO., 168 Clark St., Chicago, Ill. v17n2014

DR. BELL'S Prescription for Consumption—Balsam of Aiptaria Root. It is prompt, it is reliable, it is safe, it is salutary; it never fails to benefit in all cases of the lungs. It is the secret of my great success in treating Consumption for the last 30 years. Try it. Sold by Wholesale Druggists in Chicago. v17n2014

TIN WIRE RINGS. Will not Rust or make the Hog's Nose Sore. Hardware Dealers sell them. Price, 1/100; 100; 1000; Copper Rings, 1/100; 100; 1000; postpaid. Circulars free. H. W. HULL & Co., Decatur, Ill. v17n2014

HOW I MADE \$70 the first week, and am now averaging \$40 in a safe business. Any man or woman can do the same. A valuable 75 pp. pamphlet and *Secret Free*. Write at once to COWAN & CO., Eighth St., New York. v17n2014

Medium's Column.

HENRY SLADE, CHAIRVOYANT,
NO. 25 EAST TWENTY-FIRST ST., New York
v17n11

SUBSTITUTION ANSWERED BY R. W. PLINNE,
574 West 22d St., New York. Terms \$3 and three cent Postage Stamps. Money refunded if not answered.
v17n11

THE MAGNETIC TREATMENT.

SEND TEN CENTS TO DR. ANDREW STONE,
100 N. Y. ST., and obtain a large, highly illustrated book on the system of vitalizing treatment.
v17n11

Mrs. H. Morse
Is lecturing in Iowa. Her permanent address:
DUBUQUE, IOWA.
v17n2014

MRS. L. F. HYDE,
TEST & BUSINESS MEDIUM.
Residence, New York. At Chicago, for the Winter,
223 W. Madison St., Parlor No 6.
Hours—11 A. M. to 8 P. M.
v17n1611

OBSERVE WELL!

The celebrated healer, DUMONT C. DAKE, M. D., is now located at Rochester, N. Y., 85 Power's Building. Patients successfully treated at a distance. Send leading symptoms, age, sex and hand writing for scientific diagnosis. DR. DAKES has no peer in locating and treating diseases, incident to both sex. Diagnosis—\$1.00.
v17n1511

The Well-Known Psychometrist

A. B. SEVERANCE.
Writes to those who visit him in person, or from photograph, 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 infirm—looking married, etc.
Terms—\$2.00 for full delineation; brief delineation, 50c.
A. B. SEVERANCE,
517 Milwaukee St., Milwaukee, Wis.
v17n1111

MRS. BLADE & MRS. CAREY,

Cor. Madison and LaSalle sts. (Major Block), Rooms 44 & 45 Chicago. (See symptoms of disease, on Lock of Hair, 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 Physicists who have given them many valuable remedies for disease. A specially made of Chronic complaints. By sending age, sex, symptoms of disease, on 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.
v17n2014

A Card to the Public.

As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled to resort to this method to inform them, that it is necessary to induce a lock of hair for examination, either for medical treatment or mediumistic development. All letters including \$2 and two 3 cent stamps, will receive prompt attention. I am giving prizes of \$100 for the day for the best letter for 1000 who wish my services call or address me at 100 Warren-ave. DR. CERUS LORD. v17n13200

SPIRITUALIST BOARDING HOUSE.

Spiritualists visiting Chicago for one day or more, will find a pleasant home at reasonable charges at
MRS. WRIGHT'S BOARDING HOUSE,
149 West Washington street.
v17n2014

W. H. MUMLER,

SPIRIT PHOTOGRAPHS
Mr. Mumler is constantly in receipt of letters from parties desiring to have pictures taken, and although being about to engage in other business, he has, at their earnest solicitation, 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., Boston, Mass.
v17n11

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 & WINDLER.
v17n1111

Agents wanted to take Agents' Guide.
Tells who want agents and what for. 25 cents a year.
James P. Scott, 128 Clark St., Chicago.
v17n2014

"IT STILL WAVES"

The old original "SPARKLED BANNER" A charming 40 column paper, illustrated and overflowing with delightful reading, Poems, Stories, Puzzles, Recipes, &c., &c.
"R. C." The great specialty of the paper, it is "exp. every Quack, Humbug, Swindler and Fraud in the country." No swindler can cheat you if you read it. Please do not miss this. Now or never.
1863. Established 1833, the Banner now enters upon its 40th anniversary 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 1/2 Size Chromes, or fine fruit chromo, or 25 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 fifteen years, and claim to be reliable. Will you try us?
THIS Paper never "sneaks," does not fall, but grows steadily on year after year. Only \$1 for a whole year. Agents wanted. Specimens, etc. Send to BANNER PUBLISHING CO., Hinsdale, N. H. v17n20200

Twenty-five Cents

To Trial Subscribers,
WILL PAY FOR

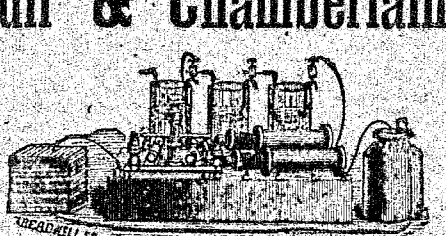
THE TRUTH SEEKER

Three Months—post-paid in all cases.
35 Cents will pay for THE TRUTH SEEKER Three Months and Blakeham's 200 Footed Riddles. 50 Cents will pay for THE TRUTH SEEKER Three Months and other of the following valuable standard works:
Lamb's Essays of Elia.
De Quincy's Confessions of an Opium Eater;
Goldsmith's Vicar of Wakefield;
Victor Hugo's Bellringer of Notre Dame;
De Foe's Robinson Crusoe;
It is Sterne's Tristram Shandy, Sterne's Sentimental Journey; Smollett's Roderick Random, Gerald Griffin's Colleen Bawn, Dean Swift's Gulliver's Travels, all neatly bound in flexible covers.
75 Cents will pay for THE TRUTH SEEKER Three Months and the complete works of William Shakespeare of over 1000 pages and 35 illustrations.
Address D. M. BENNETT, Publisher,
288 Broadway, New York.
v17n1111

Splendid Gardens

Can be had by buying fresh and pure Seeds direct from the grower, postage paid. Cheap at 25c. by mail, or money refunded. Nice illustrated Floral and Garden Guide free. R. H. SHUMWAY, Seed Grower, Rockford, Ill. v17n2014

Hull & Chamberlain's



Magnetic & Electric POWDERS,

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

Mrs. Horace E. Day, New York City, severe case of RHEUMATISM.
Miss Ella Stewart, Brooklyn, N. Y., very severe attack of QUINCY.
Mrs. J. Stants, Brooklyn, N. Y., NEURALGIA.
Mr. Stants, Brooklyn, N. Y., CHOLERA MORBUS.
Mrs. E. Syhurst, Bell Art, Ill. ERYSIPELAS AND RHEUMATISM.
Mr. B. Moore, Blooming Valley, Pa., NEURALGIA.
Mrs. Moore, Blooming Valley, Pa., RHEUMATISM IN FOOT.
Also young girl in same town, RHEUMATISM.
Mrs. E. Squires, Neodesha, Kan., CANCEROUS AFFECTION.
Mrs. A. Cummings, Cleveland, Ohio, FEBRILE COMPLAINT.
Mrs. Morgan Gandy, Portsmouth, Ohio, DERANGEMENT OF LIVER, ETC.
Also a lady friend, same town, NERVOUS PROSTRATION.
A child of George Cooper, Nashville, Tenn., ST. VITUS DANCE.
Mr. V. S. Crosby, Hamilton, Ohio, CHILLS AND FEVER.
Mr. Geo. Sheldon, Chillicothe, Ohio, CATARRH.
Mr. H. Green, Soldiers' Home, Ohio, CATARRH.
Mr. E. Brooks, Soldiers' Home, RHEUMATISM.
Mr. 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 Delirium.
Paralysis.
Mr. A. B. Sanderson, Green Castle, Ohio, SCROFULA.
Mr. J. Clarke, Miami City, Kan., CATARRH.
Mrs. Ella Stewart, Fort Dodge, Iowa, PARALYSIS.
A lady of Benton Harbor, Mich., SEVERE PROSTRATION.
Mr. Lohrup Perkins, Ottawa, Ill., HEADACHE AND SLEEPLESSNESS.
TRY THEM, TRY THEM, TRY THEM.
Hailed Postpaid { 1 Box..... 1.00
at these PRICES: { 6 Boxes..... 5.00
AGENTS WANTED EVERYWHERE.
CIRCULARS and Agents' Terms, sent FREE, to any address upon application to proprietors,
HULL & CHAMBERLAIN,
127 East 16th Street, New York City.
P. C. HULL, A. L. CHAMBERLAIN,
Office, 127 E. 16th Street, New York City. BRANCH OFFICE,
160 Warren Ave., Chicago.
For sale wholesale and retail at the office of this paper. v17n14

Turkish, Electric and Vapor BATH INSTITUTE,

FOR THE TREATMENT OF DISEASE,
Grand Pacific Hotel,
PRIVATE ENTRANCE ON JACKSON STREET, NEAR KASSABEE, CHICAGO.
The ELECTRICAL DEPARTMENT of this institution is equipped 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 supervision of Mrs. SOMERS,
DR. G. C. SOMERS, Proprietor. v17n2014

SENT FREE

and postpaid—This BUREAU BOOKS \$10 to \$75 CASH per week \$10, at home or traveling. Something new. Address, The Beverly Co., Chicago. v17n10113

A REMARKABLE BOOK.

THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.
By EUGENE CROWELL, M.D.
One Large Octavo volume, handsomely printed and bound in cloth. Price \$2.75.
DEDICATION.—To all liberal minds in the Christian churches who are disposed to welcome new light upon 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 Christianity; 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; Divine kinds of Tongues; Try the Spirits! Conditions must be regarded; The use of humble means; Angels were once mortals; Spirits in Prison; Possession and Obsession; Witchcraft and Sorcery; Robbery, Traps, etc. and Mediums; Natural and Spiritual Body; Materialization of Spirit-forms; Table-Rappings and Tappings; Displeasures of the Priests, Pharisees and Sadducees.
Sent by mail, postage free, on receipt of price, \$2.75.
For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

BOOK ON MEDIUMS;

Guide for Mediums and Invocators;
CONTAINING
The Special Instruction of the Spirits on the Theory of all kinds of Manifestations; 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 KARDEC.
Translated from the French, by Emma A. Wood.
This work is printed on fine United paper, large size, 400 pp., cloth, bound in black and gold.
Price \$1.50; postage free.
For sale wholesale and retail at the office of this paper.
For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

SPENCE'S

POSITIVE & NEGATIVE POWDERS.

THE KEY TO MEDICINE.

A GRAND DISCOVERY

— for the —
Healing
— of the —
Nations.

SPENCE'S POSITIVE POWDERS

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

SPENCE'S POSITIVE POWDERS CURE PARALYSIS

SPENCE'S POSITIVE POWDERS

Are a Sure Cure for Neuralgia, Headache, Pains and Aches of all kinds.

SPENCE'S POSITIVE POWDERS CURE DEAFNESS

SPENCE'S POSITIVE POWDERS

Have No Equal in Suppressed Menstruation, Painful Menstruation, Excessive Menstruation, Leucorrhoea, Falling of the Womb, Female Weaknesses.

SPENCE'S POSITIVE POWDERS CURE DEAFNESS

SPENCE'S POSITIVE POWDERS

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

SPENCE'S POSITIVE & NEGATIVE POWDERS

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

SPENCE'S POSITIVE POWDERS

are King of the Asthma, and Make no Compromise with Coughs, Colds, Catarrh, Bronchitis, Consumption, Liver Complaint, Erysipelas, Diabetes, Dropsy, Worms, Piles.

Druggists & Agents.

AGENTS WANTED Everywhere.

MAILED POST-PAID AT THESE PRICES:
1 Box 44 Pos. Powders..... \$1.00
1 " 22 Neg. "..... 1.00
1 " 22 " & 22 Pos. "..... 1.00
6 Boxes..... 5.00
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.
ADDRESS—
PROF. EASTON SPENCE, M.D.,
138 EAST 16TH STREET,
New York City.
FOR SALE ALSO BY S. S. JONES, COR. ADAMS STREET & FIFTH AVE., CHICAGO.

Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance, \$3 00. At the end of the year, 2 50. Three months on trial, to New Subscribers, 50.

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

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office... 2. If any person orders his paper discontinued, he must pay all arrears...

In making remittances for subscription, always procure a draft on New York or Post-Office Money Order, if possible.

Those sending money to this office for the JOURNAL should be careful to state whether it is for a renewal, or a new subscription, and write all proper names plainly.

Subscribers are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made.

CHICAGO, SATURDAY, MARCH 13, 1875.

The War of Creeds.

In our last week's issue, we alluded to a letter received from J. B. Meckan, of El Paso, Wisconsin, who discontinued his JOURNAL on account of the appearance in its columns of an article inimical to Catholicism.

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.

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

Mr. Hutchison here has a hymn-book picked up in the church where the massacre occurred. Mr. Hutchison (advancing to the desk, holding out a book) - Here is the book; take it.

During his speech Mr. Hutchison again displayed the bloody hymn-book, and again the audience manifested signs of horror.

Dr. Benson presented a resolution expressing religious sympathy for the suffering Protestants of Mexico, following it with a few words of similar tenor.

The meeting had been a long time in session, 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, Pius the Ninth, in the bull Quanta Cura and syllabus annexed, dated 8th of December, 1864, and confirmed as infallible by the late Vatican Council...

The speaker continued for some time in much the same strain, and with even greater demonstrations on the part of the audience.

Where was the Orthodox God?

In view of the fact that God talked with the serpent, 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 unkind of humanity.

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.

Father Carroll just before the catastrophe said, "What if the Almighty were to call those present to him this moment; how many of you would be prepared?"

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.

God's Churches are burned, struck by lightning, blown down by hurricanes, and otherwise demolished, and the query is, why worship a being who forsakes his children in the hour of peril?

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.

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 clincher.

Letter from Vermont.

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.

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 Phenological Journal.

HERBERT SMITH'S portrait and a fine sketch of this eminent man, will be found in the Phenological Journal, for March. Price, 30 cents.

GILES B. STEBBINS was in Philadelphia from the 1st to the 5th of March. He will lecture two Sundays in New York, and then return to his home in Detroit.

Mrs. J. A. TURN 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. PERLES 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. ALCOCK, trance and inspirational lecturer, will answer any calls to speak in the vicinity of Western Massachusetts until further notice. Address, Buckland, Franklin county, Mass.

Mrs. R. AUGUSTA WHITING is still lecturing in California. She will remain there awhile longer, and then return eastward. She can be addressed care of Mrs. E. H. McKinley, 1051 Mission St., San 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.

(Continued from first page.) The son again appeared, saying, "There is an old Quaker lady here wanting to see her now."

Mr. Josiah Reislair, 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.

Dr. Henderson and lady being called, testify that they saw and conversed with Levisa, 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."

The name "Joseph" being announced at the apartment, I went forward again, to be greeted by Maggie, who then said, "Joseph, these folks are so good here, and I am so glad you did not go home."

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."

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.

NINTH SEANCE, Feb. 13th. Circle formed at an early hour, and Mr. Reislair's name being announced by Mary Walton (his foster-mother), he advanced to the aperture, when she remarked, after caressing him, "There is married again. Is thy wife good to thee?"

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.'"

Dr. Adams was called to the aperture 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."

pressed a kiss upon my face. She talked familiarly with me, I should think five minutes, on our family relations, then bade me good-night. Then my father came. I recognized him at once, though he has been in the Summer-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 left."

My name being called at the aperture 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 Faine. Joseph, does mother treat you better than she did when we married? Oh she was so prejudiced." (Maggie's mother excommunicated her for making a 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, "Faps, I am here. I will be with you. Good-bye." My father made his appearance, but passed away on 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 Faine, on a date, 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 ask 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 exhaustion, the draft made on his system by the controlling force being too great.

TUESDAY SEANCE, Feb. 10th. Circle formed altogether of new members, except myself, and as I left for home next morning, I received but few reports. Gen. Bledsoe 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 communication to him concerning her family in earth-life.

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.

This ended the ten night's 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.

Cerro Gordo, Ind. J. H. MENDENHALL.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

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 "distinguished clergyman," under the following title:

"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 'Debatable Land' reviewed Orthodox 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 instead 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 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:

Sir: In studying Spiritualism, two distinct questions come up: the first, as to the reality of the phenomena, the second as to the influences therefrom. Your correspondent in Monday's Press (of whom I am glad to know 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, believing 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 Spiritual 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 Beelzebub, 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, indeed, 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 the exception. If it enter into God's economy to permit evidences and influences to come over to us from a higher plane of being, are we to believe that He excludes 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's 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 bids 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 (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 Patriotic Age—devotes a long chapter (Book XXII., ch. vii.) 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.

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 soothing, fortune-telling, necromancy? Did the early disciples discern evil spirits only? Your correspondent will protest against so monstrous 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 insistence, 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 facts, be they genuine or spurious, as those of the Davenport's. 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, 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 restore" seeks darkness rather than light; is sleep, for that reason, a demoniacal state? The aurora borealis cannot be witnessed 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," and I am 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 communications 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 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 thousands 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 earnest 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 purporting 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 rapt 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, 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 occupations, duties, enjoyments as 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 diabolical 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 fiat 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 disease 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 earn 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 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 days, are granted by him, not by God—while such remains your belief, I advise you to 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 suspicion, 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 reasons, you avoid all spiritual seances, is it fair to prejudice what may happen there? A wise man of old (Proverbs, 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.

Business Notices.

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

For liver complaint, dyspepsia, 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 risks 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 \$425,524, which gives the company's shares a book value of 85 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 Michigan will heal at the Michigan Exchange Hotel, Detroit, Mich., Monday March 8th and until further notice. Dr. Dake has performed many of the most marvelous cures of the age.

Hon. J. M. Peables' 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 they are trial subscribers.

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 Continent—showing from ocean to ocean—on one entire sheet of bank note paper, 40x50 inches large, on a lightning press, and colored, sized and varnished for the wall so as to stand washing, and mailing anywhere in the world for 30 cents, or unvarnished 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. Send 30 cents to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail.

Patent Flue Cover. 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 sight with little trouble, 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 cheap 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 contracted for and the amount of the net proceeds. It has not made the most noise, but has had great real prosperity, and satisfied Advertisers 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 to all.

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 Correspondent. When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power. Diagnosing disease by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail prepaid. SPECIFIC FOR RHEUMATISM AND NEURALGIA. Address Mrs. C. M. MORRISON, Boston, Mass., No. 102 Westminister St., Box 2519. v17n2518.

EVERYBODY CAN NOW AFFORD TO OWN A COPY of The Bhagavad Gita, an edition of which we are now selling at the low price of \$1.75, postage paid. This edition is fully equal in elegance to the beautiful \$3.00 edition, which has been so universally praised by the press.

BANNER OF LIGHT for sale at the office of this paper.

ELEGANT JEWELRY. WATCHES, DIAMONDS, GOLD CHAINS, STERLING SILVER, and Fine SILVER PLATE. New Goods received daily from the best makers and always offered at LOWEST PRICES.

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

Simple in construction, durable, easily taken apart to clean, parts lost or broken, conveniently replaced. FOUR SIZES. 12 Cells, price, \$25. 24 Cells, price, \$40. 36 Cells, price, \$55. 48 Cells, price, \$70. The whole number of cells in each battery can be arranged in various ways to construct one or several cells. Send for Circular to GEO. H. BILLS & CO., at Third Ave., Chicago, Ill. v17n2518.

Agents Read This. We will pay Agents regular monthly salary, or allow a large commission, to sell our celebrated LARA SUPERIOR JEWELRY. Nothing in the world equals its Durability, SHEERMAN & CO., CHICAGO, ILLINOIS. v17n2512.

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

We will pay Agents regular monthly salary, or allow a large commission, to sell our celebrated LARA SUPERIOR JEWELRY. Nothing in the world equals its Durability, SHEERMAN & CO., CHICAGO, ILLINOIS. v17n2512.

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

We will pay Agents regular monthly salary, or allow a large commission, to sell our celebrated LARA SUPERIOR JEWELRY. Nothing in the world equals its Durability, SHEERMAN & CO., CHICAGO, ILLINOIS. v17n2512.

Simple in construction, durable, easily taken apart to clean, parts lost or broken, conveniently replaced. FOUR SIZES. 12 Cells, price, \$25. 24 Cells, price, \$40. 36 Cells, price, \$55. 48 Cells, price, \$70. The whole number of cells in each battery can be arranged in various ways to construct one or several cells. Send for Circular to GEO. H. BILLS & CO., at Third Ave., Chicago, Ill. v17n2518.

NIAGARA FIRE INSURANCE CO. OF NEW YORK.

Twenty-five Years' Practical Experience. Largest Net Surplus of any Agency Company in New York.

CASH ASSETS, \$1,500,000. 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 forming the late "Underwriters' Agency," is well and favorably known.

Agencies at all prominent points throughout the United States.

BEVERIDGE & HARRIS, Managers Western Dept., 116 and 118 LaSalle Street, Chicago.

DAVIS & REQUA, Agents, 153 LaSalle St., Chicago. v17n2518.

\$1.65 cents renews trial subscriptions one year.

New Advertisements. WANTED. A GOOD HEALING & TEST MEDIUM. Address SAMUEL KEHN, Lloydsville, Cambria county, Pa. v17n2511.

Mrs. M. P. Woods, CLAIRVOYANT & HEALING MEDIUM. CLAIRVOYANT & HEALING MEDIUM. Address Mrs. M. P. WOODS, 406 West Lake St., Chicago, Ill. v17n2511.

GLEN FLORA SPRINGS! THE WATER from these Springs cures Diarrhea, BRONCHITIS, INFLAMMATION OF THE KIDNEYS, CHRONIC CONSTIPATION, DYSPEPSIA, LIVER COMPLAINT, RHEUMATISM, GENERAL DEBILITY, and all diseases arising from derangement of the system. Circulars giving testimonials from most valuable sources, sent free on application. This circular is entirely free from sulphate of alumina. Address R. H. PARKS, Waukegan, Ills. v17n2512.

ELECTRICITY. Electrical, galvanic and magnetic instruments. Repairing promptly done. Electro Plater's goods a specialty. Information pertaining to electricity furnished free of charge, to customers only. Jam. S. Pool, Electrician, Friendsville, Ills. v17n2512.

MAGNETIC WONDER! Is a certain, local Cure for the legion of Diseases pertaining to the Generative Functions, such as Uterine Diseases, Leucorrhoea, Ulcerations, &c. Also Salt Rheum, Pimples, Sores, and Discharges. Price \$1 per box. Address Dr. J. E. Briggs & Co., Box 52, Station D, New York. v17n2513.

GREAT OFFER Number Two. Ten Steel Reproductions, fac-similes of famous pictures, original engravings worth \$150.00: "A Woman in Armor," price in book form \$1.35; 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 FIFTY CENTS. Order: To introduce HEBARTH AND HORN, the great illustrated weekly magazine. Price reduced to only \$2.50 per year. Single number six cents. At news stands or by mail. Great inducements to agents and clubs. THE GRAPHIC COMPANY, publishers, 39-41 Park Place, New York.

THE Spiritual Magazine Devoted to the elevation of our race and country, is published at Memphis, Tenn., by SAM'L. WATSON. Belonging to no sect or party—alled to no creeds or catechisms, it will be independent upon all subjects. Believing that the teachings of Jesus, Science and Spiritism are perfectly harmonious—this periodical will be published from this standpoint. 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 views and to express them fully, accountable to none but God for the names 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 posted in regard to Spiritualism and its developments generally, especially in our own country. A new era is dawning upon the day long looked for to lift our names in which they improve from death. The Magazine is published monthly, containing 48 pages besides the cover, at the very low price of \$1.50 per annum. To all Ministers, \$1.00, postage paid. Address S. WATSON, 225 Union St., Memphis, Tenn. v17n2511.

Agents Read This. We will pay Agents regular monthly salary, or allow a large commission, to sell our celebrated LARA SUPERIOR JEWELRY. Nothing in the world equals its Durability, SHEERMAN & CO., CHICAGO, ILLINOIS. v17n2512.

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

We will pay Agents regular monthly salary, or allow a large commission, to sell our celebrated LARA SUPERIOR JEWELRY. Nothing in the world equals its Durability, SHEERMAN & CO., CHICAGO, ILLINOIS. v17n2512.

Simple in construction, durable, easily taken apart to clean, parts lost or broken, conveniently replaced. FOUR SIZES. 12 Cells, price, \$25. 24 Cells, price, \$40. 36 Cells, price, \$55. 48 Cells, price, \$70. The whole number of cells in each battery can be arranged in various ways to construct one or several cells. Send for Circular to GEO. H. BILLS & CO., at Third Ave., Chicago, Ill. v17n2518.

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...

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...

Brother Tuttle says, "Incarnation is a miracle; 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'?"

Our author, after expressing his doubts whether Jesus delivered such a compend of his teachings as is found in his famous discourse, called the "sermon on the mount," because Matthew says it was delivered on the mountain, and Luke says he came down into the plain and delivered it...

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."

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...

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...

In reference to the mediatorial idea of Jesus, our author has the following: "The Christ-idea,—that of an incarnate, divine mediator between God and man,—is of remote origin. It is a necessity of the belief of savage man in the relations he sustains to the Infinite."

these ancient types of a real and veritable fact. While the office and mission of Jesus, as a mediator, was merely as teacher and exemplar, to guide the world out of the mazes and labyrinth of ignorance and superstition...

The necessity of such a mediator, or medium, as Jesus professed to be, is not only indicated by the intuitive ideas and impressions of all primitive races, as shown by Bro. Tuttle, but is in harmony with the universal analogies 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 "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."

Now let the reader compare the above with the intuitive ideas of the ancient heathens, as portrayed in Bro. Tuttle's work on the "Christ-Idea 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 Brahmi by the Hindus; Ammon by the Egyptians; and Ormuzd by the Persians. He was the active Creator, while the Eternal One remained in a state of absolute repose."

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 idea is this: Jesus was a direct and active medium between God and man; all other mediums were and are such only in spirit 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 is no evading this truth without impugning his integrity or sanity.

Would he "Expose 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, pretending 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 30th 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., don'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 Spiritualism. Tupper's "bill" says he "will roll back into oblivion this terrible monster," 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 cannot "pray them off 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 disobedience.

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-

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 inherent 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 reason,—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 sense and effect. Hence, to be saved either in this world (sphere) or in any other, man must avail himself of the proper causes; i. e. learn and obey the principle of Love in all its six phases through the principle of Wisdom in its six phases (see Davis' Penitential, page 93.) These constitute the twelve commandments of Father God and Mother Nature, as summed up and beautifully incarnated in man, awaiting an opportunity for appropriate expressions.

Waver, Ill. G. W. Cook.

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 affection 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 absolute loss is virtually given up by all thinkers.

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 goodness 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 purpose 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 Religio-Philosophical Journal, and Chicago Advance, or some other Evangelical journal of equal extensive circulation.

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 assured the opportunity of presenting their doctrines 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 labor.

On the other hand, we are granted the privilege of presenting the legitimate claims of Spiritualism to an audience equally large, who will receive or reject it on the evidence presented.

J. M. PREELES, 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 Galleshur, Ill., in the JOURNAL for Feb. 6th. Is it true? In 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 of 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 suffer. 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 not ignore 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 motion of forces under the fingers of pain. Yours for the unbroken truth, FRANK A. HOWE.

Washington, D. C., Feb. 13th, 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 awaiting the fulfillment of their orders.

Voices 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 it is indispensable.

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

BOUTH CAMDEN, MOH.—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.—I like the tone of the JOURNAL: it comes out plainly and speaks the naked truth, and can not be brow beat by Woodhullism; nor even the Homer deception.

MILWAUKEE, 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 discourse describes birth-places, sanctuaries, gives description of characters, and tells the past and future.

GREEN HILL, GA.—W. F. Melder writes.—I am well pleased with the JOURNAL and shall continue to take it. We here had some remarkable manifestations here lately, through Miss Sallie Childs, 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 Harold writes.—I came here in the year 1860. I was the first Spiritualist in this town that dare 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 the 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 mission-ary or two sent out here, so that we can be enlightened in these strange 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 threshold for truth.

MILAN, O.—L. M. H. Starbird writes.—The Rev. Mr. Wells, Secretary of the Ohio State Y. M. C. A., made 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 even their own children who may be found in the way of their religious opinions." He said the doctrine of the "vicarious atonement" begun to bear such fruit as this in these latter days of "boasted civilization."

OSQUATAKA, ILL.—Thos. Gales Foster writes.—I take great pleasure in reflecting upon our meeting, my Brother, and trust it may be oft repeated, 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 Esqabah; and whose energy and efforts are as enduring as the mountains of our 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. Suttan 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 clairvoyance, as a general rule, to be a humbug, from the fact that you know people who do, so that we can be enlightened in these strange 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 threshold for truth.

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 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 speaks?" Affirmative answer. My next question was: "Will you answer some questions in Hebrew?" "Yes." I then conversed with this intelligent invisible 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 sleeves, the front of his coat being also sewed together by some string, and then placed in the dark cabinet. Feet 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 man; 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 are as far as they convert to 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 monomaniac, 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 far as they convert to 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 monomaniac, 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 far as they convert to 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 monomaniac, 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 far as they convert to 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 monomaniac, impostor, or deluded fanatic, I can not do otherwise than believe his words, or accept his assertions as true.

ADAMS, 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 man; 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 are as far as they convert to 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 monomaniac, impostor, or deluded fanatic, I can not do otherwise than believe his words, or accept his assertions as true.

ADAMS, 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 man; 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 are as far as they convert to 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 monomaniac, impostor, or deluded fanatic, I can not do otherwise than believe his words, or accept his assertions as true.

ADAMS, 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 man; 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 are as far as they convert to 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 monomaniac, impostor, or deluded fanatic, I can not do otherwise than believe his words, or accept his assertions as true.

ADAMS, 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 man; 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 are as far as they convert to 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 monomaniac, impostor, or deluded fanatic, I can not do otherwise than believe his words, or accept his assertions as true.

manly. 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,

CRISTHNA and ARJUNA.

A SANSKRIT PHILOSOPHICAL POEM,

TRANSLATED, WITH COPIOUS NOTES, AN INTRODUCTION ON HINDU PHILOSOPHY, AND OTHER MATTERS.

By J. COCKBURN THOMSON,

GENERAL OF THE ASIATIC SOCIETY OF FRANCE, AND OF THE ANTIQUARIAN SOCIETY OF NORMANDY.

THIS WORK contains curious details of the Manu's Principles, Mythology, Worship, etc. of the Hindus. The principal design of these dialogues seems to have been to make 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 inquire 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 transmitted by thoughtful men, from time to time in different ages of the world. Later generations have believed such traditions, so systematically, to be nothing less than delicate conceits of an imagination, gods have been erected to whom the world has paid homage and divine honors.

If we receive as truth, all that is believed by credulous devotees, the world has had numerous incarnate deities. Those who have been educated to believe 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 age. Among the incarnate deities that different systems of religion have recognized as having existed, through omnipotent love for fallen humanity, by the overshadowing of females of vestal purity, Krishna was a character as important in the Brahminical system of religion as Jesus is in the plan of salvation "instituted by the Jews' Great Jehovah, believed in by Christians. His coming was foretold, even as was Christ's."

At the age of sixteen, Krishna began to preach, and was the Christ of the East. The name Krishna was given to the great Chicago fire, the Religio-Philosophical Publishing House, published the Bhagavad-Gita, from a translation of the Sanskrit, by that celebrated scholar, Charles Wilson, Esq., which a great deal of work were sold when the fire-bell came and destroyed the stereotype plates. The demand for the work being so great, we were induced to send to England for a second edition of a new edition, which was published by Thomson, member of the Asiatic Society of France, and of the Antiquarian Society of Normandy.

The translator accompanied the work with copious notes, which are of great value as explaining the planatory of the text, but the reader will take them for just what they are worth—nothing more is expected. The text is a correct translation, containing some of the most beautiful passages of the original. It is of great interest to the thoughtful people of the age, and to them the work is most respectfully recommended by the American Publisher.

The book is a Memo of 378 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 side title.

Press Comments on the Bhagavad-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 glorious volume purports to give a full and accurate 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 Hindu 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 supernaturally 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 Hindus 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. * * * It is profusely supplied with notes, definitions, and explanations.—Truth Seeker.

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

* * * For sale wholesale and retail, by the Publishers, Religio-Philosophical Publishing House, Adams St., and 34 Ave., Chicago.

BOOK AGENTS get Best Book and Best Terms. Cy-clopedia of Things Worth Knowing, or 25,000 Wants Satisfied. The King of Receipt-Books, 16-color Chromo-Cy-clopaedia, Best and Purest, Chicago, Ill.

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

* * * For sale wholesale and retail, by the Publishers, Religio-Philosophical Publishing House, Adams St., and 34 Ave., Chicago.

BIG WHEEL SEWING MACHINE

NEW YORK, N. Y. \$20

BAKER & OSGOOD, ATTORNEYS AT LAW.

Times Building, North-west Cor. of Washington St. and Ave., near the Relo-Philosophical Publishing House.

B. O. practices in all the Courts of Chicago. Promptness in the dispatch of business as well as honorable and fair dealing, may be relied on, by all who shall desire their services.

Reference is permitted to Hon. B. B. Jones, Proprietor, and Col. J. O. Bundy, Secretary of the Relo-Phil. Pub. House.

CATALOGUE OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

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

Table listing various books such as 'An Hour with the Angels', 'Astronomical Origin of Jehovah-God', 'Artificial Somnambulism', etc.

Table listing various books such as 'Koran, with explanatory notes', 'Why I Was Excommunicated from the Presbyterian Church', 'We are prepared to furnish miscellaneous books', etc.

C. O. D. Complete Works of A. J. Davis. Synopsis of the Complete Works of A. J. Davis. The Future Life: As Described and Portrayed by Spirits.

Prof. Wm. Denton's Works. RADICAL RHYMES. THE SOUL OF THINGS; OR, PSYCHO-METRIC RESEARCHES AND DISCOVERIES.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium. CORNER ADAMS ST., & 5TH AVE., CHICAGO.

Spiritual Tracts FOR THE MILLION. BY JUDGE EDMONDS. Spiritualism as demonstrated from ancient and modern history.

TRAVELS Around the World; What I Saw in the South Sea Islands, Australia, China, India, and other "Heathen" (?) Countries. BY J. M. PEBBLES.

Dialogues and Recitations. The above entitled little book is neatly bound in elegant covers and richly embellished in gold.

CRITICISM ON THE APOSTLE PAUL, IN DEFENSE OF WOMEN'S RIGHTS. Intemperance, War, and Biblical Theology, the three great objections to Christianity.

Career of Religious Ideas: Their Ultimate: The Religion of Science. By Hudson Tuttle. Having made arrangements with the London Publisher, we are now enabled to supply this work at a small advance on the original price.

A MOST REMARKABLE BOOK! STARTLING FACTS IN MODERN SPIRITUALISM. BY H. B. WOLFE, M. D. THIS BOOK embodies more wonderful facts of the future state by overt methods than can be derived by their teachers in spirit-life.

3000 WORDS, Pronouncing Handbook. WORDS OFTEN MISPRONOUNCED. And of Words on to which a choice of Pronunciation is Allowed.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium. CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy.

A Good Head of Hair Restored by a Spirit Prescription. MR. JOURNALIST.—For the benefit of my friends and myself, I desire to make this brief statement.

Mrs. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco is sold in all the cities, for sale at this office. Send to any part of the country by mail, on receipt of \$3.00.

Mrs. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured.

Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured.

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!' I 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 mesmerists: 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 she 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. Townsend, 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 transmutation, and ultimate glorious development and release as the beautiful butterfly—that pretty emblem of 'the soul'—though itself the most ephemeral of living things.

"In Miss Martineau's letter to me, on '*Nature, and Development*' (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, which may be faintly convulsed without feeling anything. A friend of mine, who told me all about it, was in the first of these states—her sensation acute, while wholly incapable of motion; and she had a somewhat narrow escape from being buried alive. The most curious 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 to 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?'

WONDERFUL 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 seen—a 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 yellow 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 exert himself, he was taken 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 and died!

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.

CUSTOMS IN GERMANY.
"In the cemeteries of Mainz, Frankfurt, 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 resuscitation.

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 very 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 incipient 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 stumbles, and falls, and its convulsive 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 motion 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 tickling 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 sleep, fell into a deep slumber. Two hours later she awakes 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 well again."

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. A suspension 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 nailed on, she thought that she was to be buried alive, 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 Intervenes—Peter Bean, and his Affectionate Dog—Died of Grief—Mme. Cavaignac—Death of Miraz—Self-Immolation—A Mother commits Suicide to save her Children—Apparent Death of a poor Friendless Girl—Death through the Instrumentality of Joy—Death in a Gambling Hell, etc.

THE ECCLIASTICITIES 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 trifle 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 brilliant, 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 passive. 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 equilibrium—perfectly 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 equilibrium, between two extremes, life and death, are indeed numerous. A startling incident is related where an accomplished French lady was to be initiated 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 seemed 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 plies away when no longer kissed by the sweet dew-drop or loved in the ambrosial light of heaven—so does the system often languish when deprived of a dear friend, whose affection was intense 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 tears 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 glad some music; young men animated with lofty ambition, and whose aim 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 is 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 of his 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 words that exudes from the lips in tremulous accents, and 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 shining tenderly and keen, had dwelt with pleasure at his evidence of intrinsic worth, and they dashed 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 sang 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 moaned out his life in tender manifestations of grief. Oh! what a silver lining this sad narrative has. "Jewes 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 again.

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 daily 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 recorded 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 Lessor, 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 affection had 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 bed-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!
Rather than deprive her children of the necessities of life, she resolved 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 embryonic 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, furnished 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 arrangements for the funeral, 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 utter a shriek, 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 moans 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 sheet 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, in fact, serenely reposing equidistant between the two extremes—life and death. Under these distressing circumstances, when should the physician do? is a question, of paramount importance. What 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 caused death, but no more so than when the doorkeeper of Congress died under its exhilarating influence at the capture of Lord Cornwallis' brave army. These exhilarating deaths are easy, for the system, through 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 environments 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 Kotien 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 amounted to the sum of a thousand ducats, equal to nearly five hundred pounds sterling,—which the croupier 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 croupier'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 rest. *Tien se va plus* had proved true of himself, as well as of the last roll of the ball. Was it his good luck that had been too much for him? A thousand ducats 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 croupier no sooner perceived that death had backed 'Zero,' and won, than he raked the dead man's gold and billets back in the bank."

How to Form Spirit Circles.

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

"Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. 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 cool 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 by leaving 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.

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 singing, and it is best that neither should be of a frivolous nature. A prayerful earnest feeling among the members of the circle gives the higher manifestations, or clairvoyance, and makes to the circle, and come to 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 rattlings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and write on the table as to an intelligent being. Let him tell the table that three raps 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, or 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 some body present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the faults of spirits in the body.

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

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

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