

CHICAGO, JULY 17. 1875.

NO

The Religious Outlook.

BY A H DARROW.

Prohably, in a religious point of view, no ningle period of human history over more nearly resembled another period, than the present moment resembles an epoch in the history of ancient Rome, which occurred im-mediately after the introduction of Christiani-ty into that empire. Paganism was the established religion of the empire; everywhere mag-nificent temples erected in adoration of the gods, struck the beholder with awe and venertion, and could not but inspire him with a lasting respect for so powerful a religious structure as Paganism then presented. Every-where multitudes of infatuated people pre-canted themselves at the shrine, bowed their. faces, and implored the forgiveness of an im-aginary deity supposed to be offended. Every-where oblations were offered, and prayers re-peated, to placate the vengeance of Jupiter or some of his train of heavenly rulers.

But there also existed a number of persons But there also existen a number of persons whose faith in the wisdom, the power, nay, the very existence of these gods, was rapidly diminishing. In accomplishing this object, two forces were at work; first, the teaching of two forces were at work; first, the teaching of the philosophers; and second, the spreading of Christianity. Under the first head we count the precepts and personal influence of the great Socrates, who scorned the idea that the gods, if they existed at all, had anything to do with the affairs of men; and ridiculed the su-perstitions of the multitudes. Diogenes, a pu-pil of Socrates, outraged the pious feelings of his countrymen by cracking a louse on the his countrymen by cracking a louse on the temple of Diana as a ascrificial offering, hav-ing previously agreed to pay homage to the goddess.

But Christianity was the most formidable foe which Pagaulam had to encounter, for it was able to crush both the religion of Paganism and the philosophy of the schools, and to establish itself triamphantly upon their ru-ins. And yet but a few years before it had been the most insignificant of the three rivals. Why, then, this sudden manifestation of power? It may be traced to three facts: first, the dissatisfaction of the people toward the prevailing religion; second, the inadequacy of Materialism to satisfy the religious wants of the people; and third, the potency of a new revelation, which invariably, takes higher moral and intellectual ground than the old, and supplants it. It may be laid down as an indisputable principle that a new revelation, if genuine and adaptive, will always in time obtain the supremacy over the old. This has been proven in India and Hindostan, as well as Palestine and Italy. The early Christians were a crazy, fanatical sect. They were loose in their morals, slovenly in their dress, ignorant in their demeanor, and indolent in their habits. If they were kind, it was only a clannish kindness. If they were affectionate, it was of that type of affection that embraced the brother while it spat upon the alien and the idelater. If they were just, it was only among themselves, for they held it as a lawful and proper maxim, that it was right to deceive and lie if thereby the cause of religion could be promoted. Tolerance as a virtue they never knew. Turbulent in their public actions; harsh in their treatment of other religionists; coarse in their manners, we find little in their history to admire. except the ardor with which they taught and the heroric fortitude with which they suffered in defense of their religion. They accomplished so much because they had a divine fact to buoy them up, which no errors of theirs could entirely extinguish, and no blunder im-paril; and also because they gained, here and there, a convert from among the refined, the polished, the learned and the powerful. The scholars they gained refuted their adversaries; the kings who took their side gave them empire, while they fought the bloody battle. If Lyria was taken from them, they subdued the warlike German, and compelled him to receive the Christian baptism, and drink wine in their communion. If the redoubtable Saracen wrenched Constantinople from their grasp, it was replaced by the territory of France, which fire and sword, pillage and plunder converted into a Christian province. In short, we find, in spite of the pure precepts, the good exam-ple, and the spiritual religion which Jesus displayed, replete with supermundane tests proving the divinity of his mission, so de-graded and perverted was his scheme by his followers, that during eighteen centuries the world was, if possible, made worse by its very existence. We agree perfectly with the Lutheran that Roman Catholicism is a curse and a bane; but we are not ready to concede that Luther was much of a reformer, since he taught that po-lygamy was right, that knowledge was a curse, rygainy was right, that showledge was a chirae, and independence a sin; that the Davil rode wicked men, as a man rides a mule, despite his resistance; and professed that he had often seen the Devil, and that that personage tor-mented him so that he dared not stay alone. Such teachings are more like the ravings of a diseased brain; than the utterances of a pure, healthy and righteous reformer. We spree with the Presbyterian that Lutheranism is a monstrosity, but we have not a whit more reverence for the founder of Presbyterispism, John Calvin, that man of forordination, predestination, endless decrees, in-fant damnation, and literal brimstone and sulphur pandemonium; whose character was so angelic that he caused Michael Servetus to be rossted alive on account of a mere difference

moral man is a curse to the race, and a fit mark for Divine vengeance; that morality it-self is of no merit; and that faith without works earns heaven, while good works with-out faith in religion merits only damna-tion, we came to the conclusion that Method-ism is but little in advance of Presbyterianism. In short, these Christian sectarians are mere slavish mimics, devoid of originality or independence, noted for their experimess in servile imitation of the old, but without a proper comprehension of the new.

We are at present passing through a transi-tion period. Unconsciously, yet no less surely, putting off the old, and gradually, but surely, putting off the old, and gradually, but not less certainly, approaching the new ers. In place of the venerable Pagan temples, we have the not less venerable Ohristian churches. In place of an antiquated and decrepit Pagan-ism, we have a feeble, tottering, dying eccle-siasticism. In place of the ancient philoso-pher Socrates, deriding the follies of Pa-ganism in Athens, we have the philosopher pher Tyndall ridiculing the doctrine of the efficacy of Ohristian prayer in London. In-stead of the philosophic schools of Athens, Alexandria and Rome, we have the material-Alexandria and Rome, we have the material istic clubs and press of Boston and New York Instead of John the Baptist and monk preach-ing in the wilderness the efficacy of fasting and cellbacy as a preparation for the new era, we have Ann Lee the Shaker, teaching the car-nality of marriage, and the sanctity of perpet-ual chastity. Instead of the false prophets who say lol here is Ohrist, and lot there is Ohrist, but do not his works, we have the Millerites, Second Adventists, Soul Sleepers, etc., along with Moses Hull for a Judas. The eleven disciples, headed by the apostle Peter, working miracles during their entire life time, and handing down the gift to be practiced to the darkest days of the Catholic Ohurch, are likewise represented by a host of apostles and seers of modern times, whose spostleship dates back to the advent of the Bochester knock-ings, and whose number is increasing faster than the converts to any sect in the known Instead of John the Baptist and monk preachthan the converts to any sect in the known world. Everywhere we see evidences of the decay of faith in churchism. Thousands of ministers are preaching doctrines which they know are not in harmony with the Bible the church, and thousands of their flock hold opinions so radical that they dare not disclose them in the bosom of the church. These evidences of the decadence of faith inside the church as well as outside, are too palpable to be misunderstood. That the entire system is tottering to its fall, and is destined to be superseded by something, we learn from the lesson which Rome gives. That Materialism is insdequate to satisfy the minds of those who turn from orthodoxy, is potent enough. Skepticism (utter skepticism I mean) is as old as Descartes, Voltaire and Paine; yet to day it can not sustain two periodicals devoted to its interests: the Boston INVESTIGATOR has struggled against wind and wave, and bearly escaped bankruptcy for many a year. The TRUTH SEERER, although the ablest of news papers of its class, is destined, unless succored by friendly capital, to meet its fate in either total destruction, or poverty-stricken invalidism. However worthy the doctrines they represent may be, and however, carnest and honest may be their intentions to benefit the world, that world will reject them for the present at least, since it considers them soulless and ill-adapted to meet its religious wants. But we reaffirm that the new revelation, if true, must supersede the old. Twenty seven years ago it was unknown; to day it boasts eleven millions of believers in the United States alone, besides a numerous body of followers in Great Britain, France, Germany, and other countries, and some eight or ten weekly and monthly periodicals, whose circulation equals that of the Chicago Tribuns or the New York Ledger. It is to this source we should look for a successor to Orthodoxy, if we look at all; and it is in harmony with this moye-ment that liberalists of every phase should lend their aid, unless they desire their efforts to be thrown away.

while the testimony that Isaac did not know the voice of Esau when conversing with him after his return with the venison, gives this part of the story an air of romance almost equal to that of his having twin children so divorse in natural appearance, that the mam-miferous hide of a goat was necessary for one to identify himself as the other. The grief of Isaac and Rebekah for Esau's intermetriage with membe outside of their

intermatriage with people outside of their family connections, only exhibits the old Jewish prejudice that was connected with religious bigotry, and involves no immorality further than a plurality of wives was concerned— which was not condemned in Jacob. His marriage among people whose. fathers worshiped according to the religious teaching of Melchis edec, and who treated Abraham with so much hospitality when he migrated there from Chal-dea, places his matrimonial associations on as respectable a basis in society as those of Jacob whose favorite wife was an idolatrous thief, who stole her father's images.

who stole her father's images. For manifesting a generous and democratic principle, in discarding a birthright, Esau is theologically represented as having committed an offense for which no repentance could be found, though sought carefully with tears; when in reality it was not an act that, consist-ent with Christian theology, could be classed as a sin that required rementance. The spontalas a sin that required repentance. The apostol ic assertion that he was a "profane" person is merely an assumption that is not vindicated by his moral record. So far as profanity, idol atry and fornication are concerned, the two brothers stand about on a parallel. The condemnation sin of Esau consisted in not proper-

demnation sin of Esau consisted in not proper-ly appreciating the right of primogeniture, by disposing of his birthright too cheap for its popular value in a despoticing. The revengeful feeling shown by him in threatening the life of Jacob—uttered under the impulse of the moment, for supplanting him in the blessing, does not compare with the inhumanity expressed by Jacob in deliber-ately commanding Laban to kill the member of his own family with whom he might find the stolen gods. Gen. 31:32 The high valua-tion Laban placed on his images, shows that he was as much a pagan in worship, as the people among whom Esau married. Whether he could have been barbarous enough to as sassinate his daughter at the instigation of her unfeeling husband, if caught in the theft, we have no means of knowing; but do know that Jacob took advantage of her artifice to chide with Laban. The idea that Esau had hostile intentions in marching to meet Jacob with four hundred men, is essentially refuted by the fraternal affection he manifested on the occasion, which was never surpassed by any of God's chosen men in the Scripture records. He was not so silly as to think that number of men requisite to capture one emigrant and his family. In his opulence and prosperity, the forfeited birthright had no doubt long since passed from his mind as an object of interest or subject for retaliation, while his martial parade, in com-parison with the fugitive condition of his absconding brother, was satisfactory evidence to both of them that it was of no more value than "a mess of pottage." Rebekah well knew that he possessed too noble a disposition to hold revenge or retain malice towards his brother, when she told Jacob to tarry with her father "a few days," until Esan's anger was abated and the injury forgotten. The theolog-ical assumption that the Lord softened the heart of Esau for Jacob's welfare at the time of their meeting, is but a lame theory when we take the fact into consideration that such divine power would have been much better displayed in first moralizing Jacob's heart, so as to have prevented the abominable lying through covetousness that caused the offense. When the wealth of these two brothers had increased while living in Canaan to an extent that the land was not able to bear them and their flocks, Esau peaceably gave up to Jacob and migrated with his family and substance to mount Seir, or Edom—afterwards known by the Greek name of Idumea,—in a much more Christian like manner than the latter fied from the house of his father, or skedaddled from that of his father-in-law. Instead of the elder serving the younger as predicted, the contrary was the case; for Jacob acknowledged himself the servant of Esau, and repeatedly called him his lord. Gen. 32 Though the Edomites were partially subjugated by the Israelites during the reign of David the subsequent denunciations against them by Jeremiah and Ezekiel, show that hostilities were kept up between them until the end of the monarchy. Contrary to the prophecy that "The sceptre shall not depart from Judah,"etc., we find an Idumcau descendant of Essu (Horod the Great) occupying the Jewish throne when Shiloh came. Richboro, Pa.

light, as is usual, in all places for materializa-tion. I believe, is turned down to a faint twi-light, still there is light sufficient to distinctly discern forms, sex, manner of wearing hair, style of dress, height, and all general appear-ance, but not accurately to distinguish features. Miss Belle, being the most active and promi-nent spirit, usally makes her appearance first, opene the cabinet door a little cautiously at first, but scon steps out in fall developed form, walks about creating sound and motion, as any of us would do. On one occasion, walked across the platform, took a chair, carried it into the cabinet, and set down in it, leaving the door open meanwhile, finally brought it back, raised it at arms length above her head, and replaced if on the platform, returned to the cabinet for a moment, then came, lifted a music box, weighing over forty pounds, took music box, weighing over forty pounds, took it into the cabinet, placed it on her lap, and started it playing; presently brought it back, raised it above her head, and returned it to its original place at the extreme end of the platform. By request, she allowed my husband to weigh her, and she ranged as follows: 125 lbs, 114 lbs, 80 lbs, 40 lbs, then nothing; proving she had the power to vary it to suit herself.

On one occasion she took a small bouquet from me, and said she would take it home. She stood inside the cabinet in plain view of all, with the door open, passed her hands over the flowers a few times, came out and handed them to me, to see that they were

TWO-THIRDS GONE;

returned, repeated her manipulations, until they vanished from our sight, and could not be found upon search. She said she "dissolved them back to their original elements. Her talk is distinct and sudible to all in the Her talk is distinct and sudible to all in the room, and she cometimes joins in singing. After calling for sciesors, she cut several pieces from her white dress leaving no hole, which she fancifully shaped and distributed, meanwhile standing in full view; and so near that we could hear the cutting, and rustle of the fabric. Another time she took a chair into the cabinet, sat down and said she would krait a kait a

BABY'S STOCKING, A to do

Vice President Wilson.

A REMABIABLE FEANCE.

EDITOR JOURNAL:—I was present last night by invitation of Mrs. Theyer, the flower test medium, at No. 12, Pembroke street, Boston, Mass. Among the guests was HENRY WILCON, VICE PRESIDENT OF THE

UNITED STATES.

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who, it is said, tries to shirk the responsibility of "confession," because Spiritualism, in cortain quarters, seems to be under ban. But the notable was among us "crazy folks" last night, and at first seemed to be rather ill at ease, yet as he was under the protection of Mrs. Brigham, daughter of "old father Taylor," the celebrated "Seaman's Bethel" preach-er, who; (Mrs. B.) by the way, is a very intelli-gent and enthusiastic Spiritualist, he (Mr. W.) soon became composed, and when the com-pany were all seated, about thirty in all, the lights extinguished and the singing went on the old gentleman, was quite at home until the

SHOWER COMMENCED.

when he might have been heard breathing rather fast and pretty deep. In a few mo-ments a light was called for, and—such a sight! There sat the Vice President, his head covered with a wonderful wreath of pure green, wet and fresh with the dews of the night, one end of it extending clear over to and resting on the head of Mrs. B., who sat next to him. He was also the recipient of a number of beautiful flowers, as roses, lilies, pinks, etc, and from one end of that large table to the other were strewn in wonderful pro-fusion, plants, roots dirt and all, shrubs, flow-ers, ferns, pinks, etc. Had you gone to the

FLORAL CONSERVATORY to buy such, you would have paid a round sum

for them. Then again the lights were turned off, and Mr. Vice President Wilson sat beside Mrs. Thayer, and held both her hands in his, and under these, test conditions, he had a most beautiful cluster of moss roses, leaves and ped up u der the naim hand. Again the lights struck, and the above facts revealed. Immediately Mrs. Thayer demanded of Mr. Wilson,

of opinion, Servetus being a Unitarian. We perfectly agree with the Methodist in pronouncing the Presbyterian doctrine a false and pernicious one; but when we are in turn confronted with the Methodist dogma, that a legally entitle him to the coveted blessing;

Jacob and Esau Morally Compared.

BY M. B ORAVEN.

The characteristic reputation of these two brothers as theologically portrayed by the bib-lical writers, is not justified by their historic record. The author of Hebrews, in repeating the language of Malachi, -- "Jacob have I loy-ed, but Esau have I hated," has confirmed the idea in religious minds that the latter was notoriously vicious, and the former a man of such strict integrity that he became a special favorite with the Lord. But while their history gives no testimony of superior qualities in Jacob, it furnishes evidence that he surpaseed Esau in avarice, decelt, and concubinage. A man who could repeatedly lie without any apparent compunctions of conscience to an aged and venerable father, who was about giving his valedictory to the world, as he did, could only be trusted where there was no one

to take the advantage of. Isaac loved Esai because he provided him ith savory mest; and Rebekah probably loved Jacob because he assisted her in household duties. Esau not being an idelater, there can be no moral or religions reason for God to hate him and love Jacob, unless it was because the latter was shrewd enough, with the help of his mother, to take advantage of his brother's absence in hunting vonison, to defraud him out of the supposed benefit of a verbal blessing. The fear he evinced of receiving a curse from his father, instead of a blessing, if detected in his intrigue, shows that the purchased birthright did not, in the estimation of Issac,

MRS. STEWART.

"Out of the Mouths of many Wifnesses, the Truth is Established.

Bro. Jones:---If you will allow me a little space in your valuable paper, I should like to give you a condensed account of some of the hings that my husband and myself witnessed during a four weeks stay at Terre Haute, Ind., at Mirs. A. M. Stewart's seances. The seruce at Mrs. A. M. Blewart's scances. The scance room, cabinet, etc., has been described by others, and I will only say, that we were well convinced, by a careful observation, that there could be no trickery. And first I will say, that I believe it impossible, for any one to have an adequate idea of these wonderful manifestations, without seeing for themselves, but I will depict the best I am able, some of the things we saw. After all are seated, the

cotton yarn out before us, which sensibly diminished as the stocking grew; and in about fifteen minutes (as near as we could judge) she showed a complete stocking, about a finger and a half long, looking precisely like any knit one. During her work, I saw her needles and hard them click.

Mr. C. gave her some gum, which she chewed, handing it back with the print of three small teeth on it. At Mr. H.'s request, she allowed Dr. Pence to feel her pulse, which he reported very feeble and variable. Many different spirits came in full form, a few only showed at the aperture. Only one I will mention, a young man, who beckoned his mother up, put his head far out, kissed her twice, shook her hands and talked in an audible whisper, and she went weeping to her seat, tel-ling me she plainly recognized his features, as they can bear a greater light, when they only show their faces.

Negro "Bill" is another prominent, pow-erful spirit. The first time he appeared in full form he talked loud, laughed, whistled, danced, etc., opening wide both doors of the cabinet,

DISOLOSING THE MEDIUM,

took a chair from a gentleman, stood up in it and jumped to the floor, with more noise than was agreeable to weak nerves, passed into the cabinet, closed the doors, and in about a minute, we judge, the doors were opened, and lo, no negro, but a beautiful

WHITE-ROBED BELLE,

who remained a few moments, speaking to us in her gentle quiet way, then stepped inside; a moment more the door opened, no Belle, but instead, laughing black Bill, who rolled over and over entirely across the platform, and performed many other negro antics. He took an orange from my hand, pulled back the skin with his fingers, and commenced eating it. At my request he brought it to me to examine, which I did, and found it half eaten up. He returned, took it, and sat down on the platform near us, and finished it, except the skin, with as much apparent relian as any one of ns who are fond of them. At his request my husband weighed him,—first 95 lbs; next two or three lesser ones. When through, he sat down on the scales and drew them to the cabinet door, at least four feet. One other spirit was weighed and measured likewise. Mark, that during all I have described, the medium is seen more or less, sometimes standing inside the cabinet, sometimes a foot or more out on the platform, side by side with the spirit, sometimes sitting in her chair rocking violent ly, or moving her head or hands, sometimes closing the door for a short time. Often we hear Minnie, who controls the medium during these scances, talking with other spirits in the cabinet. I have only spoken of the most remarkable thing we saw, omitting very much of interesting matter, and shall not at present attempt to describe the dark circles, although we had some good tests, and most wonderful manifestations, together with a taste of wine, and a sprinkling of water, when it was known there was no fluid in the room. Mns. J. C. HUNT.

Sterling, Ill.

"DO YOU BELIEVE?"

He was dumbfounded. He had nothing to say. He was utterly powerless to explain, and yet if ha gave in, there were thirty witnesses to the conversion of the Vice President. O. dear't what should he do? Just at that critical monicat

FRANK L. BIPLEY,

a lad of some 18 or 20 years, was controlled by his little brother Henry, and immediately came to the rescue, in one of the most amusing addresses to the Vice President, that I ever listened to. It is in vain to try to reproduce it. Mr. Ripley is one of the very best testmediums in the country, yet he is very pecu-liar. The control, in his high, fine, falsetto voice, cried out, "Mr. Wilsont-Mr. Vice President Wilson! how do you do, sir?" "Very well," said Mr. W. "Well, how are you going to get away from the facts? You can't go back on the facts, President or no President. Mr. Wilson, I want to put a flea in your ear. Gen. Lee is here, and wants my medium to whisper something to you. Come over here." "Oh, I can't get a round there," said Mr. W. "O yes you can," insisted the little boy spirit, as if he were talking to a play mate.

Ah! I thought,-kings and courtiers are only common people in the presence of these deni-zens of the other world. What the "flea" was that was put in Mr. Wilcon's ear I knew not, but if he didn't get a dose that will act on his liver of sensibilities, during last night, then It is in a fearfully dormant condition.

Fraternally thine, T. B. TAYLOB, M. D. Boston, June 24th.

Channel Island Superstitions.

Buperstition is gradually losing its hold, and much genuine and intelligent piety doubtless exists in some of these islands. But in the hamlets most remote from town, and among the older people, curious superstitions still ob-tain belief. On Christmas night there are some even in St. Peter's Port who will on no account go to a well to draw water. Others will not venture into a stable at midnight lest. they should surprise the cattle, asses and sheep on their knees worshiping the infant Savior. A photographer is sometimes regarded as deal-A photographer is sometimes regarden as used ing in the black art, and some refuse so far to compromise their character as to allow them-selves to be photographed. In Guernacy, at St. George, is a well called "Holy Well," still visited by damsels, for on the surface of its waters maidens are said to be able to see the faces of their future husbands. In Jersey, near St. Clement's, is the Witches' Rock, where, it is said, the witches hold their fabbath; the belief in witchcraft is not entirely extinct here. The marks on that rock are confidently asserted to be the foot-prints made by his Satanic majesty during the visits which, it is to be feared, he makes quits too frequently in Jersey as well as elsewhere.—S. G. W. Benjamin, in Harper's Magazine.

Dr. T. B. Taylor.

We learn that Dr. T. B. Taylor, and Frank T. Ripley (test medium), are mosting with good success in Portland, Me., lecturing and holding test scances. The hall was crowded on Sunday. They will be in Commington, Mass., for the next two week .-- Banner,

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aem Mork Separtment.

BZ......E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper ta-an by E. D. Babbitt, D. M., No. 5 Clinton Place, N. Y.

Spiritualism and its Reviewers.

Some time since the "Golden Age," had an article entitled, "The Difficulty with Spiritualism," in which the writer who was I believe

a Unitarian clergyman, proceeded to show the deficiency of mediums, and the "twaddle" given through them, etc. Soon after I an-swered this article in the same paper, and showed up the "Difficulties with Investigators

of Spiritualism," and that there was a greater short coming there than with Spiritualists

themselves. In the article I quoted Prof.

Wallace's remarks in which he says, "Spirit-ualism takes no belief on trust, etc." Mr. La

Roy Sunderland answers this in an article called, "Bellefs on Trust," to which I replied as follows, and quote the article here as these

"BELIEPS ON TRUST" BEVIEWED.

In the Golden Age of April 17th, Mr. La Roy Sunderland, under the head of "Beliefs on Trust," takes exceptions to a portion of the ar-

ticle in which I quote from the eminent scien-tist Prof. Wallace, who asserts that "Spirit-

ualism is a science that takes no belief on

trust;" also to his declaration that Spiritualism

"has abolished the terms supernatural and mi-racle." "I ark," says Mr. Sunderland, "how a theory built wholly on mystical phenomena can be called a science? The principal factors

are unknown. The phenomena are sporadic

and onigmatical. And all else in Spiritualism is a matter of 'belief on trust.' Faith is the motive power of Spiritualism as it is of Chris-

Now I deny that Spiritualism is built on

phenomena which are "mystical" or "enig-matical" to minds that are not on the extreme

verge of ekepticism or materialism. The facto

on every hand would seem to be overwhelm-

ing to an ordinary mind who investigates care-

fully, and they appeal not only to the inner spiritual nature, but to all the five senses.

"The principal factors," says Mr. Sunderland,

"are unknown." The principal factors must

be spirits, and the existence of spirits is abundantly attested to by clairvoyants. many

of whom have seen the spirit form rising at

death from its tenement, the body. They

discover this epirit-form to have the very same

lineaments that the earthly body had, only

more nearly perfect. Having had a clear view of them when they leave the body, and the form being the same as the earthly casket, what could possibly be a more complete dc-

monstration of spirit identity and of the future

life. How absurd then the remark that it "is

an act of faith," and it "takes the main point for granted," for one man to call an "invisi-

bility his grandfather." If such is an act of mero faith, then what can be called knowl-

edge in this world? The clairvoyant, while completely conscious, may see the very spirit

of his dying grandfather slowly rising up di-rectly out of the head until the shoulders and

trank and limbs become at last visible, and re-

main for a brief time connected with its earth-

ly counterpart by a magnetic cord. He, may

recognize numerous friends who come to re-

ceive the newly born spirit; and finally, as the magnetic cord becomes broken, he and they

move off joyously to higher realms. He may

see all this, as Andrew Jackson Davis and

many others have done, as clearly as a human

being can be seen by the natural senses. He

sees the same old lineaments, only more youth-

tistity.

objections are constantly coming up:

To the Editor of the Golden Age:

RELIGIO-PHILOSOPHICAL JOURNAL.

JULY 17, 1875.

A su ar stor back to the ma

are elevated by education, the higher classes are brought down by idleness. Any educa-tion, therefore, that does not furnish the pos-sessor of it with the means of employing the

COMMENTS.

are best adapted. They work under thorough

an inherited love for and adaptitude to some

apply themselves spasmodically to business

totally unreliable for continuous effort, the bril-

liant spawn of our democratic aristocracy, rigorously trained to the idea that there is no

crime so losthsome as labor, or usefulness; that if they fail in politics, the Church is al-

When crime becomes so frequent, or so ter-rible, that justice clammors for vengence, the

order by strangement surrenders to the po-

lice some of their inefficient or unreliable

members, that they are desirous of getting rid of. By this practice the law is satisfied, and

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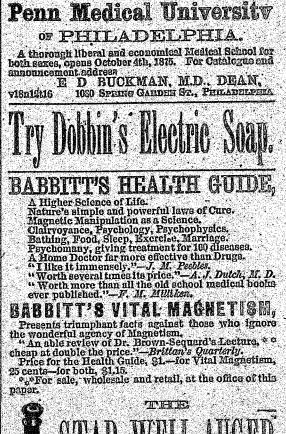
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this paper.



A Natural and Safe Medicine.

hands as well as the brain, when necessity may require it, is defective. How many men and women, whom the force of circumstances has brought from comparative affluence to poverty, knowing no trade, and unable to put to a practical use the education they had, have fallen a ready prey to the many temptations which always surround all such.-Illustrated The professional criminals of our large cities are organized into distinct communities, according to the class of crimes to which they

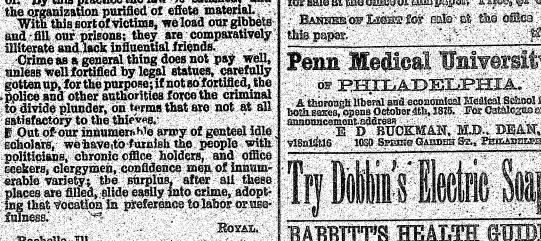
organizations, equal in efficiency to any other well regulated government, equipped with a complete system of laws, administered by com-We feel very grateful to you and the kind angels who direct your work for the good they have done to us.

petent officers, a bank, and in some instances The principals of course, are men who have special variety of crime; eminently qualified to govern or advise, and generally well educated. Corroded by idle habits, so that they can only

Phoses C. Hull, Annie Lord Chamberlein.

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Clinton Place, New York, April 24th, '75.

bearings of Spiritualism are even grander than Spiritualists themselves appreciate; but, as I have said before, the difficulties are subjective

rather than objective. Prof. Wallace, after re-

lating the most wonderful phenomena, says: "We are fully justified in taking the facts of

Modern Spiritualism-and with them the spir-

Echoes from the "Spirit-World."

Saturday night, by special request and invi-tation, we attended another scance given by the medium Peck, at the residence of Mr. Ford. This medium has been giving scances for the last two or three weeks; and during that time a great many of the prominent citizens of Cheyenne have attended for the purpose of seeing and investigating the matter, and, although Peck has been subjected to all sorts of tests imaginable in order to detect if it is a fraud, whatever it is that produces these singular manifestations, they can not be produced by the medium himself unassisted by some agency not of the usual order of things. Not all of the people of Cheyenne have attended these seances, nor, indeed, any considerable portion of them; still we hear numbers every day express a desire to witness for themselves the singular things done and performed at the

For the benefit of those who have not at tonded we have taken the pains to be present at two or three of them in order that we might place before our readers just what cc-curred—nothing more and nothing lezs—the same as we would do in the case of any other subject of which people desired to gather some information and it was in our power to give it, and in so doing, we simply state what has come under our own observation without speculation or comment, leaving our readers

was small, and as usual, the medium was se curely bound, handcuffed, and placed within the cabinet. The light was shaded behind a curtain and turned down a very little. The circle was then formed by the joining of hands, and after singing one or two familiar pieces, the manifestations commenced. We have not the space to detail all that occurred and will only mention those things that were to all

present the most singular in their character. The most striking thing that occurred in connection with the cabinet scance, was the ap-pearance of a man looking out of the cabinet; and we are compelled to admit that not only the face, but the hands together with the shoulders and breast, were as distinctly visi-ble, and to all appearance just as taugible a being as any man that we might meet on the

We have related a part of what occurred, and many of the minor incidents have been omitted; and if our readers are not satisfied rash expression: "Were Modern Spiritualism what it is estimated for by the many good peo-ple who implicitly rely upon it, it would, within the next twenty four hours, command that these things occur as we have stated, they and receive the faith of ninety-nine per cent. of this nation, and within a week there could must go and see for themselves. Cheyenne, Col. not be found a real skeptic on the globe!" This builds upon the assumption that all men THE CHURCH COUNTING. are angelic in their quickness of spiritual perception, and in their love of spiritual knowl-Gains Two-Loses Four. edge, a proposition which is amazingly untrue. From what I have seen I believe the facts and

and the second second second second

BY 8, H. PRESTON.

"Oh! we have magnificient church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday schools, and yet I give you the appalling statistics that in the last twenty five years, laying aside last year, the statistics of which I have not yet seen, within the last twenty five years the churches of God in this country have associated last that in this country have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God! We gain two; we lose four. Eternal God! what will this come to!"-(Talmage.)

A simple question of facts and figures, of loss and gain. It can be solved by arithmetic as well as prophecy. A man travels towards the north pole on floating ice. While he walks two miles north the ice drifts four miles south. How soon will he reach the pole? Every time a shepherd lets down the pasture bars for two new sheep to come in, four old ones scam-per out. How long will his flock hold out? Where the loss is twice the gain, what will be the final result? And however the theological system of mathematics may differ from the practical as to whether three Gods rightly added together make more than one, the systems would probably agree in their solution of these questions. And so they are beginning to count. Well, figures will not lie; that is, if the church does not go to using them as it has the truth so frequently, viz., for the glory of God, as sanctioned by Rom. 3.7. "For if the truth of God hath more abounded through my lie unto his glory. why yet should I also be judged a sinner!"

Yes. Brother Talmadge, you can figure church statistics by subtraction now. "Eternal God!" you exclaim. Ab! don't swear, but put your trust in God, and figure away. "Go ye forth into all the world, etc " The gospel to be preached to all nations, and peoples. and kindred, and tongues, numbering some 1.300,-000,600 precious souls to be ransomed for sweet Jesus, after being rescued from sour Beelzebub. Only 200 000 000 Protestant Christians already rescued, and it is not certain but Beelzebub has yet a lien on the mejority of them. Verily, the harvest is ripe, but the la-borers are few, comparatively, and growing beautifully less in the ratio of four to two. "Success of the gospel attests its divinity;" albeit, either the Budhists or Mahomedans number to day double the Christians, no won-der you belch out, "Eternal God!" Ah, cry aloud and spare not. Perhaps he is pursuing or sleeping, or peradventure gone on a journey-that eternal God of yours. Neglecting his business, loafing around, fooling away his time, while his chosen church is going to the devilt "Not a sparrow falls, ect.," while his houses tumble down, burn up, and are struck by lightning; while multitudes are killed at baptisms by falling bridges, Sunday excursion steamers blow Sunday Schools sky high, and his saintly servants are struck dead in the sacred desk. But he numbers every hair. He is an ever present help in time of peed-he isl Put your trust in him. His watchful care and tender mercies are over all his works, you know, and yet there is a falling away among the elect. Compassing sea and land to make one proselyte, and by the time you have made him, ten fold more the child of hell, away slips two of the old hellians. like cels, out of Christ's clutches. Why don't somebody come up to the help of the Lord against the mighty? That Lion of the tribe Judab, where is he now a-days? "The prayers of the righteous avail-eth much," and you know the righteous have been praying their very prettiest 1,800 years for the conversion of the Jews. Then, since he is a prayer-hearing and a prayer-apswering God, pray away; pray without ceasing: And the whole world is to be brought into the fold and made one in Christ Jesus; all are to know the Lord from the least to the greatest, and Jerusalem is to be restored. But you are in-quiring; you "want to know, you know." bow soon? Well. patience, brother, everything takes time. Consider that God was all a past eternity getting ready to make the world, and then did not make it in a day; that he was forty years in leading the Israelites about a two weeks' journey; that he was 4,000 years in sending a savior; that this savior has not vet quite saved the world after 1,800 years, and is not likely to save it very soon at the present speed of salvation, And God may be resting himself again for all you know. We can not learn that he has rested and refreshed himself since the seventh day of creation, a number of thousand years ago. He will, undoubtedly make up for lost time when he does get to work again. "How soon will this world be brought to God?" Well, judging from present prospects it will not be very soon, that is. not immediately. We hope not-rinderely hope it will never be brought to any Orthodox God, at least in our day. But have faith, neverthe-less. There is nothing like faith. A mountain of faith might even move a mustard seed. and stop your eternal God-ing it; and go to praying. Pray long, and loud. and strong. Pray altogether, and pray without ceasing. Put your trust in God! Blow ram's horns You know the walls of Jericho were brought down by blowing them; and finally, through faith, and prayer, and trust, and ram's horns, it may again he yours to driumphantly raise the old soul-sturing song. "The world, the Devil, and Tom Paine, Have done their best, but all in vain; They can't prevail, the reason is this, The Lord protects the Methodists."

geance: to draw their own conclusions.

itual theory as the only tenable one-as being fully established. It is a science of vast extent, having the widest, the most important and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers, and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature. E. D. BABBETT, D. M. BY W. P. CARROLL, OF THE NEWS.

The number present on Saturday evening

rau180 1 Can recognize stantly whenever he may appear in any future time. He also recognizes him by his pronunciation and styles of speech, if be is clairendient, as well as by his especial influence. Now, as Mr. Sunderland seems to believe in clairvoyance, how can he fail to see that this kind of perception is knowledge, and not mere faith? Many a clairvoyant sees these forms of spirit friends as plainly as he saw them when in the body. Why bring up a case of false-hood enacted by some sportive spirit through Mr. Foster as a proof that all spirit commun-ion is false, and neglect to state the ten thousand cases which go to demonstrate the truth of spirit communion through the same medium? Ig it because Mr. Sunderland is dishonest? I think not. Is it because he has not investigated the matter largely? I think not. I understand Mr. Sunderland to be a gentleman of considerable learning and experience with reference to the arcans of life. The difficulty with him and multitudes of others is subjective rather than objective.

Dr. Buchanan demonstrated by experiment the portion of the brain which is used to discern the spiritual, and also another portion at nearly the antipodes of this part, which he ascertained was the region of skepticism or infidelity. When he charged the skeptical section, while experimenting on a lady's head in the presence of Wm. Cullen Bryant and others, she would deny all facts both visible and invisble, and seemed to find it impossible to believe in anything. When asked if she didn't believe that the stove was hot, she said "no," and to prove it, rushed forward to put her hand on it, and was only prevented from burning herself by main force. Some time since the Liberal Club of New York, which meets at Plympton Ball, each Friday evening, discussed the subject of Spiritualism, and I notaced that those who were most lacking in the spiritual organ were the loudest in declaring that there was nothing in Spiritualism. In fact they could no more discorn spiritual. things than color-blind persons can distinguish colors, and yet this is the class of persons who are most apt to condemn Spiritualiem.

Mr. Sunderland, it seems to me, reasons far less successfully on spiritual matters than on other subjects. His seven points, in which he asserts that Spiritualism "assumes," or "takes on trust" certain matters, are quite incorrect, as it demonstrates them by means of. countless facts and phenomena. When he asserts thatthere must always be miracles, and argues in favor of supernatural things, he fails quite below his keenness of thought in other matters. "As if," says he, "the rising of a table, two feet from the floor, without any known cause, is not to be called supernatural!" By no means. Can we get beyond the reign of nature's laws? A sable moves without any visible moving cause, and you say supernatural! But a piece of iron weighing thousands of pounds may be. drawn through the air by another piece of iron called an electro magnet. There is no visible cause: in this, case, although the magnet through which some invisible force works, is visible. Is it supernatural? Now take a case which A. J. Davis once witnessed clairvoyant-ly. He looked into a room where a circle sat, and where a table was being lifted in the socalled supernatural or miraculous way. He new a bend of spirita some distance above the table, who formed in connection with the aura of the circle a magnetic battery, and could casof the circle s inspirete output, and cond eas-ily see the cords of magnetic light by which they drew the table upward. Is it not evident from that such things can be done by process of law! Is not the invisible a part of mature ss much as the visible?

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Several of those in the circle were called up by this apparition, or whatever it was, and they in turn stood face to face and conversed in a low but distinct voice with the man. So plainly and distinctly visible was this man, or whatever it was, that the movements of the eyes and muscles of the face could be noted.

After this every member of the circle placed their hands within the cabinet upon the medium's head and some very queer manifestations followed. We were the last one to do this, and among other things that happened, our hand, as on a previous occasion was taken and pulled clear to top the of the cabinet, where we succeeded in grasping for the first time in our very limited experience, the fingers of the hand that had taken ours. As soon as we fastened upon a finger it would be gone and one of ours would be grappled in the same way. We would then have another opportunity to grasp the finger of the unknown hand, but, as before, with the same result.

We will pass over the balance of what occurred in the cabinet and refer to the dark seance. The medium, still bound and handcuffed, was brought out and placed in the centre of the circle, and while hymns, etc., were being sung, the violin, guitar and drum flew round over the heads of the members of the circle, and the three were played upon by some invisible agency. Then there was a mul-tiplicity of hands at work all around the circle; at the same time rings were taken off. carrings served the same way, and we were fortunate enough to have a four or five hundred dollar watch and chain placed around our neck, while a gentleman, whose name we might mention, found a rope fastened with the veritable hangman's knot around his neck.

But all that had occurred so far was to our mind as nothing compared to what followed. Some of the members of the circle commenced to sing the "Beautiful Gates Ajar," when from without the large tin horn (which had been going round the circle), there came a voice joining with the song, and kept the others company until the conclusion. Some-times the voice was on one side, sometimes on the other, and frequently up in the air, floating around the room. There was something about that voice and its unapproachable melody that we have never heard before, and we will not attempt to describe it; but its singularity and the peculiar sensation we shall not forget. This is something that has never occurred at any of the seances here before, and was fully as much of an astoniahment to all present as to us. Several different places were sung by this voice (which was that of a woman.) when a heavy voice called for "Paley's Hymn," in which the voices joined, and always with perfection of melody.

Suddenly, while one or two of the members of the circle were singing something which we now forget, a voice cried out in deep and startnow lorget, a voice cried out in deep and astr-ling tones (such as started everybody from their seats) "Stow it!" "Stow it!" The voice was understood to say "Stewart," and some one repeated that name, when the voice cried out again even louder than before, "Stow it, this is the last night." Then the voice, which was several feet above the heads of the sompany, came down to a point very, near Ford and sung out again, "Stow it, avast there ship and sing out sgain, "Glow it, avast increasing mate: slow it, and tip us something live!" It was then, of course, supposed to be the voice of a sailor, and "A Life on the Ocean Wave" was sung, the voice taking part. We can compare it to nothing except the thander of a speaking trumpet at sea, yet its melody was perfect. That which occurred after this was much as the visible? Mr. Sunderland closes with the following hos very carefully noted by us, and fas is was then getting late, the circle soon broke up. West Winfield, Herkimer Co., N. Y.

Criminals.

There is no greater mistake than to imarine, as so many do, that the so-called criminal classes are composed chiefly of the ignorant and deprayed, who are had because they choose to be so, and care for neither improvement nor reform. There are in our State prisons and in our alms houses to day many men of literary and scientific attainments and fine abilities. and among the unfortunate inmates of our houses of ill-fame are to be found not a few women of taste and polish, with all the accomplishmests which modern society praises so much. Now why is in that our criminal classsa are so largely recruited from the ranks of the educated and refined ? The answer will be obvious, we think, to any one who will give to the matter a careful consideration, for if ignorance is the pack to crime, jdleners is the high way to it. How true the saying that

"Satan finds some mischief still for idle hauds to do."

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* * Like the myslic wire that now begirts the globe, do not these golden links—"Woman, Love and Mar-riage," encircle as with an electric chain, our common humanity? So, also, like Faith, Hope and Charity, are they bound together by an indissoluble law of affinity, in hallowed relationship: while any attempt to divorce them, would be not only an act of violence to the in-stincts of our nature, but an irretrievable disaster allke o our moral, as our social economy. The heresy that would seek to ignore or annul the Divine institute of marriage, would expose without defense the honor and happiness of woman; for the palladium of both is secur-ed alone in that sacred rite. * *Ex. from preface.* — The author is well known for his piquant and forcible writings, and this book will be found pleasant and profitable reading. — 319 pages, 12mo paper.^{MYYN} 819 pages, 12mo paper.

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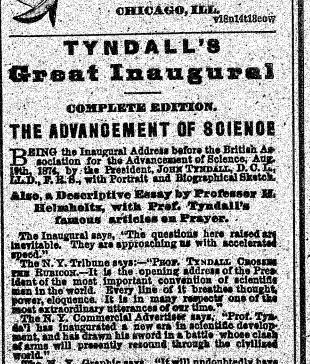
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THE MYSTERIES OF THE HEAD AND HEART EXPLAINED: Including an improved system of Phrenology; a new theory of the emotions and an explanation of the mysteries of mesmer-ism, trance, mind-reading, and the spirit delu-sion. By J. Stanley Grimes. Pp 559, 13mo. price \$2.00. Chicago: W. B. Keen, Cooke & Co. For sale by the RELIGIS-PHILOSOPHICAL FUE LISHING HOUSE, Chicago,

*

We read on the cover, "Science for the peo-ple." We usually distrust a book making such a claim, for "Science for the People," usually means the superficial studies and fancles of the half learned. This volume is not cles of the half learned. This volume is not an exception. It is a type of this class of books. It deals with subjects which have by their mystery enlisted more quacks, pretend-ers and rascals than all others, who have preyed on the ignorance of the masses. Prof. Grimes is thoroughly prepared to write such a book. He has itinerated, deliv-ering lectures on phrenology and feeling of heads, with now and then a stroke at Spirit-ualism, because such attacks were nonview

neads, with now and then a stroke at Spirit-ualism, because such attacks were popular, until he was qualified. This course he consid-ers "research"—forgive the insult, oh, men of science! His bar-room delineations of charac-ter are scientific investigations, from which he arises to the solution of the most mysterious problems of being! problems of being!

problems of being! He takes the system of Dr. Gall with slight changes, and of course classifies after his own fancy. The profound investigations of Dr. Buchanan, he knows nothing of, although he penetrates farther into the realms of thought than any of his predecessors. Dr. Buchanan admits the sensitiveness of the brain, but Prof. Grimes will have nothing of that. He deigns to mention this profound investigation on page 271, but only to have the opportunity to states that he, (Grimes.) at once showed the absurdithat he, (Grimes,) at once showed the absurdity of that gentieman's theory and experiments.

How superficial he is in his scientific knowledge, is manifested in his calling "Rumford the father of the doctrine of the co-relation of force." He evidently means "correlation of forces." What "co relation of force" may mean, is beyond the ken of present knowledge. His intentions are briefly expressed in the following passage from his introduction: "This book is an attempt to advance phre-

"This book is an attempt to advance phre-nology, and bestow upon it the dignity of a systematic science, by showing that it is in-separably connected with physiology. I have furthermore endeavored to demonstrate that this new system of phreno physiology furn-ishes the only reasonable explanation of the phenomena of trance, mesmerism and spiritiam."

Of course, Prof. Grimes has a "phrenological chart" and "bust" of his own, as every itiner-ent bumpologist has, each different from all others, and claimed to be the only correct representations. This "bust" he is careful to advertise on page IX. A good advertising dodge of a charlatan, but quite out of place in a book on Science.

His reasons why phrenology has not been as well received as other sciences that were of contemporary birth, are peculiar and worthy of their author. Because, forsooth, it had to supplant a pre-existing metaphysical system! Did not the astronomical doctrines of Kepler. Newton and Laplace, have to contend with pre-existing theories? Did not Geology have to contend with Genesis? Has not every new Idea had to battle for existence with the old, and has not victory been achieved because the new was true? In which case is it not always triumphant?

Prof. Grimes wishes above all things to be thought a discoverer, and he attempts to make his claim good in regard to the medulla ablon gata being the organ of the mind. Page 167, he says:

"It should be understood that according to

mind eliminates it entirely as a result and not a cause.

not a cause. This he admits on page 256, but blunders again by saying that "faintness or swooning, physiologically, is nearly the same as sleep." The third part consisting of one hundred pages, is devoted to Mesmerism and Spiritua-lism. Here Prof. Grimes, if anywhere, feels at home, for a score of years he has stood be-fore gaping audiences of skeptics and reiter-ated his assertions. He has here thrown to-gether all the choice tid bits which experience has shown him pleased the public.

gether all the choice tid bits which experience has shown him pleased the public. Prof. Grimes claims the honor of being the creator of Spiritualism. We are surprised at this statement, but as his word is beyond ques-tioning, it must be so. He says on page 316, "I will state that Modern Spiritualism grew out of my lectures in Poughkeepsie, in 1843." He (Grimes) there and then by his opposi-tion exalted the cause into public notice, and gave it its grand impetus. If so false, was it a good office he performed? Had hellet it alone it would have died and there would have been no need of committees, lectures, and this book no need of committees, lectures, and this book by Grimes.

He says: "I have not the slightest doubt that all the so called spirit phenomena have been produced by Mesmerlam (emotionalism) or jugglery."

And again: "Prof. Wallace seems to think that because Croekes and Varley of London," were convinced, therefore spiritism must be true. Might we not with much more rea-son say that the fact that out of the hundreds of eclentists in London so few were convinced with the same evidence before them, proves that it is false?"

No one now questions the circulation of the blood, yet when Harvey presented his theory, he was scoffed by the medical profession, and it is said no physician over forty-five years of age received it. According to the above rea-soning did not the fact that the majority were opposed prove that the blood did not circulate?

His explanation of the fact that Spiritualists are opposed to the churches is one of the most surprising in the book. "Andrew Jackson Davis was the real founder of the sect, and he was nominally a Universalist, and co were all or nearly all of the first dozen of his converts and associates. Accordingly the first communications were opposed to evangelical orthodoxy.

"They professed to receive communications directly from Christ and his apostles, which contradicted the Bible. At one of the scances they pretended Christ himself came and tipped the table to the tune of Yankee doodle. * * * I have said that the founders of spiritism were nominally Universalists, but there is abundant evidence that they were really unbelievers." Hence: "One important consequence of their anti-Christian doctrine is that they have the opposition of all Christian sects, and a great deal of the sympathy of skeptics." All this will be new to the Spiritualists, quite new to Mr. Davis, but then Prof. Grimes

le an original 'writer!

He can develop a medium at pleasure and his method is another striking novelty, which may be serviceable to the spirits them-selves. As soon as he finds a suitable subject, he will "Put a pencil into his hand and place he will "Put a pencil into his hand and place his arm in a position as if he were going to write, and whisper to him and easy: "Now your hand will move just as if you were writing; it will make large letters and write a long line." Then take hold of his hand and com-mence the desired movement. If the subject is in the requisite dreaming condition, his hand will move as if in writing. Now bring his hand back to the first position and say, now your hand will move again and will write the name of a dear friend who is dead, take notice of the name and tell me what it is hand will then move and appear to write in the sir, and if you ask him what name it wrote. he will generally say, "it is the name of my father, or mother, or sister, or some other de-parted friend." Such is his explanation, which explains nothing, and only exposes the egotistical ignorance of the man. All spirit phenomena are referable to knavery, or Mesmerism which is a sort of self-deception. This is no new theory, but has be-come quite threadbare. To support it, Prof. Grimes quietly ignores the researches of Prof. Crookes, whom he styles plain "Grookes,"-and since Professor, has become so common and since Professor, has become so common it best be left off altogether. The profound Wallace and thoughtful Varley he dare not overlook, but makes brief mention. "Owen was deceived and so they may be with "Oppokes" besides " After this statement an analysis of his argument would be useless, as all depends on this primary ques-tion of truthfulness. tion of truthfulness. It would be supposed that a subject such as Grimes regards Spiritualism to be, would only attract the credulity of fools. On the con-trary he admits: "I have found them to be persons of much more than ordinary intelli-gence. Indeed I do not recollect a single instance of a very ignorant or uneducated man who was a professed spiritist." Page 807, However we believe, the book calculated to do much good. We can forgive his dogmatic assumptions that there is no evidence of im-mortality displayed through trance mediums. His assumptions are refuted by himself re-peatedly. We take the history of his own ex-perience of mind acting upon mind, rather than his individual assertions and conclusions. The Philosophy of Life as taught and believ-ed in by Spiritualists, teaches that the mind of man changes not by the death of the physi-cal body, nor does it leave its old surround-ings; nor lose its power to act upon other minds, just as forcibly as it could while em-bodied in the flesh. We know well that there are millions of well-meaning people who through the prejudice of early education will not give a listening ear to any argument which they suppose favors Spiritualism, while they may be led to inves-tigate in that field of philosophy unawares, and thereby get out of the rut which prejudice has so long held them fast in. If our premises are true, that man is immor-tal, and loses none of his powers by the death of the physical form, then evidence of the ac-tion of mind upen mind in the form, tends to substantiate the fact of spirit communion, and that is just what Prof. Grimes' book will do, despite his arguments to the contrary.

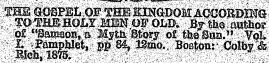
great right to herself. He advocates the right of the mother to choose the time and circum-stances of the birth of her child. Her mental and physical state decides that of her unborn child. Father and mother should both pre-pare themselves for the great second pare themselves, for the great sacrament. Love should be entirely distinct from passion.

It should be sacred, pure and holy. Marriage should be the most sacred relation two human beings can consummate. If the in-stitution is wrong it should be righted. Mr. Newton answers the many objections which may be urged against his posicion in an ex-tremely plausible manner. Possibly he is some what transcendental and does not sufficient. ly estimate the difficulties in the way, yet his ideas are of startling value, and if the attempt even was made to fashion the life by them the world would be the better. There is certainly the greatest need of elevating mankind above the passional plain, and the cultivation of the intellectual and spiritual facul-

Mr. Newton believes even the lowest may be educated into purity. At least the intelli-gent when they learn the right way, by which they will become ennobled themselves and bless the coming generation, will heed the voice which entreats as well as instructs.

We may differ from the author, and shrink from the inevitable conclusions towards which some of his premises tend, yet we shall arise with purer ideas of life, and nobler views of its obligations from its perusal.

The great problem of the marriage institution, its nature and obligations, its hast form for the development of a higher civilization, yet remains for the future to solve.



An ingenious attempt in verse, to explain the stories and mythe of the Bible, by an all-embracing sun-worship.

- Doc Doc Books Received.

THE BETTER WAY, an appeal to men in behalf of human culture through a wiser parentage, by A. E. Newton. New York: Wood & Holbrook, 12 mo. pamphlet, 48 pp.

MANFRED OR THE BATTLE OF BENE-VENTO. By F. D. Guerrazzi. Author of "Bea-trice Cenci." Translated from the Italian,by Luigi Monti, A. M. 12mo, cloth 450 pp. New York: Geo. W. Carleton & Co.

ILLUSTRATED HOMES: A series of papers describing real houses and real people. By E. C. Gardner, author of Homes and How to Make Square, 12mo. 287 pp. Boston: J. B. Them. Osgood & Co.

HISTORY OF GREECE. By C. A. Fyffe. With Maps. Frice 59 cents. New York: D. Appleton & Co.

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Removal.-At Home,





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y peculiar system of phreno philosophy, the brain is not considered as the organ of the mind; mind or conclousness, is exclusively confined to the medulla oblongata." Now when we consider that this portion of the brain forms its central part, entirely overlaid by the thick convolutions of grey and fibrous ner-vous tissue, what becomes of his boasted phrenological system which claims to read the mind, not from its own organ, but from another by which it is entirely concealed?

Prof. Grimes by no means proves the medul-is oblongata to be the seat of the mind more than he proves any other of his assertions, but than he proves any other of his assertions, but he really repudiates phrenology when he makes this claim, and still further shows his igno-rance by asserting it to be original with him-self, as will be seen by consulting Carpenter's Comparative Physiology, where all the vari-gus theories of mental manifestations are disonaged.

Prof. Grimes would not only show himself wise in phrenology, he would be thought wise in every thing. In a note to page 239, he branches out into a statement of the development theory, the advocates of which he says:

"Have insisted that the frequent use or exertion of a limb or other organ, in a particular direction or manner, must have resulted in the greater extension or development of that organ, and in this manner they account for the modi-fication of a species until it becomes a new species.

This is the vulgar estimate of the theory of development, but a totally false one. It is not the "use" of an organ which causes modifica. the "nse" of an organ which causes modifica-tion, but the retention of every advantage in the straggle for existence, by which nature se-lects the best or most appropriate against the poorer or less appropriate. It is variation re-tained by hereditary descent. But the Profes-sor's explanation of the theory tallies with his doctrine of the emotions, and he thinks organs may be modified unintentionally by "long con-tinued thought upon a subject," by "increas-ing the circulation." This is a new view and worthy of Prof. Grimes' system of philosophy. We suppose a tad pole looses its tail and ac-

worthy of Prof. Grimes' system of philosophy. We suppose a tad pole looses its tail and 'ac-quires legs by thinking, thereby decreasing the circulation in the one, and "increasing" it so much at four points that legs bud forth! Prof. Grimes is greatly puzzled to know why the "cerebellum is a distinct little brain by it-self," and says anatomists and phrenologists have been. Page 195. We introduce this passage to illustrate the Professor's method and profundity! It may be "puzzling" to one unacquainted with comparative anatomy, but so far from being so to the anatomist, we so far from being so to the anatomist, we doubt if any allusion can be found to the matdenot if any anuson can be found to the mat-ter in any book on the subject. According to Prof. Owen's "Skeleton and Teeth," page 30; "As the four anterior divisions of the great trunk of the nervous system are called, collec-tively "brain," so the four corresponding seg-ments of the osseous system are called "skn 1." In other words, the brain is composed of the aggregation of the first four ganglis of the spinal cord, and the cerebellum has never been. regarded as "pumiling" by such men as Owen, or Agassiz.

Among the new organs introduced we notice "somniferousness; the phrene organ of or dinary alcep." He does not know exactly where it is located but wisely remarks: "It certainly exists somewhere in the brain." This is assuredly "scientific," We hope in some future edition the Professor will map this organ, and also tell us why such a faculty is needed for sleep. We had supposed sleep to be the rest of the wearled body and mind, and we still do not understand why a special faculty is required, and the analysis of the Among the new organs introduced we no-

THE BETTER WAY: An Appeal to the Men in Behalt of Human Culture Through & Wiser Parentage. By A. E. Newton, Pamphlet, pp. 48, 12mo. New York: Wood & Holbrock, 1875. Price & cents in paper, in cloth 50 cents. Chi-cago: For sale by the Rulicio-Philosophical Publishing House.

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CENCAGO, BATURDAY, JULY 17. 1675.

The End of a Noble Life

A dispatch of this morning tells a sorrowful story. Robert Dale Owen has become insane. After a long life of earnest, unselfish effort for the good of mankind, this terrible infliction comes. The cause of it probably does not lie many months back. When the heartless imposture of the Holmes mediums, the Philadelphia conspirators with "Katie King," was ex-posed, the shock to Mr. Owen was tremendous. He had accepted the pretended "mani-festations" of these rascals with implicit faith. He lived some time in Philadelphia in order to miss none of the scances. The repeated apparitions of "Katie" were to him conclusive proof of immortality. He pinned his faith in the life hereafter, in reunion with his father and his wife, on what Spiritualism, and especially upon what this pretended spirit, showed him. Readers of his article in the Atlantic Monthly upon "Katie King" will re-member the syllogism which the good old man painfully constructed therein, by which he proved, to his own perfect satisfaction, that the visitor was indeed a disembodied bit of supernaturalism. The day before the article appeared the fraud was exposed. Mr. Owen wept bitterly it is said, when a conviction that he had been made the dupe of a trio of knaves forced itself upon him. He telegraphed to Boston to cut out the article, but it was too late. The magazine was already printed. A thin alip of paper disclaimed any editorial responsibility and thus ruthlessly increasing that of the author, was prefixed to the sketch. And thus it came to pass that Robert Dale Owen's syllogistic proof that "Katle King" was a spirit and "Katie's" own confession that she was a frand were published together throughout the country. The mind once so vigorous could not stand the blow that shook the faith of half a lifetime. The insanity feared at the time has at last come. The sun that rose in splendor sets in gloom. The life so sorrowfully ended-for insanity is death. or worse than death-began in 1804, at New Lanark, an industrial settlement near Glasgow, Scotland, which was long a monument to the philanthropy of his father, Robert Owen. The son's fame has never equaled that of the sire, but he has been even more self-sacrificing in his efforts to benefit mankind. When the father came to America in order to carry out his Communistic dreams, his son was his faithful assistant. He edited the paper that served as the organ of the "New Harmony" colony. When that brave. foolish experiment falled, and the elder Owen returned to England to conduct like failures there, to sow the seeds of co-operation, laborleagues, and chartism, to found infant schools, and to preach Spiritasiism, Robert Dale remained in America. He was by nature a poli-tician of the old school, the good school, and he was soon in the Indiana Legislature, where he succeeded in emancipating women from the slavery of the common law, then in Congress, and finally in the diplomatic service of the country. President Pierce, who sent Haw-thorne to Liverpool, and so indirectly endowed the world with "The Mayble Four" and "One the world with "The Marble Faun" and "Our Old Home," made Owen minister at Naples. Since he retired from that position in 1858, he has been a student, writer, amateur politician, and professional philanthropist. His published works fill nearly a dozen volumes. No one, we presume, reads nowadays his unpopular "Popular Tracks," his "Plank-Roads," and "Pocahontas, a Dream." We trust that no one will try to read his "Beyond the Breakers." But book-making was not his forte. A kindly, genial, whole souled man, the predes-tined prey of plausible rogues, the friend of every scheme of reform, combining the purity of childhood with the vigor of manhood,—he has met a fate worse than death, a fate for which a trio of sordid swindlers are probably responsible. The foregoing we take from the Chicago Daily Iribune, and give it space for the reason that it contains much truth and is written in that spirit of candor which Spiritualists themselves may profitably imitate.

While he could have calmin withstood the derision of the religious and secular press, he seems to have succombed to the indirect charges of dishonesty at the hands of members of his own household of faith.

While we have remained silent during the controversy that has been going on in the Spiritual ranks in regard to the honesty of the Holmeses, we have felt it was the aim of a class of Spiritualists to sustain the Holmeses, at the sacrifice of Dr. Henry T. Child and Robert Dale Owen, and we doubt not both of these gentlemen have looked at the matter in that same light.

That these gentlemen were honest in their exposure of the tricks of the Holmeses is demonstrated by incontrovertible facts. All the books and newspaper attacks that may be written and published can not change the facts proved. Indeed it is admitted by their defenders that they did deliberately go to work to impose upon Spiritualists by putting forth as genuine, a counterfeit spirit photograph. That admitted fraud on their part should cause every Spiritualist to challenge absolute test conditions in all of their scances; before receiving anything at their hands as of supermundane origin.

But these advocates of the Holmeses are not content with a simple admission of their fraud, but in a quasi manner attempt to palliate the matter by insinuating that Dr. Child was a *particeps criminis* in the transaction. That is absolutely false. Dr. Child was imposed upon as was Mr. Owen, in both the Ketie King materialization and the spirit photograph. Dr. Child feeling sanguine that they were honest mediums, took their word for the genuineness of the spirit photograph, and never doubted it until we wrote him that we would not put it on sale, because we believed it to be a fraud and insisted that he and Brother Owen should investigate the matter to the bottom. We are inclined to believe that our suggestion was the means of prompting both Dr. Child and Mr. Owen to greater vigilance in detecting the Holmeses imposition.

We know that the great mass of Spiritualists will deeply sympathize with Brother Owen in the terrible calamity that has befallen him, and that very few will join in any clamor of censure for the noble discharge of the great duty of exposing a wilful deception which was being practiced upon the holiest feelings of human nature, by pretended spirit mediums.

Brother Owen's name will ever remain door to the Spiritualists of the presant era, and the preyers of all good men and women in and out of the ranks of the Spiritualieis will be for his opeedy restoration to health of body and coundness of mind.

THE ARCTIC REGIONS.

Salling of the Expeditionary Ship. Pandora from Portsmonth, Eng.

We learn from the New York Herald, "that the Steamer Pandors, started from Portsmouth, Eng., June 25th, for the Artic Regions, with the object in view, of searching for a northwest passage and the discovery of relics of Sir John Franklin's expedition. The Pandora has been fitted out with funds furnished by Capt. Allen Young, Lady Franklin, and Mr. James Gordon Bennett. Mr. Bennett's representative, Mr. MacGahan, who supplied the special details of the Khiva campaign to the Herald, is on board to chronicle the history of the Arctic research. Admiral Bir Leopold McClintock, Royal Navy, an old Arctic commander, visited the ship previous to her departure, as did also the Port Admiral and all the leading citizens of Portsmouth, accompanied by the wives and families of the men of the crew of the' Pandora. His Royal Highness the Prince of Wales, who is much interested in the object of the expedition, sent Capt. Young a present of a splendid barometer. The Pandora is a vessel of 450 tons burden, when deeply laden drawing 12 feet of water. Her forward deck was covered with bage of coal, and every available inch of space was filled up with water barrels to a line with the gunwale. The Royal Yacht Squadron burgee was flying from her mast and the Union Jack over the stern. In the forecastle cabin is a hand organ, given to Capt. Young by Lady Franklin, which was originally presented by the late Prince Albert to Sir John Franklin. The organ has already made two Arctic voy-8008. Esquimaux Joe, who acted as interpreter to Capt. Hall in the Polaris, goes out with the Pandora. Capt. Young inspected the charts with Admiral McOlintock, advising which route the expedition should take. The Pan. dors will only touch land once on her outward voyage. This will be at Disco, Greenland, All being on board, at 4 o'clouk in the afternoon an Admiralty tug proceeded to tow the Pandora out of the dock. She was no sooner clear of the dock than a sallor climbed the mast, and standing on the mizzen truck, roared out, "Three cheers for Capt. Young!" An immense response was given. The old warvessels and three-deckers lying near to the expeditionary ship were all manned. There was a great crowd of people on the wharf, and numbers of others out. in small boats. All were waving their hats and handkerchiets in token of farewell. The women were crying, and the greatest excitement prevailed." The return of the expedition sent out by the British Government, consisting of the Alert and Discovery, and that equipped by private means, will be watched with great interest. In case an open polar sea should be discovered, and the result prove as has been predicted by various clairvoyants, it would be s difficult task to estimate the benefit arising. therefrom to the world. Should it, however, prove to be a barren waste, whose inhospitable, will come to us. Irish, Germans, and Amershores would be attractive to none, it will ican Catholics will not be so patient as their due form of law.

demonstrate the fact that Diakks influence has been extensively at work, and that the injunction, "To try the spirits," will be practiced more than ever.

There are many novel, as well as romantic ideas, connected with the statements of different clairvoyants in reference to the North Pole. So long as no proof whatever exists in regard to the truthfulness or falsity of their atatements, there will be many air castles built in connection therewith, that, of course, will vanish, when the result is made known. Should, however, the earth prove to be hollow as one medium proclaims, or to extend millions of miles beyond the North Pole, as another asserts, of course, if the climate is at all favorable for the abode of civilized men. wonderful results will flow therefrom. But those seers who make statements in reference to the polar regions, go beyond that limit in which we can either deny or accept their statements. They are beyond criticism. Different descriptions would naturally, however, arise from different views of the scenery there, and possibly do not conflict in the least.

E. F. Brewster, of New York City, who has devoted a great deal of time to the Open Polar Sea question, says:

• "I believe that the true access to the pole is by Behring's Straits; that the warm Pacific currents keep a way always open through there, and that Providence has lately given our countrymen possession of that half-way house, Alaska, to the end that they may be the first to possess the new earth. There will be a chance truly for a new Coloridge to' write up the 'Ancient Mariner,' of whom it may be eaid:

'He was the first Who ever burst Into that silent sea.'

Well, already they have found gold at Alaska. Let them find it at the pole and they will flock there if they have to build a railroad through Greenland, or plow an opening through the icebergs. Within five years the mystery will be solved. Hall, from the Pisgah top of Cape Brevoort, saw the line of light and the nimbus cloud. Others will soon reach the promised land, following that cloud by day and pillar of fire by night. Going north from Cape Brevoort, that light will grow wider and longer, and that cloud rise higher and higher, until it finally covers the horizon, the outer world is shut out, the gateway is passed, and Peradice bursts into view."

The Catholic Claim of Spiritual Supremacy;

The nineteenth century may not be able to understand it, or, if understanding, to accept it, yet it is true that the spiritual is the superior and the law of the temporal. The supremacy belongs in all things of right to God, represented on earth by the Church, or the spiritual order. The temporal has no rights, no legitimacy, save as subordinate to the spiritual; that is, to the end for which man is created and exists. The end for which all creatures are made and exist is not temporal, but spiritual and sternal: for is God himself who is the final cause as well as the first cause of creation. The end, or God, as final cause, prescribes the law that all men must obey, or fail of attaining their end, which is their supreme good, This law all men and nations, Kings and peoples, sover-eigns and subjects, are alike bound to obey. It is for all men, for States and Empires no less than for individuals, the supreme law, that binds the conscience. Now, religion is that law, and includes all that it commands to be done, and all that it forbids to be done, and all the means and conditions of its fulfillment. The Church, as all Catholics hold, is the embodiment of this law, and is therefore in her very nature and constitution theological. She speaks always and everywhere with the authority of God, as the final cause of creation, and therefore her words are law, her commands are the commands of God. Christ, who is God as well as man, is her personality, and therefore she lives, teaches and governs in him, and he in her. This being so, it is clear that religious liberty must consist in the unrestrained freedom and independence of the church to teach and govern all men and nations, princes and people, rulers and ruled, in all things enjoined by the theological law of man's existence, and therefore in the recognition and maintenance for the church of that very supreme authority which the Popes have always claimed, and against which the Reformation protested, and which secular princes are generally disposed to resist when it crosses their pride, their policy, their ambition, or their love of power. Manifestly, then, religious liberty and Protestanism are mutually antagonistic, each warring against the other. The Protestant experiment has demonstrated peyond question that the very things in the Catholic Church which are most offensive to this age, and for which it wages unrelenting war against her, are precisely those things it most needs for its own protection and safety. It needs, first of all, the Catholic Church-nay, the Papacy itself-to declare and apply the law of God to States and empires, to sover eigns and subjects, kings and subjects, king eight and subjects, kings and subjects, kings and people, that politics may no longer be di-vorced from religion, but be rendered subsi-diary to the spiritual, the sternal and of man, for which both individuals and society exist and civil governments are instituted; * * * to take charge of education; * * * and, most of all, to exercise a vigilant consorship over ideas, whether vented in books, journals or lectures, and to keep from the public those which tend to mislead or corrupt the heart, as a prudent father strives to keep them from his chidren. The above is from the Catholic World, and no doubt speaks the sentiments of Oatholics generally. Not content with the enjoyment of our institutions as founded by our forefathers, they are trying to destroy our magnificent school system, and make our civil government subservient to ecclesiastical authority. Bishop Mc-Quaid recently made this menacing address in Cincinnati, Ohio,-"I stand here and say that unless we bring this thing of the school fax to the ballot box, we do not deserve the name of Ostholics. It may not be necessary to bring it to the ballot-box: we may, by making a demand, effect a compromise: we may obtain a platform on which we can stand. Politicians

fathers have been. The platform of the. schools is now for us. It is for Jews, for Infidels for Protestants, but we are under it. Suppose we get strong enough to rise up. Remember, the platform is on us; where will the platform be then? Men will learn that we have something more to do than praying; we must vote, and the layman must work."

This is plain language, and well calculated to excite alarm. That the Catholics will be successful in their efforts to destroy, our present school system, we do not believe, for there will be a combined opposition against them of all the other sects, sided by millions of Liberalists and Spiritualists. True, such contention is unpleasant, and well calculated to cause an unfriendly feeling towards the Catholics generally, but the issue must be met on all sides. In New Hampshire they are excluded from holding office, and, of course, their influence is not so great there, as in other states. In the West, especially in the large cities, they are numerous, and their religion amiles approvingly on all intrigues that may result in enhancing the interests of the church.

In Prussia the new ecclesiastical laws, curtails to a great extent the power and influence of the Roman Church in that country. The establishment of monastic orders are either suppressed entirely or placed under State supervision. Those orders devoted to the care of sick, are at the option of the Sovereign exempted from such rigorous treatment.

Tilton-Beecher /Trial.

The great Tilton Beecher trial has finally terminated by a disagreement of the jurynine for Beecher and three for Tilton.

If there had been any doubt resting upon the minds of unprejudiced people as to the innocence of Mr. Bercher, and of the compt motives of Tilton and his friend Moulton in the prosecution, the final attempt to prejudice the minds of the jury and the public generally, by bringing in the stildsvits of two perjurers, Loeder and Price, to swear to their own observation of criminal conduct between Mr. Beecher and Mrs. Tilton, must now forever dispel all such doubt, and confirm the fact that the whole prosecution was based upon a like conspiracy and perjury to min one of the noblest men of the age.

During this trial we have kept our columns clear of the scandal that the secular press from day to day has reveled in.

In the outset we expressed our opinion in a most emphatic and decided manner that the whole movement was a vile plot to break down a noble reformer, who stands head and shoulders above his cotemporary theologians, and excelled in liberal sentiment by few, if any, of the most advanced advocates of the Spiritual Philosophy.

The secular press that has favored the Tilton side of the question has catered to two classes in society—the one class is lead by the extreme bigots in theology-the other class, with few noble exceptions, are those who sympathize with the so called "social freedom" sentiments. But for the course that the RELIGIO-PHILO-SOPHICAL JOURNAL has taken, solitary and alone, as a herald of spiritual truth, in repudiating "social freedom" from the day of its inauguration as a Spiritual movement, the infamy of this terrible scandal would have rested with Spiritualists, and been so held by historians of coming time. The evidence in the case has clearly shown where the scandal was conceived and had its birth. Fortunately for Spiritualism the RELIGIO-PHILOSOPHICAL JOURNAL had most emphatically denounced and repudiated the so-called "social freedom" movement as an excrescence -a parasite that here no more resemblance to pure Spiritualism than any fungus growth or parasite that sucks its nourishment from a healthy plant or animal, and that it should, with the same propriety, he shaken of and severed therefrom. In this position we are happy to say that the great mass of Spiritual ists approved our course and sustained the paper. So emphatic has the voice of approval come up to us from all parts of the country, and so broadcast over the land have we sent the same, that the voices have been felt and approved by the secular press, so that now there is not one who dares to say that the true Spiritualists of America sustain the authors of the great Tilton-Beecher scandal. On the contrary, observation demonstrates the fact that it is almost the universal opinion of all true Spiritualists, that the whole thing had its origin in a most vile conspiracy, the closing scene on the trial of which is in keeping with its inception-demonstrated perjury.

Count BUBTRAND on Grimes. His article is pithy, pointed and nosey personal, so much so of the latter, that we are compelled to exclude it from our columns.

The Count is an old friend of the Professor's, and with his noss at least he is 'familiar. He desires us to say to the Professor that he will thankfully receive his book, as a token of early friendship, when both lectured against Spiritualism-the Count for the love of Christ, as a Wesleyan minister-Grimes for the love of dimes.

Creeds and Priests.

Dr. Thomas Cooper gives expression to the following:-

In spite of the decrees of Constantine and Theodosius, by which the writings of Arius, as well as the Gospels and Epistles rejected by the Council of Nice, were ordered to be burn-ed, many fragments of these are to be found the works of the early Fathers; and a few of the books almost entire, which had been secreted, have reached even to our day. These are called Apocryphal; but when we find whole passages in the writings of the Ohristians of the first and second centuries taken from these apocryphal books, and which were not in the version adopted by the Church, we can not re-gard the one as more authentic than the other. In fact, if any of them are entitled to that, In fact, if any of them are entitled to that character, the rejected writings seem to claim the preference from their *priority* as to date. Balore the time of St. Justin, who wrote his "Apology for the Christians" in the year 140, the Gospels attributed to Matthew, Mark, Luke and John, are not once mentioned by the Apostolical Fathers; although the names of those now called apocryphal frequently oc-our, and numerous extracts are given from them .- The obvious conclusion from this fact is, that the former were not in existence, while the latter alone were in use in the early stages

of Christianity. It can not be too often repeated, that a sys-tem of religion which cepends on creeds, evi-dently of human invention; on writings liable to be altered and interpolated by interested and designing men, is unworthy of an infinite intelligent Deity, who, if he had intended to give a different revelation of his will from that contained in Nature, would have done it in such way as to command universal attention, and respecting which there could not possibly have existed a conflicting opinion in the habit-able globe. Do we find in Judaism, in Christianity, in Mohammedaniam, or in any other system of religion depending on similar au-thority, these undeniable marks of Omnipotence? Does not the very existence of these distinct and discordant socts demonstrate that they are not of Divine origin? They all pre-tend, no doubt, to this high authority. But it would be the grossest of all absurdities to suppose that a perfect Delty could be the author of so many contradictory systems. They are all the invention of priests—an order of men totally useless in society; and who, though they are constantly urging their credulous dupes to "study" their sacred books, and telling them they are so plain, so easily under-stood, that "he who runneth may read," have been for ages disputing with each other about their true meaning. As a source of emolument, however, the

priests of Ohristianity in this country have, perhaps, greater inducements to maintain the Bible than the priests of any other religion. This at once explains the ardor with which they espouse svery project tending to multiply copies of that book. The sums of money which this traffic brings into their coffers, and of which they have the sovereign control, are incalculable. Hence their enthusiasm in supporting Bible and Tract Societies: and hence. also, their vituperations against those who dare to question the purity of their motives, Deprive them of these and other sources of revenue, compel them to adopt the frugal lives of the Apostles, and to work for a subsistence like honeat men, and their zeal would speedily evaporate. On the other hand, let a law be passed by which a handsome income would be secured to them, as is done in countries having an established religion, and many years would not clapse ere they became as indifferent about the circulation of the Bible, and the care of souls, as Dr. Forrest, Bishop of Dunkeld, in Scotland, who said of himself, -"I thank God I have lived well these many years, and never knew the Old or New Testament. I content myself with my pontifical."

Robert Dale Owen has long been venerated by Spiritualists for his intelligence and outspoken advecacy of the Philosophy of spiritcommunion. Although failible like other man. and liable to be deceived by adroit tricksters, he is generally acknowledged to be a man of rare ability and strict integrity.

The deception imposed upon him by the Holmeses, whom he had extelled as mediums of rare gifts, was a most crushing blow and imortifying to his sense of pride as an intelligent and honest man.

Witchcraft.

A special telegram to the Ohlcago Times, from Berlin, Wis, is as follows:

If any body has been laboring under the supposition that the days of witchcraft are over, it is the duty of the Times to undeceive them at once. In this city there are two Polish families, named respectfully Kittowski and Wininski. The house of Wininski has recently charged that of Kittowaki with witch-craft, Mme. Wininski charging that her daughter is, to use her own words, "drying under the withering influence of the witch, Mrs. Kittowski. The case has gone into the courts, and will be tried before a justice of the peace on the 7th inst. The Wininski people have a superstition that if the "witch" would allow a drop of her blood to be drawn and administered to the child the withering process would cease, and the suit would be withdrawn.

Letter of Fellowship.

The Rangro-Philosophical Society on the first day of July granted a letter of fellowship to Sister M. P. Henderson, of Aubrey, Kan., constituting her a regular minister of the gospel and authorizing her to solemnize marriages in

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DR. T. B. TAYLOB has an interesting communication in this number.

DR. P. B. RANDOLPH is now at Toledo, Ohio, and will respond to calls to lecture.

M. WILLIAMS write to this office, but does not state where his JOURNAL is now sent.

CHARLOTTE M. THOMPSON Writes to this office and does not give her Post Office address. Will she do so?

THE TEMPERANCE RECORD, John Messher. editor and proprietor, is the name of a new paper. It is nicely printed and ably edited. It can not fail to do a good work.

THE LYCEUM MISCELLANY, AB eight page pamphlet, has just been issued by the Lyceum Book Establishment, Toledo, Ohio. It is replete with valuable information.

MRS. M. P. HENDRESON is now at Memphis. Mo., and will answer calls to lecture on Bible Spiritualism, reconciling the phenomena of the past, with that of the present. She is an excellent clairvoyant physician. Address her at the above named place.

DUMONT C. DAKE, the celebrated healer, gave us a call last week, on his way to Winona, Minneapolis and St. Paul. He proposes to lecture and heal. His wife Della accompanies him. Dr. Barnes, a good magnetic healer, is temporarily associated with him.

DR. E. B. WHEELOOK has returned from a tour in Wisconsin and Northern Illinois, to his former fields of labor in Central Iowa. Those wanting his services can address him at Marshalltown, Iowa. Permanent address Pleasanton, Kan.

HON. J. WILLIAM THOBNE, whom our readers will recollect was expelled from the North Carolina Legislature last winter, for the resson that his belief in God was not Orthodox, is now nominated as a delegate to the Constitutional Convention, which meets at Raleigh, on Sept. 6th. We trust Mr. Thorne will be sent by an overwhelming mejority, to assist in revising the old constitution, and that the will prove such a thorn in the assembly, that it will gladly exclude from the new constitution. everything calculated to favor any particular creed or sect of religionists.

JULY 17 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Pepartment HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained at who<u>lesa</u>le or retail, at 624 Race St., Philadelphia.

As a Man Thinketh So He Is.

We may add that as a man is so he thinketh and both statements are true. It is evident that a man's thoughts depend to a very conelderable extent upon his conditions, both in-ternal and external. The physical body and its surroundings have a very great influence over our mental and spiritual conditions all through life. It is well known that the appetites and passions of the human body exert a powerful influence over man in all stages of life, and one of the prominent objects of mor-al and intellectual education is to teach us how to train and develop all the faculties and functions of the human body into harmonious relations with each other.

The importance of this text is in reference to the power which our thoughts have in re-lation to our interior conditions, our external surroundings and the spiritual attractions. surroundings and the spiritual attractions which we bring to bear upon ourselves. First then as a man thinketh in regard to himself, co will he be. If he be taught to believe that he is sinful and deprayed, " a vile worm of the dust," he will be as near these conditions as he can possibly be. Teach him that he can do no good, and he will be very likely to prove it in his life, but inspire him with a lofty am-bilion to do that which is right; impress his mind clearly that in the line of his duty, how-ever humble it may be compared with others, he can accomplish great good, and he will suche can accomplish great good, and he will succeed in this,

If a man's thoughts are upon a low and sensual plane he will draw around him associates of that character in the form, and spirits on nimilar planes will be attracted to him and often give a strong impulse to his feelings and desires. In this manner much of the evil that abounds in the world is produced. It has been supposed by some that Spiritualism had some-thing to do in bringing about these conditions, but this is not so; it has simply revealed these, and given us the key to the means by which they may be avoided—namely, by having our thoughts and aspirations so pure and elevated that they will only attract those spirits whose

conditions will bring peace and harmony. All through life we are thus surrounded by visible and invisible beings who are drawn o us by our own conditions, whatever they may be. The question is properly asked, What are we to do? We have inherited tendencies; we are influenced by the habits of life which give tone and character to our thoughts; and how can we change these? That is the grand object of life, and all its labors should be turned toward the control of our thoughts; so that they shall run into those channels which chall help to higher conditions. When we and ourselves under temptations, let us call upon our fellow-men, the angels, and upon God, and at the same time use all the efforts in our power to rise above the temptation whetever it may be, and having overcome it whetever it may be, and having overcome it we shall find ourselves growing stronger and stronger, thus realizing the truth of the dec-laration, "Blessed is the man that with-standeth temptation."

The first point is to realize the truth that cs a man thinketh so he is, and then to know that to a certain extent and by degrees we may change our thoughts from a low to a high plane and experience, a corresponding change in our lives.

GEORGE PRYOR, OF VINELAND, N. J. When I left the body I was an old man. I lived in a place called Vineland. I was there at the beginning of the improvements, and thought a great deal of its founder, Charles K. Landis. I would like to say to all his friends, in Vineland, be true to yourselves. He has done a great deal for that place. He has made the wilderness to blossom as the rose. He rought to make pleasant homes. It is time that the people held their tongues and stopped that the people held their tongues and stopped slandering each other. The poor victim has brought the condition upon himself that he was seeking to bring upon another, and they are both to be pitted; they have done wrong and must suffer each in his way. One of the great curses of the age is this disposition to slander. I would like to see an end of it. I am a friend of Landis. I know that he has done work work Margaret and L sand out done a noble work. Margaret and I, send out our sympathies to him, but he will have to suffer much for his course. We wish to benefit both victims. I would wish them to know that the laws of the angel world will set all things right. Those feelings of elander will pass away, and peace will rule, and bring mankind together upon the plane of wisdom.

RED JACKET.

I come from my home in the Happy Hunt-ing Ground, to say to you that the red man is not to be blotted out of the Great Book of Life, even if the white man should crowd him off the face of the earth. We are here in large numbers, and we hold our nationality and our distinctions as a race, and as we pass on to higher planes we lose all the bitter revenge that the cruel treatment of the white man has swakened in the bosom of the red man, so when we return to you, you will find us coming with love and kindness, with healing power to blessithe white man even in return for his cruelty to us. When the record of our race is written from this standpoint, it will compare well with that of any other race that has helped to carry on the work of developing the earth and bringing out all its resources. So with love I come to you to-day and ask you to send this word out to all nations on the earth.

The Meeting at Geneva.

BRO. JONES:-I regret I did not see you on my return from the Liberal Meeting held at Geneva. It was a grand success in its development of the liberal element of that country. There were representatives from several of the cities in the adjoining states. It was announced from the stand that there were half a dozen churches represented in the meeting, and it was a fact worthy of notice that though there were some twenty five preachers, I heard not a sentiment advanced either publicly or privately that I could not fully innciy or privately that I could not fully in-dorse. There was a general expression that creeds and dogmatism should be abolished; that man should be recognized by what he is, and what he does, rather than by what he be-lieves. "The broad church, and what we mean by it," was fully discussed by the speak-

The representative of Spiritualism was treated with all the respect and consideration that he could have desired. He was given the most popular hour on Sunday morning, as well as the opening of the meeting at the Presbyterian church on Thursday evening, at Genova. After his last public address quite a number of the ministers came to him and said, they agreed fully with him, only they had never seen the materializations.

They decided to have another meeting there next year, receiving all, including Spiritualists but recognizing no name or sect, as such.

The Spiritualists all over the land in general, and your correspondent in particular, are very much indebted to our old friend and brother, M. D. Cowdery, for the efficiency with which he discharged his duties as a mem-ber of the committee. His house was open to entertain visitors to the meeting, and most of his time was employed in having them well provided for by others. Our expenses were all paid, and everything done to make our visit pleasant at our friend's hospitable home. He is an old Spiritualist and a true man, with a genial true woman for his companion. May their declining sun when it sets, rise to shine more brightly in the Summer-land.

"Yes," "Will Eliza?"

"Yes."

"Yes." He gave me much light on various subjects, and bid good-night. George C—— came and talked with me twice.' Frederick Edwards came also. He said, "My mother is still on this side; is she well?" He sent word to her. Several others came, and among them one of the most remarkable tests of spirit power and spirit intelligence I ever witnessed, as the spirit who came had no friend present, coming to me as a test, for he departed this life, in my house, in St. Paul, Minn., under very painful circumstances, having been knocked down by a slungshot and brought to my house where he died, a stranger in a strange land. He gave he died, a stranger in a strange land. He gave his name and called for me, and I wish now to state right here that I do not believe that I thought of the circumstance in eighteen years, until brought to my mind by this spirit.

On the evening of the 10th of June, my mother, Hannah Parkman, came to the aparture, and if I ever saw and conversed with my mother, it was here, but I must close, having only alluded to the many pleasant instances of the occasion.

MRS. M. P. HENDERSON. Aubry, Johnson Co., Kansas.

Business Notices.

Across the Continent.

The distinguished Analytical Physician and talented lecturer, Dumont C. Dake, M. D., and the gifted medium Charles A. Barnes, M. D., on their way to the Pacific coast, will lect-ure and heal in the following cities through Minnesota and Iowa. All who value health and happiness should not fail to attend these important lectures on health and the healing art.

Will commence healing at Hoff's Hotel, Winona, Minn., July 12th, to the 18th; Rochester, Minn., Bradley House, 19th to the 21st; Faribault, Minn., Barrow House, 22nd to the 25th; Minneapolis, Niccolet House, 26th of July to Aug. 1st; St. Paul, Park Place Hotel, August 2nd to 8th; Charles City, Iowa, 10th and 11th; Waverly, Iowa, 12th, 18th, and 14th; Waterloo, Iowa, Central House, 16th, 17th and 18th; Des Moines, Savery House; 20th to the 23rd; Council Bluffs, Pacific Hotel, 25th to the 28th; Omaha, Grand Central Hotel, 29th to the 31st; Denver, Col., Sept. 5th, and re-main until further notice; San Francisco, Cal., Palace Hotel about October 1st. 11

The Tobacco Antidote.

The use of tobacco is such a filthy, expensive, nerve destroying and brain cursing busithat I take great pleasure in speaking of D688. anything which can eradicate the appetite for

A United States Consul called at my cflice a few days since and remarked that some time ago he was addicted to the use of tobacco, but concluded he would send \$2.00 to the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, for a box of tobacco antidote, presuming it would scarcely help him any, only as it assist-ed his imagination. He commenced gradual-ly chewing it according to directions, and then as the appetite came on somewhat, used larger quantities until he cared no more for tobacco than he did before he commenced the habit. Not long ago having occasion to go and live in a warmer climate and having a weight of 220 pounds, he concluded to commence its use again so that it might wear away some of his surplus flesh, an unwise thing, as he could have done the same thing without the aid of the poison nicotine. He had smoked only about half a segar before feeling sick just as he did the first time he ever took one, a fact which shows the radical change that had been brought about by the antidote.

think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physiclans, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I Fe-main, Yours with Respect, LEWIS C. POLLARD.

Los Nietos, Cal., Oct., 8rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

Mns. A. H. Rommson:-Enclosed please and lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as sond ears of myself on it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you coon, I remain,

Your Humble Servant.

LEWIS C. POLLARD. Los Nietos, Cal., Dec. 9th, ?74.

Mrs. A. H. Robinson: -- I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out sgain. Hoping to hear from you coor, I subscribe myself.

Yours with Respect,

LEWISC, POLLARD. Azuco, Cal., May 29th, '75

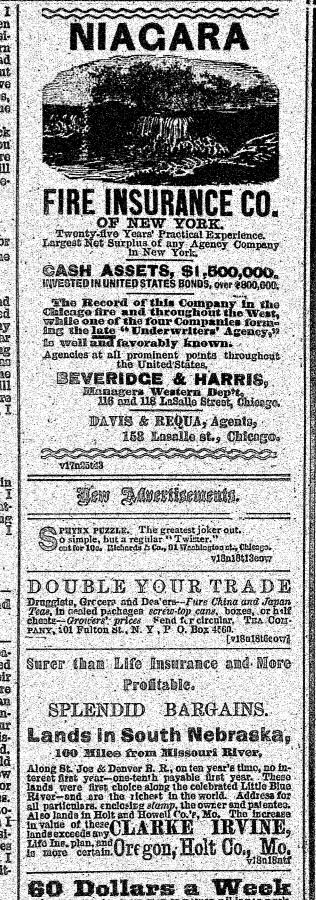
A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:-Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful dis-tress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a posi-tion I never take in alceping), the clothes drawn nicely and smoothly over me. I though first I had awakened in the Spirit-mough I was a free of wein world, I was to free of pain.

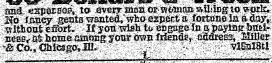
Yours respectfully, Mrs. S. I. Pron. Topeka, Kan., April 12th, '75. Box 651.

Mrs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for to-bacco in all its forms, is for sale at this office. Sent to any part of the country by mall, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspa-pers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no rem-edy for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robission's Tobacco Antidote* tomas it was before imbibling the hankering desire for a poison-



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TURKISH. MAGNETIC, HOT AND COLD BATHS, **DURKISH, MAGNETIC, HO^T AND COLD BATHS,** always in readiness with competent and efficient helpere. Patients received at any time for board and treatment. Drs Mr. and Mrs. Atwood devote their whole attention to their patients. Mrs. Atwood's claivoyant powers are second to none, has had twenty years practi-cal experience in disgnosis and treatment. We also fur-nieh our patients free of charge the celebrated Mineral Magnetic Water, which is pronounced by D. A. Lapham State Geologist, of Wis., to be the strongest on record. This with our treatment connected with the bathe oper-ste like a charm. We she odiagtore and send magnetized papers to those not able to altend the Care. Disgnosis and prescription \$2. Magnetized Papers, 50 cents. Mag-netic Water delivered on the carb at Watertown, Wis., \$8 ter barrel; half barrel, \$4.50; gallon, 50 cents. Office and Bath room cor, of 4th and Center st., Winona, Minn. [y18n17t18] IBAAC ATWOOD, PROFRIETOR.

If from long continued habits they will run in a channel which is undesirable, we may in a channel which is uncestrate, we may find it necessary to confess our weariness to some good and loving friend and thus obtain additional strength. Thus the inebriate has often been enabled to overcome the strong temptation to drink by means of the pledge and the association with those who are above big plane. We are fully convinced that our his plane. We are fully convinced that our Shaker Brethren have found one of the most effectual means of purification and elevation of life in their mode of confessional.

Confession is not at all new, but it has been so much abused in the past that it has lost most of its efficacy. The shakers recommend their members to make full and clean confession to their elders, the men to the men, and the women to the women, and by this means there is a deep interest and sympathy awakened in the minds of all, and the good work goes

On. All human development must come from individual effort, aided, it may be by many ex-ternal means, but it is always an interior growth which constitutes true development, and is the basis of real and permanent prog-ress. We must look for our advancement to that divine principle which is implanted in every humas soul, and which it should be our aim to cultivate by every means within our power. Angel ministrations and human help will come to us in proportion as we attain to these high and holy conditions.

Let us grasp the hands of the angels. As they spread their shining wings, They are singing " Come up higher, Reach after heavenly things."

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNE-LIFE.

[For some time past my spirit friends have been urging ine to said to the Philadephis Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Jouratiz furnishes the means of reaching more individuals than any other paper on Spiritualian. Spirits have expressed a desire that I should not only cond forth the communications which they are able from time to time to give through my organism, but select come that I may report as given through other mediums, whose names will be given with their communications. E. 7, 0.] H. T. 0.1

Communications Through Katle B. Robluson, 2123 Brandywine St., Philadelphia.

OLIVE DUNTON, OF VINELAND, N. J.

There are many spirits here this morning, but we have learned that all things are under law and we can only communicate when the conditions are right. I want to send a few words to my companion, who, I know often feels that I am near him. I know at times he has to struggle against difficulties. By the way, friend, did you ever see a true Spiritualist or a medium but what had to pass through sorrow and trials, yet I know by my experi-ence in this life that the reward is sure; that if they will withstand the temptations that surthey will withstand the temptations that surround them, and be firm and true to themselves they will be certain at last of receiving their reward. The time is not far distant when all believers like my companion who knows and understands the truths of Spiritualism, will be gathered together, and will carry forward, the great work that is to reform the world. By this means you shall come to know of a better life on earth, and then you will see that the struggles and trials of this life had their use and purpose.

The second way that we are dealed at a second

SAMUEL WATSON. Memphis, Tenn., July 2nd, '75.

Seance at John Harvey Mott's.

I arrived in Memphis, Mo., on the afternoon of June the 4th, 1875, for the purpose of investigating the phenomena here, through the mediumship of J. H. Mott. I was kindly received and tendered a seat in the circle for materialization. I was introduced to General Biedsoe, the presiding genius of the circle. It did not take me two minutes to decide as to the truth of spirit and mortal. The frost-like whiteness of the spirit hand, its melting away upon touch, the general appearance and especially the appropriate answers to my questions. all were conclusive evidence to my senses that Mr. Mott had no part in the matter outside of materializing substance.

The third spirit who appeared called for me by name. I went to the sperture when the curtain opened and a face appeared, and I asked, "Who are you, my friend?" The voice in a whisper replied, "Samuel A. Henderson." Again the curtain opened and he bowed for-ward into the light. I was excited and parti-ally lost my presence of mind, for I tried to grasp his hand, or rush to his embrace, when he with true selfhood exclaimed in a distinct whisper, "Don't let the light in on me, Mag, I want to talk to you." He then made statement after statement behind the curtain in a whisper, some sentences of which I partially lost (not accustomed to listening while a low singing was going on by the circle), but enough was plainly heard to prove to my comprehension that it was no other person than my as-cended companion in life. He spoke of his death and burial, referred to the condemnation he had been made to feel and bear since in Spirit-life, because of his spiritual belief while here. He evinced a perfect knowledge of all my trials, gave me directions which I hestened to put into practice, and left with a promise to return again. His voice was as natural as in life, and I felt the sympathy of his great soul as he offered an invocation to the Giver of all good for the blessed privilege of thus returning "resurrected from the dead." I will hastily pass over the incidents which passed in six more seances. The third seance

I prepared a bouquet of flowers. When my spirit husband came to the aperture, he asked, "Are you well, this evening?" I answered, "Yes; are you happy?" "Yes, never more #0,"

he replied. "I have brought you a bouquet; can you take it?"

Y Xel 3

He put out his hand. It was as delicate as frost, and in shape and size his own. He took the flowers quickly in, and said, "Elizs, my sister has got them. Bhe is going to ring the bell," and immediately the bell rung inside the cabinet, while he was yet speaking, proving to all present that two spirits were materialized at once. I asked who of my spirit friends were present. He said, "Mother, George Cooper, and Charlotte. Oh! most of them." "Will mother show herself to me!"

E. D. BABBITT, D. M. New York, July, 1st, '75.

MEDICAL DIAGNOSIS by lock of patient's hair, (give age and sex). Diagnosis and pre-scription, \$3.00 Vegetable remedies pre-scribed only. Specific for fever and ague. MINERAL EXAMINATION, parties sending a specimen, prepaid, by mail or express, giving state and county, can have the locality examined, mines located, etc. Terms, \$10.00. Address, F. Vogl, Post Office box; \$13, Station A., Boston, Mass. v18n18i13.

. Dobbins' Electric Soap, (made by Oragin &Co., Philadelphia,) contains nothing but the purest material, and does the work quickly, but without impairing the finest fabric. Try it without fail.

MRS. M. J. HENDEE after an extended and successful professional tour through the State of California has returned to her home in San Francisco, and may be found at 7991 Mission Street,

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

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I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no de-size for its the second state of the sire for it. F. H. SPARKE.

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D. H. FORES.

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while viewer carry, recurs a most potent prescription and remedy for evaluating the disease, and permanently curing all curable cases. Of herself she claims no knowledge of the healing art, but when her solvit-guides are brought as respond with a sick person, through har mediumahip, they never fail to give immediate and permanent relief, is curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external applications, it should be given or applied precisely as directed in the accounce-nying letter of instructions, however simple it may seem to be; remember it is not the quantity of the com-pound, but the chemical effect that is produced, that acting takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be inade in about ten days after the last, each time stating any changes that may be apparent in the symptems of the disease.

any countries that may be apparent in the symptoms of the disease. Mrs. Rosmsson also, through her mediumship, diag-noses, the disease of any one who calls upon her at her residence. The facility with which he points controlling her accomplied the same, is done as well when the signl cation is by letter, as when the patient is present. Her give are very remarkable, not only in the healing art, but as a psychometric and business medium. Taxus:-Diagnosis and first preservation, \$4.09; each subsequent one, \$5.00. Psychometric Delineation of character, \$3.00. Aninvering transmiss letters, \$3.00. The monsy should accompany the applications to hence a re-ply.

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RELIGIO-PHILOSOPHICAL JOURNAL.

JULY 17, 1875

Thoughts About Religion, and Common Sense Views of Spiritualism.

BY D. D BELDEN.

"To be or not to be; that is the question." Baving thus far assumed the truth of Spiritualism, let us now inquire whether it is really

If Spiritualism is a delusion, it is by far the most supendous and oruel delusion the world ever witnessed. For could it now be made positively certain that the whole phenomena in all its phases, was a complete deception— that it related wholly to some heretofors un-known truth in nature and had nothing whatever to do with "immortal life; and that no spirit had in fact, in any one instance in the last quarter of a century, communicated with man, thousands of men would, I believe, sit down and bitterly weep-weep as men having no hope, more than if the sun were forever blotted from the heavens. For who can not now see that if the phenomena of our own times, which are so various and complete, contain no evidence of immortal life, that those which have come down to us from a past age, must also fall with them? Surely as all the interest we have in this great volume of life and beauty around and above us, and as the love we bear to parent, wife, child, broth-cr, elster and friend, are involved in this ques-tion of immortal life, it can not unbecome one who takes grateful delight in all these relations to give this subject deliberate thought.

Let us then, to use the expression of a great thinker, "steady ourselves in the presence of these facts"-in the presence of these phe-nomena, and see if one can not state some somena, and see it one can not state some general principles of reason and law by which we may be enabled to reduce them the better to our common understanding. The jurist, when confronted by a complicated case of well-attested circumstances, thinks, if he can state an hypothesis, which is consistent with, and which will at once how monitor all the feater and which will at once harmonize all the facts, he must have arrived at the true state of his case. Webster, upon the trial of the celebra-ted Knapp case for the murder of Capt. White, said: "If one finds a key which fits a given lock, he reasonably supposes it to be THE key of THAT lock." This supposition has the greator force when it happens that the lock is one of extraordinary complication. This proposition embraces within itself a LAW, which serves to conduct the human understanding to the home of truth with wonderful precision. Before making application of this rule to the case at hand, let us illustrate it by a few examples. Take the discovery of the principle of the com-mon pump, as given by Tyndall. It was known that when the air was exhausted in a tubs, one end of which was immersed in water that the water would rush up the tube to fill the vacuum. It was not known what caused this phenomenon. But it was said, at the time, that it was because "nature abhors a vacuum." Nor was it known to what height the water would ascend. But on one occasion when the gardeners of Florence wanted to raise the water to a great height it was found that the column needed at the height of thirtytwo feet. Application was made to the most skillful of the pump-makers, but to no effect. Not one of them could get the water to rise above thirty two feet. The matter was finally brought to the consideration of the philozo-phers and by them much debated. The mind of one Torricelli, a pupil of Galileo's became much involved; and he pondered the matter greatly. At length the idea broke in upon im that possibly the air possessed weight and that the water was FORCED up the tube by the pressure of the atmosphere on the outside. But how was he to test this matter. He rea-COLUME O a numera a second feet high holds the pressure of the atmosphere in equilibrium, a shorter column of a heavler liquid ought to do the same. Now mercury is thirteen times heavier than water; hence if my induction be correct, the atmosphere ought to be able to sustain only thirty inches of mer-cury," 'Making the test he found that the colmm of mercury was supported no more than sust thirty inches. From that day the philosophy of the common pump was understood. The celebrated Pascal followed this experiment with another deduction. He reasoned thus: "If the mercurial column be supported by the atmosphere, the higher we ascend in the air the lower the column ought to sink, for the less will be the weight of air overhead. He ascended the Puy de Dome, carrying with him a barometric column, and found that as he ascended the mountain the column sank; and that as he descended, the column rose. This settled it. Here the supposition that the atmosphere possessed weight, explained and harmonized every fact in the case. "It was the key to that lock." And from thence hitherto, there never has been, and it is impossible that there ever can be, a fact discovered in opposition to it, simply because all the facts and phenomeus of nature are consistent with each other, and in harmony with nature itself. The fact that it takes more time to boil vegetables here in the high altitude of Denver, than elsewhere-the fact that the miners in our mountains can not boil white beans at all. as well as the fact that in our neighboring town of Central city, water will rise in an exhausted receiver no more than about twenty eight fest, and phenomena all explained, and only explainable by the same hypothesis; "When the law of gravitation first suggest-ed itself to the mind of Newton," says Tyndall, "he set himself to examine whether it accounted for all the facts. He determined the course of the planets; he calculated the rapidity of the moon's fall toward the earth; he considered the precession of the equinoxes, the ebb and flow of the tides, and found all explained by the law of gravitation. He therefore regarded this law as established, and the verdict of science subsequently confirmed his conclusion." "On similar grounds," he con-tinues. "we found our belief in the existence of the universal ether. It explains facts far more various and complicated, than those on which Newton based his law. If a single phenomenon could be pointed out which the other is proved incompetent to explain, we should have to give it up. But no such phenomena has ever been pointed out. It is, therefore, at least, as certain that space is filled with a medium by which suns and stars diffuse their radiant power, as that it is traversed by that force which holds, not only our planetary system, but the immeasurable heavens themselves. in its grand." This method of testing the truth of any given proposition by harmonizing or attempting to harmonize all the facts, is truly the golden rule of reason. Under its far-reaching guidance, the human mind has weighed the plan-ets as in a balance; has been conducted to the most profound and wonderful deductions in every department of knowledge. To it more than to any other cause, is the world indebted, for the marked and most remarkable material progress of the last hundred years. Need I say that under this rule there can be an hy-pothesis stated, and only one, which can rea-sonably explain and harmonize, all the so-called spiritual phenomena of this, and of all past ages? It is known that the writings of Plato, Plutarch and Paul, and that every scrap of history, sacred and profane, from Generals to Revelations, and from the writings of St. John, out expressing the least degree of alarm.

to the issuing of this morning's newspapers, recognize the existence of these phenomena. And they are the phenomena of nature; unlike jealousy, they are not "begotten on them-selves, and born of themselves," but have an selves, and born of themselves." Out have an honest parentage. They all stand related in some degree, and faithfully point to some great truth. They are the offspring of some great fact. The question is, what fact? The Ohristian religion, and the religion of every people on the globe, rest upon the supposition that they point to immortal life, and spirit communication. I shall not stop to show that if on any occasion or in any are, there has if on any occasion, or in any age, there has been communication between the dead and living, that the law by which that was affected, is in force at this time, and that by a compli-ance with the conditions, similar results may be had now as then. Nor to show that mod ern and ancient Spiritualism are identical in character; nor that the former proves the truth of the latter; nor yet to show that if the spiritual phenomena of our own times are proven to relate to some fact heretofore unknown, and to have no connection with immortal life, that then, and in that case, the an-clent must necessarily fall with the modern. To those who fail to perceive the truth of these propositions at a glance, I have not now any word to say, my object being to prove to those who honestly entertain daubts of man's immortality that "the dead" do "rise," and that our "faith" is not "vain." Let us then

reason together. As layman, having no dogmas to maintain, but as men, desiring to reasonably know whether we, ourselves, are anything more than more bubbles on the great ocean of life, to burst and go out forever; whether really we are of any intrinsic value, more than so many sparrows, "two of which were sold for a farthing," Let us reason on this subject as best we may. The fact should not be overlooked that the phenomena in all its phases, in all ages of the world, have ever asserted and assumed for themselves the spiritual hypothesis. They have ever solemnly, carnestly, and even vehemently done this. That is, something apwhich has the memory, sentiments, will, and even the enthusiasm of a man. It has the characteristics of a particular individual; more, of thousands of individuals. It displays char-acteristics known unmistakably to belong to your friend. It directs your attention, may be, to facts long out of your memory, known only to yourself and the who one who purports to communicate with you. It asserts that it is your brother. It writes the sentiments, knowledge and name of your brother on a slate, under conditions that render it physically impossible that any human agency could have done it. Possibly it goes before the cam-era of a photographer, and gives you the per-fect likeness of your brother. The point is this: under all the circumstances, although you may hold in abeyance your judgment, if pos-sible, you are not safe in assuming that it is not the thing it purports to be. The most natural and proximate conclusion to be deduced from giving premises, is generally the true one. If you find a key in your house, remote from all other houses, it is more likely to he the key of that house than of any other. If the key is a peculiar and complicated one, and you find it unlocks the outside door, you naturally suppose it to be the key of that house. If it was instead a larga bunch of keys and you find within the house a lock corresponding to each several key, it would be unnatural and unsafe to conclude that the bunch of keys balonged to some other house of which you had no knowledge. The spiritual phe-nomena in all its phases, ancient and modern, is a structure containing many apartments, every one of which is unlocked by the suppoThus I continued to fire at my object which at times was within five or six paces, until all my halls were exhausted."

Without any further ceremony he took hi hat and left the house, in the direction of the subject of this d course, discoursing a soliloquy as he proce ded, in tones too low and indistinct to be unde stood. After his departure, something lik the following interlocation took place and ig the eldest members of the family, myself being merely an suditor. The recital will give the reader an extensive idea of the superstitions notions that prevailed extensively in relation to these singular persons, corresponding to the one I have selected for my subject.

Family interlocution:-S -I suppose father expects to make a dis covery.

-I presumé so. M.-L wonder if that old rib will be able to relate the morning transaction without personal information as she is in the habit of doing ?

R.—I have no doubt of it, for the appearate know everything that transpires in the neigh-borhood, and of course she will know the present occurrence.

L.-I wonder how she comes by her intelli gence.

R.-Why! The Davil brings her the intelli-gence, and it was none else but Satan who transformed himself, to deceive father.

M — Moderation, children, you must not be so profane, let us look to God for protection,

and we need not fear the power of Safan. S.—I will not judge, but I can not avoid an opinion. If half the reports are true, she ovidently is a witch.

M.—This all may be, but notwithstanding; we should be careful how we express our thoughts.

8. K.-I firmly believe she is a witch, and think I can produce experimental evidence in support of this conclusion.

K.-What evidence have you, pray. 8. K.-It is coular demonstrations. One night in the absence of my husband, while in anxious waiting for his return, a person entered the apartment from without and pro-ceeded to enter my hed chamber, whom I supposed to be my husband. On raising my head from my pillow, I distinctly saw Mrs. —, in her usual night dress, whom I distinctly and unmistakably knew by the glimmering light of a few glowing coals on the hearth. I had scarcely resumed my former position, when I was fastened to my bed, and was rendered powerless, which continued some minutes, during the time of which I unmistakably felt the pressure of her body upon my breast, and no mistake.

8.—This no doubt was what is called the night-mare, in which state the subject imagines the appearance of many strange forms and unreal appearances.

S. K.—Your philosophy will not, apply in this case. I am, perfectly acquainted with the effects of what you refer to, but this is a different case.

E-I readly concur with Mrs. S. K., for my own experience is a similar case. I saw that same old lady when wide awake, and fearless of any such appearence, enter my chamber by the way of the stairs leading into the second story, and I was made her victim in like man-ner to that of Mrs. S. K. My own conviction is beyond arrest, and-

M.-Harkl Father is coming home. Let us wait and see what discoverice he made.

Father enters: S. K.—Been taking abroad, eh?

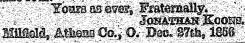
F.-Yes. [A sarcastic smile resting on his

face.] S. K.—Suppose we shall have a wedding soon, seeing you visit Mrs. — so frequent-ly! What do you say, Mrs. K., do you not en-

magnetism, and this is the physical agent, through which spirits are exabled to manifest themselves to our physical senses and understanding. The magnetism of susceptible me-diums is more flexible or elastic than that of a person who is not susceptible of spirit influx. The magnetism of any ponderous form carries within itself the coloring characteristics of the form itself. The spirit of matter itself is coloriess, and incorporates colorings from the magnetism it attracts to itself. Hence a spirit out of the form may cloth its own spiritual form with the magnetism of persons, beasts, birds, etc., etc., which gives them the form and appearance of the object or things from whose mag-netism they have clothed themselves; hence, the operating spirit may clothe fiself with the msgnetism of a deer, and represent itself in that form to those who are susceptible of spirit influx through the organ of vision or physical aigut, or it may clothe itself with the magnetism of a person, or with the magnetism of a person's apparel, or of both-blended or combined

This will then account for the appearance of the subject of our discourse and the mysterious deer. Mrs. S. K. and E. were susceptible of spirit influx, and were spiritually psycholo-gized, or magnetized, if the term suits better.

The query now remains to know how our subject come by the knowledge of certain transactions as specified. Just admit her to have been a psychometrist, or of being famillar with spirits, as many are at this day, who, by her own clairvoyant powers, saw the trans-action, or had the intelligence communicated by spirits with whom she was familiar. . Let the principle be understood of these, remarksble transactions and the mysterious phenomena, and they will be as simple as twice two make four.



Poices from the People.

MLEAN, ILL.-M. E. Buck writes.-I must have the Journan, can't do without it, gets better all the time.

PLAINFIELD, WIS.-H. D. Rozell writes.-The JOURNAL is a very welcome messenger. I like it very much.

CENTER POINT, IOWA.—John Grispin writes. —I want you to still continue to send me the JOURNAL, for there is no other paper in the wide world which I would exchange for it.

PANACA CITY, NEV. John Wedge writes. I consider the JOURNAL has no equal; it is the best-paper I have ever read, and I would not be with-out it for twice the money it costs. I shall re-commend it to all my friends.

BERLIN, WIS.-Mrs. M. L. Field writes.-I' have been without the JOURNAL for a few yeeks, having neglected to remit, but am so lost for the good news it always contains, that I can stand it no longer.

ROCK SPRINGS, W. T.—David Llewellyn writes.—I can not get along without the JOURNAL. Put me down for a life-long subscriber. There is nothing that comports with my reason more than the Spiritual Philosophy.

GOLCONDA, ILL.-Thomas P. Wilcon writes.-I have been a subscriber and reader of the Journa AL so long, that I can not well get along without it, and won't try, so long as I can take the means to pay for it. Success to you and the giorious

BOONE, IOWA.-J. H. Hutchinson writes.-I have been pleased with the general tore of the JOURNAL, and though I am not a Spiritualist, according to the common acceptation of the word, yet I find many things in your paper which pleas-

time to attend the camp meeting at Cape Cod. Silver Lake, and Pleasaut Lake, in Mass., at which Silver Lake, and Pleasant Lake, in Mass., at which places he was brought into favorable notice of the Spiritualists of New England. He has since been engaged to speak almost exclusively for the Spir-itual Society at Springfield. He now contemplates a Western tour, and I can assure the Spiritualists throughout the West that they can expend their energy in no more worthy public efforts than by keeping our brother steady at work among them. He is a man of culture, a good speaker and clo-quent advocate of the Spiritual Philosophy. To the Spiritualists of the West I would say, engage Brother Collier to speak before your societies by all means, and thereby secure to yourselves the pleasures of an entertainment, and to Spiritualism a noble service. Mr. C. may be addressed, lock box 157, Springfield, Mass.

WEST WINFIELD, N.IT.-L.D. Smith, Sec'y, writes.-The Central New York Association of Spiritualists met ugreeable to appointment at North Bay on the northerly shore of Oneida Lake, on the 19th and 20th inst. Mrs. Wiley, of Ver-mont, was one of the speakers, and was listened to with the most intense interest, and while she in-structed the minds of her audience with true and schild food for thought a she touched away heart colld food for thought, she touched every heart with the beauty of her theme, and brought tears from many eyes. She is a great favorite with our from many eyes. She is a great favorite with our people. Mr. Wilson, who resides at North Bay, spoke with more than usual force and truthful-ness. Miss Martha Kellogg, of Cato, N. Y., was present and added much to the interest of the oc-casion by her beautiful descriptions and tests of spiritual presence. Miss Kellogg is a young lady of fine abilities and character, and promises to be-come a powerful and gifted laborer in the Spirit-ual ranks. Miss C. Hubbard, the accompliched secretary of the Association, having gone West to care for an invalid friend, tendered her resignation which was accepted with regret. L. D. Smith. of which was accepted with regret. L. D. Smith, of West Winfield, N. Y., was unly elected to carve through the unexpired term. Thus was much good seed sown upon good ground as the hervest in the great future will attest. The Annual/meet-ing will be held at Oneide, N. Y., on the 16th and 17th of October, which will be fully noticed in proper time.

MANTUA STATION, O.—David M. King writes. —Please give me a little space in your valuable JOURNAL to make the following statement and announcements. Since my return from the Eddy Brothers, March 24th, I have been lecturing on the subject of Spiritualism, the Eddys, Spirit Material-izations, etc. In this locality Spiritualism is gain-ing ground very fast, and I have concluded to con-tinue to answer calls to lecture on the above subjects the balance of the summer season. Those wishing to hear me or desire my assistance at grove meetings should address me at Mantua Sta-tion, O. We expect to speak morning and evening on July 4th, in a grove (if the day is fine, if not, in the town hall) at Charleston Center, Portago Co., Ohlo. All are invited; basket picnic. July 11th, in a grove on Euclid Ridge, ten miles east of Cleveland, Ohlo; basket-picnic; all are invited. The Spiritualists of Shallersville and Mantua. will hold their Yearly Grove Meeting at Mantus will hold their rearly Grove Meeting at Mathins Station, on Sunday, Aug. Ist. Good speakers will be in attendance; basket-picnic; all are invited. The Spiritualists of Euclid and vicinity will hold their Yearly Grove Meeting and basket-picnic on the last Sunday. In August, (29th), near H. L. Blair's place. Good speakers will be in attend-ance; as usual all are invited. I further wish to say to my Spiritualist friends and others, that I have writing done by a materialized anirit hand in say to my Spiritualist friends and others, that I have writing done by a materialized spirit hand in full lamp light, before my own eyes. I, have a wreath given to me by the spirit, May Flower, a choice collection of W. H. Mumler's spirit photo-graphs, and spirit drawings or paintings made by Miss Lucy A. Hadlock, spirit artist, all of which I shall have with me for exhibition at the above mentioned meetings. I will show the ambasiber mentioned meetings. I will also take subscribers for the JOURNAL on the above occasions,

Perfectly Restored to Health by Spirit Power.

MANSTON, Murch 22d, 1875. MES. A. H. ROBINSON,

My DEAR FRIEND AND SISTER :- YOU MAY perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of

and purports to be, and no one of which can be unlocked in any other way. One would naturally suppose, therefore, that it was "the key to that lock."

It explains all such lives as that of Mahomet, and Jesus, and Swedenborg. The mysteries connected with the lives of Moses, and Elijah, Joseph, and Paul, and all such men are unlocked by the same key. "Socrates died like a philosopher, but Jesus Christ like a God." Think you they did not believe? Dld the great Socrates labor under a life-long delusion? Are all the beautiful pictures and glowing descriptions of the sacred scriptures sheer fabrications and nothing more? Why then have the names of all these men of great faith been handed down from generation to generation, while the names of unbelieving, mere think-ers, though great of intellect, have been lost in oblivion? It must be because they believed in and advocated a great truth, or because they helieved in and advocated a great lie, one or other. Which is it most likely to be?. Denver, Col.

Biography of Jonathan Koons.

[We propose to publish several articles and biographical exetches from the pen of Jonathan Koons, written In the early days of Spiritualism, and which first appeared in the Lockport (Pa.) Medium Several of-Mr. Kcon's children were physical mediums, and the manifestations at his Spirit Rooms, in Ohio, were of the most startling character.-- EDITOR JOURNAL]

EDITOR' MEDIUM:-DEAR SIR.-My father made the subject of my present discourse a point for investigation, and I must confess he was richly preplexed, if not otherwise rewarded for his trouble and pains. On one occasion, my father took his rifle on a Sabbath morning, and left in prusuit of the cows, thinking he might chance to meet with game which then abounded in the mountainous forests of Bedford county. Shortly after his leave the discharge of his rifle was heard in quick succession, from his residence. We immediately remarked that father had come in contact with a flock of turkeys. This conclusion was drawn from the numerous and successive discharges of his rifle. Breakfast was postponed on his account and all remained in anxious waiting for his return, under the expectation of being greeted with a fine batch of turkeys. At length he made his appearance with the cows -minus turkeys or any other sort of game. Our disappointment was so great that no one dare even venture to make an inquiry, fearing that something remarkably strange had taken place. All were soon seated around the break fast table, with my father at its head. The expression of his countenance was an unmistakable index to all present, that his mind was perplexed. His appetite failed him, and it was alone by the entreaties of mother, that he became discosed to sup a single cup of coffee. All waited with an uneasy anxiety for an ex-planation of his troubles. But none were ofplanation of his troubles. But hone were of-fered. At length my brother S., who was the oldest child present, ventured to broach the subject of an inquiry. Father replied, I was shooting at a deer. This was spoken in a sin-gular mood, which was expressive of both pleasure and remorse. A further explanation was asked for under fear and suspense, upon which he offered the following: which he offered the following:

"When I came upon the cows I saw a small dear in the midst of the herd. I fired upon it. This only caused it to give one or two bounds. and stopped without manifesting any fear or alarm. I repeated my firing; this caused it to set with a sort of contamptuous defiance, withtertain fears of your husband's becoming espoused to Mrs.--?

M.-Judging from frequent visits, we might presume so

F.-All but the wedding. I have peculiar objects in view, besides her personal beauty and deportment, which incite my frequent visits.

S. K.-Very likely, but this does not argue innocence. We shall demand an explanation on this subject, and save bad results which might arise in creating jealousy.

F.- [Answers with a smile] Well, for the sake of arresting wrong apprenensions, if such exist, I will explain myself. You know the singular occurence of the morning. I have entertained strange ideas respecting that crooked rib, in regard to a number of singular occurrences that transpired through the neighboring vicinity. It seems she is acquainted with every singular occurrence without personal information, and I have taken pains to make some discoveries, as to the source of her information. In regard to the morning's occurrence I thought to take advantage as usual, by mak ing myself the first one to see her after the transaction. On approaching her residence, as though she knew I was coming, I found her at the outer door ready to receive me. The ceremony of my reception had scarcely ended when to my utter astoniahment she exclaimed "Well Mr. Koons! you have been shooting at a deer this morning, and you did not get it elther."

"Yes," said I, "and a tormenting deer it was too! I shall take a little further trouble in ascertaining the character of such mysterious forms."

"O!" said she, "you need not take that trouble, the next deer you firs upon you will

What seemed most singular in the transac tion, when my balls were exhausted the for-mented deer vanished, and what the d-lbecame of it I could not tell. Now if I get the next deer I fire upon, I shall be out generaled, and will not know what to think of her.

And true to her prediction, the next deer he fired upon about a fortnight after the occurrence, he got, to my own knowledge, and this too, contrary to his own expectation, the deer being a greater distance from him, than any he over fired upon before. The intervehing distance from her residence to the spot where the deer was killed, was at the least calculation four miles. He proceeded to hang up his deer, and return home without delay. He laid up his rifle, and off he goes to see his familiar hostess, without lisping a syllable of intelli gence to his family or any one else. On his arrival as usual she was ready to receive him

by saying: "Well ! Mr. Koons, you got your deer this time, eh? Did I not tell you so?" Here now is rich capital for speculation.—

The facts are obviously true. But the ques tions follow:-

1. How could she tell these things without previous information?

2d. How could she represent herself in form so as to be seen by physical sight, when her own physical form was a mile or more dis-

8. How could the fictitious form of a. deer, or any other animal be displayed in the absence of a real form.

I nave recently heard it maintained that the spirit of a person in the form, has the ability to leave the form, and make its appearance at some distance from the physical form. This may be true. My experience discovers anoth-er principle in connection to this which is probably a new idea. It is generally under-stood that all animated life is possessed of a

A TWEEL BE HALF TO BE CARD.

And the Ben Man

nanv spond, amen.

FAIRBURN, GA.-W. H. Andrus would that the time were here when poor benight-ed human beings could be guided by reason rather than prejudice. May the JOURNAL and the LITTLE BOUQUET soon reach every house throughout the land.

GOLDSBORO, N. C.-Hope Bain writes.-The JOURNAL is a source of much information and comfort to me in my advanced age of 81 years. Were It in my power to advance the interest of so valu-able a medium, I certainly would do it, but as it is, you must take the will for the deed. I am a sincere bellever in Spiritualism, and do not hesitate to proclaim its blessed truths.

FRANKFORT, KY .- E. Whitesides writes. Some years ago I frequently saw pleces published. In the RELIGIO-PHILOSOPHICAL JOURNAL of ple-In the RELIGIO-PHILOSOPHICAL JOURWAL of plc-tures, etc., painted upon window glass in dwelling honses. I have often thought that I would like to have something of the kind, painted in a good neat style upon my parlor window by the spirits, if it could be so. I have thought it might be the means of the conversion of my family, that there was something in what is called Spiritualism.

CLARKEVILLE, OHIO.-Edward G. Smith writes.-The cause is progressing in this county. You have received several subscribers from about Clarkesylle, and you will soon hear from Cuba and Manchester. There's one fact I have ascertained, that is, the cause of Spiritualism has more friends in this county, than you have subscribers from the same. The cry is, Ohl for a lecturer. I do not doubt that if a good lecturer on Spiritualism would go through this county, that your list of subscribers would be much increased.

SOUTH ADAMS, MASS, James M. / Cartar writes, Please find remittance to renew my subwrites.—Please and remittance to renew my sub-scription for the Journal. It seems to me that I have lost years since I stopped reading your valuable paper. I can stand it no longer. I must have it to sooth my pathway down the western side of the hill of life. One while I thought you was pretty hard on free-lovers, but your rebuke has not been any too hard. May God and the angels bless you and the Journal until it has reached the utmost parts of the earth. utmost parts of the earth.

BURLINGTON, IOWA.-P. T. Smith writes.-J. R. Brown, the great mind-reader, gave on solle-itation, a private reception at the Barret House parlors, Saturday afternoon, 26th inst., in the presence of Mr. J. W. Giles, James Love, E. C. Blackmar, and a few others, reading and thinking men of Burlington. The weather was very warm, which millfated against the success of his phenomenal display, but notwithstanding this and the fact of his weatiness of a long journey, there was but one or two failures in all the tests undertaken. His powers are truly wonderful, and worthy the investigation of scientific minds.

BISHOP CREEK, CAL. —L Hutchinson writes. —By the request of Dr. P. B. Randolph, I write to Inform you that he is on his way East, and will be in Toledo, Ohio, about the middle of July, where he can be addressed. He desires to give a series of lectures on California, its gold mines and sliver leads, also its agricultural and other resources, with desirable information in regard to immigra-ion, and where to settle for permanent homes, etc. He will remain East some four months, then intenda returning to California to remain, and leave tends returning to California to remain, and leave the lecturing field forever, and try the gold fields, belleving that golden nuggets pay better than golden thoughts, at least to the possessor. The Doctor seems like a good man and true reformer, and I believe he deserves better of the world than he receives, for what he has written and done for it. Genius is ever eccentric, and consequently, misunderstood. Jennie Leys I hear is in California, is martyred by some and worshiped by others. So will it be, perhaps, forever.

your guides I have entirely recovered my lost health. I do sincerely think that I should now be in Spirit-life, only for you. Your raising me to health is what induces a friend of mine to send to you now. She is a poor woman and can only send you two dollars at this time, but says she will try and send you more as soon as she can. Her family are all Seven day Adventists, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, I want you to show them a lit-tie what the spirits can do. [Then followed a description of her case].

I will inclose an order of two dollars and a lock of her hair. I have become partially de-veloped within a few weeks, and have been thinking that it might help me if I were to send to you for some more of your magnetizedpapers. Please let me hear from you as soon as possible, as my friend will wait anxiously for a letter. Direct to Mrs. M. A. Leonard, Manston, Wisconsin, Gratefully yours,

M. A. LEONARD,

A CASE OF CHRONIC INFLAMMATION OF THE · STOMACH OUBED.

PRAIRIE CITY, Jasper Co., Iowa, March 25th, 1875.

Mas, Ronnison, Chicago, Ill., Dran Sisten: -Your letter dated the 15th of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will last about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-office order for \$2.00. Please accept this with best thanks. I remain yours in truth.

EDWARD SCHULKNBERG.

NO MORE FALLING OFF OF HIE HATE.

MRS. A. H. ROBINSON, CHICAGO, DHAR SIS-TER:-I do not know as it is necessary for me to send for new magnetized papers. Since I began to use your remedies my bair has quit coming out. You have done me more good than all other doctors I have ever tried, and they are many. May you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer I shall do so. Yours truly,

: PRTER MAJERUS 510 North Lee St., Bloomington, Ill., March 25th, 1875.

ONE BOX CURED HIM, AND HE WANTS IT TO eell,

TANA CITY, Tania Co., Iowa, March 14th, 1875. MRS. A. H. ROBINSON:-I sent to the RELIGIO PHILOSOPHICAL. PUBLISHING HOUSE, Chicago, in February, for a box of your tobacco antidote, which came in due time. I followed the directions on the box, and it has cared the hankering desire for tobacco on me. I would say, tobacco chowers, try it. It will cure you. I want the sgancy of Tams County, Iowa, to sell your tobacco antidote. I think I can sell a good deal of it this coming year. I shall make a business of selling it. How much will it cost me a dozen boxes?

Hoping to hear from you soon, I remain, W. F. BURLEY.

Reply. You can have them at wholesale rates-\$19 per dozen; and order one-half dozen at a time, if you wish to do so. MRS. A. H. ROBINSON. Ohicago, April 12th, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL JULY 17, 1875. 143CATALOGUE OF BOOKS ROBERT DALE OWEN'S BOOKS. Commercial Hotel. WE ARE PREPARED TO FURNISH MISCEL-WE ARE PREPARED TO FURNISH MISCEL-rates, and, on receipt of the monoy, will send them by mail or express, as may be desired. If sent by mail, one-fifth more than the regular cost of the book will be required to prepay postage. The patronage of ou friends is solicited. In making remittances for books buy postal orders when practicable. If postal orders cannot be had, register your letters. Life of Thomas Paine, with critical and explan-atory observations of his writings, by G. Vale, Life of Jesus, by Renan. Love and the Master Passion, by Dr. P. B. Ran-FOR SALE BY THE 7th St. bet. Robert & Jackson, THE st. Paul, — — — Minnesota. Religio-Philosophical Publishing House. DEBATABLE LAND Fare, \$2 per day. This house s new and fully equal 2.50 80 Letters to Elder Miles Grant, by Roy. Mosos to any two dollar a day house in the State. 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MAY SOON DO THE SAME. A Good Head of Hair Restored by a Spirit Pre ADITOR JOURNAL: -- For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely hald for about six years Had tried almost everything that I could hear recom-mended, and firmly believed that nothing could restore my hale. ny hair. One year ago this month I wrote Mrs. A. H. Robinson, De year ago this month I wrote Mrs. A. H. Robinson, the healing modium, 143 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.
Mrs. R. Immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been feit upon the scalp,—it causing a smarting sec-sation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeding that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the constrary, had told mas that I never would get a bead of hair. I can fully substantiate the foregoing by 18,000 wit-messes, if necessary, and will answer correspondents if desired K. J. Spring. Price, S1.75; postage, 24 cents. *6*For sale, wholesale and retail, at the office of this Threading My Way;

Bpringfeld. Mo.

- EST Don't forget to send a letter stamp to pay the postage on the answer desired.

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

Mrs. Robinson disgunses the case and furnishes the Restorative complete (sent by express or by mall) on receipt of a letter in the handwriting jof the applicant. or a lock of hair. She diagnoses such case, and o m



Million Commence

RELIGIO-PHILOSOPHICAL JOURNAL.

Curious Phases of Witchcraft.

144

"A chronicle' Of strange, and secret, and forgotten things.

The intelligence styling itself "Imperator has intimated in these pages that there have been times and seasons in history when the millions of spiritual creatures that walk the earth unseen, ordinarily, both when we wake and when we sleep, have through unknown causes been permitted to draw nearer to human kind, manifest themselves more palpably, and interfere more intimately in mortal affairs. Such periods are mystically referred to by the most transcendental author of this century, reflecting the secret love of Platonic ages-

Unknown-albeit lying near-To men the path to the demon sphere; And they that swiftly come and go, Leave no track on the heavenly snow. Sometimes the siry synod bends, And the mighty choir descends, And the brains of men thenceforth, In crowded and in still resorts, Teem with unwonted thoughts. When close above their heads The potent plain of demons spreads; Stands to each human soul its own, For watch, and word, and furtherance. In the shares of Nature's dance.

These ideas present themselves in the carl cot human records, run through the primoval mythologies, and enter under many shapes into tradition and superstitions of almost every race. In the beginning of days it is written that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. This, it is intimat-cil, led to immeasurable evil and wickedness. It were idle to speculate too curiously on the condition of those dim inconceivably distant eges, of which Egyptian papyri and Babyloni-an cylinders are but now disclosing some hint. Some think there are traces yet on earth of great and long continued civilizations that arcse when her surface presented other features, and configurations of sea and land than now. In desert countries there are mighty ruins and human toil, for which even tradition has no rumor, and vestiges of the longdrowned Atlantis may possibly yet be recog-nized above the waves. Cloud capt towers, gorgeous palaces and states, and all that in-herited and made them—none can tell how great—may have dissolved and left no track hehind; and none can say how close the "de-mon sphere" and the "sons of God" may have stord to those unknown generations.

But in the first dim light of history the idea and belief in the possibility of close communion between the inhabitants of the earthly and spiritual worlds is found prevalent-such communion as Genesis describes. All. know how much of the Greek religion and worship was based on the intercourse of gods and mor-tals; the herces and semi-divine personages, around whom the most glorious poetry in the world has crystallized, were the offspring of the gods by mortals. The Greek mind saw nothing in the spiritual inhabitants of the Olympian sphere seeking the daughters of men, nor in children springing from such union. Mon pre-eminently great were indeed cortain to have an origin ascribed to superhu-Alexander of Macedon man parentage. claimed Jupiter for his sire. Plato was reputed the child of Apollo, born of the virgin Porictione. Who can surmise in what events, or traditions of events, reaching backward :perhaps to the unknown prehistoric times, perhaps of nearer date-such beliefs had their root and warrant.

Such ideas, however, seem confined to the Ayran and Semitic race, and to be strange to the Red Men of America and the black nations of Africa. In India and Scandinavis, no less than in old Greece, sages and herces sprang from the gods, but a strange transmuta-tion has passed over European conceptions since the triumph of Christianity. As is ever the case, the bright deities of the old religions become the hideous flends and demons of the new. The solemn oracle and mysteries that stood for the highest national ceremonials shrank and darkened into witchcraft and necromancy, practiced by the lowest, most ignorant classes, and commerce with Satan and evil spirits took the place of the loves of the 'sons of God" with mortal women. For more than a century Europe has agreed to look upon witchcraft as a huge delusion, the result of popular and scientific ignorance, and to point to the records of witch trials with piety and a gense of humiliation that such folies and cruelties could have been countenanced by the best understandings of the day. It does seem improbable that the immense records of witchcraft and trials connected with it, existing all over Europe, may be reopened and scanned with different eyes and conclusions. Jean Paul Richter remarks that "ordinary minds make everything in the trials of witchcraft to be the work of imagination. But he who has read many such trials finds that to be impossible," and modern spiritualistic experiences throws a strange and startling light upon those dismal records. Preternatural strength and alteration of weights are frequent features, and when today we hear of baby mediums, some explanation, though little excuse, may be offered for what has already seemed the incredible barbarlty of burning children for witches. One. course between witches and Satan, or the imps he sent, was always assumed and generally admitted, indeed, as the seal and completion of their initiation. Moreover, the offspring of such intercourse were not unfrequent—some-times Calibans, "oafs," deformed, malignant wretches; sometimes persons of distinguished beauty and genius. Doctor Martin Luther re-lates in his Table-talk that he personally knew well one of these "devil's children," and evi-dently saw nothing wild or incredible in the idea. In the Lady of the Lake the weird gris-ily priest Brian the Hermit was of no mortal parentage; strange tales were told of his birth -how his mother had watched a midnight fold by an ancient battle field covered by the bones of men, and the "spectre's child" that was born, beheld the future, and was familiar with the disembodied world. The literature of two or three centuries ago is full of popular accounts of famous witches and "wise women," who would now very probably be ranked as very powerful mediums. The names of several still linger in popular remem-brance. To select one—"Mother Shipton" now only suggests a bent old woman with a steeple-hat and nose and chin meeting together; perhaps to Londoners some further notion of a favourite in. She seems however to have been a woman of extraordinary spiritualistic powers. A curious tract printed at London in 1686, relates that she was born in in 1666, relates that she was born in Yorkshire, and, "as the common story is, that see never had any father of human race or mortal weight, but was begot (as the great Welsh Prophet Merlin was of old) by the Phantasm of Apollo or some wanton serial demon, in manner following: "Was mother Agaths being left an orphan "Her mother Agatha being left an orphan about the age of sixteen, and very poor, was once upon a time sitting bemoaning herself on a shady bank by the highway side, when this spirit appeared to her in the shape of a handsome young man, tempted her, and prevailed so far as to gain her. He was as cold as ice or

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snow." [A similar statement was very gener-ally made in the witchcraft trials.] "From ally made in the witchcraft trials.] this time forth she was commonly once a day visited by her hellish gallant, and never wanted money. " The tract goes on to relate how Mother Shipton was born, and was christened by the name of Ursula by the Abbot of Beverly, how her mother becoming sensible f her evil course retired to a convent; how as the child grew up it was often visited by the fiend its father, and performed many amazing exploits and manifestations. The tract con tains a list of her most notable prophecies, and tates that "she was advised with by people states that "she was advised with by people of the greatest quality," amongst them Card-inal Wolsey, of whom she prophesied that he should never come to York; and indeed, when within eight miles of it, he was suddenly re-called by the king, and died at Leicester. She also foretold the Great Fire of London, many events of the Reformation, the reigns of Elizz-heth and James L, and the evention of Charles beth and James I., and the execution of Charles I. Luckily for herself she lived before the times of the witch terror, and appears rather to have been regarded as an oracle. At the age of seventy-three she foretold the day of her death, and at the hour predicted lay down on her bed and died. This remarkable woman left an abiding impression on the popular re-membrance. Even now a little day-fiying moth, common next month in hay-fields, the dark markings on whose wings pres-ent something like the profile of a face with hooked nose and chin, is known to the keen working insect-hunters of Spital-fields and the East-end as the "Mother Shipton." The idea of such uncarthly connec-tions has never quite faded away

tions has never quite faded away. William of Malmesbury has a story truly mediæval in its wildness, how a young man of Rome, wealthy and noble, having newly married a wife and given a grand banquent, did after the feast propose a game at ball, and taking off his finger his betrothed ring put it upon that of a brazen statue of Venus which chanced to be standing near. After the game he went for it but found the finger of the statue, that before was straight, bent round into the palm of the hand, and that his ring could not be got away. Not liking to say anything, he went away, and returned at night with his servants, intending to break the hand, but to his amazement found the finger straightened again, and his ring gone. In confusion he returned to the bridal chamber, but on lying down he felt something like a dense cloud tumbling about, something that could be felt, but not seen; and also heard a voice that said, "Stay with me, for thou hast ex-posed me this day! I am Venus, on whose inger thou didst put thy ring; I have got it, and will not give it back." He, astounded, dared not reply, and spent a sleepless night. In his *Earthly Paradiss*, Mr. W. Morris has told this strange story at length, as he only can tell it; and in the ring given to Venus the reader may learn by what terrible and perilous means the young man was delivered from his unwelcome visitant and recovered his ring.

These marvelous old stories may perhap be read with different thoughts to what they would have awakened twenty years ago. "Imperator" asserts that the present is one of those epochs of special spiritual activity for which the mind of man may be hoped to be better prepared than in days when popular ignorance and terror could only be expressed in witchburnings and mutderous violence; though he warns us "the full time is not yet.

Finally to show how the notion dealt with in this paper still exists and is familiar to other races in distant lands, the following extract from an account of village superstitions in Southern India, written by a native in the present year, is subjoined, quite as wild and grotesque as anything mediaval:--"A few de-mons are so voracious that they snatch up with avidity balls of rice and curry thrown into the bines, and even outrage the modesty of their occasional fair worshippers. At Bodsnaikenur, in the Madura District, a certain Chetty bought of a magician a Malabar demon, for Rs. 90, it is said; but ere a day had passed since the transfer, the undutiful spirit fell in love with his master's wife, and succeeded in its nefarious purpose. A pious Hindoo asaures me that the woman still lives, leading a very unhappy life with the demon, the hus band being long dead and gone." This would be an aspect, undreamt of by Coleridge, of "Woman waiting for her demon lover."-London, (Eng ,) Spiritualist.

throats crack with profanity; but they can not scorch one hair of his head, and the maniscs know it

The foregoing will show the dark condition of the author's mind when he began to study the alphabet of spiritual literature, consisting of "table-tipping" and "spirit rapping." Such manifestations were of profound interest to him until the Buffalo doctors and Rochester priests discovered that the "tips and taps" were produced by the double-jointed toes of the Fox girls. This learned exposure of the impostors it was thought would be fatal to Spiritualism, and so, after laying out its form and sprinkling holy water in its face, they "consigned it to the tomb of the Capulets," never again to be resurrected

In this exhibition of high farce and low comedy, we see in what manner science and religion greeted spiritual manifestations tweny-five years ago in the cities of Buffalo and Rochester, New York.

If these fellows had been competent to rightly interpret "the tips and taps" of the invisi-bles, instead of indulging in such silly clap-trap to please idiots and allay the ghosts, they would have addressed their fellow-men with candor and told them frankly, for the sake of truth, to investigate these mysterious manifes-tations of power and intelligence carefully and patiently, because if they originate with spirits, as claimed, and declare the verity of the after-life, nothing can prevent their final recognition and universal acceptance. Truth is a positive principle, that pervades and sustains all the phenomena of nature, and it is at once both the endowment and the glory of the human soul. The mind, in the pursuit of truth, will rise to lofty pinnacles of thought, and find no reating place but in the bosom of eternal verities. It scales empyrean heights to count the stars, and will not be satisfied un-til a knowledge of the laws regulating their movements is obtained; when left untrammeled by fear, and not degraded by ignorance and superstition, it will create forces which cause the human soul to develop in beauty and grace, and grow in intellectual strength and moral grandeur, until qualified to take its po-sition in that celestial Valhalla where is held the senate of the Gods.

As already intimated, this book contains an account of startling and significant phenome-na which have occurred in the presence of the author. To his mind, these manifestations of the Spirit world the Spirit-world proclaim the dawn of a new era in the history of the human race, the importance of which to the best interests of men he does not pretend to estimate.

While making this record he has not paused to consider the influence it may exert upon the minds of men. Truth has a good charac-ter for taking care of itself. It was enough for him to know that he was dealing with facts, and his business was simply to arrange these facts for the critical inspection of the mind's eye. If he has failed to perform this service well, no one will more sincerely de-plore the dereliction than himself; for the tribulation of the world's great heart finds its source in perverted views of life, and every successful effort to supplant ignorance with knowledge saves mankind from physical pain and mental anguish.

It will be seen throughout the book that the author has not hesitated to express freely his personal opinions whenever occasion seemed to require. He has done this with no view of begging favor for the facts presented; neither does he care whether the reader likes them or not. He has written them because they are crystallized convictions of his mind, and he makes no effort to disguise them in wordy superfluity.

He saks the ingenuous reader to discriminate between the author's opinions of a fact and the fact itself. The first are of but little value, because they are personal, and may be swayed from the plumb-line of rectidute by the com mon infirmities of man's nature; but the latter are of paramount interest to all men, because they co-exist with all time, seeking neither place nor applause, nor bowing at any human shrine. They should be espoused with love and served with reverence. Price \$2 00, postage 25 cents. For sale wholesale and retail, by the Publishers, the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

events took place. I have showed that when there was a repetition of the astronomical events, there was a repention of the astronomical events, there was a recurrence of the identical phenomena. I have appealed to the present, and have pointed out what is daily occurring while such astronomical conditions are still impending. I have gone further, and appealed to the future to test the truth of the meteorological principle proposed, I know too well the mental habits of the world, and therefore know what a storm of ridicule I would prove in so doing. But I was conscious that I was right, and had too much confidence in the ultimate and had too much connicence in the intimate sound and correct judgment of mankind to be deterred by the gibes of—scoffers. That con-fidence has been more than justified. Last winter, in making out a table of planetary equi-noxes for the current year, I observed that there were extraordinary conjunctions in March, June, and October. I then made out A FORECAST OF THE PHENOMENA

for each period, to be delivered to friends and to be opened when requested. But I afterward thought this showed too much timidity and want of confidence on my part in the theory to command respect, even if verified to the very letter; besides it would not have the same effect

ss a verification by the public observing day by day the phenomena as they developed. Hence I determined to appeal at once to the public. I then made out from my phenomenal record the phenomena of three critical periods in 1871, in some respects similar to those of the present year, and early in February left it with the printer. I thereon only stated that I expected that in March a repetition of the phe-nomena of 1871, when similar astronomical conditions prevailed, modified somewhat, be-cause a Jovial perturbation prevailed at that time. The phenomena, as the record showed, were auroras, sun spots, earthquakes, electric earth-currents, tornadoes, water-spouts, fierce thunder and hail storm, hurricane and tremendous rainfalls. All those whose attention was drawn to the observation of the phenomena of March last were surprised when they saw all the phenomena predicted not only appearing upon the stage, but the unusual violence and energy that they manifested.

However, there were some, as there always have been and ever will be, why not only "do not believe Moses nor the prophets," but who we are told, "would not believe though one rose from the dead." These said, "On, this was merely accidental. Tell what will happen at another time," After summing up the phe-nomena of March, which was printed on the very day the Georgia tornado, one of the most terrific that has ever occurred, took place, and, therefore did not include it. I said this: "Let the believers in the accidental theory observe the phenomena of June," etc. It must be admitted that the phenomena of June were of a most extraordinary character; the whole globe has been affected; earthquakes being not only reported in earthquake countries, but in local ities where they are rare phenomena. Terri ble and disastrous thunder storms, tornadoes in all parts of the continent, typhoons in China, unusual and heavy rains in California, tremendous rainfalls and waterspouts every where, as the disastrous floods of France, Aus where, as the disastrous hours of France, char tria and Hungary testify, as well as those of our own country. It will certainly not be philosophical, not even sensible, to again say this is all accidental, and has nothing to do with astronomical causes; that the whole mys tery is that an accidental column of warm, moist air overflowed the continent from the South and was met by an accidental column of cold air flowing in from the North, and in the conflict of these currents of air of opposite temperature these rotary storms were born and these deluges of rain generated. That is all that what passes for science has to say on this subject. Now we ask, why have these acci dents been universal and have occurred simulaneously over the whole world? Why do these accidents invaribly occur when other planetary equi iox cs crowd a Venusian? Why did they occur last March, and then internait ted till June; and why will they now intermit and reappear next October?

JULY 17, 1875

space of time. Know the lengths of the cycles space of time. Anow the tengths of the cycles the simplest principles of arithmetic tell me when the crowding takes place. Having as-certained by observation what phenomena have occurred invariably at previous periods when those crowdings took place. I approxi-mately can tell the character of the phenomena that will appear at any future crowding, and, from the planets involved, their probable energy. Observation has determined that most, and sometimes all the following phenomena occur when a Venusian cycle or equinox is crowded by the equinoxes of other planets, namely, sun spots, auroras, electric storms in the earth, consequently earthquakes, frequent and extreme oscillations in atmospheric pressure, great electric tension in the atmosphere, frequent and violent thunder and hail-storms, often developing into terrific tor-nadoes, water sponts, and toward the close of Summer and early Autumn tropical cyclones and generally tremendous rainfalls. In winter the phenomena are somewhat modified, the rainfalls frequently then being less than the average; the days of a paroxysm then are always warm, sometimes unusually so, but preceded and succeeded by intense cold.

I have directed attention to the periods of extraordinary atmospheric, telluric, and we may say solar convulsions also, in order to get people to observe and think. It is not the discomforts these phenomena bring, but the alarm and apprehensions they excite, that lead people to listen to and reflect upon what, un-der ordinary circumstances, they would let pass by unheeded, as they do the idle wind that concerns them not. I desire to fix these meteorological cycles as cardinal points around which physical phenomena cluster. To secure attention and a hearing I avail myself of the period when they produce the extracz-dinary and imposing phenomens, because I want to make converts of those having greater. ability than I can claim to assist in developing and perfecting the science, so that it can be applied and benefit every pursuit in life. So far as

PRACTICAL RESULTS

are concerned, it has only been rendered ovi-dent that there are critical periods during which mariners should avoid as much as possible all seas infested with storms, and during which they should exercise more than ordinary vigilance and precaution. A knowledge of these cycles will also enable the farmer to secure and house his crops, if he have any exposed to the elements. But more must be done. We must be able to tell what will be the state of the weather at any given time, the day that there will be rain, and the scope of the coun-try it will visit on its way across continents. At present we have no data to do this; all ob-servations made heretofore in the form they have been put are unavailable for this purpose. We must have observations made with special. reference to each of these equinoxes. We must accertain exactly how early and how late excitement manifested itself. We must know what the varying hues of the sky are, and the kind, form, and characteristics of the clouds. Atmospheric pressure, as we demon-strate in the elements, is one of the main fac-tors of meteorology. High and low barome-ters, as the readings of atmospheric pressure are called, not only originate rain storms, but control and direct their movements afterward. Yet the law that originates, governs, and con-trols the movements of high and low barome-ters has never been determined. That temporary high and low barometers are covariants with other physical phenomena, having their frequency and intensity increased by the planetary equinoxes, is undeniable, yet it is not known when and where these transitory high and low barometers will originate, whither they will move, nor what are their laws and causes. Such as these are the character of the

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When making his researches in this depart ment of human science, he neglected no fair opportunity for obtaining the most reliable information appertaining to the facts presented to his senses and appealing to his judgment for, indorsement.

His object has been to accertain, by indubitable testimony whether "if a man die he can live again," and if so, is it possible for him to make the fact of his existence known to those who dwell on the earth?-

When he began to pursue these inquiries he had no reliable evidence that there was any life, after death had fixed its seal upon the human form. To his mind, all animal existence depended upon the presence of the "animater and ing breath," and in its absence the heart stopped, consciousness was lost, and the sun of life set, in an athelatic sky—a rayless and eternal night.

He was not ignorant of the Biblical and ecclesiastical assurances of the existence of an clearastical assurances of the existence of an after-life; but these were so vague, contradio-tory, or fantastically stated, and the inheri-tance of their Utopia subject to so many con-tingencies of "vicarious atonements" and "plans of salvation," that they, instead of re-moving his doubts, confirmed his unbellef. Writers and speakers there were in abundance, work atorecting some individual "scheme" or writers and speakers there were in scheme" or "plan" for securing the comforts of the after-life; yet in their zeal to gain the "flesh pois" they neglected to present the "proof palpable" that an after-life really did exist. By this omission they leave a stumbling-block in the pathway of millions. In sensible accord with a German atheist it may be asked, "What's the use of talking about 'plans' and 'schemes' to gain the after life, when there ain't no af-ter life?" You can not catch whales in a mill-nord, because there are a millpond, because there are none there to be caught. There is an old adage which says, "You must never cook a lobster till you catch him,"

No manly mind can believe without evi-dence. Immaterial faith will not create material facts. The fact must first exist, then you can have faith in it. It is useless to try to terrify a free mind with the priestly penal-ty of unbellef—"damnation to the soul." It will not be frightened into the admission of a

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GOD OR NATURE-WHICH?.

The Influence of the Planetary Conjunctions Upon the Atmosphere.

A Partial Elucidation of the Science of Meteorology.

THE KIND OF WRATHER WE MAY EXPECT FOR THE NEXT SIX MONTHS.

It is conceded by the Orthodox churches that the "ways of God are past finding out." Hence, if their statements are true, God has nothing to do with the "ways of nature," which are not past finding out, as fully presented in the following letter from Prof. John H. Tice, of St. Louis, to the Republican of that city. It will be read with great interest. He says:

As you have had the kindness to collect and publish abstracts of what I had written and published for some four or five months back, on meteorological cycles, and also the good-ness to speak in complimentary terms of my humble labors in the field of science, I sincerely hope events will justify your generosity and show that everything done and said was de-served. To me it has given renewed hope and courage to continue my labor and persist in a sometimes almost hopeless struggle until a great work is achieved, which for years I have seen to be possible.

In the extracts you have given nothing what-over was enunciated regarding

THE LONG SOUGHT FOR METEOBOLOGICAL CYCLES,

except what we regarded as susceptible of verification and demonstration. It was presented in such a form that it was at once brought to the test of facts, to be proven either the truth or nothing. If true, then it is science, what-over the self-constituted judges in matters of science may think and say of it. Human authority, and any amount of it, can be and is quoted against it, but what of that? What does that avail against the authority of nature? Human authority was against Galileo and made him recant his teaching that the world moves. But the brave old man in throwing down the pen with which he had signed his recantation, said, "What does that amount to? It moves, neverthelese."

I appeal to the records, of nature; I state nothing except what nature in all past time has declared, is now declaring, and ever will declare. It is a mere question of fact; and all that is needed is an impartial and intelligent investigation of the facts bearing upon the matter at issue. As a basis for meteorological science regularly recurring events fixed and determined by astronomical laws are postulatmonstrous lie. In their frensy priests may curse the man who unflinchingly stands by the records showing what have been the the rectifude of his own heart until their meteorological phenomens when astronomical

I OBJECT TO THE THE THEORY OF STORMS PRO POUNDED BY SOLENCE,

falsely so-called, not only because that theory is illogical, but because it makes their occur. rences accidental. Everybody knows that an accident is something that happens because we can not foresee it, and, therefore, can neither provide nor guard against it. Calamities befalling us that we could have foreseen and consequently have provided for, are not accidents but judgments, that is, condign pun-ishments for violating known laws. If rain and wind storms are accidents, then we are helplessly at their mercy, and can neither shape our operations to reap their advantages nor to avoid the damage they threaten. We must do just as all preceding generations have done—lay our property and lives even upon the altar as a sacrifice to their fury whenever they may demand it. The idea is abhorrent. because it is fatalism.

But I object to the scientific, or rather nonscientific theory upon higher grounds, name-ly, because it is not true, either in its facts or philosophy. It is well that our philosophers were not present at the creation, "to suggest were not present at the creation, to suggest improvements," as a French satant said he could have done, had he been present and con-sulted. We certainly then would have had an effectual har put to prying into nature's se-crets; for it would then have been impossible to have intuition of her causes, and to have followed logically the operations of her laws in all their ramifications in any department of her wide domain. In my "Elements of Me-teorology" (not yet published) I point out and demonstrate the laws and causes nature has ordained to accomplish the proper alterations of warm and cold, sunshine and rain, and by modes that are as simple as they are beautiful sublime and beneficent.

Judging from the avalanche of letter (which find impossible for want of time to answer), a misapprehension is growing up as to what claim to have discovered, or what I am aim-ing at, or am doing. The grasshopper-strick-en region of Kansas and Missouri, where they replanted after the grasshoppers left, want to know whether there will be abundant rains and good seasonable weather so as to ensure good crops. In Minnesota they want to know whether there will be early frosts. In Ken-tucky whether there will be a generally favorable season, or whether a great drought is to be apprehended after so much rain. Com-mission merchants want to know what probsbly will be the smount of corn produced, and in Florida and Georgia whether cyclones are probable in the latter part of Summer; and so on. Now, I want it once for all distinctly understood that I am not making, nor am I able to make.

SPROIAL FORECASTS OF THE WEATHER

at ordinary times. I claim to have discovered a new meteorological principle, one that will revolutionize the whole science, and one that will eventually enable us to make special fore casts of the weather at all seasons. At present it would be premature, and a most unmitigat-ed piece of charlatanry, to attempt doing so. I claim to have discovered meteosological cycles that complete themselves in from 28 days up to 59 years. Gycles of such varying lengths must constantly intersect each other; and hence, sometimes crowd into a very short tions one year.

t de known can take its place amongst the exact sciences. This is a work that will give employment to several generations; but the first and the starting point is to put the mind of the present age upon the right track.

Were it in my power, it would be the great-est pleasure to satisfy the public craving for information about the weather, or to gratify their curiosity about it. But I have fully as much to do as I will be able to accomplish in working out the general points. I will, however, give my data, and let every one that feels interested note the phenomenal occuring at or about the periods. The following are

PLANETARY 'RQUINOXES DURING THE REMAIN DER OF THE PRESENT YEAR:

July 10 and 18; Aug. 5, 25, and 31; Sept. 17 and 22; Oct. 10, 14, and 15; Nov. 2, 25, and 27; Dec. 18

The strongest is the combination in October: the next in energy is that in the latter part of August; and the next after that is the November one. The July equinoxes both belong to the prepart Venusian perturbation. If there will be tropical cyclones, the August combin-ation will bring them about. But where they will occur—if at all—will depend upon the lo-cality where they originate. If they originate in the western part of the Caribbean sea or in the Gulf of Mexico, they will be on the south coast of Florida from the 25th to the 31st of August. If they originate in the tropical sea, east of the Windward islands, it will take them from six to ten days after the equinoxes to reach the coast of Florida, and they may not reach itatall, but swing around north-east on the Gulf stream. The combination in November will probably terminate with unseasonably cold weather.

Judging from the earthquakes that have oc-curred during the present Venusian disturbance, and during May, I think it is an unmistakable evidence that the Saturnian disturbance has already acquired considerable strength. The disturbance is of six years' duration, three bafore and three after the equinox which will occur in December, 1877. In July, 1877, a Jovial equinox occurs. Frequent and violent earthquakes may therefore be expected for the next five years; and general phenomens at the critical periods will be more or less severe.

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