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

XVIII

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

CHICAGO, MARCH 20, 1875.

S3,00 A YEAR, IN ADVANCE;

Wid the Miracles of Jesus Prove his Divinity.

BY M. B. CRAVEN.

The theological claim that the miracles of Christ were designed to promote the cause of religion and prove his divine mission, is not consistently verified by the record. They made but few converts when they were performed, and have still less influence now by making none at all,—while scripture testimony renders it conclusive that his adversaries possessed the same nower. When the Priorit and sessed the same power. When the Priests and Pharisees acknowledged in council that he did Pharisees acknowledged in council that he did many miracles, the thought did not occur to them that such prodigies were any proof of his Divinity; and with the testimony that impos-tors were gifted in like manner, they ascribed his power to Beelzebub. When charged by them with casting out devils through Santanic agency, he inquired by whom their sons cast them out: whereby he plainly implies that such exorcism was common before he had re-course to the practice, and that miracles were wrought through means independent of the wrought through means independent of the Christian idea of Divinity. Though the Jews do not seem to have answered his question, we find one to the purpose in Josephus, (Antiq. B. 8, c. 2, s. 5, Whis. Trans.) where he says that a countryman of his, Eleazar by name, cast out devils in the presence of Vespaslan and his soldiers, by means of a prescription write. his soldiers, by means of a prescription writ-ten by Solomon. He also testifies elsewhere that Vespasian also performed miracles by curing the lame and restoring the blind to sight; and accomplished the latter without such apparent oriental legerdemain as Jesus resorted to when he plastered one poor fellow's oyes with clay and spittle, then telling him to

Jesus admitted the power of false prophets o perform great signs and wonders (Math. :21); and John (Rev. 19:20) speaks of a false prophet that performed miracles, which furnishes incontrovertible evidence that the opponents of Christianity were endowed with equal superhuman capacity. None of the miracles of Jesus excelled the marvelous power of John's beast; (Rev. 13:11-15) the typified auti-Christ, deified in Paul's "son of perdition" and "man of sin," (2 Thes. 2:3, 4) who "sat in the temple of God, showing himself that he was God," illustrated in the polytheistic devil worship of the Israelites (Levit. 17:7; Deut. 32:17.) before Moses revived Abrahamic treism,-when, with signs and wonders in Egypt, he took the first premium on miracles. The notorious Simon Magus also possessed preternatural faculties for wonder working, but because his power was supposed to be derived from extraneous sources, in unity with the Christian dogmas of belief, they were charged to diabolical influence; and he stigmatized by the apostles as a sorcerer, in the came manner that Jesus was maligned by the Jews, because he did not comply with the superficial ceremonies and rude ordinances of

Gifted in like manner, the Egyptian magi clans competed successfully with Moses until he made lice a subject of experiment, when doubtless through a sense of cleanliness, they became disgusted at the sight, and retired from the field, leaving him with his filthy vermin to claim the victory. If they made an effort and failed, as the writer states, the case is clear that there was no possible chance for success under the circumstances, for the reason that Moses had already turned all the dust in Egypt into lice, "both in man and in beast," leaving them no material to work on, nor room for more lice. It is not to be supposed that they would sacrilegiously disparage God by imputing lice to his "finger," when they could produce frogs themselves. The orthodox assumption that God enabled them to perform miracles until he withheld his power, that the glory of making lice might be considered his own peculiar prerogative, we would reasonably suppose to be a rather lousy business for Deity to be engaged in. But by turning the water of Egypt into blood, the same as Moses, when all the water was blood already, tne writer gives such a utopian feature to these miracles, that the cause of truth would not be impaired by assigning them a place with such apparent mythological romance as that of a wind showering down qualls from the sea, to the height of two cubits on the face of the earth, to the extent of a day's journey in two directions, to satisfy some gypsies who borrowed all the jewelry and raiment they could and then skedaddled without intending to return the goods,

After the people of Galilee had witnessed Christ's miracle of feeding five thousand men with five loaves and two small fishes—which is nearest related to the quail story of Mosesthe result merely was that they then considered him well qualified for a king, because of his ability to furnish food for his subjects without labor. Whereupon he admonished them to labor not for the meat that perigheth, which advice, if attended to in this age of industry and civilization, would soon bring his followers to starvation for want of his reputed miraculous mode of obtaining it without. When he disclosed to them that a spiritual interpretation was involved in his teaching, they asked him for a sign that they might believe. This plainly shows that what has been repre-sented as a wonderful "miracle," was of no psychological value to them as an aid to faith in attestation to his divinity. Neither did he attempt to adduce it as such evidence, but digressed from the subject into such abstruse and heterodox philosophy, that many of his disciples went back and walked no more with him. (John 6) But when he told the Jews that he always did the things which pleased

showing that reasonable and consistent inatruction had a salutary influence on their minds, which miracles and recondite teaching failed to accomplish.

falled to accomplish.

The apostle Paul made but little use of them when inaugurating the Christian dispensation, for the probable reason that among ignorant people like those of Lystra and Melita, they merely created a tendency to deify the performer, while in the educated and intelligent circles of society, such as he found in Athens, they were only looked upon as a stratagetical method of catching the illiterate and credulous. The annotator, Albert Barnes, on "Paul at Athens," in his scens and incidents in the life of Paul, says: "The Greek mind was eminently acute and subtle, it had profoundly examined the great questions perprofoundly examined the great questions per-taining to philosophy, morality and religion; it had pushed these inquiries further than any class of minds ever had." Thus Paul was so well aware that they had scientifically investigated the claim advanced for religion in working miracles, that he saw the futility of resort-

gated the claim advanced for religion in working miracles, that he saw the futility of resorting to such that maturgy in propagating his new system of theology among them. His metaphysical logic also failed in philosophically elucidating to their theosophical conceptions the divine attributes of that unknown God, (Acts. 17:23), which they, like himself ignorantly worship; whereby he was unsuccessful in organizing a Christian church among them on the principle that ignorance was preferable to Gentile wisdom, as he did at Corrinth; but candidly confessed that being "crafty," he caught the latter with "guile."

If power to perform miracles established the divinity of a cause, the devil could assert his divine authority on that claim in his intercourse with Jesus. As there is not a more wonderful or sublime transaction on record than that of his showing Christ all the kingdoms of a globular world in a moment of time, the act not only places their supernatural capacities in correlative juxtaposition on a deifical basis, but by not having his right to this vast realm questioned by Jesus when he offered it all to him on certain conditions, we are left to infer that he considered him the lawful owner of it, on the ground of his being are left to infer that he considered him the lawful owner of it, on the ground of his being people with whom Jesus was identified by birth and nationality (John 8:44). The fact of their going about in company together, and that when in Jerusalem Jesus was willing to be set by his companion on a pinnacle of the temple, shows that through mutual intimacy he was not afraid to trust his life in the hands of the devil. Whether he sat agreeably on the point of a turret, or what he had to rest his feet on, we are left to wonder, but easily imagine that he made a much more celestial appearance up *there-au object of the Devil's curiosity, than he afterwards did inside of the temple actuated by his own impulse in creating a tumultuous uproar among those who sold doves and sacrificial stock, lashing the money changers, overthrowing tables and such like outrageous behavior. If he were now to come into one of our churches during a festival or fair, thus rudely upsetting the tables and violently commence such an unprovoked assault and battery on the innocent venders of artificial wares as he did on those non-combatants in the temple, he would, under modern civil-discipline, soon find himself in the care of the police, while the devout church people would deplore the ruin of their fancy commodities and look with indignation on their Sav-

Whether this achievement of the Devil in elevating Jesus to that lofty position and getting him safely down, is to be considered miraculous or not, it clearly proves that he was worthy of the confidence Jesus placed in him, by not being trescherous enough to make any attempt at casting him down, when the latter declined to try the experiment himself, after hearing better ecripture quoted in favor of such a mode of despent than he gave to the contrary;-for an infinite Being, such as we must suppose Deity to be, can not consistently be considered a subject of temptation. When Moses wrote the words cited by Jesus on this occasion, theology was in its infancy; shown by ignoring immutable and ubiquitous attributes in Deity, and treating Him as a person subject to all the passions, nobility and targiversation of man; while the more modern the ological excognization that Christ is God, coequal, co-essential and co-eternal with the Father renders his plea to the Davil altogethesis. er futile and irrelevant to the exigency of the

The Devil's surjety to see christianity supernaturally vindicated by its reputed founder s also deserving of more theological admiration for the interest evinced in religious concerns, than Christ's "beginning of miracles," in producing one hundred and twenty gallons diffeed firkins) of wine to entertain a wedding party. But since he confessed to his mother that his hour was not yet come, and his subsequent miracles being chiefly employed in the charitable cause of humanity, we can look with a degree of paliation on this eccentric commencement of his thaumaturgical career in the "wholesale liquor business," on the ground that the action was premature; but one ac-count for it only on the presumption that temperance societies were not pupular among the "blue hills of Galiles;" and that he by supplying them with an abundance of stimulating drink to exhibarate the festivities, was indisposed to make them so. Whether any of them imbibed as freely as righteous. Noan in days of yore, we are not informed. It is fortunate however for the reputation of the Devil, that he was not concerned in it, although if the like should now occur, he would of course be charged with it; for he is now. held responsible by the church for all irreguthe Pather, many believed on him; thus I larities inexplainable on natural principles.

Nevertheless, if he had not afterwards foolishly became a disturber of the public peace, by going about like "roaring lion," frightening pious Peter into the notion that he intended to devour somebody, he would still have been looked back to by rational people with the respect due that of a civil citizen.

Though changing water into wine is counted the first miracle of Jesus, the conclusion is that he had previously displayed such art, or his mother would not have informed him that they had no wine, with the apparent expectation that he would furnish them with some by a mystical process. The narrative given of his early miracles in the Aprocryphal gospels corroborates this opinion. These John ignores in his gospel, like the wine miracle, and a number of other important occurrences connected with his early ministry are by the preceding canonical writers, who evidently failed to notice them through ignorance in consequence of not having turned their attention to Christianity until after that event. Prominent among these was his first miraculous—or otherwise—cleansing of the temple. They only relate the second purification, which took place near the close of his ministry, and took place near the close of his ministry, and according to Bishop Newcome and other commentators, in the last work of his life. John is silent on this, as he had undoubtedly perused the other gospels before he wrote his, and being well acquainted with the early life and subsequent career of Jesus, seems to have and subsequent career of Jesus, seems to have-written especially to relate some essential facts and doctrinal points connected with Christi-anity, that were omitted by them; besides re-futing in his prologue the Gnostic heresies which Cerinthus and the Nicolistans had in-troduced into the Asiatic courches, concerning the divine equality and contents of the contents of the divine equality and co-eternal existence of the Logos or Word, with God, as creator in the beginning. Though so learned and discerning a theologian as Dr. Priestly could not ace that Jesus twice purged the temple, the fact became apparent from a careful examination of these fragmentary gospels, that an en-thusiastic zeal for this house—built by an Idumean descendant of "hated" Essu, was passionately diplayed at the beginning and close of his ministerial career. If the time this earthly house—which God had doomed to destruction, had been employed in pointing them to that heavenly one, among whose man-sions he was going to prepare a place for his followers, he would have been more piously engaged without impairing his reputation for philanthropy, or subjecting himself to criticism for running counter to his own doctrine of

non-resistance. So little account did Justin Martyr (a successor to the apostles) seem to make of miracles in the defense of Christianity, that in addressing the Emperor Hadrian, he apparently seeks an excuse for them by saying: our Jesus curing the lame, and the paralytic, and such as were cripples from their birth, this is little more than what you say of your Æsculapius." That incarnated deity is not only said to have effected miraculous cures, but like Jesus, also to have raised the dead,among whom Hypolitus and Tindarus are cited as cases of his resurrectory power. Apollonius of Tyans, Zorosster of Persia, Onrishns of India, and the Oriental Gymnosophists are historically shown to have posessed these extraordinary abilities. In fact this system of wonder-working in association with religious teaching, seems to have been more in vogue among the Gentiles,—except the Scholastic Ethnics, Eclectics, Gnostics and Stoics of Greece, than it was among the Jews. Thus when the Roman centurion expressed his firm belief that Jesus could heal his servant in a miraculous manner, he said he had not found so great faith in Israel. The Syrophenician woman believed that devils could be cast out by exorcism, but if she had not evinced a degree of meckness and humili-ty unexampled in fanatical Judaism, Jesus would evidently have discarded her case; for in asserting that his mission extended only to his own people, he indiguantly responded to her earnest entreaties in language as insulting as could have been used with decorum by a

Jewish bigot. There is no evidence that either of these pagans became converts to his doctrinal belief or form of worship by realizing the benefit of his miracles in their families; nor can we suppose that Jesus expected or desired any such result or he would have shown common respect for the woman in this first place. Neither did he make proselytes in that manner when he went over Jordan among the mixed population of Gadara and broke up the "pork trade," by commanding the devils to enter into the swine; while they openly expressed their faith in him as a miracle worker by presenting him with a civil petition to depart out of their coasts. Their minds appeared to have been so absorbed in their present loss, under the conviction that the curing of a lunatic (or two, as Matthew has it,) by such wanton destruction of live stock, was paying too dear for miracles, that they seem to have manifested no concern whether the "poor devila" were drowned with the swine, or had entered into the finny tribe with the view of prostrating the "fish market." If Jesus was now to visit these American 'coasts" awhile before slaughtering time, and in making a tour through the country, heal an occasional lunstic by furning devils shough loose to set all the farmers, hogs crazy in the esttlements where he effects such cures, the only result would be to brighten up their ideas on miracles, without adding converts to the church; and make them as auxious to get rid of their Baylor as were the Gadarenes of old.

Prof. Powel, a clergyman of the Church of Eugland, in his "Studies of the Evidences of Christianity," (Essays and Reviews), says:
"Thus if miracles were in a former age among

the chief supports of Christianity, they are at present among the main difficulties and hin-drances to its acceptance. Muracles were formerly the rule, latterly the exception." Dr. Heurtley, in replies to Essays and Reviews, inquires, "If the Christian miracles were not real miracles, what becomes of our Lord's truthfulness?" Even if his truthfulness, and the reality of his miracles is not doubted, the question aptly arises to know what moral or religious influence such an exploit as that of blasting a fig tree, because God had produced no fruit on it for his son to eat on this occasion could exert in favor of Christianity, in comparison with the detriment that theology comparison with the detriment that theology sustained by showing that he had not wisdom to know that there were no figs there before he approached the tree? If God had not clothed it with a foliage, it is not to be supposed that it would have attracted his attention, and thus have escaped the curse, which in an abstract sense was merely because of having leaves on, which verdure, in the wise economy of God, formed a pleasant shade by the wayside to refresh weary pedestrians, sweltering under oppressive rays of a Judean sun, and who, like Jeaus, might be too poor to own a vine or fig tree to sit under. It might have been under this tree or one equally barren, that he saw Nathanael reposing, for there ren, that he saw Nathanael reposing, for there is no evidence that he was in search of figehe was merely under the tree. But as Jesus in the present case passed that way under cir-cumstances in which figs were in more de-mand than shade, we can readily excuse this hasty act in consideration of his humanitarian labors as a reformer in other respects.

Mark (6: 5,) says that Jesus could do no mighty Mark (6:5.) says that Jesus could do no mighty work in his own country, which Matthew says was on account of unbelief in the people. Thus instead of miracles superinducing belief in the truth of his mission, we find that his attempts to sustain the position claimed for him by Matthew—that all power was given unto him in heaven and earth—fails, because faith in his miracles was not preconceived. From this it appears that all those places which needed a manifestation of his superhal which needed a manifestation of his superhuman power to establish faith and remove un-belief, his efforts to perform convincing works oroveo adortive Thus when the Dev Herod, or the skeptical Jews wished to have their doubts removed by witnessing some of his "mighty works," he invariably failed to make the attempt. This conclusively shows that he could only perform them under favorable circumstances; while his own brethren who had the best opportunity of seeing his works, and judge of their intrinsic merit, considered them such flimsy evidence of divinity

that they did not believe in him. John 7: ! John (22: 37-40) explicitly refutes the idea that his miracles were designed as an auxiliary to Christianity, by declaring the necessity of their rejection in order that some language by Issiah several hundred years beforeand misconstruced into a prediction concerning Christ-might be fulfilled. Though it is plain that when Issiah (6:9) uttered words from which John's translator quotes to suit his purpose, he had no reference to the subject applied to it by the evangelist, the application illustrates that in connection with the Christian theology, we are presented with the shocking incongruity that Jesus was divinely commissioned to perform works that are now considered at variance with the laws of nature, for the purpose of making people believe what God had foreordained they should not believe, and which he prevented them from doing by blinding their eyes and hardening their hearts that they might not be saved! In proof of such theological absurdity, the commentator Dr. A. Clarke admits that the words of Isaiah merely had reference to the future judgments of the Jews, and declares that a literal interpretation of the text would involve an "insup portable blasphemy.

Renan, in his "Life of Jesus," says that his imiracles were a violence done him by his time, a concession which the necessity of the hour wrung from him." This was in adaptation to the religious requirements of the age; and according to Mark, (16:17,18) those who believed he said should also cast out devils, speak with new tongues, take up serpents, drink deadly things without receiving injury, heal the sick etc., in his name. But while such wondrous things are now performed by oriental jugglers, exorcists and theurgists, the promise stands without any literal fulfilment in the lives of present professed believers; which furnishes conclusive evidence that the age has outgrown them in confirmation of Christianity, and what may have been a satisfactory test to Divinity in a credulous period, becomes inadequate to the purpose in an age when superstation re-treats before the light of science and philoso-phy supersedes fanaticism.

The chimerical assumption that mountains could be removed and sycamore trees planted in the sea, by merely believing them to be so received no more credence in the popular mind than it does now; but the testimony of antiquity is that reformers occasionally appeared, who were endowed with extraordinary ability for working miracles. As it was anciently considered a religious prerogative to lie for the glory of God, (Rom. 3:7), these were no doubt magnified by subsequent writers in harmony with the allegorical proclivity of the period in which Jesus became famous a a practitioner of the art, but are no longer of service in the cause of religion. Richboro, Pa.

Is It, or Is It Not? If It Is Not, Wha

Is It?

Buo. Jones:-Notwithstanding the bitter op-

position to the Spiritual Philosophy in this vi-

cinity, yet events are almost constantly occurring which force the conviction on those who are open to it, that our decased friends, though seemingly gone, are always present and ready to guide and assist those whose chair is not yet quite ready. Particularly in the matter of healing the affiliated, does the power of the angels stand out consciousness.

ter of healing the afflicted, does the power of the angels stand out conspicuously.

Last August some friends were visiting near us from a neighboring State, when one day my wife was called in great haste to their sick child, and on entering the room she found it lying lifeless in the arms of its weeping mother, who exclaimed, "Fanny, my baby is dead. It seems hard that I should come so far just to bury it." But she, guided by an irresistible influence, began manipulating it, and the consequence was that it was able to continue the journey with its parents the next day.

Sometime in September last, a reverend gentleman of the Baptist church called her to see his sick and puny infant. It commenced sinking gradually, and finally its whole physical

ing gradually, and finally its whole physical machinery came to a full stop. The grief-stricken father requested my wife to close its eyes. She did so, but was immediately prompted to catch hold of it, and tossing it aloft, she began making passes over it, when presently, to the astonishment of all, and the great delight of the parents, it returned to life, and is now in robust health. I could enumerate others of a like nature, of adults who have been snatched, as it were, from the very jaws of death by the same process of A. M. CUMMINGS.

Letter from Washington.

Edition Journal:—One Prof. C. W. Starr is exhibiting at present in this city to the infinite estisfaction of orthodox clergy, as the following card indicates:

Washington, D. C., Feb. 23d, '75. Having attended an exhibition given by Prof. C. W. Starr in a private room at the Ebbitt House, we are satisfied of his ability to per-form the feats usually exhibited as spiritual manifestations, and believe that those who are may be entirely satisfied of their human origin, and the exhibition will be of interest to all citizens.

Respectfully: Rev. O. H. Tiffany, D. D. pastor Metropolitan M. E. cnurch: Rev. R. W. Black, pastor Wesley chapel; Rev. Samuel Shannon, pastor Ryland chapel; Rev. E. D. Owen, pastor Union chapel; Rev. Charles H. Mytinger, pastor Fletcher chapel: Rev. Richard Norris, pastor Waugh chapel; Rev. B. Peyton Brown, Georgetown; Rev. Jas. Mc-Laren, Georgetown; Rev. D. M. Browning.

The sack trick performed by Prof. Starr, is merely a clever feat of jugglery, and, forsooth, simply because the trick resembles some tests performed by spirit power, these clergymen would convey the impression, therefore, that all spirit manifestations must be frauds and tricks. It is an indirect attack against Spiritualism, and too transparent not to be seen through.

Notwithstanding, our papers and magazines and lecturers have warned the public from time to time against mountebanks and charlatans, whether they come in the guise of real mediuma in possession of spirit power and influence, using these powers to make money more easily, by pandering to the vicious appetites of the enemies to Spiritualism, or whether they be professional jugglers, claiming to imitate the test performances of spirit power manifested torough genuine mediums.

I make the assertion boldly that I can name at least one hundred citizens of Washington who are Spiritualists, that, for intelligence, morality and integrity, will compare favorably with a similar number of any other class of citizens, and yet if Mrs. Hollis, Mott, or the Eddys were to vist Washington, hold seances, and were endorsed by the one hundred Spiritualists before mentioned, I predict not one of those clergymen would attend any such seances, but on the contrary, cry delusion, trick, etc. But suppose a man of the stripe of Prof. Starr comes along, proposing to perform the mani-festations claimed by genuine mediums, we find the orthodox clergy out in full force, certifying to a paper intending to throw discredit upon the cause of Spiritualism. These reverend gentlemen of the white cravat will tell us the Bible is the infallible word of God; a transcript of the Divine mind. So they gulp down, without a twitch in the muscle of the face, the old story of Elisha causing the lost ax to rise and float on the surface of the water; of Moses materializing God by exhibiting his hinder parts in the cliffs of the rocks, or of Joshua causing the sun to stand still one whole day.

Before the advent of Modern Spiritualism, old orthodoxy could hold up the Devil and an endless, sulphurous, burning hell as a scarecrow to frighten old women and children to join their churches; but thank God that day nas passed away. A new gospel dispensation has opened up through Modern Spiritualism which appeals to our reason and judgment, supported by the evidence, unfolding the glo-rious doctrine of immortality beyond the grave, and of a never-ending unfoldment of our highest natures through all eternity. 'Tis these new and beautiful truths, as presented through the Harmonial Philosophy, which is rapidly spreading all over these lands, removing by degrees the iron heel of priestly despotism from the necks of the people, which cause so much fluttering in the camp of the orthodox clergy, and their readiness to sign statements to throw discredit on the cause of Spiritual-J. Edwards.

Washington, D. C.

THE SPIRITS.

How They Came When They Were Called.

I was one of a party of four—Thos. Ellis, of Cairo; James Ellis, of Rock Island; and myself and wife, of Siredond, Mercer county, Missouri-to meet at Warsaw, Ill., at the resi dence of Mrs. James Hill, our sister. By special arrangement, Mr. John H. Mott, his wife and daughter, little Essie (the writing medi-um), were present. We met on Dec. 24th, and separated Jan. 4th, 1875; consequently we were eleven days together as guesta of Mrs.

We arranged our meeting for the sole purpose of giving the materialization and phenomenon of Spiritualism a thorough investigation. During our visit, we held four seances at Mrs. Hill's, and one trance circle at the res-idence of Mr. McDougall. It was distinctly understood that our seances, with the exception of the first, were to be private, a few persons being invited to be present at the first seance; the second and third, from one to three were present, besides ourselves, includ-ing lifes. Hill and family.

Mr. Mott's test control is of the name of Hivens, a German. who died in Chicago some forty years ago. He speaks in broken English, and has controlled Mr. Mott for five years. Mr. Mott is thirty years of age, was born and raised, to the age of 19. near Princeton, Bureau county, Ill. His parents were members of the Methodist church. Little Essie, four years old, is a writing medium. In composition, her let ters are very perfect. I have seen six letters written through her mediumship, mostly on business. The manner in which they are writ ten is: two slates are used and screwed together; a small piece of pencil, about half the size of a grain of wheat, is placed inside the slate; the person desiring a communication generally takes little Essie on bis or her lap, the slate halfs half made and the slate halfs half made and the slate half made and the slate half and the slate half made and the slate half and the the slate being held under a table or chair by their hands. Essie saying, "Please, kind spir-its, would you give us a communication?" As is generally the case, in a short time they can hear the writing in the slate.

It is a privilege accorded to but few mortals to see and speak, face to face. to be caressed and kissed, and to receive such tests as can not be doubted, from our loved ones that have gone before us. In order to make this communication as short as possible, I will not give the result and test of each seance in their order, but will give as correct and full account as memory will permit. I would also like to give a complete account, conversation, and test of each spirit who presented itself, but, time and health will not permit: I will give a few tests in full as a sample of the whole.

Our first seance was held the evening of the 25th of December. There were about eighteen persons present in the circle, including our own party. A drum and sticks were placed in the cabinet, and also a chair for the medium who entered, circle being then formed around the cabinet. Singing was called for, and in less than ten minutes the drum was beaten, and, with the sticks, was then thrown on the sill of the aperture of the cabinet. A face appeared which was said to be Gen. Bledsoe, of the rebel army, who was killed in battle in Missouri. Nearly all present were introduced to him; some had seen him before. His appearance is precisely as described by the Times reporter. James B. Hill next appeared. His face could not be mistaken, with his dark, heavy whiskers, a perfect copy of an oil painting in the house. His wife, children, and, in in fact, all of us would know him among ten thousand. He called for his wife and Thomas Ellis; his conversation with them was principally on business matters. Thos. Ellis was much surprised, as old matters of several years of. He next called for my wife, and was fully recognized. He then called James Ellis and myself (James Ellis is a little hard of hearing), but said to me, "Richard, you have had a hard time of it for some time past, but you are going to dobetter after this. Richard, timber and brace up your coal mines a little better; and James, I suppose, will live and die cutting stone." (I operate what is known as the "Bunker Hill" coal mines, and James is master-builder of brick and stone work in Rock Island.

The next spirit who appeared was a daughter of Mr. and Mrs. Spillmon, of Warsaw. She called for her father and mother, who were present, and Mrs. Spillmon informed me that

the test was very satisfactory. The next to make an appearance was Johnny Atwater, a boy of fifteen years of age, who was killed by the kick of a horse in Canton, Ill. I think he was recognized by persons

The next apparition was that of Mrs. Mary Ann Ellis, our mother, who died in Warsaw about fifteen years ago. Fully recognized by

all her children. The next one who appeared was Mrs. Mary Ann Waugh, wife of the late John M. Waugh of Rock Island, who died about thirteen years ago at this place; a sister of Mrs. Hill's, and also eister of mine. The test in this case was remarkably good, principally in her general appearance of features and the manner she used to wear her hair, and some peculiarity in her burial robe, in the material used, and something very peculiar in the style and make, which she seemed very desirous of my wife seeing, as she assisted in the making of it. Brother James and myself were called up to see her, James standing immediately in front of her. I naked her to kiss James, when she kissed him three times, leaning out of the perture quite a distance, which could be heard all over the room. James was much sur-prised, as he did not bear me make the re-

The next face that appeared was Eddie Ellis, a son of Thoq. Ellis, three or four years old, who died in Rock Island in 1859 (no particular test, as it appears that Elmer E. Ellis, s little son of mine who died in 1864, crowded Eddie back and took his place. We got the particulars through Hivens after the scance). Elmer was very affectionate on earth, always caressing his father and his mother, was very industrious when doing anything, would be always saying, "see papa, mamma, don't you see I am a man now?" When at the sperture, it seemed as though out he must come to us anyway. He talked to us in a way none other did; he spoke to us face to face, "See paps, mamma, I am a big man now." He gave us all the test we could desire.

Mr. Chandler, of Dabuque, Iows, met his mother and brother. The former he recognized, but not having seen his brother for a number of years before his death, he did not fully recognize him. Mr. Kenedy, of Warsaw, in the third seance, received some very remarkable tests. Mr. Gardner, who died a few years are in. Warsaw, in the same searce made years ago in Warsaw, in the same scance made his appearance, and called for his wife, who was in the front part of the house, and not present in the audience. She was sent for, and, as we understand, it was a good test. Frank Dallam, a former editor of the Warsaw Bulletin, appeared, and called for his wife. She not being present, Mrs. Hill and several other ladies went to the aperture. He frightened them, they screaming and jumping back, saying, "Don't do that, Mr. Dallam." It seems Mr. Dallam had a way of introducing himself

very suddenly and abruptly. He was fully recognized. He regretted that his friends were not present. James B. Hill presented were not present. James B. Hill presented himself at every seance. Also Gen. Bledsoe. Mary Ann Waugh presented herself at two seances, and Elmar E. Ellis at all four.

At one of the seances, James B. Hill called for all of his children; the three youngest were held up to the aperture in the arms of those messant and he bissed them all

present, and he kissed them all.

At the fourth and last seance, on Saturday evening, Jan. 2d, three spirits presented themselves, which I wish to give a full account of as being about a fair sample of all the tests

given. As we were to return home on Monday morning, Jan. 4th, my wife went out in town on Saturday evening to purchase some presents for the children at home. Elmer made his appearance and called for his mother and myself. We asked him how the folks at home were getting along. He said everything was right; they were dumping coal out of cars, and some were loading coal in wagons. We saked him if he was going home with us. He said, "I am with you and brothers and sisters always." He said, "Ma, I was with you out in town this evening buying those gloves, etc., for brothers and sisters." We then asked him to materialize himself as he then was, if he had been in earth-life up to the present time. He said, "It is hard on the medium, but it is all smoke, mamma." He disappeared for a few moments, and returned, showing us a very handsome boy, full, plump cheeks, apparently about fourteen years old, then bid us good-bye. The next who made his appearance was Frank Hill, a son of Mr. Jas. Hill (a boy ten or twelve years old). He called for his mother. Thomas Ellis, and others. He then called for me. As I stepped up to the aperture, I said. "Do you know me, Frank." "Yes, you are Uncle Richard, who lives in the country, near Rock Island; you are Elmer's father; Elmer is here. He and his brothers and sisters visited me here about twelve years ago; a few weeks or months after, he was kicked by a horse, which caused his death." The next and last to make an appearance was an old lady (just a moment before she made an old lady (just a moment before she made her appearance, a small bell was rung, and hurled with lightning rapidity from the cabi-net and dropped at my wife's feet), who called for my wife. She was remarkably well ma-terialized. The cap, clothes, features, etc., were very distinctly seen. She proved to be my wife's mother, Mrs Many Ann Villatt, of Kansas, who died about ten years since, whom we had not seen for about twenty-five years. She said one of the boys had visited us lately. We asked, "Who was it, mother?" She said it was Sarah's husband. We asked what his business was here. She answered by saying, "He was hunting bread and butter." She then said two of the boys were with her—James and Harry. James died young: Harry, with his brother George, was shot down at the battle of Lockout Mountain, in the late war. Harry was killed, but his brother recovered. She said it would not have happened if they had not been such dare-devils. She exhibited all the affection that a mother was capable of showing to her children, by patting us and showing other demonstrations of love. (I would here say the boy who visited us was Geo. H. Woodward, of Jewell county, Kansas, seeking aid for the Kansas sufferers, and was in Rock Island, Peoris, and other places very recently,

and who visited us). After each seance we had tests through Hivens, running back many years, and also much in the future, which is to be proven. At the circle at Mr. McDougall's we had a good test. After Mr. Mott was entranced, he turned to me and said. "Dick, it was not me, but these other fellows." The voice and the language were familiar, but I could not say who it was. I asked who it was: he answered and said. "I am John M. Waugh; I am speaking to Richard Ellis." I asked the medium to give a description of him. He said he was tall and slender, very feeble from hard drinking, and carried a cane; his conversation had reference to a lawsuit at Swedona, and his children, all who knew him, will recognize the description

I have before me a copy of the Peoria Review of Jan. 13th, headed "Fraud," "The Mott Mystery Explained," "Statement of C. S. Clarke, of Peoria," "He Attends Two Seauces at Mott's House," "What He Saw, and How He Discovered the Huge Fraud."

If Mr. Clarke and his party got no test or other evidence of spirit presence, they are entirely to blame. Often persons apply for admittance to a seance who are so disgustingly ignorant of conditions to be observed that they ought not, under any circumstances, be admitted. They often make such remarks as follows, addressing Mott: "Professor, when are you going to stir up the monkeys?" "Doctor, when's the show to commence?" and sometimes screaming like a pack of Camanche Indians. Taking Mr. Clarke's own account, he and his party are no exceptions. They represented themselves as a pack of jackasses, and he did not know but that the father of jackasses was present. It is a well known fact with Spiritualists that, in order to have a good test, harmony and good music, vocal or instrumental, must be had, but, on the contrary, if irreverent, vulgar, etc., no good results follow, and spirits make it look as ridiculous as possible. Mott is charged with fraud, and that all the faces represented are his own, and masks, false faces, etc.

RICHARD B. ELLIS.

Sycdons, Mercer county, Ill., February 18th,

The Dying Year.

BY F. B. DOWD.

To night, Dec. 31st, the old year dies. The religious world this night watch her transition with uncovered heads and bended knees-in mock agony. To-night the young, joyous and gay, meet to dance the fleeting hours away in mere wantonness of joy at old time's flight—there is, however, no mockery here; no hypocritical cant. no pretended grief or joys, Here magnetic fountains pour forth, from nature's hidden depths, crystal streams of pure health and life. It matters not to the young

if the old nag, 1874, is dying, and they are dancing on her tomb—they have no tears to drop over life's struggles and failures—no dread of the unborn future, and no regrets that they are one year nearer the bar of the eternal judge. Did I say bar of the eternal judge? Bosh! If there be a God, his bar is now, and ever has been, in the human consciousness. The canting, ranting, raving hypocrites, who are praying and presching this night, know no more of a future state than those who are "wasting their time in the ball room." It seems to me that to be natural room." It seems to me that to be natural should be the aim and study of our lives. Religion is art; there is nothing natural about it. Nature is always young—and full of songs, music, laughter and dancing. If there are tears shed on this green earth—all fragrant with eternal beauty, and loaded with God's bounties—'tis man's artificial ways and damnable interest that

der. The Christian world is on its knees as I write—wherefore do they kneel? Why do they pretend humility while their hearts and lives are black with pride, selfishness and arrogance? It is vain to preach humility with the mouth, while every act is prompted by pride of self. It is wain to preach of charity in churches whose walls, inside and out, echo back the infernal cry of greed, pride, wrong, and injustical. There are been that sche this and injustice! There are hearts that ache, this hour as I write, for to-morrow's sun will not warm their desolate home, nor bring them bread for their hungry children, and yet to-morrow's sun will look down upon well filled tables and warm rooms of these same canting tables and warm rooms of these same cauting

pretending mourners over the dying year.

There are hearts that heat with a strange joy at the lapse of time. Office a friend headed his letter to me—"Dac., the last—thank God!"

It contains a sermon—'tis the sum total—the substance of what that soul had gained in the long years of active life; a thankful heart at the approach of rest. And yet religion would rob poor mortality of that which common sense and fact teaches, viz.,—that death is "rest for the weary." Religion is not only art, but "ils the worst kind of slavery. I once persuaded a friend, a Methodist class leader by the name of Tolles to subscribe for the the name of Tolles, to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL, for three months. He was very devont, intelligent and reasonable if we take the Bible as our standard. We separated; years fled away and had forgotten him, as I expect to forget this dying year some day. One day a letter from him told this story. "Dowd, I remember with pleasure the many hours of conversation we used to have in your office. I then thought you a little irreverent; if I could talk with you sgain, I think I could understand your ideas better. But thanks to the dear Jour-NAL. I am now a free man.

It was a joy maded to know that I had helped one soul up out of bondage, albeit I had never been there myself. I looked, with a strange feeling working its way into my heart, at the words, "A free man." They seemed to glow with life and animation—they danced, they shouted, they laughed. They grew larger as I gazed, and out of this trinity of words came forth a human soul of mos ravishing beauty. That soul was my friend of the dead year. He had not the same look as of old—but a loftier, nobler, freer look! He opened his breast to me, and in his heart was mirrored types of all mankind, "These," said he, "are my brethren. These are all God's children—not one is, nor can be, lost. This recognition is love. Love makes the human soul free. Tam free to think, free to speak, free to act, for I can not find it in me to harm the least of these my brethren. I am free to question God, and to scan and criticise his works; and this is no 'irreverence,' for I amperfected thereby. I once thought you irreverent, because you found fault with Deity, for having created so much misery—but I now see that you were not. Your ideas of perfection came from your freedom in questioning Daity. You said you could not believe in a God less human than yourself; that if you had the power you should make a better state of affairs on this earth, etc. I now understand whence came the idea. It shows your relationship to God, and the growth of creative genius within you. I also would help God to perfect his work. In order to do this we must help free mankind-first, in thought; second, in speech; and third, in act; this is the trinity God. God is free, and we are all a spark of divine fire. God is not a slave holder, nor does he delight in man's subjection. I worshiped a book called the Bible; you laughed at its imperfections, and scoffed at the idea of its being God's word. The JOURNAL demolishes my idol—I

am a free man." The clock in the corner tells me the old side—'74 is dead. Let us bury her with curses long, loud and deep as the human soul. Why? Because of the wrongs she was instrumental in bringing into existence. She has heaped together the bread, meat and treasure of the world into mountains, and left stagnant swamps and arid deserts of poverty and want where there should be fertility, thrift and plenty. She has attacked human liberty by by destroying the equality of man—by the aggrandizement of a few at the expense of the many. Let the history of 1874 tell the shameful atory of the degradation of the American Republic by her Congress and heads of government. Let it be written on her monument that debauchery in the pulpits and in high places goes unrebuked and unpunished, while armed mobs take the lives of simpletons who follow their example on a small scale. Let it be engraved in the hearts of the people in words that turn with shame and indignation that the successor of Washington and Lincoln advocates the robbery of the poor of their homes (which happened to be mortgaged) under the specious plea of resumption of specie payment, Gold has always robbed and enslaved mankind—yet in the light of history, 1874, with her expiring breath would destroy the hopes, pride, ambition and freedom of America. Let the old hag be accursed!

Wellsville, Mo.

Spiritualism is Dead.

ED. JOURNAL:-Spiritualism is dead! The fatal stroke was given it on Monday night in this city, when Prof. Starr was tied up in his own bag and escaped therefrom, and a number of the leading clergy of the city being present, expressed great satisfaction with the performance, and commended the escaped Professor as a bright particular star. Not wishing to be in haste, and have waited five days, and am fully convinced the whole matter is ended, and all sensible persons will act accordingly. Possibly the learned Professor (whom I never heard of before) might have got out of his bag and Spiritualism have survived, but when a and Spiritualism have survived, but when a number of the leading clergy, mostly Methodists, as I am credibly informed, added their weighty word that was the finishing and final blow, and the phantom has fallen, never to rise again. These grave, learned and pious men, religious teachers in this great Capital City of our great Republic; graduates of Orthodox Theological Seminaries, wise in spiritual things, have spoken, and that is enough. Of course you will shape your plans in view of this new state of things. I trust you may be able to rent your new building for the Journal and kindred purposes, for some secular object, or perhaps the Christian Advocate or The Advance might take it and you into their use at a fair bargain—you duly recanting

their use at a fair bargain—you duly recanting and thereby advertising them. I hope, too, that your employes, agents, printers, etc., may not suffer, but may fit themselves for use ful ends, and get out of your office as safely as the Professor got out of his bag. As for the mediums, free-thinkers, one and all—they may as well open their eyes and so see their

grave mistake. Your books, I fear, may go at a discount, but a fair proportion of them may find sale to "Infidels," "free religionists" and like heretics. I have, as yet. held no correspondence with the Banner of Light, but they will doubtwith eternal beauty, and loaded with God's bounties—'tis man's artificial ways and damnable injustice, that rings them from broken hearts—nearts which nature made laughing, joyous, comping, dancing—whole hearts which man in his civilization hath torn asun-

being himself "a brand snatched from the burning." Doubtless the BANNER and your Journal will cease, all books and tracts on this gone by topic, come to an end, and all demonstrations in its favor be remembered dimly and fade away in the hazy past, for Prof. Starr has got out of his bag, and the leading clergy of this city bave said, amen! I shall soon get home to Detroit, and this charge will be a wicked one, but I have made up my mind to it,—Spiritualism is dead! Yours, timely and truly. G. B. Stebbins.

Washington, D. C.

a chinese revival meeting. Effect of the Preaching of the Evan-

[From the Sacramento Record, Teb. 10.]

gelist Hammond.

The sensation of the day was a meeting gotten up by Wah Loy, a converted Chinaman. It was held at the corner of I and Third streets. Wah Loy managed at half-past 1 o'clock to get together some 200 of his countrymen. He had about him six Chinese who have been Christianized. These were provided with singing books, while on a blank wall were hung a number of slips of white cloth, on which various songs were stenciled. Loy stood in front of these, and with a long wooden pointer pointed out the words, emphasizing the avilables and the music at the same time. The singing by the Chinamen was creditable, hetter than we had any reason to expect. Early in the evening a number of ladies came up and aided in the singing, and subsequently the 50 or 60 white men in the crowd. joined in the choruses. After considerable singing, Rev. Mr. Hough addressed the Chinese assembled, Wah Loy interpreting sentence by sentence.

"When Jesus was here in the world—" "How loy sing chowing see Jesus see you

late—" "He said, 'Come unto me, all ye that labor and are heavy laden, and I will give you

"Bay lung yet che choy ching buy sat che quoy long ug, onlying yah wong yet ying "You are all seeking for happiness, but you

are not happy." 'Ling ty se ung you moy chewing sing geb est yong."
"You seek for thappiness, but do not find

"Ayng how u sing chong les set sing coy ung gee."
"Jesus shows us the way to true happiness."

"Ying low musing leying toy set o'ying."
In this manner the exhortation proceeded. The Chinese above given, if not thoroughly intelligible to the civilized reader, can be sifted out by the nearest Chinese laundryman, our report being special and accurate, and in the purest tone of the poetical tongue of the flowery kingdom.

Wah Loy now took the stand and preached to the Chinese for twenty minutes, in what appeared to be an earnest and elequent manner, if eloquence has a place in Chinese culture.

More singing followed; and, Mr. Hammond

having meanwhile arrived, was placed in a buggy, and. Wah Loy mounting beside him, the Evangelist preached to the Chinsmen, the interpreter, centence by sentence, translating for him. The Chinese gave good attention, and nearly all wore smiling faces. It was a great curiosity to them. Said one:

"All same Melic man, Chince hab big meet, all same in street. Bully."

DEAR SIR:-I have been a subscriber to your paper for some time, doing all that I could for its circulation; yet I was not a firm believer in Spiritualism till I visited Terre Haute last week, and called on Doctor Pence, where I saw my old grandfather, grandmother and my first wife, fully materialized, and I talked with them. They told me of things that no one but myself and others not present, knew any thing about. They told me of once lying in the crow when I caught a severe cold. in the snow, when I caught a severe cold.

My first wife told me to believe, and be of good cheer for there were better things awaiting

WM. W. BROWN. Oakland, Ill.

The Fall of Man,

Critically Reviewed. This pamphlet, with other Theological and Rational Tracts, including a Prelude to a projected new ontological work, harmonizing Science and Religion in adaptation to an age of free thought and Internation, will be sent free to those enclosing a stamp to the author, M. B. CRAVEN, Richboro, Bucks Co., Pa-vi7n25t52

Just the Book you Want. VERY HANDSOMELY ILLUSTRATED.

THE FISHERMEN'S

Containing the List of vessels and their Crews, lost from the Port of Gioncerter, embracing the Disaster by the Gale of August 23, 1878. (covering a period of nearly half a century,) together with Off-Hand Sketches, Big Trips, Statistics of the Fisheriers, Tales of Narrow Becapes, Maritime Postry, by home authors, and other matters of interest to the public.

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

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

ੁਣਾ Agents wanted, to whom exclusive territory will be given. Liberal commissions: Write for particulars. PROCTER BROTHERS, Publishers, Cape Ann Advertiser Office, Gloucester. Moss

HRALTH! HEALTH To the Afflicted.

Every form of disease permanently and radically cured without drugs.

EY Terms liberal Sand or circular. Address.

A. G. HUMPEREY, M. D., Galesburg, 111.

vi7p2315

Dr. Farwell's Painless Medicines

No. 1 Cures Old Sore Eyes,...........\$3 75

No. 6 Cores Neuralgia, Headachs, Tooth, Palna..... 1 00 No. 7 Removes Tape-worms in few hours,...... 3 00 No. 8 Cures Seminal Weakness, Wesk Organs,..... 00

No. 9 Cures Old Sores, Ulcers, etc., warranted,...... 500 All of these medicines are reliable and of my own dis-covery in 15 years' practice. E. J. FARWELL, 109 Chrk St., Chicago. vi7n1463

WEST'S VEGETABLE LIVER PILLS

Extract Turaxaci, Gentian, Ol Anisi, Ol Menth Pip.

LIVER COMPLAINT, DYSPEPSIA,

A SURE CURE FOR

Indigestion and Sick Headache. Sugar, Coated, 30 Pills in each Box, 25 Cents.

SOLD BY ALL DRUGGISES.

You will receive a specimen copy by addressing

v17n24t4

v17n23t13

Doston, Mass.

Thrilling Stories,

brilliant miscellaneous features, and pictorial embellishments unequaled every week in Hearth and Roun, the great illustrated weekly magazine. Price reduced to only \$3.59 a year. Single copies, six cents. At newsstands, or by mail, postage paid. Great inducements to agents and clubs. The Graphic Company, Publishers, 39-41 Park Place, New York.

COMSTANT ENTPLOY BEST.—At home, Mile Or Female, 250 a week warranted. No capital required. Particulars and valuable cample cent free, address, with 6c return stamp, C. Ross, Williamsburgh, N. K., v17n8213

For the Physical Life of Woman I Advice to the Maiden, Wife and Mother, By Gso. H. Napawa, A. K., M. D. "I trust that the instruction and advice in this volume will reach every woman in the land." Surgeon-General Wm. A. Hammond, U. S. A. J. "Every Mether about have this book, nor should she suffer a child to be married without the knowledge which it scannains."—Rev. Henry, Ward Beecher." I The best Selling book ever published. In Eng. and Ger. Fried, \$2.00. Address; N. D. Thompson & Co., St. Louis, Mo.

LADIES AT HOME

And Men who have other buriness, wanted as agents. Novel plans, pleasant work, good pay. Send 8 cent stamp for particulars. The Graphic Company, 39-41 Park Pisce, New York. v17n5t28



AND HOW AND WHERE TO DO IT.

before making contracts. Sent for ten cents by DOWELL & `HESMAN

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

Is no other Paper Like It in the World! The Second Volume of the

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

tion price.
The subscription price for the "Messenger" alone is \$1.00 a year. Subscriptions should be addressed to T. P. JAMES, Brattleboro', Vt. vi7n10tf

A Wonder

of Art, amervel of economy, and unequaled in thrilling stories and brilliant miscellaneous features is Hyakun AND Home, the great illustrated weekly magazine. A magnificent Steel Reproduction of some famous picture every week, free, as a supplement. Price reduced to only \$2.50 per year. Single number six cents. At news stands or by mall, postage paid. Great inducements to egents and clubs! The Graphic Company, Publishers, 39-41 Park Place, New York. v17h24t4

SEVEN HOUR System of Grammar/ By PROF. D. P. HOWE.

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

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

Amusement for the Young BLAKEMAN'S 200 Poetical Riddles,

NEW AND INSTRUCTIVE. The best thing of the kind Out. Only a cents Sant post-paid by mail, on receipt of price. Address D. M. BENNETT, Publisher, 385 Broadway, New York.

y17218tf

Books and Magazines.

THE HEALTH GUIDE: Aiming at a Higher Sci-CHE HEALTH GUIDE: Alming at a Higher Science of Life, and the Life-force; giving Nature's simple and beautiful laws of cure; the science of Magnetic Manipulation, Bathing, Electricity, Food, Sleep, Exercise, Marriage, and the Treatment of One Hundred Diseases; thus constituting a home doctor far superior to drugs. By E. D. BAEBITT, D. M. pp. 166, 12mo.

VITAL MAGNETISM, the Fountain of Life. Being an answer to Dr. Brown Sequard's lectures on Nerve Force. The magnetic theory defended. 12mo pamphlet. By E. D. Babbitt.

REVIEWED BY HUDSON TUTTLE

The readers of the Journal are already well acquainted with Dr. Babbitt, as an editor of one of its departments, and they usually find his column of facts and suggestions among the most interesting reading of its varied contents. His style is direct, free from circumlo-cution, or any attempt to dazzle with the tincel of high-sounding words.

He has presented a new system of magnetic cure. He has mapped the head and the body, and minutely described the treatment of most diseases, both of mind and body, which sflice mankind. He has sketched the work which will require generations to complete. In the mew field which he enters, with the key first suggested by Dr. J. P. Buchanan, and which Prof. Denton used with remarkable results, it is not just to criticise the want of absolute demonstration, or mention the wide intervals yet semaining unconquered. It is more generous to praise what has been accomplished in the unknown and mysterious border laud between physical life and the domain of spirits.

At present all that is assured in phrenology

is that certain regions of the brain manifest certain mental qualities, as the base, the passions; the front, the intellect; the top, the moral. Beyond this primary division all is uncertainty. In the same manner the general features of Dr. Babbitt's system may be regarded as true, while the details remain yet to be proved. Should he succeed in founding a school of Psycopathy, its first duty would be to study this vest subject in a strictly scientific manner, and demonstrate step by step every proposition. Such a school would accomplish more for humanity than all the medical colleges put together.

When Dr. Babbittaffirme: "All elements are potent in proportion as they are subtle and refined," ne touches the key-note on which the harmony of the universe is arranged.

"Medical men, on the contrary, have chosen the law of weakness." They have relied on gross mineral remedies.

Force he divides into Positive and Negative. This is the usual classification, and he takes for granted its correctness. In passing, we remark that this classification will ultimately meet with great revision, and calls for thorough research.

To even glance at the varied contents of these volumes would require more space than it is possible to give. Magnetism (a term we use for want of a better) is a powerful agent, and Dr. Babbitt evidently is on the right track. His book is filled with admirable suggestions. both as to the preservation of health and regaining it when lost.

In his reply to Dr. Brown-Sequard, he tri-amphantly proves the reality of auric force, or the magnetic, and destroys the theory of that eminent savant that it is only imagina-

His allusion to the barbarity which that physician practiced on the lamented Summer in the name of Science, subjecting him to tortures more terrible than the Inquisition inflicted, and which would have made a savage blanch, is a lance most adroitly thrown. The day of the slaughter-house doctors is waning, and the barbarous superstitions which pass as their true value,

As the spiritual forces lie at the basis of life, any treatment which directly affects them, must be incalculably more beneficial than gross remedies which affect the instrument through which these forces are manifested.

The term "Psychophysics" is most admirable, as expressing the Philosophy of Life, and its study is the foundation of a true and dignified philosophy of spirit. All will agree with Dr.

Babbitt,
ist. That the leading medical men of the day
do not comprehend the true basis of psychical and physiological action.

2d. That their opposition to the vital magnetic forces comes from a lack of both thought and investigation.

Sd. That by means of them we can explain the Philosophy of Life far better, and cure discase more rapidly, pleasantly and powerfully, than by the old method.

"Psychophysics must in the future become the science of sciences." Vast as is the realm of the physical sciences, infinitely broader is that of the underlying, permeating spiritual forces, the scene of the future conquests of thought.

March Magazines.

THE HERALD OF HEALTH for March has sev eral very noticeable articles: one entitled, "How I Managed my Bables," by Mrs War-"How I Managed my Babies," by Mrs Warren; one on "London Playgrounds for Children;" one on "How Count Rumford Babished Beggary from Bavaris;" one on "Objections to Large Families;" one on "The Liver, Its Use, and How to Take Care of It;" one on "A Cure for Rheumatism," which everybody can try; one on "Hygienic Treatment of Consumption;" one on "Diphtheria," and some forty other short studies on important subjects. Wood & Holbrook, publishers, 13 and 15 Laight street, New York.

THE MEDICAL ECLECTIC. Devoted to Reformed Medicine, General Science, and Literature. Contents for March: The Fabricating of Physicians; The Eclectic Medical College; Cancer, its Pathology and Cure; Chapter one, Cancer, its Pathology and Cure; Chapter one, its Pathology Upon Foods; Carcinoma Eteri, a Case in Practice; The Review; Book Table; Styllingia Sylvatica. Published bi-monthly, by the Eclectic Medical College, of New York.

THE OVERLAND MONTHLY. Contents: The Policy that Built Up the West; Thorpe, Cavaller, in two parts—Part I.; Glimpses at a Central American Republic; in two parts—Part II.; To the Lion of Saint Mark; The Richard Murray Materialization; Communism; Chambers in Charlotte Street; Discipline; Modern Civilization a Teutonic Product; That Valentine: Tobacca and Supar. Ploneer, Nic. Valentine; Tobacco and Sugar; Ploneer Nig Saul; Autobiography of a Philosopher. Chap-ter III.; The Friendship of Men and Women; Pan Avenged; Toby Rosenthal—How he Be-came a Painter, etc.; Current Literature. John H. Carmany & Co., publishers, San Fran-cisco (Ta)

THE SPIRITUAL MAGAZINE for March. Contents: A Popular Delusion; Science Versus Christianity; Spiritualism a Religion and a Science; Letter from a "Rational" Spiritualist; How to Communicate; National Spiritual Convention; Letter from Michigan; The Debatable Land; Stories for Our Children; An Erroneous Impression; The Key Note; Seance in Southern Colorado; Bible Spiritualism; Abstract of a Lecture by J. J. Morse; Lights and Bhadows; Questions and Answers; Our Home Beances; luner Life Department; Organization; Letter from W. K. Poston; Our Spirit Friends Interested; Our Sad Mishap; Mrs. Miller; A Proposition; Book Notices; "Clock Struck Thres." The Spiritual Magazine will be issued monthly, forty-eight pages, exclusive of cover, at \$150 in advance (postage paid). To all ministers, for \$1.00 Single numbers, 15 cents. Address 8. Watson 225 Union street cents. Address, S. Watson, 225 Union street, Memphis, Tenn. Subscriptions received and copies for sale at the office of this paper,

CHURCH'S MUSICAL VISITOR for March contains numerous crisp and taking articles, much information about music and musical people, and three fine pieces of music. With a full page ilustration. John Caurch & Co., pub-lishers, 66 West Fourth street, Cincinnati, O.

RALPH AND TOMMY; or "I Wish I Wasn't Black." Vine Cottage Series. Published by the author. Hopedale, Mass. Third edition.

This little work contains four illustrative wood cuts. It will prove especially interesting to those for whom it is intended.

THE CROSS AND THE STEEPLE: Their Origin and Signification. By Rudson Tuttle. Toledo, Ohio: Bateson & Tuttle Publishers. This is a charming little pamphlet, of 16 pages, price 10 cents, and should he read by

paper. STATE MEDICINE AND A MEDICAL INQUI-SITION. A discussion of legislative measures designed for the erection of an authoritative medical standard in Tennessee, and in the several states, showing their injustice and futility. By a Citizen. Nashville, Tenn.: Tavel, Eastman & Howell Printers, 1875.

everybody. For sale at the office of this

The author takes a bold and decided stand against the enactment of laws phohibiting any one from healing the sick, who has the power to do so. His ideas will be well received by true reformers.

Special Votices.

Attention Opium Haters 1

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

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

The remedy is harmless, and not unpalatable:

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

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

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

TEA AGENTS WANTED EVERYWHERE.—The choicest in the world—Importers' prices—largest Company in America—staple article—pleases every body—trade increasing—best inducements—don't waste time—send for Circular to

ROB'T WELLS, 43 Vesey st., N. Y. P. O. Box 1287.
v17n22t13

AGENTS WANTED to SELL

The Political, Personal, and Property RIGHTS

OF A CITIZEN OF THE UNITED STATES.

HOW TO EXEMCISE AND HOW TO

H PRESERVE THEM. A New Book by
THEOPHILUS PARSONS, LL. D. Complete Treasury of
Legal and Constitutional Knowledge. A Book Essential to Every Citizen. For full Description
and Terms, address C. B. BEACH & CO., 168

Chark st. Chicago. III. Clark st., Chicago, Ill.

R. BELL'S Prescription for Consumption—Halsem of Alpine Moss. It is prompt, it is reliable, it is safe, it is salviary; it never fails to benefit in all discuses of the lungs. It is the secret of my great success in treating Consumption for the last 40 years. Try it. Sold by Wholesale Druggists in Chicago.





HOW I MADE \$70 the first week, and am now averaging \$36 in a safe business. Any man or woman can do the same. A valuable pp. pamphlet and F Secret free. rite at once to COWAN & CO., Eighth St., New York.

· - vi7n1162 TRUTH 13 MIGHTY. After a year of success, the N E. Dollar Sale has proved that it can sell goods at half the usual price: Our lumeness stock for 1875 is now ready. Fall not to secure our circulars. We sak you to only give us a single trial.

1.00 pays for elegant \$3 and \$3 books, for superb Plus, Rings. Hair Chains, Bracelets, Lochets, Pipes, Studs and But ons, all kinds Dry and Fancy Goods, Perfumes, Scaps, Teas, Confees, Groceites, Candles, Hundleds of superb books at half price; &c., &c.

WEREFER to and give names of hundreds of OD. Let you see them, and then you can take them or not, just anyon please.

Madvertisement can give any idea of our immehse

NO advertisement can give any idea of our immense stock, all new, all perfect and centrable. Bought for cash. To be sold for cash; and all so go, regardless of cost for only one nounce.

of cost. To be only one normal.

YOU can save money if you will. For \$10 you can buy \$15 to \$20 worth of goods. Twenty to fifty per cent. is sure to be saved to all our patrons. Be sure and send for our circulars. We want agents, ladles or gents. Prec outlit sent to all. Address now, ORMINTON & CO., Managers, 23 Bromfield St., Bost m. Mass, v18a112cow.

Commercial Hotel.

7th St. bet. Robert & Jackson, st. paul, — — — minnesota.

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

• v17n11tf

Agents wanted to take Agents' Quide. Tells who wantagents and what for. 25 cents a year. James P. Scott, 126 Clark St., Chicago, v1719136

Yes, \$25 00 a day is guaranteed using one Well Auger and Drills in good territory, Highest testimonials from the Governors of Iowa, Arkansas and Dakota. All tools warranted. Two wells 50 foot deep can be bored in one day, and one well will furnish water sufficient for 100 head of cattle. Splendid work for winter as well as summer. Descriptive catalogue fr c. County rights for sale. Address: JILZ WELL AUGER. CO., St. Louis, Mo.

\$1 65 cents renews trial subscriptions one year.

Medium's Column

TENEY SEADE, CLAURYCHANT, NO. 26 HAST TWENTY-FIRST ST., NOV YOLL VILLEY

SCALED LISTTERS ANSWERED BY R. W. PLINT S 274 West 22d ... New York. Terms \$3 and three a cont Postage Stamps. Money refunded if not answered.

THE MAGNETIC TREATMENT. SEND TEN OFFITS TO DE. ANDREW STORE Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

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

MRS. L. F. HYDE. TEST & BUSINESS MEDIUM RESIDENCE, New York. At Chicago, for the Winter, 280 W. Madison St., Parlor No 8. House-11 A. M. to 5 P. M. v17n16tf

OBSERVE WELL

The celebrated healer, DUMONT C. DAKE, M. D., is now located at Rechester, N. Y., 86 Power's Building. Patients successfully treated at a distance, Send leading symptoms, age, see and hand writing for searching diagnosis. DR. DAKE has no peer in locating and treating diseases, incident to both sex. Diagnosis—\$1.00, vi7n15tf

Julia M. Carpenter. Spiritual Clairvoyant and Psychometrist,

has located permanently at No. 2, Indiana St., Boston, Mass. Hours, from 10 to 4. Patients at a distance enclose lock of han and \$2 for medical examination and prescription. Psychometric delineations of character by lock of har, sta ing medium powers and leading business qualifications, \$2.

E. D. Babbitt, D. M. PSYCHOMIST AND ELECTRICIAN.

Assisted by a powerful lady healer. Psychomized, saidulated paper of great vitalizing power sent weekly for two months, including directions, for \$5, or in severe chronic cases, semi-weekly for one month for the same. BARRITT'S HEALTH GUIDE sent postpaid for \$1.—VITAL MAGNETISM for 25c and both for \$1.20.

E. D. BABBITT, 232 É. 234 St., New York,

The Well-Known Psychometrist A. B. SEVERANCE,

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

TERMS—\$2.00 for full delineation; brief delineation, \$4.00.

A. B. SEVERANCE, A. B. BEVELLA, Milwankee, Wis. 417 Milwankee St., Milwankee, Wis. Vibrilt?

MRS. BLADE & MRS. CAREY,

Cor. Madison and LaSalle sts., (Major Block), Rooms 44 & 48, Chicago. (Ascend by Elevator).

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

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

Lay Hands on the Sick

They Shall Recover.

R. OYRUS LORD, SOUL & HAND PHYSICIAN, treats all diseases with success. Cancers, Neuralgia, Fitz and Insanity. The worst cases have been cured by one treatment. Has Magnetized Medicines as specifics for all Lung troubles, Asthma, Croup, etc. Holds ciscles for development every evening in week. Ladies can be examined by female clairvoyant or by independent writing. Gives Sittings for medical treatments and development during the day.

As I have satisfactorily located mines for responsible parties and have received an interest in said mines for so doing, I now believe I hold the keys to millions of wealth yet unknown, I wish to assist capital and labor of land in the mineral or coal producing regions, upon receipt of a piece of the product or a profile of the lot, can have the locality examined and mines located, so that they can be reached with the least possible expense and labor.

My fee for examining localities for mines is 4640 ten.

And labor.

My fee for examining localities for mines, is (\$10) ten dollars, to cover expense of examination and a liberal share in the proceeds of the mines.

Parties interested in the loss of property or persons, or foreign and domestic markets, can confer with me.

DR. CYBUS LULD, 180 E. Adams St., Room 4, Chicago, vi7n19dBecy

SPIRITUALIST BOARDING

Spiritualists visiting Chicago for one day or more, will find a pleasant home at ressonable charges at MRS. WRIGHT'S BOARDING HOUSE. 148 West Washington street. v1602618

W. H. Mumler

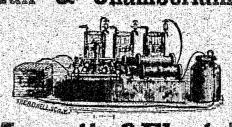
SPIRIT PHOTOGRAPHS Mr. Mumler is constantly in receipt of letters from

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

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

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

Hull & Chamberlain's



Magnetic & Electric POWDERS,

Are constantly making such CURES as the fellowing. which is but a brief record, selected from the many wonderful CURES performed, a more detailed description of which, with scores of others, may be found in the circular now being prepare 1 by he proprietors.

Mrs. Horace H. Day, New York City, severe case of RHEUMATISM. Nice Ella Stewart, Brooklyn, N. Y., very bevere attack of QUINSY. Mrs. J. Steats, Brooklyn, N. Y.,

NEURALGIA. Mr. Staats, Brooklya, N. Y., CHOLERA MORBUS. Mrs. E. Syburst, Bell Air, Illa.
ERYSIPELAS AND RHEUMATISM,
ETr. B. Moore, Blooming Valley, Mich.
NEURALGIA. Mrs. Picore, Blooming Valley.
RHEUMATISM IN FOOT. Also young girl in same town,

RHEUMATISM. Mrs. E. Squires, Necdesho, Kan.. CANCEROUS AFFECTION. Mrs. A. Cummings, Cloveland, Obio, FEMALE COMPLAINT. Hra. Morgan Gandy, Portsmouth, Ohio,
DERANGEMENT OF LIVER, ETC. Also a ledy friend, same town, PROSTRATION. NERVOUS PROSERATION.

A child of George Cooper, Nachville, Tenn.,

ST. VITUS DANCE.

II. V. S. Crosby, Hamilton, Ohio,

CHILLS AND FEVER.

Er. Geo. Sheldon, Chillicothe, Ohio.

CATARISE CATARRH. Mr. H. Green, Soldiern' Home, Ohio, CATARRH.

Mr. B. Brooks, Soldiers' Home, RHEUMATISM. Mr. Joseph Shavy, Soldiers' Homa,
PARALYSIS OF NECK. Mr. Seth Sheldon, Dayton, Ohio, ANTHMA. Mr. E. Shenk, Soldiera' Home,

DYSPEPSIA. Mrs. C. Tuttle, Mariboro, Mana., Nervono Affection and Incipient Mr. A. B. Sanbourn, Green Castle, Ohio, SCROFULA. PARALYSIS.

Mr. J. Clarke, Minma City, Kan., Mrs. Soling Stewart, Fort Dodge, Iowa, PARALYSIS. CATARRH. A lady of Benton Harbor, Mich.,
BEVERE PROSTRATION.
Mr. Lothrup Perkins, Ottawa, III.,
HEADACHE AND SLEEPLESSNESS.

TRY THEM, TRY THEM, TRY THEM.

AGENTS WANTED EVERYWEERE. CIRCULARS, and Agents' Terms, sent PREE, to eny HULL'& CHAMBERLAIN.

127 East 16th Street, New York City. P. C. HULL,
OFFICE, 127 E. 16th Street,
New York City.

A. L. CHAMBERLAIN,
BRANCH OFFICE,
160 Warren Av., Chicago. $_{\bullet}$ For sale wholesale and retail at the office of this paper.

v17n14 Turkish, Electric and Vapor

BATH INSTITUTE,

FOR THE TREATMENT OF DISEASE, Grand Pacific Hotel, PRIVATE ENTRANCE ON JACKSON STREET, HEAR LABALLE, CHICAGO,

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

OPEN FOR LADIES AND GENTLEMEN Frem 7 s. m. to 9 p. m. The Ladies' Department is under the personal super-vision of Mas. Somens.

DR. G. C. SOMERS, Proprietor. SENT FREE and postpaid—The \$40 to \$75 CASH per week to all, at home or traveling. Something new. Address, The Beverly Co., Chicago.

Twenty-five Cents To Trial Subscribers.

THE TRUTH SHEKER Three Months—post-paid in all

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

Lamb's Essays of Elia.

De Quincy's Confessions of an Opium Estar;
Goldsmith's Vicar of Waxeheld;
Victor Hugo's Bellringer of Noire Dame;
De Foe's Robinson Crusee;
Sterne's Tristam Shandy, Storne's Sentimental Journey;
Smollet's Roderick Handom, Gerald Griffin's Colleon
Bawn, Dean Swift's Guiliver's Travels, all neatly bound
in flexible covers.

75 Cents will pay for THE TRUTH SEEKER Three Months and the complete works of William Shakspeare

of over 1000 pages and 36 illustrations. Address D. M. BENNETT, Publisher, 835 Broadway, New York. vi?ni?ff

Splendid Gardens

Can be had by buying fresh and pure Seeds direct from the prower, postage paid. Chespest and best in Amer-ics, or money refunded. Nice illustrated Floral and Gar-den Gulde free. R. H. SHUMWAY, SEED GROWER, Rockford, Ills. 1703018

We will send & varieties PUHE F1.0 W. KR SEEDS. (your choice from our Catalogue.) for 25 cts. All true to name and warranted. 30 for 31. Send 10 cts. for a package ranted. 30 for \$1. Send 10 cts. for a package of our Newest Dwarf Busquet Aster and our Caralogue of Domestic and Imported Seeds for 1875. Address, DONNELLY & CO., Rochestor, N. Y. v17n21t3cow.

EDITEDSY OR FITS Cared by the use of Ress' Epiteping Remedies. This PAGRAGE PRESS. For Circular Superior of Success, cic., address 2008 BEOTHERS, No. 257 Main Street, Elemand, Inc.

Baker & Osgood, ATTORNEYS AT LAW,

SPENCE'S

POWDERS.



Nations.

Spence's positive powders.

Are the Great Cure for Dyspepsia, Indigestion, Colic, Some Stomach, Dysentery, Dimerices. Flux, Summence Compliment, amd all Diseases of the Stomach and Bowels.

SPENCE'S POSITIVE POWDERS

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

SPENCE'S POSITIVE POWDERS

Linguis and the second Have No Equal in Suppressed Menstruation, Painful Menstruction,

Excessive Menstruation, Lencorrhoea, Falling of the Womb, Female Weaknesses.

SPENCE'S POSITIVE POWDERS

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

Disease of Kidneys, Heart Disease, SPENCE'S POSITIVE & NEGATIVE POWDERS [

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

SPENCE'S POSITIVE POWDERS

King of the Asthma, Make no Compromise

⊥ with = Coughs, Colds, Catarrh, Bronchitis, Consumption, Liver Complaint, Erysipelas, Diabetes, Dropsy, Worms, Piles.

SOLD BY Druggists & Agents.

MAILED POST-PAID AT THESE PRICES. 1 " 44 Neg, " ... 1.00 1 " 22 " & 22 Pos. ... 1.00 6 Boxes 5.00

Send money at my risk and expense, by Post-office Money Order, Registered Letter, Draft on New York, or by Express. Have my Money Orders made payable at Station D, New York City. PROF. PAYTON SPENCE, M.D.

135 EAST 16TH STREET. New York City.

FOR SALE ALSO BY S. S. JONES, COR. ADAMS STREET & FISTH AVE., CHICAGO.

Keligio-Philosophical Journal

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

TERMS OF SUBSCRIPTION:

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

NEWSPAPER DECISIONS.

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

2. If any person orders his paper discontinued, he must may all arresrages, or the publisher may continue to send k, with payment is made, and collect the whole amount—whether the paper is taken from the office or not. 8. The courts have decided that refusing to take news-papers and periodicals from the post-office, or removing and leaving them uncalled for, is prima facts evidence of

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

By Those sending money to this office for the Jouenal, or a new subscription, and write all proper names plainly.

Fapers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

No names entened on the onbescription books, without the first payment in advance.

Enberribers are particularly requested to note the expirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office: LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1671, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1670, it will stand thus: "J. Smith 1 Dec 0."

OMICACO, BATURDAY, MARCH 20, 1876.

Noah's Ark.

BRO. S. S. JONES:-Will you please answer the following questions? 1st. Which was the largest, the Ark or the Great Eastern of British fame? . 2d. What was the length, breadth and depth of each vessel?

Yours for Gruth, J. H. N. Blue Springs, Neb.

It is a well-known fact that there are Esven Wonders in this world that historians have given peculiar prominence—they are the pyramids, the temple, the walls and the hanging gardens of Babylon, the status of Jupiter Olympus, the temple of Dians, at Ephesus, the Mausoleum at Halicarnessus, the Pharos at Alexandria, a lighthouse erected by Ptolemy Lotor, at the entrance of the harbor of Alexandric, 450 feet high, and seen at a distance of 100 miles, and lastly the Colossus of Rhodes, a brazen image of Apollo, 105 Grecian feet in height. There are, however, more wonderful things and incidents existing than those to which so much prominence has been

given by the historian. Our wonder would be excited, no doubt, in viewing the achievements of genius in the truly present the same. The Bible reflects past, in rearing massive walls and columns, and chiseling out works to immortalize a fictitious god; but still greater would be our astonishment in this brilliant nineteenth century, to see human beings burned as witches; to witness the Catholics murder in cold blood unoffending Protestants; to know that the Protestants disfigured a beautiful monument in Michigan, belonging to Mr. Coveney: that pious and devoted followers of the Mother Church in Canada, refused to allow the bones of a heretic to be interred in a consecrated graveyard. To us these are greater wonders, for they have occurred in the days when telegraphs, railroads, schools, and churches exist on all sides. Scientific men may peer into nature's wonderful mechanism, and define an atom to be the smallest particle that can enter into the combination of a molecule; that a molecule is a group of atoms held together by chemical forces, and is the smallest substance that can exist in a free and uncombined state in nature, and they will even peer into an atom, and discover there a monad, or pure spirit, from which all animal life springs; but they have never been able to tell why a wave of crime sweeps over the country in regular intervals, appalling in its nature and disas-

trous in its effects. Should they succeed in

doing that, the wonder of humanity would be

excited greater than ever, and by the side of

it the temple of Diana, or the Colossus at

Rhodes, would sink into insignificance.

Our correspondent's wonder, however, is excited in a different manner. His mind is not directed towards molecular atoms, or monads, nor does he care for the ancient rubbish which still stands as a greater monument to man's folly than his wisdom, but he desires to know something about an ancient craft, an old hulk. in its time seaworthy, made under the direct supervision of God himself. It was, however. a burlesque on ship building, a travesty on ingenuity, and resembled the Great Eastern as nearly as a wash-tub would the pert little schooner belonging to Bennett, of New York city. It was the most bungling piece of work ever constructed, yet it was of sufficient strength and capacity to carry all the animals necessary for future propagation on the face of the earth. It was 450 feet in length; 75 feet wide; 45 feet in height, and had three stories, the largest "story" being its carrying capacity, which is considered by those who assume to know as an infernal lie. We were not there, however; but as to that we do not know positively, since Mrs. Conant and Allan Kardec have both declared that reincarnation is a fixed fact. If we were there, however, and were reincarnated in Noah, and after the flood got beastly drunk, and did other disreputable things too numerous to mention, we have no recollection of the fact. We are inclined to think we were not there; some of the reincarnationists may have been, but we are confident

have made an impression on our sensorium that would have been permanent, even if we had been constantly reincarnated from the days of Nosh down to the inauguration of the Telephone, which sends music by telegraph. Not having been there ourselves, we must of course rely on the figures of others, and as figures never lie, only when they convey a false impression, these that we furnish may be considered as correct as any ever given on the subject, even if the Ark had no existence.

A writer, whose name we do not recollect, but whose figuring made a deep impression on dur mind, says that the Ark must have contained 43 862 birds; 5,000 clean beasts; 914 reptiles; 1,500,000 insects; 9,200 snails; 422 monkeys (what antics). All this motley crowd was in the ark 375 days.

Our credulity is not sufficiently clastic to believe that the above collection of animals could have been properly taken care of by the eight persons on board. We might get out of the dilemma by supposing that they were all put into a sound sleep, and never yawned once until the announcement was made that the waters had subsided, and did not finally wake up until the doors and windows were opened for them to go forth again. You ought then to have seen the rollicking rumpus. The white bears took one leap and landed on an iceburg in the Arctic ocean. The reindeers jumped hundreds of miles into Iceland. The lions skipped over to the jungles of Africa, and the bedbugs sought Noah's bed at once. Indeed, there was a general stampede when the windows of heaven were closed, and the water returned to its accustomed place.

Our correspondent desires to know some thing of the Great Eastern. This magnificent ocean steamer was built for an entirely differout purpose than the old ancient tub of an Ark. She is 680 feet long and 821 feet wide. She is estimated at 28,000 tons burthen. The rudder alone weighs thirty tons. She has been employed in a grand work in behalf of science. Under the leadership of a Yankee by the name of Fields, she carried the Atlantic cable and successfully deposited it at the bottom of the Atlantic ocean. Had the old Ark been employed in behalf of science, after the deluge, and kept constantly in repair, which, of course, would have involved the necessity of keeping it in water, and not landing it on the top of an inaccessible mountain—then humanity would have the facts before them.

The Bible, from which an account of the deluge is taken, only contains about 150 direct contradictions, which if made by a witness would somewhat weaken his testimony. This, however, does not effect the truthfulness of the Bible in the least. Its discrepancies, its allegories and obscanity, are its principal virtues for reliability. If a straight story had been told, it would have savored of complicity -a pre-arranged plan on the part of the various writers.

But how little we know of the past. . There is no mirror ip which we can gaze that will contradictory assertions, and leaves us in more of a muddle than ever. To what, then, shall we turn for reliable information? Shall we do as Holman Hunt, the artist, did, who represented the Savior in the Judicrous light of sawing, wood with his left hand, in the "Shadow of Death," and who defended himself on the ground "that he expected the spectator to fancy that the Savior had stepped over the plank to approach his mother, or to see how far the sun had yet to sink, and recognizing that it was already late enough to prepare for the evening's relaxation and studies, that he had assumed the position which gave the most relief physically and mentally before turning to put away his tools?" The same license has been employed in Scripture, and it requires an inordinate stretch of the imagination in order to believe it.

J. M. Peebles at Grow's Opera Hall.

We are glad to know that the First Society of Spiritualists of this City, have secured the services of Bro. J.M. Peebles to lecture during the month of March. Mr. Peebles is the author of several works, that are full of substantial ideas and wise suggestions, and he ranks among the first as an eloquent and instructive lecturer. His experiences in all parts of the world, his keen analytical observation of men and things, have stored his mind with a fund of knowledge possessed by few in this country; hence his lectures are instructive, fascinating, and well calculated to improve the mental and moral welfare of his auditors.

On Sunday, March 7th, in the morning Mr. Peebles selected for his subject, "The Present Status of Spiritualism—The Eddy Brothers, and the Katie King Expose." Man, said the speaker, is a spiritual being, and death simply severs the physical from the spiritual. The spiritual idea runs through all things. Zoroaster, Pythagoras, Plato, Jeaus, Tasso, Bruna, Louis XVI, Joan of Arc, the Wesleys, George Fox, and Ann Lee were all gifted with spiritual manifestations. This new wave was insugurated about 27 years since, at Hydesville, N.

Y. The tappings, like telegraphic sounds, were minnute prophecies of future wonders and maryels. There are now millions of Spiritualists. They are an unorganized army, but all agree in regard to spirit communion. This is the central thought with them. Several years since, Mrs. Conant, of Boston, prophesied that the time was approaching when spirits would materialize themselves, and walk in our midst, startling Atheists, convincing sceptics, and astounding scientists. This prophecy is now being fulfilled.

He spoke of the Eddy Brothers, marvelous accounts of whom have been published in the JOURNAL from time to time. He visited them last October, when Col. Olcott of The Graphic, was there. The first night eight spirits walked

were Americans, and some foreigners. The second evening, Mme. Blavatsky, a Russian lady of considerable distinction, reached the Eddys, and on that occasion oriental spirits appeared in their native costumes, and spoke in their native tongues. In Horatio Eddy's circle, he grasped the hand of a spirit which dissolved in his hand. Various musical instruments were played upon, poetry improvised, and many marvelous tests given the investigator.

Mr. Peebles is confident that these mediums are genuine, and knows he was not psychologized when visiting them. He had the testimony of the majority of his senses in connection with his reasoning powers, together with the corroborating testimony of the spectators. If he knew anything, he knew that he saw spiritualized beings, the same as appeared on earth in the prophetic apostolic times.

The bodies of the saints that came forth at the crucifixion of Jesus were materialized spirits. When he said to Thomas, "Reach hither thy hand," the finger was thrust into the wound in that materialized spiritual body. These manifestations corroborated those of the scriptures, and those corroborate these. Every argument brought to bear against modern spiritual manifestations is a poisoned javelin hurled at the temple of Christianity itself. Modern Spiritualism and those so-called miracles of the Bible must stand or fall together.

Mr. Peobles is not merely a believer in the reality of spiritual manifestation. To him it is a positive, tangible knowledge-a knowledge that demonstrates a future existence, that brushes away the mourner's tears, that comforts the sick and tends to mentally and morally educate and purify the world.

He then alluded to the Katie expose. He visited these Philadelphia mediums and saw the purported Katie King. Knowing this spirit calling herself Katie King, and that she cald in Prof. Crookes' scance held in London, that she was about to leave the earth, and pass into a higher sphere, he had some doubts as to the reality of this spirit being the genuine Katie King. The circle having formed, the curtain was moved aside, and a hand and arm protruded. Then there was a beckoning for individuals to approach. Several did so, and at length he approached so close that his face was but 12 inches from the face of the purported spirit. He could see the red lips, the eye-lashes, and the color of the eye. He returned to his seat, and said to his neighbor, "It looks too human to be a spirit. It looks so unlike the spirits that appeared at the Eddy brothers' seances." Still he believed Mrs. Holmes to be a genuine medium, but that there has been imposture and deception he has no doubt. On whom to fix the responsibility of the imposition, however, he cannot decide; He does not blame Robert Dale Owen at all. Allowing that there has been deception in this particular, what of life There was a Judas in Christ's time. There was a Peter that denied his Lord and swore he never knew the man. There were rebels in '76; there were some in stands, and the flag of the union floats. There are counterfeit bank bills, still men have faith in banks, and faith in humanity.

Mr. Peebles said he had heard spirit voices when alone; felt the presence of spirit hands upon his form when there was no mortals present. His strength is largely due to the magnetic influence thrown over him by spirits. Spiritualism is to him a fact and a matter of the most positive knowledge.

The speaker claimed that Spiritualism was never progressing so rapidly as it is at present. This is true of all the enlightened nations of the earth. In Australia there are published Spiritual papers and there are Spiritual societies. They have Spiritual organizations in New Zealand, in India, in Egypt, and in England the work is marching on with rapid strides. London publishes seven periodicals devoted exclusively to Spiritual philosophy, and many of the most distinguished scientists of England and the continent are avowed Spiritualists. Among these are Prof. William Crookes, C. F. Varley, the great naturalist, Alfred R. Wallace; the French astronomer, Carmille Flamarion; the German metaphysician, Von Fitche, and Baroness Vay of Austria. The scientists of the old world are manifesting a most notable enterprise in probing the phenomena to the very bottom, and the result is that such investigation is proving the immortality of the human soul, and settling many problems of theology which the clergy have no means of determining the truth or falsity of.

Progress, Mr. Peebles claimed, appertains to this and all future worlds; spirits become angels, and angels become arch-angels, arch-angels arsaphs, and then when millions of years have rolled into the abysemal past, even arraphs have but just entered the vestibule of the temple of infinity. These thoughts exalt and dignify the human soul. Just as certain as a God, so certain Spiritualism will be the religion of the nineteenth century. Old dogmas are crumbling, old creeds are dying, and the watchword of the day is, "Progress, upward, and onward."

In the evening, Mr. Peebles lectured on What I saw in the South Sea Islands, Australis and China," to a large and appreciative audience.

Twenty-Seventh Anniversary of Modern Spiritualism.

The Spiritualists of Battle Creek, Mich., and vicinity, will celebrate the 27th Anniversary of Modern Spiritualism on Wednesday, March 31st. J. M. Peebles is engaged to deliver the address. The meeting will continue through the day and evening. Other speakers are expected. All are invited.

PER ORDER COMMITTEE.

Prof. A. H. Huse, of 328 West Madison

MATERIALIZED HANDS, FACES AND ENTIRE BODY SHOWN IN THE LIGHT!

What is it, Spirits or Humbug? Seances at Wood's Music Hall, Cor. West Washington and Green Streets.

By Horase Wickham, Jr., Inventor of the Famous Chicago Perpetual Metion Hachine, which was Destroyed by the Great Chicago Fire of 1871, but now being rebuilt for Exhibition.

SEANCES, JAN. 30th, 31st & PEB 1st, 2nd, 4th. 6th and 7th. Admission Eocts.

The above is a copy of a little hand-bill circulated about Chicago, for the purpose of collecting, in the half dollar admission fees, from those who believe in Spiritualism, or from those who are willing to improve opportunities offered for investigating its claimed

That impostors and counterfeiters always multiply in proportion to the demand for the genuine, is a fact fully demonstrated by experience in the practical affairs of every-day-life. And yet there are thousands that love to be duped, and will hug the counterfelt and its author to their friendly embrace, while they denounce the exposer of the imposition.

The very language of the foregoing handbill, should put Spiritualists and seekers for truth, upon their guard. It is cautiously worded, evidently with the intent of being able to say when detected, or arrested for obtaining money under false pretenses, I did not claim it to be spirit manifestations, I said

"what is it, spirits or humbug." We will answer Mr. Wickham's inquiry, by stating these facts. Mr. Wickham called upon us, we had a long talk with him. he detailed the wonderful manifestations that transpired at his seances. We listened to his statement with a hope that it was all true, and told him that we personally vouched for no medium that we did not know from our own observation to be genuine. We told him that if he would come to our seance room with a few of his friends, we would call in a few people and test his powers as a medium, and publish the result, as the facts warranted. To this proposition he assented, and, on Sunday evening the proposed test scance was

We do not choose at this time to consume further time and space than that which is necessary, to answer the inquiry in the haudbill, "What is it spirits or humbug?" It is

The probability is that Mr. Wickham will get plenty of afildavita from a cartain class of Spiritualists, certifying to his being a genuine medium, and that faces, hands and the whole materialized persons of spirits appear to the astonished gaze of the beholders, while he is securely tied up in a bag with the knots of the bag strings sealed.

Let them so certify;—we denounce the same as a shallow trick, which was fully exposed in two minutes after Mr. Wickham came out of the cabinet, and then he confessed that it was a trick, claiming however that he could by trickery, do all that is done in the presence of any mediums.

Our readers will do well to preserve this notice, as Mr. Wickham even after the exposure avowed his intention to pursue the vocation, referring us to the statement in his handbill that he did not claim it as the work of spirits. but inquired "What is it?"

We have answered, it is sheer imposition. While the cord is drawn up apparently tight, closing the top of the bag tied and sealed, he holds sufficient slack cord to enable him to drop the bag down off from kim, and when thus liberated he plays spirit—then puts the bag back into place, holding the slack cord inside of the bag, while the incautious observer finding his knots and seals remaining just as they were left, comes to the conclusion that the trickster is an honest medium.

To expose impostors is to sustain genuine mediums, that the Religio-Philosophical Journal is in duty bound to do.

Notes from Jonathan Koons.

Jonathan Koons, in whose family very remarkable manifestations took place while residing in Ohio, writes as follows: : "I am moved to arrange the articles in the Journal

DEATH, OR THE PATHWAY FROM MARTH TO SPIRIT-LAFE,

into scrap-book form, and file it away for future reference. It may be of great importance to those who follow after me."

He says further:

I have just interviewed John Hughes, late of Athens county, Ohio, now a resident of an adjoining county, who was a frequent guest at my Spirit Room in Ohlo. I spent some time with him and his family, who called to mem-ory many of the wonderful scenes witnessed at my Spirit-Room. Said Hughes witnessed the allegorical scenes of the night, when the negro and white generals (spirits) performed a battle scene in the presence of a crowded audience, with pistol and powder, as tangible as if performed by persons in the flesh. The spirit generals who conducted the

Symbolical Siege

of war, were distinctly seen by the audience during the flashing light of their pistols; one a white, and the other a negro general. Previous to this enigmatical spirit performance. your correspondent was requested to furnish the Spirit-Room with toys of men and horses. pistols, powder, gun caps, etc., by which to demonstrate national events. At the close of that night's allegorical contest. President King, a spirit of the Spirit Room Band, placed the negro toy general upon the spirit altar (a table), in possession of all the arms, instruments of music, powder, gun caps and military toy horses. In conjunction with this scene was that if we were, that the old tub of an Ark would | out on the rostrum—some were Indians, some | street, is an excellent trance and test medium. I placed on the opposite extreme of the table

the white general toy in a retreating posture, showing thereby the vanquished and victorious

When the light was struck at the spirit's request, to behold the scene, and again extinguished, Hon. Judge Fulton interrogated the chieftain of the spirit stage of action, to know if the scene alluded to our national domestic slavery, which was answered indirectly by the chief of the Spirit band, saying, "Some of the witnesses present will live on earth to witness the fulfillment of what is therein prefigured, leaving all present to draw their own conclusions in application to what was then and there set forth.

ALLEGORICAL MANIFESTATIONS

commenced October 8th, 1852, and concluded in January, 1853, during the time of which the assessination of President Lincoln was prefigured, with a multiplicity of other national convulsions and revolutions, of which your correspondent took note. At the date of these astounding seances, the chieftain of the Augelic Band, with a trumpet voice proclaimed, saying, "The present head of your government is a tool; his successor will be a fool, and his successor will be a wise man."
At the prefiguration of Lincoln's assassination, the trumpet proclamation was. "The chief of the Nation is slain, and another takes his place." This allegorical tragedy was spiritually conducted by placing a doll representing "the chief of the Nation," upon the table, which was shot, placed on a bed like a corpse, and then acted out the national lamentations for his loss in unearthly accents of deep mouraing. This, and various other Spirit Room occurrences, were rehearsed during my late visit to Mr. Hughes', which will give you a slight clue to the phenomena that was witnessed in Taylor's Hills, Franklin Co., Ill., Feb. 28th.

B. F. Underwood delivered an able and eloquent address at the dedication of the Pains Memorial Building at Boston.

MRS. MARY C. MARSTON, OR CHISTPHISING Spiritualist, has established a circulating libra-

ry at St. Paul, Minn. Giles B. Stebens will speak in New York City on the 14th of March; in Cleveland, Ohlo, April 4th and 11th; in Waverly, N. Y., April

18th and 25th. Miss Nailie L. David has been located in Louisville, Ky., during the winter, but resumes lecturing in April. She will speak in Waverly N. Y., April 4th and 11th. Permanent address 285 Washington Street, Salem, Mass.

J. J. Monse's labors have closed for the present in Greenfield, Mass., and he now goes eastward, his address for March being care H. B. Maynard, 57 Centre street, Bangor, Me.

DR H. P. FAIRFIELD will lecture for the Association of Spiritualists in New York City, Sunday March 14th. Would like to make an engagement to speak for some Spiritual society for three months. Address P. O. Box 74, Lynn, Mass.

Mrs. Blade, a most excellent medium for independent slate writing, and Mrs. Carcy, who has remarkable powers as a healer, have dissolved partnership. Mrs. Carey, we are glad to learn, is being developed for a new phase of manifestations, which will be apt to startle the world somewhat, and will introduce Spiritual-

CAPT. H. H. BROWN has been lecturing, and Mrs. T. M. Brown holding seances during the last month, in Afton, Cromwell, Melrose, La-Grange, Bloomfield and Centerville, Iowa. They will soon visit Memphis, Mo., and Ottumwa, Marshall, and Tama City, Iowa, and intermediate points. Address during March, Ottumwa, Iowa, care of Jacob Millisack.

JOHN COLLIER is prepared to answer calls to lecture on Spiritualism, in the vicinity of Springfield, Mass., on week-evenings, during March. He would also be glad to hear from Societies who can offer him engagements for Sunday lectures during April, May, and June. Address care of Harvey Lyman, Springfield,. Mass.

W. S. BELL, who has recently delivered two addresses before the "Music Hall Society of Spiritualists" in Boston, with such good results, would like to make engagements with other societies, committees or individuals desiring lectures in their neighborhoods. He may be addressed care of Banner of Light office.

Quarterly Meeting.

The Central New York Association of Spiritualists will hold their quarterly meeting at Skaneateles, on the 20th and 21st of March. Mrs. B. M. Wiley, of Vermont, and others, are engaged as speakers.

C. H. Hubkard, Sec. W. C. Ives, President.

Shall We Organize?

There are many good people in every community who would like to investigate our philosophy who are not sufficiently confirmed in their opinious in regard to its principles to justify them in joining a Spiritual society; while others who are convinced of its truths; have not the moral courage to face the odium; that is cast upon Spiritualists generally by ig-norant and bigoted church members; there-fore, in order to open the way and give these individuals an opportunity to investigate, we have drawn up a comprehensive platform, to which we think all honest investigators and good Spiritualists could attach their signatures without doing themselves any injustice whatever. If Spiritualists would organize themselves into societies in every place where half a dozen or more of its followers reside, it would not only be highly beneficial to their own progress and development, but sooner or later result in great good to humanity. I am also fully con-vinced that Spiritualists will have to organize and unite their forces in one solid phalanx, before they will become anything like "a power in the land." Our opponents are not only well organized, but thoroughly drilled. We have a grand army at our command, and why not marshal its forces and meet the enemy on their own chosen ground? It is useless to expect much from individual efforts alone so long as they have to contend single handed with such formidable bodies. Hence the sooner we organize for work the better. In ignoring creeds,

we must not discard principles. DANIEL WHITE, M. D.

Philadelphia Pepartment

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

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

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

For some time past my spirit friends have been arging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.1

Communications Through Katio B. Robins gon, of 2123 Brahdywine Street, Philadelphia.

Mrs. Mattie Hulett Parry, who has been giving a very interesting and practical course of lectures in this city, was present, and the following communication was addressed to her by

THOMAS PAINE.

We are beginning to look forward, friends, -to your Thursday morning circles with pleasure, for we love to meet in the circle where there is freedom and an opportunity for each one to speak their thoughts and give their ideas to the world's people. We see the wars and contentions that are among you. We know that the theological questions will not only be thoroughly sifted by the American people, but by the people of all lands, who will know that it means great good to all the people. We greet you with kindness and love, friend, and look upon you as one of the workers in the true field of reform. You have had your trials and troubles in this life. You are sgain walking out on the platform of truth. The angels have selected you as an instrument to do a and contentions that are among you. We know have selected you as an instrument to do a noble work in a particular field of medium-ship. They will impress you to speak to the erring and suffering ones words that shall carry weight to the hearts of the people. We say unto you, well done, faithful worker, the day is not far distant when the people shall know and understand what is thy mission. Go on, eister, search out the miseries of this life, and proclaim to the world their causes, and though there may be but few within the hearing of thy voice, that few shall carry the seeds out and scatter them, and thus the people shall come to know and understand the principles that are essential to the reform of the world. Go on, not with flowery communications from the Spirit-land; not with that influence that is to carry the people away in imagina-tion, but lay out before them in strong, plain words of truth, that shall show them what they are, and how they may advance in the line of true progress

We greet thee, sister, with feelings of love, and we know that when thou art done with this outer form, the old pioneers and martyrs of days that have gone by shall meet thee in the better world. Go on, and may thy spirit grow in wisdom and knowledge, and may it by the education which thou hast received in going down into the haunts of crime and suf-fering, make thee a grander instrument in the years to come. May thy spirit be baptized with that love that is divine. May thy mission in this world give forth to earth's children grander proof of God's power. May there be raised up that class of men and women that shall send thee out as a missionary of truth to the sad and suffering ones of earth. May there be given to thee power to lift up the weary and sad and sorrowing ones. We know there is a path marked out for thee, and thy spirit shall receive its reward day by day. I, as one who knows these influences, shall in the future, more than in the past, be with thee. I shall stand in the midst of the people again, and shall show them what true religion is, and the people shall understand that the idols and mock ceremonies of to-day are to be crushed, and in their stead there will spring up on the earth plane peace and love. towards all mankind. I say unto you, sister, the hour is advancing when there will be the greatest struggle between truth and error that the world has ever known. A war such as the people little dream of has already begun; it is coming with a power that shall shake nations and empires. We do not want it to come with the sword, but with mighty words of truth and power. Let the battle go on with tongue and pen through all the land, until all the records shall awaken to the facts and truths the people shall awaken to the facts and truths that are to save them. I knew that there was need of great reform in the religious world when I lived on earth, and though there has been a great advance since that time, there is need of further reform. Many persons are yet held through fear of the Devil, and in that lear they go on, not understanding that they should educate their minds to comprehend the wents of humanity. I have stood side by side with you upon the platform, and influenced you to speak to the people. It will not be long before those who have been considered as infidels will be recognized as true men who work for humanity. The work for humanity. The name of Thomas Paine shall live in the hearts of the American people, and the institutions, schools, and the coming church will recognize him as one of its founders.

BLIZA HAZLETT TO COL, HAZLETT, OF HUNTmedon, PA.

Knowing that the subject of Spiritualism has Knowing that the subject of Spiritualish has awakened in my husband's soul an interest in your philosophy, I would like to answer a few questions, and will-key through this medium, as I have said through another, that I still live and remember him and the dear ones that surround him in his home circle. All the beautifut ideas I have given him concerning the land to which I dwall are but a faint picture of that in which I dwell, are but a faint picture of that perfect home where he will meet me and our little son, where there is no doubt, no gloom, no evil, but one round of perfect bliss and joy. I know there are times when he desires that greater proof may come to those who are dear to him on earth. You know it would be much pleasanter if families were united in this beautiful faith. If they could understand that the dear spirit companions that return to this world come with feelings of love, showing that we are all to be united in God's better land with feelings of perfect love and kindness, they would be much more happy. Say to my com-panion that as I watch over him, learning these truths, as I see him holding arguments with others, I know that he is a medium himself, and I know that as he speaks to the people he will be understood, and they will not early him, "You are going crazy," but will be attracted by the truth, and will listen to him, and many will be satisfied. I know that Spiritualism is not understood in the place where he lives, but it will be understood byand-by, and many shall read the thoughts that come to them, and from time to time will be enabled to receive something that will remind

them of the olden times. It has made my spirit happy that in the last year he has taken so much interest in the cause of truth. I know that his influence will be for good on those around him. He will speak to those under him in kind and loving words, that they may move onward in the true path of life. I want him to have those feelings of love toward all his fellow-beings, and by-and-by his thoughts will be understood, and as he has passed through the trials and wars of life, now, in the autumn years, he will be looking forward to that which the world calls the king of terrors, death, not with feelings of fear, but with feelings of joy, for Spiritualism will teach him there is nothing to fear; it will show him that all is right, and that in the Spirit-world I, with his mother and others, are waiting to open the golden gate for him. I know that he is looking over your paper, and wonders if I will come. I have come with feelings of the same true love, and I hope that he and his companion, and the children, and all the dear ones, will know that there is an angel guardian spirit that loves to watch over them in their home; that when the twilight deepens around that home, our spirits assemble there and breathe a prayer of love for the dear ones.

There are two spirits here who were thrown out of their bodies at Atlantic City by drowning, last summer, Mrs. Sharpless, and a young lady whose name is like that of this medium.

MRS. SHARPLESS. She save when a sudden death comes to any family, it casts over them a feeling of gloom. When the news reached some of my family at home that we had passed suddenly from them, companion and loved ones sunk beneath the dark waters, all feit a profound sadness. The dark waters, all feit a profound sadness. The question has often been asked by my friends, Poor souls, did they struggle? What were their last thoughts? When the boat was capsized, and we were struggling in the angry waves, my thoughts went up to my God, and I said, "Lord, Lord, have mercy and receive my soul." In a few moments I became unconscious, and then my thoughts went home. Soon my whole vision became clear. I became Soon my whole vision became clear. I became what you call clairvoyant, and all the scenes of my life came up before me, and in a little while a cold unconsciousness crept over me, and I floated about in the angry waves. I was borne higher and higher, till it seemed my spirit entered a beautiful land of eternal light. knew that my dear ones were struggling also, and I felt that they were with me. Soon I was lifted higher, and all that sad scene of the roaring waters and the cries for help passed from my ears, and I found myself among the friends of my earlier years, who seemed to gather around me, and then I saw the people on the beach; I could see how excited they were. It seemed to me I stood right in the midst of them, and I longed to say to them, "Do not weep for us." I had heard something of your Spiritualism, but I will not say how much I believed in it. I am very happy to be able to return and say a few words.

Romarkablo Spiritual Manifestations in Milwaukee.

A correspondent says a new medium has been developed in Milwaukse of remarkable powers. This medium is able to bring to you friends who have "passed over," giving names, dates, peculiarities, and incidents of life, with great clearness and precision. It is stated that although this person has been but a few months "developing," he is now surrounded by a strong band of controlling spirits of a superior order.

On Wednesday evening, Feb. 3, which will be remembered as one of the coldest days of this unusually severe winter, this person, divested himself of his cap, vest, cost, shoes and stockings, as is his usual custom when remaining at home, and then went to the door, perhaps for the purpose of testing the keenness of the atmosphere, when he was "controlled," and his spirit took its flight, and he appeared in the midst of his friends three blocks and a half distant, in the same garb as when he left the room of his own house, but in an unconscious state. He came in and left the house unknown to those who were present. His friends conversed with him, and observe ing his partial dress, felt of his forehead, hands, arms and feet, to make sure that it was a reality. Prespiration was perceptible on his forehead, and his feet were warm-so they became convinced. When he disappeared, as auddenly as he came, his friends became frightened lest he should freeze in such cold weather, and immediately started for his residence. Upon their arrival there, within three or four minutes after his sudden departure, they found him sitting in his room unconscious that he had left home at all. "This," said my informant in concluding the mention of the remarkable incident, "is a case of suspended animation in the real body, and the materializing of the same by the spirits who have control over him." In other words, they possess the power of yanking this individual to pieces, transporting the atoms a distance, and putting them together again, all in a twinkling! I am assured that the above is an actual occurrence, though it may smack strongly of fiction.

My informant also mentioned some remarkable physical manipulations which are produced through this medium, such, for instance, as, when sitting at a table, eating, the table frequently raised from the floor, the lamp being lifted clear of it, and the dishes, knives and forks, tea pot and cups of tea not being disturbed or disarranged in the least. On one occasion, while the medium was under control, a friend present asked a heavy press board to raise itself, which it did, going higher and higher, by request, until it touched the ceiling. This was done while the medium was in a conscious state, and conversing with those present upon various aubjects. We are assured that the incidents just mentioned will be vouched for by persons of unquestioned integrity and undoubted verscity.

EVERYBODY CAR now afford to OWR & COPY of The Bhagavad Gita, an edition of which we are now selling at the low price of \$1.75, postage paid: This edition is fully equal in elegance to the beautiful \$3.00 edition, which has been so universally praised by the press.

BANNER OF LIGHT for sale at the office of

\$165 cents renews trial subscriptions one year.

Kidney Disease Cured by Spirit Prescription-Mediumship Developed by use of Magnetized Papers.

Mrs. Mary G. Miller of Howard, Minn., writing to Mrs. A. H. Robinson for a prescription for a sore mouth and bad cough, on the 23d of February, 1875, says, allow me to thank you again for having cured me of a severe kidney complaint.

Mrs. Kate D Frisby writing from Wayneville, Ill., on 20th of February, says she has by the use of the magnetized papers sent her by Mrs. A. H. Robinson, not only been cured; but is being rapidly developed as a medium. She concludes by saying. Mrs. Robinson may you be blessed, as you richly deserve to be for the great and good work you are doing.

\$1 65 cents renews trial subscriptions one year.

Zupivess Actices.

We would no more be without Dobbine' Electric Scap, (Cragin & Co., Philadelphia), in our family than without a stove. It is pure, and does its own work without the main strougth of the washwoman. Try it. tl

Never neglect a cough or cold, as it is the most dangerous aliment you are subject to, but get a bottle of West's Pulmonary Balsam and be cured. This balsam has few equals as a pulmonic remedy. It has stood the test for fifteen years, and to-day stands at the head of baleams for the cure of colds, hoarseness, whooping cough, or any throat or lung disease. Trial bottles 25 and 50 cents. Large bottles \$1.00. Sold by all druggists.

Wanted an Honest and Powerful Test Medium.

We want a good test medium, one that can give tests that can not be disputed, for such a medium we are willing to pay well. There will be no trouble in having the proper conditions, as there are any number of firm Spiritualists here and we want a good medium for our good as well as to show the investigators, who are numbered here by a hundred. Medi-ums who can fill the bill please address,

W. B. MICHAES Virginia, Cass, Co., Ill.

The Advance, on the Bhagavad-Gita -A Strictly Orthodox Opinion.

The Chicago Religio-Philosophical Pub-Lisurno House have issued a handsome edi-tion of J. Cockburn Thomson's translation of the "Bhagavad-Gita; or, a Discourse on Divine matters between Krishna and Arjuna." Aside from the poem itself, the book contains a long Introductory Essay on Sanskrit Philosophy. An instructive and deeply interesting volume. If the religious conceptions and religious poems of those ancient Aryans bear some resemblance to the Hebrew Scriptures, the contrasts between them are yet more remarkable. It is only the densest prejudice which does not turn from the perusal of these ancient religious classics to the Scriptures of the Old and New Testaments with a quickened sense of their incomparable superiority.—The Advance, March 4th.

Complaints of Short Credits

We have received letters from some subscribers who have renewed, complaining that we have not given them full credit. Our explanation is this: These cases only occur where the subscriber has neglected to inclose the postage in addition to the subscription. In all such cases we deduct it from the amount sent, and credit the remainder.

TRIAL SUBSCRIBERS Who renew for one year must not fail to state, when they remit, that they are trial subscribers.

Big Invention.

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

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

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

UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, here is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be re-

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspond-

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

Diagnosing disease by look of hair, \$1.00. (Give age and sex).

Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. Monnison, Boston, Mass., No. 102 Westminster St., Box 2519, v17n25118.

DEATH OF MRS. DR. BARNES.—It is with no little surprise that we received the tidings of the sudden death of Mrs. Dr. Barnes, of the Independent Press, of this city, on Saturday last, after a short illness. Mrs. Barnes was the editress in chief of that paper, known in its column by the nom de plume of "Hattie Carrottes?" penter." Mrs. Barnes was a lady of fine ability, whose writings have obtained considerable celebrity throughout the country.— Times, Grand Rapids Mich.

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

Protect to Spirit-life, one of the truest Spiritualists that ever lived-Samuel S. Spaulding, the writer of the history of Crown Point, dated back seventy-three years. Mr. Spaulding left for his home beyond the veil, Fob.

Taking his son by the hand, he pulled him down to hear his feeble voice as he was about to depart. He said, "My son, I must soon leave you for the other world. Will you please say in the Journax and Bannes that I once lived, to do my fellow man good. I am proud that I was the dret one to introduce Spiritualism in Crawn-Point, N. Y, and I will come and see you as often as I am permitted."

He had no enemies except the church. He loved his fellow man.

Passed to Spirit life; from Soult Rapide, Llinn., Feb. 17th, 1675, Amos E. Monnison, aged 68 years.

The subject of the above oblinary was born in San-bornton, N. E., Aug. 2d, 1811. and lived in Novy Homp-chire and Maccachusetts, natil 1854, when he removed to Illinois. In 1856 he came to Winona county, in this State, and dually in 1869 to Sauk Rapida, where he has since reelded.

olded.

Although "unknown to fame," Bro. Monemon was known within the large circle of his acquaintances as a kind and indulgent husband and father. a true friend, a pleasant companion, a good citizen, and an honest man. During his earlier years, he adhered to the "Orthodox" faith of his parents, but later in life, embraced the religion of the Spiritualists. In this belief he continued until his death.

Friend Monnison was a subscriber to, and a careful Friend Morkuson was a subscriber to, and a careful and intelligent reader of, the Journal. During his last and short sickness, being conscious that he was about to depart for the Spirit-land, to meet a beloved son who had gone there bef we blim, he desired his "Friend to write a little place" for publication in his favorite paper, the Journal. If, as he believed, (and who can disbelieve it), he can revisit this world, and mingle in the scenes he was wont to mingle, and visit the places he used to visit while here in the sieth; then the writer hereof, takes pleasure in believing, that his friend though obsert in the fieth, yet present in the spirit, will be grateful for this feeble tributes o his memory.

He leaves a wife, an only daughter, and many friends to mourn his departure.

It is in sadness that I pen this that on the 21st of Oct., my son, a promising boy of sixteen years, passed on to that "land that is fairer than day," and on the morning of the 30th of November, my husband went to join our boy, in the Summer land, hoping that Spiritualism might become a fact to everybody. If it was not for the light and trath that I get from my belief in its facts, I could not sustain myself in this great trial. The Journal is a great source of consolation torse, and I cannot set along without it. get along without it.

EMELINE D. HOTT. Lake Millo, Wio.

Passed to Spirit-life, from Northfield, Vt., Feb. 18th, Hon. ALYM BRALEY, aged 66 years.

Judge Bhally was one of the most wealthy men of his town, but, unlike many men of wealth, he was uni-versally esteemed and honored. Years ago, he was Conn-ty Judge, and at the time of his departure to the Higher-life, he was Fresident of the National Bank, and also of the Vermont Manufacturing Company, both at North-steld.

He had been for years, a firm believer in the doctring of spirit-communion, and was always very liberal in his contributions in aid of the cause he loved, as well as all other worthy objects.

A wife and lovely daughter had preceded him on that journey from which we have been so long and so falsely taught, there is no return. A second wife made as comfortable as possible the closing days of his earthly life.

Passed to Spirit-life, from Sterling, Feb. 19th, 1875, Mr. ARTERUS CHURCH, aged 63 years.

Honored and respected by all who knew bim, he reached a good old age, happy in his belief in our beautiful Spiritual Phi osophy. He saw and realized the presence of the immortale, who sustained and comforted him in the long weary weeks of his sckness. He made all the arrangements for his funeral and particularly wished it to be conducted by the Spiritualists in a quiet and unstentiations manuar.

Last Sunday morning, at half past 1 o'clock, one of your old subscribers, Dr. Abboun Williams, passed away strong in the faith of the Spiritual Philosophy. His health had been falling for several years, and for the last two years he had looked for this change weekly.

Passed to Spirit life, from Somerville, Butler Co., O. Feb. 25th, 1875, CHARLES H. BOURNE, aged 28 years, 1 month and 8 days.

He was a thorough believer of the facts and philosophy of Spiritusliem. Possessing to some extent the gift of seeing spirits, his departure from this life was more than ordinarily blessed by angel ministration.

Bro. Bounns had the esteem and love of every one in his community. He has been active in his dissemination of Spiritualism both by personal defense and by circulating its literature. His life and death have insured future rich harvests of spiritual growth among his neighbors. The church building was refused for holding bis funeval services in,—the only objection being that Spiritualists were to conduct the services. This bigoted action of the church has created an opposition that will lead the people gradually to accept more liberal teachings.

The services were conducted at the house and grave, by Dr. J. L. Braffett, of New Paris, O., and the writer, Nearly all the residents of the town and surrounding country paid tribute to, and their esteem for, the deceased by attending the funeral.

G. W. KATES.

G. W. KATES. Cincinnati, O.

Died, at Dopere, Wis., Sunday morning, Feb. 28th, 1875, Dr. A. B. WILLIAMS, aged 68 years.

Dr. Williams had been engaged in the practice of medicine many years in this place. He was a man of vigorous mind and indomitable energy, having gained a knowledge of his profession while working over the blackemith forge.

His frueral was largely attended by people from this and the neighboring towns.

Mre. Anna Carroll Fitzhugh Smith, widow of the late Geriltt Smith, died at Peterboro, Saturday, March 6th, 1875, aged 71 years.

Slater Swith was a firm believer in Spiritualism, and an ornament to the cause. But a few short months elapsed after her husband's decease, before she followed him to the evergreen shore of the higher Use.

BABBITT'S HEALTH GUIDE A Higher Science of Life and Health

A Home Doctor, With Special Treatment Por 100 diseases by nature's simple delightful methods which are far more effective than Drags, including the Science of Manipulation, Bathing, Electricity, Food, Sleep, Exercise, Marriage, etc., etc. It is a little encyclopedia of information on the subject; including the Philosophy of Cure, and a brief but comprehensive summing up of Clairvoyance, Psychology, Statuvolence, Psychometry, Physiognomy, Sarcognomy, Mesmerism, Magneto-Gymnastics, Psychophysics, Psychomany, which last includes the various phases of Magnetic Healing with directions for wielding the finer soul forces, etc. Useful for the learned and unlearned. "Exceedingly valuable."—J., M. PEEBLES.

"Worth several times its price."-A. J. Dutch, M.D.

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

AGENTS WANTED for the fast est published. Send for circulars and our extra terms to agents. gents. National Publishing Co., Chicago. Ill. . 7182119

NIAGARA



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

CASH ASSETS, \$1,500,000.

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

Beveridce & Harris, Managers Western Dep't. 116 and 118 LaSalle Street, Chicago.

DAVIS & REQUA. Agents. 158 Lessile st., Chicogo.

VITAL MAGNETISM

The Life Fountain.

BEING AN ANSWER TO

Dr. BROWN-SEQUARD'S

/ LECTURES ON NERVE FORCE.

The Magnetlo Theory Defended, and a better Philosophy of Cure Explained.

BY E. D. BABBITT, D.M., Author of the "HEALTH GUIDE,"

Including also numerous quotations from "Habbitt's Health Guide," embracing the subjects of Food, Sleep, Clothing, Baths., Rules for Magnetizing. Rules for the Family, Courtship, Marriago, etc.

Although but just from the press it is already highly spoken of and recommended by no less an authority than Dr. Holbrook, well known as the editor of the Herald of Health, and also by a number of highly, successful magnetizers.

PRICE, 25 CENTS.

of For cale, wholesale and retail, at the office of this

ATABLES and CATAELSHAL Beafueer cured without fail. For references and particulars address CHICAGO CATARRH CURE CO. [v17n1ts] Room 13, 145 Clark St., Chicago.

Mrs. M. P. Woods, CLAHRVOVANTE HEALINGWEDEUIL

Catarrh a specialty. Inclose like of hair, stating age and sex. Terms 33 for first diagnosis and prescription: each subsequent one, 32. Address Mrs. M. P. WOODS, 666 West Lake St., Chicago, Ill. v17n2644 **GLEN FLORA** SPRINGS

THE WATER from these Springs cures Diabetes. Beight's Dibbase, Inflammation of the Kid. Nets. Chronic Constitution, Dispersia. Lives Complaint, Rheumatism, Ceneral Demility, and all diseases arising from deranged state of the stomach. Circulars, giving testimonials from most valuable sources, sent free on application.

This water is entirely free from sulphate of time.

Address . R. H. PARKS, Waukogan, Illa

MAGNETIC WONDER! Is a certain, local Cure for the legion of Diseases ap-

pertaining to the generative functions, such as Uterine Diseases, Loucorrhoea, Ulcerations, &c. Also Salt Rheum, Pimples, Sores, and Diseases, Price \$1, per box. Address

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

THE Spiritual Magazine

Devoted to the elevation of our race and country, is published at Memphis, Tenn. by Sam'L Warson. Belonging to no sect or party.—allied to no creeds or catechisms, it will be independent upon all subjects. Believing that the tachings of Jews, Science and Spiritualism are perfectly harmonious.—this periodical will be published from this stand-point. This has been our spirit teaching for a score of years,—and while we expect to adhere to these principles, we expect to extend to those who may differ with us respectful consideration and claim nothing for ourselves that we do not contede to all others, to have their own views and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto regarded as untenable. That we have extremes greatly in the majority against us, but none of these things deter us from our work. It will be our alm to keep the readers of the Magazine posted in regard to Spiritualism and its developments generally, especially in our own country. A new era is dawning upon us; the day long looked for is at sand when the gloom shall be lifted from death. The Magazine is published monthly, containing 48 pages bealdes the cover, at the very-low price of \$1.50 per annulu. To all Ministers, \$1.00, postage paid. Address S. WATSON, \$25 Union St., Memphis, Vi7n34tf.

GREAT OFFER

Number Three:

Twelve Steel Reproductions, fac-similes of famous plictures, original engravings worth \$18.00; eighty large pages, thirty-two of them richly illustrated, containing about twenty brilliant short atories and aketches, and other matters of rare interest; all sent, postpaid, for Twenty-pive Cents. Object: To introduce. Hearts and Home, the greatillustrated weekly magazine. Price reduced to only \$2.50 per year. Single numbers six conts. At news stands or by mail. Great inducaments to agents and clubs. The Graphic Company, publishers, 39-41 Park Piece, New York, v1702116e3#

SPIRITUALISM AS A SCIENCE. A Trance Address,

By J. J. MORSE, Trance Medium, London, Eng., DEFORE THE

BOSTON SPIRITUALISTS' UNION-

Price, 5 cents each; or 53.00 per 100,

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

FALL AND REDEMPTION OF MAN;

Viewed in the Light of Astro-Theology.

BY W SCOTT.

If we would gain admittance into the inner sanctuary of the tabernacle of Judaism and Christianity, we must apply the key used by avans for unlocking the mysteries of Pagan

A crude philosophy taught that all material substances were derived from other. And it is to that philosophy that Jupiter (Father god) is indebted for his divinity. According to Hesiod, Jupiter represents the ether, which permeates all space—hence his omnipresence. supiter or Jove was styled the father of gods and men, and was worshiped by the ancients in the image of mau.

The Hebrew god, Jebovah —whose name is derived from the Chaldean Jao (god) and the Hebrew Ab (father)—is but one among the many Jupiters of the Pagan world.

The word rendered God, in the first chapter of Genesis, is written Elohim in the Hebrow, which denotes a plural number. If the singular number was intended to be represented, should have been written *Eloks*, which word is closely related to the Greak Helios, charioteer

The word Lord is written Adonai, in the Hebrew, and would seem to be identical with Adonis, or Iammuz, the Sun god of Asyrians and Phonicians.

By referring to Genesis, the careful reader will observe that there were two or more gods engaged in the work of creation. When the story of Eden was written, the Hebraws had not yet emerged from the wilderness of Polytheism. In the field occupied by this trio of Hebrew gods, may be seen the footprints of Brahma, Viehnu and Siva, together with the land-marks of Zoroaster, the Persian seer and law-giver.

The characters, whose deeds are recorded in the sacred writings of the Hebrews and Christians, are the heroes of Pagan Mythology; and whoever, in good faith, attempts to draw a line of distinction between them, is simply the vic-tim of prejudice and a false education. It is not my object to undertake to prove that such characters have never had an existence, but, rather, to show that they all belong to the same category, and are entitled to a like ven-

The Arabicac, Assyrians and Physicians received their religion and learning from the Egyptians. The Jews received their knowledgd from all these and other sources. First they claimed that Abraham was a Chaldean Next, according to their records, they dwell in Egypt four hundred and thirty years. After wards, in their exodus, they passed through Arabia. In Palestine they had for their neigh bors the Assyrians, Phœnicians, Arabians and Egyptians. Finally, they were held in captivity seventy years at Babylon, whence they derived their Zoroastrian ideas, as given in the Ezra-Mosaic writings.

Moses is an Arabian character. Having committed a homicide, he fled from Egypt to Arabia, where he married the daughter of an Arabian priest, and lived with his father-in-law forty years. His acts are identical with the feats attributed to the Arabian Bacchus. Bacchus was drawn out of the Nile, where he was found floating in an ark. He was a magician, priest and soldier, and carried a magic rod, which he changed into a sarpent. He changed water into wine, a feat as difficult to perform as changing rivers into blood. He

struck with his rod the rivers Orantes and Hydorpes; the waters receded and he passed over on dry land. On his way to Arabia, he crossed the Red Sea with an army of men. It is agreed by mythologists that that mystic personage was the Bun.

Rev. Taylor Lewis, LL D., Professor of Languages in the University of New York, asserts that the book of Job is a piece of Arabian literature, and assigns to it a date earlier than that of any of the Mosaic writings. It should be observed that Lewis is strictly orthodox, to a degree verging on fanaticism.

The following extract is from Dwight's Mythology:

"Originally the gods were but two in number, Heaven and the Sun, the only gods of the Ethiopians, from whom Egypt is said to have derived both its religion and learning. The Egyptians made them first six, then eight, and long afterwards twelve....Of the twelve great gods, the greatest, according to the Egyptians, was Pan (the Universe), to whom the highest bonors were paid. Next to him stood Latona (Night). Vulcan (Artificer) was next in dignity, then Osiris (the Sun). Isis (the Moon) and Orus (Light) their son. That is, the Universe, comprising Nature and all her powers, was overwhelmed in darkness until the igneous, vivifying spirit broke loose and dispelled the shade that had for eternal ages been brooding over it; then the Sun and Moon shone forth, parents of light, presiding over the gen-

eration of animals, the vegetation of plants and the order of the whole." Here we have the ground-work of the Mosaic creation. We will now take a view of the aspect, as 'presented in the orthodox panc-

See! the man of clay, dressed in the garb of innocence, surrounded with all the luxuries that earth can produce, all the blessings that heaven can bestow. How lovely the woman by his side. There goes the serpent, poor, innocent thing.

Look again. But oh! how fallen! All their blessings are changed to curses. The serpent is doomed to go on his belly; the woman, to bring forth children in sorrow; the man, to earn his bread by the sweat of his brow; the earth, to bring forth thousand thistles. But worst of all, they are to die—yes, die in their sins. O no, there is still hope. A Redeemer is promised—one who will restore them to their original state—who will make a complete atonement for all the sins of the world. The Redeemer comes. See whether he fulfills his promise.

Does the serpent case to go on his belly? Does the woman cases to bring forth children in sorrow?

Does the man cease to toil for his bread? Does the earth cease to produce thorns and Does man-cease to sin? or has Death ceased

to stride the pale horse? Let these speak for themselves. If they answer not in the affirmative, may we not be permitted to question the truth of the things seen in this panorama?

But then it must be observed that, viewed through our orthodox goggles, the scene presents an entirely different aspect. There is a maxim which says, "We must believe, that we may understand." To go contrary to this, would be to abrogate all orthodox logic—to il-

lustrate: If we would convict a man of a crime, we must first believe him to be guilty. To hear the evidence in the case first, would, of itself, imply a doubt as to his guilt, and a verdict might be rendered contrary to our anticipa-

But look again. Behold a tree—the upas of

said to be the progenitor of the golden pippin, but, on a close examination, it more nearly resembles a fig tree.

That tree has a secret history, preserved by our heathen neighbors, which shows to what vile uses even a tree may be appropriated. The "Tree of Knowledge" was known to the ancients for sges before it became a stumbling block in the hands of an interested priest-hood. That sacred tree was a species of fig tree, the fruit of which contained narcotic properties. From this fruit a juice was exproperties. From this interpretation of this intoxicating draught, produced the somnambulic sleep. Those who partock of this intoxicating draught, became partock of this intoxicating draught, became as gods, seeing and conversing with disembodied spirits. This species of necromancy, supposed to have originated with the Brahmins, was practiced by all the Eastern nations, and the fig tree was esteemed by them as an emblem of eternal life. "Man," by partaking of the fruit of this tree, had his spiritual vision opened, whereby he was enabled to judge of good and evil. It was of the leaves of the same tree that Eve's first petticoat was made. In the scriptures, we find frequent reference to In the scriptures, we find frequent reference to this tree. It is sometimes rendered palm tree (the date palm) Again, it is styled the pome-granate tree. It was the tree—that Nathaniel eat under. It was the tree that Christ is made to curse. It was the Egyptian sycamore fig that Zaccheus climbed. And, moreover, there is a tradition that it is the very tree out of which the cross was constructed; the tree which has withstood all the blessings and all the curses of Christendom. But why so much ado about a acrubby tree? This question, though easy of solution, will never be answered by theologians.

The priests of Jewry, knowing that the gift of prophecy was free to all, without distinction of caste, and that it was a thing "to be desired," formed an ecclesiastical "ring," for the purpose of perpetuating the priesthood and monopolizing the seership. These Tam-manyites had in their possession a copy of the book of Job, and such other books as they could manage to pilfer from their heathen neighbors, from which they drew all their ideas. Like the clergy of our day, they raised the mad-dog cry of ""devil," and denounced all the seers, outside of their "ring," as sorcerers, witches and wizards, and, by virtue of an arbitrary law, had them put to death, which law was continued in force until recently, even law was continued in force until recently, even in our so called land of freedom. The tres which bore the forbidden fruit was introduced in the story of Eden to serve the interests of

The book of Genesis was written some twenty-five hundred years ago, at a period when the sun passed the vernal equinox in the sign of the lamb. The stories therein con-tained are founded on traditions of remote antiquity, and were compiled and arranged by Ezra and his swift scribes.

The story of man's fall is an old story whitewashed. The idea once entertained of the fall of man, would, of itself, suggest a remedy—a fat job for the priesthood, and in this they were not at a loss, as Pagan mythology readily furnished all the necessary materials.

These introductory remarks will serve to prepare us for taking an astrological view of the panorama. Without first removing our goggles, it would be difficult for us to recognize our "first parents," san their theatrical habiliments. Such, however, is the appearance they presented previous to making the discovery that they were naked—before hadger discovery that they were naked—before badger skin coats were invented.

DRAMATIS PERSON.K.

Elohi, Helios, charioteer of the Sun; Animals Constellations; Adam, Sun, or Sun's rays; Eve, Moon, or goddess of Spring; Eden, Northern hemisphere of Zodiac; Serpent, Constellation of Draco; Fall. Fall of Sun to the Winter Solstice; Promise, Return of the new-born Sun; Virgin, Virgo, goddess of Spring; Savior. Sun in his return from Winter Solstice. In the story of Eden, Eve is styled the

mother of all living. In mythology, the same honor is bestowed on Cybele. Cybele is said to be a modification of the ancient goddess Terra, who in reality might be termed the mother of all earthly characters. In her Phrygian character, Cybele is identified with the moon goddess of the East. She is the goddess of Spring and the mother of the gods. As the constellation of Virgo, she is represented sitting in a chariot drawn by lions. The Eve of Genesis is the Cybele of mythology. In her Hebrew character, she may be regarded either as the Moon, or as the goddess of Spring.

About six thousand years ago, the sun en-tered the constellation of the virgin in the Summer solstice, which may have given rise to the story of Eden. If so, then, indeed, did Adam and Eve enjoy together the luxuries of Eden in the midst of the garden. And it is from that period that the Jewish chronology is reckoned.

THE ZODIAC.

For the benefit of novices, it will be neces sary to call into requisition the Zodiac, which is a belt divided into twelve parts of thirty degrees each, and sixteen degrees in width, extending from West to East around the heavens, through which the planets pass in their jour-ney around the sun. It is also the apparent path of the sun, through which the ancients supposed that luminary to pass in his journey around the earth. It is the stage on which most of the mythological tragedies were enacted. It was here the destruction of Troy was consummated. It was through the Zo-diac that the expedition to Colchis was made in search of the ram with the golden fleece. It is the place where Hercules performed his wondrous feats—the place where the saviors of the world were born, crucified and resurrected.

THE FALL. We will now take a retrospective glance at the garden of Eden, which in our day extends from Aries to Libra. We see Father Adam and Mother Eve enter at the gates of the West (Aries). We accompany them to the constellation of Cancer in the midst of the garden. We there behold the golden fruit of the Hesperides, guarded by the Dragon—and the tree which bore the fruit, with the Dragon coiled around it. They partake of the luxu-ries of Aiden, on the borders of the realms of Draco. They take their departure for Aides. In their downward course they pass through the constellation of the virgin. It is here they are consoled with the promise that the seed of the woman shall bruise the serpent's head. They pass the gates or Libra, at the East of Eden, where, according to mythology, stands Astrea, the dispenser of justice, with a pair of scales in one hand, and in the other a flaming aword. At the autumnal equinox the sun passes out of Eden and enters the southern hemisphere of the Zodiac. At this juncture he was supposed to meet with some misfortune, which bereft him of strength and manhood. He was sometimes represented as a man shorn of his locks.

(TO BE CONTINUED.)

\$1.65 pays for this paper one year, to new trial subscribers, and we pre-pay the postage after the first of January.

Psycho Magnetism.

BY DR. J. B. HALL.

Vital magnetism as a curative agent is being acknowledged by the best educated medical practitioners of this age. Some of them, even now, do not hesitate to prescribe its applica-tion in some cases apparently beyond the reach of medicine. Our earth seems to have itself-entered a magnetic belt or atmosphere unknown to it a few years ago; and earth's children must feel \it. Therefore it is that every community now has its magnetic phy-sicians, its healers, and each one of them has his or her own peculiar mode of applying this mysterious health giving agent. Psycho-magnetism is quiet in its work, but many opera-tors pound, punch, pinch and twist their patients as if they could impart vital force in no other way.

I do not propose to find fault with them for this, but I simply wish to make some sugges-tions for their consideration. If an electrician wishes to apply the potential agent under his control, to the human system, he tells you that by placing one pole of his battery at your head and the other at your feet, the electric fluid will-permeate the entire system. There is no need of pounding or punching to give it its appropriate and legitimate effect; nor would it make any difference if the operator and subject were a thousand miles spart, provided the necessary, connections were made.

If we reason from analogy, and assuming

that a healthy physical organism is a natural battery, the intelligent operator can by simply touching the head of his patient, send a heal-thy life-giving magnetic current through the diseased organism, effecting his object quietly without the violent muscular exertion which many operators seem to think it absolutely essential to success. I have made this important subject a matter of careful study for nearly a quarter of a century. I have found by repeated experiment that every organ of the body has its corresponding pole in the head, and that he corresponding pole in the head, and that by quietly touching with my fingers various parts of the head, I could produce specific magnetic effect on any or all of the vital organs; still more, that this effect was and is largely dependent upon my own will. Continuing my experiments, I discovered that I could produce similar effects without actual physical contact with the person of the patient and that I could exercise this health giving power across the room, and without speaking Here was the proof that actual contact was not at all times necessary, especially after I had treated the patient a few times Now comes up the question. "Is there a limit beyond which this magnetic effect can not reach?" If I can reach a person magnetically across a room, why not miles away, when once the mysterious connection is established? Actual experiment has demonstrated the fact, that there is no limit beyond which this psycho-magnetic influence, so silent and yet so potent, can not reach. It knows no distance, and health and strength flow as surely over the unseen magnetic wires that connect human beings, as the message that is sent over the ordinary telegraphic wires. Sitting quietly in my office. can, and have, made persons hundreds of miles distant, feel as distinct, and well-defined magnetic current, when they comply with my direction, as if they were personally with me and I had placed my hand upon them.

A Quaker lady in Missouri wrote me a few days ago, as follows: "Always when I sit ag thee directed, I feel a strong, wavy, tingling sensation." What better description of magnetic effect could be given? I have never seen this lady. Producing thus the sensations pe-culiar to an application of magnetism, what is to hinder the intelligent operator from transmitting in like manner the vital forces that restore health to a discased organism? Nothing, absolutely nothing, for in this mysterious domain there is no such thing as distance or

As I remarked, I have made this subject matter of earnest study for many years. don't know much about it now, but I have learned from experience that certain results can be produced that have hitherto been considered among the impossibilities. I have learned enough from observation and repeated experiment to know that here is an immense field for scientific research, that has hitherto been utterly unknown and unexplored. This vital or psycho-magnetism is acknowledged to be a powerful agent for the cure of disease incident to a race of beings almost utterly ignorant of nature's laws, and can be applied as well at a distance as in the personal presence of the healer and his patient, nor does it matter how great the distance between them may be, or whether or not they ever saw each other.

I trust that others may be induced to investigate this subject and give the public the results. It is a topic that will bear patient study for in my judgment it is in this direction that we are to look for a truthful solution of many of the problems presented by Modern Spirit-ualism. "Psychic force" is a fixed fact; the all important questions is, "how far can it reach, and is there any limit to its power?" Who is to say to the careful, patient investigator, "Thus far shalt thou come and no far-ther!"... Who is to define and limit the powers pertaining to the spirit of man embodied though he may be? Who is to say that the true healer can not exercise his God-given powers at any distance away from his physical body when he has demonstrated the fact, al-though he can not explain how it is done?

No. 328 W. Madison St., Chicago, Ill.

What is Christ and Who is Jesus. Answer to D. Winder, By Prof. J. Edwig

CHURCHILL.

Christ, the spirit of truth, was, is, and ever will be: "was before the world (or age) was;" spake through Jesus the seer of Nezareth, as it does through every medium who is fitted by culture or development, for the influx of the Divine life-principle. "In the beginning was the word," which should have been translated epirit or life. Hence "before Abraham was, I am," "I and my Father are one.": "The word was God," so the spirit of every man is as God. "Are ye not all gode?" "Is it not written in your law that ye are all gode?" But

enough of authority from exparte evidence.

Let us now reason together scientifically, philo-

sophically, logically, rationally.

First, does science warrant the idea of a miracle in the sense which the church teach, in regard to the conception, birth, life, and works of the "man Jesus". This is the ful crum on which the whole superstructure of the whole matter of the superior Divinity of the Nazarene rests, and when science is fully asserted and understood by the people, then, I say, will all the assumed fallacies of the "Mother of abominations," become as a thing of the past, and pass to oblivion with all the

rest of the twaddle of the priesthood. Jesus, the "true reformer," was a noble type of manhood; lived his highest thought; was a martyr for the truth (Christ) spirit communion. He never thought of founding a new religion, nor did he expect, much less hope,

to be a Saint.

his disciples. When John was about to worship Jesus who appeared to him on the "Isle of Patmos," he said, "See thou do it not, for I am one of thy brethren, the prophets." But Paul was not a medium like John, therefore he knew not that Jesus could communicate. He, like the Pharasees, (the clergy of to-day), de-nied spirit communion; and like them believed

"without the shedding of blood there is no remission of sine." consequently I must say our "Brother Winder," like Paul, holds on to the "letter which killeth, and does not seek the spirit which giveth life and understanding."
Any system which is founded upon a person or on an idea, can not stand. Hence I conclude, that the Christianity of the church militant must decay and perish, like all sys-tems which are the inventions of men for self-

egrandizement to make men and women bow down to edicts, forms, ceremonies, rules rituals, creeds, sects and eclesiaatical hierarchies. The Christ spirit is the life of every human soul, is the Son of Father God, and Mother Nature. 'Came down from heaven' out of the Divine mind. "The word which was God" always was, is now, and ever will be, had no heaven the therefore can have no ending and beginning, therefore can have no ending, and will ultimately subdue and bring all dependent minds to the knowledge of the Christ spirit, which is truth

Poices spom the People.

HARRISONVILLE, MO.—V. R. Miller writes.
—The Journal is my meat and drink, and I would not do without it for anything.

LUDINGTON, MICH.-W. Parker writes.-It seems that I can not do without the Journal. Spiritualism is taking deeper root here every

NASHVILLE, TENN.—B. F. Adams writes.— I am very well satisfied with Brother R. T. Child's explanation, and feel that I have done him injustice by doubting his honesty. MOUNT ROCK.—D. C. Danner writes:—I have

been a trial subscriber. Though hardly able to take another paper at this time, I find I can't do without the Journal.

SANTA CLARA, CAL.—J. W. Canfield writes.
—There are many Spiritualists here, but they are afraid to come out and let the world know their gentiments. Freelovelsm has been a great dravback to Spiritualism in California.

SYRACUSE, N. Y-Mary A. Clute writes.-Friends, be punctual in paying for this, our dear good JOURNAL. We that love to read it so well; must not be dilatory in paying for it. May the good angels bless Brother Jones for furnishing us all with so good a paper.

ACKLEY, IOWA.—W. H. Roberts writes.— Spiritualism is growing with us, and if I am cor-rectly informed, we have a medium in process of development that will shake the orthodox foundation of this little "burg" from center to circumference.

CEDAR FALLS, IOWA.—M.W. St. John writes.

—The JOURNAL comes to me regularly, and is full of interest. After I read it through I put a wrapper around it and send it to some orthodox friend, or put it in the hands of some of my neighbors that have never seen it before. I have a few books that I have distributed among my neighbors. CAWKER CITY, KAN.-J. C. Parker writes.

I am a trial subscriber for the Religio-Philo-sophical Journal. I love the grand truths and the glorious principles it advocates and sustains. am a severe sufferer from grasshoppers. I can hardly earn enough to keep soul and body together, but I want the Journal another year; it is more than meat and drink.

AURELIUS, N. Y.—Lyman Smith writes.—I like your style in dealing with Woodhullism; it's the Davil's doings, and as his works are to be destroyed, there will be an end of it sometime. The Katle King swindle, I say there is no use in trying to patch up this thing. There is first a genuine, and then a counterfelt. Dr. Child and R. D. Owen are true mer. Owen are true men.

PAROWAN, UTAH,-Richard Benson writes,-I take much pleasure in reading my JOURNAL; don't want to do without it. One of our Mormon preachers the other night said that the life giving preachers the other night said that the life giving principle that was in all things and through all things, was God. I thought that if he took that view of the matter he would soon get taken up by his superiors for heresy, but behold before he got through he stated that Adam was our God, and the only one we had to deal with.

INDEPENDENCE, IOWA:-J. M. Milliken writes.—We have been holding seances at my house for about two months, every Saturday night, when the inclemency of the weather has not prevented our coming together. At our second sitting the hands and arms of one of the sitters was considerably agitated. Subsequently he was con-strained to personate an Indian, also to write and speak. This phase seems to be passed, and now, although greatly agitated at the beginning of our seance, his breathing at times is long and rather labored, and he says he experiences a sensation of pressure upward on his chest, and an inability to use his physical organism. Will a continuation of our seauces do any good toward a further develop-ment of our medium?

Certainly. Continue your sittings regularly, and good results will follow.

WEST WINFIELD, N. Y .- L. D. Smith writer, Let me say for your encouragement that your readers here are much pleased with your noble Journal, and we heartly thank you for the good service you are doing our cause in teaching that "to be spiritually minded is life and peace," and to be carnally minded, "Is to be corrupt and sol-fish, and daugerous to humanity." We find that the disciples of "social freedom" and liberty shrickers generally are not what they should be in society, and, of course, they do not have a care for true Spiritualism, but only to find gratification for their animal natures in lust and wantonness, and then proclaim their shame "from the house tops," in fulfillment of the ancetsele before? world ever see such a spectacle before?

BRUSH CREEK, KAN.-G. B. Hickox writes —I expect S. S. Jones runs the Journal to suit his own taste—he would be a big fool if he didn't —without special reference to my taste, or that of any other, in particular. But whether it suits me or not in every particular, it contains news of a character I can not afford to deprive myself of, and which is not within so easy reach as through the columns of the Journal. I like to see inde-pendence, but I like no less to see the same ac-corded to others with a spirit of charity. Ideas founded in the nature of things, move the world. But the mind must awake to a responsive condition before ideas can effect any progressive move-ment. The end being the value sought, should, it seems to me, be the paramount subject of in-quiry, while the means employed, bating their lack of wisdom, should hold a minor position. But that is your business. He sheet that is your business. Go ahead.

NEBRASKA CITY, NEB.—J. Craddock writes NEBRASKA CITY, NEB.—J. Craddock writes.
—During last Winter and Spring a few of us held circles, mostly at 3 to 4 P. M., on Sundays only, until sickness prevented. Had twenty-one sittings; a little singing each time we met. After the ninth sitting we had intelligent raps, and answers to mental questions, also slate-writing of names, written backwards very rapidly; some correct names of departed friends, through, or by the hand of Mr. R. Ashwarth, though no regularity hand of Mr. R. Ashworth, though no regularity kept either to time, persons, or seats. In June, soon after, Mr. R. Ashworth's remains were found and interred, we and his family began sittings, although, irregular as to time and seats; four or five of us have been influenced in our hands, arms and feet, many intelligent raps given when two persons, hands were on the table; one was made unconscious for ten or afteen, minutes, who spoke in some unknown tongues.

N. M. Ewer writes.—In Columbus, Ps., is a house which belongs to Saharel Barnes upon which theology, the asylum of a venomous reptile—

BABBITT'S HEALTH GUIDS now ready and Paul had much to do in making the world pictures are forming very curiously. It is quite a standing alone, in the midst of a garden. It is for sale at the office of this paper. Price, \$1 00. believe that Jesus was more than the rest of large two story frame house, fronting the South,

and about thirty lights of glass are covered with a and about thirty lights of glass are covered with a deep rainbow coloring, and upon this ground work are figures, forms and faces. They commenced forming last July, and bid fair to be some thing more wonderful than any thing we have heard of before. They are not, seemingly, upon the glass, but directly in front; the glass forms the back ground, and the coloring and figures seem to hang in the air, and one has to stand in one particular place to see them. The pictures are very clear and plain after sundown or on cloudy days, but can not be seen when the sun shines. Now here is a phase of spirit power which can not be called is a phase of spirit power which can not be called a humbur. There is no medium to be criticised and condemned; no dark cabinet to be exposed. Skeptics and unbelievers gaze on it in wonder.

BHAGAVAD-GITA

a discourse on divine matters,

KRISHNA and ARJUNA A SANSKRIT PHILOSOPHICAL POEM ETAMSLATED, WITH COPTOUS NOTES, AN INTEODUCTION OF BANGURY PHILOSOPHY, AND OTHER HATTERS

By J. COCKEURN THOMSON.

(Terms) of the asiatic scorety of France, and of the altiquarian scorety of normaldy,

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

The spirit of the are promote thoughtful associate in

grand mysteries of their religion, and have exercised particular care to conceal it from the knowledge of those of a different persuasion.

The spirit of the age prompts thoughtful people to insuire into the traditions of the past. In doing so, it is found that Mythology has played her part well. The traditions of the fathers have been systematized by thoughtful men, from time to time, in different ages of the world. Later generations have believed such traditions, so systematized, to be nothing less than delife commands. Imaginary gods have been constructed to whom the world has paid homage and divine honors.

If we receive as truth, all that is believed by credulous devotees, the world has had numerous incarnate deities.

Those who have been educated to belief in the Christian religion, and to regard the gentle Nazarene as the only Son of God, take a very limited view of the various religious systems of the present and of the past ages.

Among the incarnate deities that different systems of religion have recognized as having existed, through omnipotent love for fallen humanny, by the overenaction have recognized as having existed, through omnipotent love for fallen humanny, by the overenaction, as Christis "In the pism of salvation" Instituted by the Jews' Great Jehovah, believed in by Christians. His coming was foretold, even as was Christ's.

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

Prior to the great Chicago fire, the Religion-Burder of the great Chicago fire, the Religion-Burder of the stroyed the stereotype places. The demand for the work being so great, we were induced to send to England for a copy of a more recent translation, by J. Cockburn Thomson, member of the Asiatic Society of France, and of the Antiquarian Society of for Normandy.

The translator accompanied the work with coplong actes, which are doubtless of more or less value, as explanatory of the text, but the reader will take them for instruments. On the Energe of the age, and to t

Press Comments on the Bhagavad-Gila.

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

"This curious volume purports to give a full and accurate compilation of the tenets taught by Krishna. * * * The text contains many illiant thoughts, well worth the attention of the thoughtful student of history, literature or science." - Our Fireside Friend. "This translation of a Hindoo poem, dedicat-

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

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

This is an unusually interesting publication. Mr. Thomson has rendered good service to the. more thoughtful class of readers. There is a peculiar charm about ancient literature of the profounder sort. The old Hindoos were an intellectual people. The poem before us is probably older than the time formerly fixed in Christian chronology for the creation of the world. It breathes a lofty spirit of unselfish devotion to good objects.

We can not refrain from complimenting the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, upon giving to the public so excellent a book, " Grandly useful, especially as it is thoroughly indexed.—Chicago Evening Journal. A rare work from the Ancient Sanskrit, in which will be found many of the religious ideas and notions which the Christian Church adopted long after. * * * It contains some 275 pages, printed on beautiful paper and richly bound. * * It is profusely supplied with notes, definitions, and explanations.—Truth

The book is a 12me of 279 pages and the mechanical part is finished in a superior manner, being printed on heavy tinted paper and bound in extra heavy cleth with richly illuminated back, berders and mide title.

Price, Plain, \$1.75; Gilt, \$2.25. Post free-"o"For sale wholesale and retail, by the Publishers, Rollejo-Philosophical Publishing House, Adams Mi., sand Ma Ave., Chicago.

BOOK AGENTS get Heat Book and Compadia of Things Worth Knowing, or 25,000 Wants Supplied. The King of Receipt Books. Manual Characteristics.

BIRLE AND PUR, Co., Muscatine, Iowa. v17n1t53



vientitt

List of the Complete Works ANDREW JACKSON DAVIS PUBLISHED IN UNIFORM STYLE AND FOR SALE, WHOLE-

ALE AND RETAIL, BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE,

CHICAGO. - - - - ILLINOIS.

In ordering any of the these books, to be sent by mail, it will be necessary to add 7-per cent. to the price to prepay postage.

Frinciples of Nature: Her Bivime Revolutions, and a Voice to Mankind.—(In Three Parts.) Thirty-Third Edition, just published, with a likeness of the author, and containing a family record for marriages, births and deaths. This is the first and most comprehensive volume of Mr. Davis, communising the basis and ample outline of the Harmonial Philosophy, treating upon subjects of the profoundest interest and most unspeakable importance to the human race. Its claims are confessedly of the most startling character, and its professed disclosures, with the phenomena attending them, are in some respects unparalleled in the history of psychology. ...\$3.50 Great Harmonial—Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe. In five volumes, in which the principles of the Harmonial Philosophy are more fully elaborated and illustrated.

Vol. E. The Physicism—Treate of the Philosophy

illustrated.

Vol. E. The Physicism—Treate of the Philosophy of Health; the Philosophy of Disease; the Philosophy of Sleep; the Philosophy of Disease; the Philosophy of Sleep; the Philosophy of Death; the Philosophy of Psychology; and the Philosophy of Healing. \$1.50 Vol. II. The Teacher—In this volume is presented the new and wonderful principles of 'Spirit and its Culture;" also, a comprehensive and systematic argument on the 'Existence of God.'.....\$1.50 Vol. IHE. The Soc.—The whole ground of Psychology, Clairvoyance and Inspiration is traversed and examined in detail, and the conclusions obtained are believed to be entirely consistent with the principles of Nature, and with the author's personal experience.....\$1.50

folight, St. THE DIAKKA, AND THEIR EARTHLY VIC-TIMS—Being an explanation of much that is Faise and Repulsive in Spiritualism. How the Diakka affect the creditions and susceptible; Real, not imaginary, sufferings of mediums and others; Diakka originating false materializations—"deceiving the very elect;" False and repulsive aspects of Spiritualism fully explained; Knowledge, a sure remedy against the encroachments of evil from any source: Present state and true mission of Modern Spiritualism. Price, in cloth binding, fo cents; in pamphlet form, 25 cents.

**For sale wholesale and retail by the Relicio-Phila-For sale wholesale and retail by the Religio-Philo-phical Fublishing House, Adams St., and Fifth Ave.,

New Books.

Look Here!

A NY person reading this column through shall have
A free, on sending us a 8-cent stamp, a little book of
32 dages, entitled the Health Habits of William Culland Bryant and William Howitt, written by themselves.
"The Herald of Health," eave the Scientific American, "contains more tentile articles that any maga
zine that comes to our sanctum."

October, November and December numbers for 1874 free to new subscribers for 1875, who send in their To give a slight idea of the contents of this journal we give the titles of one or more articles from each number:

The Herald of Health.

September : . Kindergartens. OCTOBER: The Building of a Brain. BY DR. E. H. CLARK.

And a Chapter, Cause and Cure of Headache, Novemben: Evanescence of Evil. BY HERBERT SPENCER.

Nervousness. Br J. R. Buchanan, DECEMBER: Kings and Slaves of Business. BY JAMES PARTON. Stair-Climbing and Girls' Health.

Diet and Constipation. The January No. will contain an able paper; Prenatal Influence. BY MARY SAFPORD BLAKE, M. D.

Auso, Physical Bankruptcy and its Cause and Cure. In January we shall commence a series of common

cence papers on The Liver. ITS FUNCTIONS AND HOW TO KIEP IT HEALTHY. The Editor's "HEALTH-LESSONS FOR CHIL-DREN" and his

STUDIES IN HYGIENE are alone worth the subscription price. 02.00 a year. Samples, 15 cents.

GREATEST PREMIUM YET. GREATEST PREMIUM YET. GREATEST PREMIUM YET. GREATEST PREMIUM YET.

Every Subscriber is entitled free of cost to the Complete Works of Shakespeare, Works of Shakespeare, Works of Shakespeare,

> GIVEN AWAY, GIVEN AWAY, GIVEN AWAY.

In one volume of over 1,000 pages, and 86 Illustrations. It is printed from new types and on good paper, contains a Portrait of Shakespeare. a Sketch of his Life and a Glosary, together with his Poems, and is the most marvelous instance of the cheapness of which we have any knowledge.

Send ten cents extra for postage.

Sexual Physiology.

BY R. T. TRALL, M. D.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes; Explains the Origin of Human Life; How and when Menstruation, Impregnation and Conception occur; giving the laws by which the number and sex of offerping are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With eighty fine engravings. Agents Wanted.

SYNOPSIS OF TABLE OF CONTENTA. The Male Organs of Generation. The Female Organs of Generation.

The Origin of Life. Sexual Generation. The Physiology of Richetruation. Impregnation.

Pregnancy. Embryology. Parturition. Lactation.

Philosophy of Marriage.

The Law of Nex. Regulation of the Number of Offspring. The Theory of Population. The Law of Sexual Intercourse. Hereditary Transmission.

This work has rapidly passed through twenty editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the press. Prof. Wilder, of Cornell University, says it is the best work of its kind published. Price, by mail, \$2.00.

Parturition without Pain.

EDITED BY M. L. HOLBROOK, M. D., Editor of the Herald of Health.

CONTENTS: l Healthfulness of Child-Bearing.

2 Dangers of Prevention. 3 Medical Opinions as to escaping Pain. 4 Preparation for Maternity.

5 Exercise during Prognancy. 6 The Sitz Bath and Bathing generally, 7 What Food to Eat and what to Avoid

8 The Mind during Pregnancy, 9 The Allments of Pregnancy and their Hemedies.

10 Female Physicians, Anaesthetics. To which are added:

1. The Husband's Duty to His Wife, 2. Best Age for Rearing Children. 3 Shall Sickly People become Parents? 4 Small Families, 5 Importance of Physiological Adaptation of Husband and Wife. 6. Celibacy, 7. Effects of Tobacco on Offspring, 8. Latest Discoveries as to the Determining the Sex of Offspring, 9. Father's vs. Mother's Influence on the Child. 10. Shall Pregnant Women Work? 11. Effects of Intellectual Activity on Number of Offspring. 12. Size of Pelvis, and its Belation to Healthful Parturition, etc., etc.

What is Said about "Parturition without Pain."

Godey's Lady's Book says: "We give our cordiel approbation to this work, and would like to see it in the hands of every mother in the land. The information it contains is most important, and we are fully convinced, reliable." Price, by mail, 1,00.

Eating for Strength

A New Health Cookery Book. BY M. L. HOLBROOK, M.D.

Which should be in the hands of every person who would eat to retain and regain health, strength and beaute. It contains, besides the science of eating and one hundred answers to questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feeble babies and delicate children so as to get the best bodily development. Mothers who can not nurse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

Price, \$1.00, postage free. All the above for 85.50-Postage 10 cents extra. Address

WOOD & HOLBROOK, Publishers,

13 and 15 Luight St., New York.

TRAVELS Around the World;

What I saw in the South Sea Islands, Australia, China, India, and other "Heathen" (?) Countries.

BY J. M. PEEBLES.

Author of "Seers of the Ages," "Spiritualism Defined and Defended," " Jesus-Myth, Man or God," cts.

This interesting work is the regult of two years' travel and observation in Europe and Oriental Lands, and is issued in afine volume of 414 pages, 8vo, finely bound in cloth. Price, \$2.00, postage 10 cents.

° For sale wholesale and retail by the Religio Failo cophical Publishing House, Adams St., and Fifth Avo., Chicago.

CRITICISM

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

Intemperance, War, and Biblical Theology, the three great obstructions to Christianity. By M. B. Cra-von, Authobor"*CRITICISM ON THE THEOLOG*-ICAL IDEA OF DEITY," "MEDIATORS OF THE WORLD," etc. etc. Price 25 cents: postage 2 cents. ° For sale wholesale and retail by the Religio-Philo-cophical Publishing House, Adams St., and Fifth Ava., Chicago.

Career of Religious Ideas: Their Ultimate:

The Religion of Science.

By Hudson Tuttle.

Having made arrangements with the London Publisher, we are now enabled to supply this work at a small advance on the English price. It is pronounced by English critics as having remarkable merit, and has iet with a lorge sale.

Contenue: Religion and Science.—1. Introductory; E. What is Religion?; 3. Historical Review—Fetischism; 3. Polytheism; 5. Monotheism; 6. Value of the Old and New Testaments and Sacred Books as Autharity; 7. Man's Progress Dependent on Intellectual Growth; 8. The great Theological Problems—The Origin of Evil—The Nature of God—and the Future State; 9. Man's Fall and the Christian Scheme for his Redemption; 10. Man's Position—Fate, Free Will, Free Agency Necessity, Responsibility; 11. Daties and Obligations of Man to God and to Himself; 12. The Ultimate of Religious Ideas.

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

secular press and called forth highest praise and severent criticism.

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

A Book for Skeptics, A Book for Scientists.

A Book for Thinkers.

Price-60 cents.

o. For sale wholesate and retail by the Religio-Philopophical Publishing House Adams St. and Fifth Ave., Chicago

Common Sense Theology

Maked Truths Rough-Shod Rhym

HUMAN NATURE. HUMAN LIFE AND HUMAN DESTINY.

> D. HOWKAND HAMILTON, 30 years a practical Phrenologist.

This poetical work takes right, hold of the practical vital every day questions of life and the principles which This poetical work takes right hold of the practical, vital every day questions of life and the practicles which underlie them—answers them in accordance with the laws of matter and mind so as to satisfy the innate intuitions of the human soul. The author being a phrenofogist writes from a phrenological stand-point, as it were gets into the human skull and looks out every way for the truth of things, and asks in all sincerity. Who made God and what of his government? What is good and what is evil? What about Jesus and the new birth? What about the Devil and his home, Heaven and Hell, Death and the Judgment? What about the Fall, the Atonement and the Resurrection? What about Prayer, Special Providence and Human Accountability, Fate and Free Will. Good Heads, Bad Heads, Shams? What constitutes true Manhood, Marriage, Motherhood, Fatherhood, Wisdom and Knowledge, Experience, Happiness? Why such differences among men, etc., etc., with any number of criticisms upon the church and its customs. It is logical and spicy from beginning to end. The Commonwealth, a Boston paper, says:

"Our phrenological friend has crystalized his inspirations in such a manner that they will outlive Pope's Dunciad or Emmon's Fredoniad."

The Golden Age says, Mr. Hamilton is a phrenologist, a rationalist, an optimist, and a humanitarian, and managesto put in rhyme the unconfessed opinions of a great many people. If he deals a little roughly and briskly with opinions and persons which thousands regard as sacred, it is in no iconoclastic spirit but because he fails to see the grounds for the reverence, in reason and the truth."

The Gospel Banner says, "It is humorous, witty, practical, scientific, theological, sensible and really in-

The Gospel Banner says, "It is humorous, witty, practical, scientific, theological, sensible and really in-A. J. Davis says of the Professor's writings. "They are rich, rare and racy, living logical and independ-

ent.".
Professor Denton -says. "What a number of good things he has crowded into his Common Sense book of ocems." Warren Chase says, "His rhymes are like chips of narble—weighty and sharp."

Price \$1.50; postage 10c., with photograph and autograph without those \$1.25, postage 10 cents. Paper \$1.00, postage free. **For sale wholesale and retail by the Religio-Philosophical Publishing House Adams St. and Fifth Ave.; Chicago.

Poems from the Inner Life BY MISS LIZZIE DOTEN.

The exhaustion of numerous editions of these beauti The sxhaustion of numerous editions of these behavior ful Poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these Poems are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

TABLE OF CONTENTS. PART I. *

A Word to the World [Pref-atory.]

The Prayer of the Sorrow-ing.
The Song of Truth.
The Song of Truth.
The Embarkation.
Kepler's Vision.

The Moeting of Sigurd and
Gerda.

Gerda.

PART II. The Spirit-Child, [by "Jen-Life [Shakespeare]. The Spirit-Child, [by "Jen-Life [Shakespeare],
Inie."] Love [Shakespeare],
For a "That [Burns],
For a "That [Poe],
For

The edition is printed on thick, heavy paper, is ele-gantly bound, and sold at the low price of \$1.50, postage 10 cents, Also, a new edition on extra paper, heyeled boards, full git. Price, \$2.00, postage 10 cents.

4 For sale wholesale and retail by the Religio-Philosophical Papitaling House, Adams St., and Elith Aye., Chicago.

THE REPORT ON SPIRITUALISM LONDON DIALECTICAL SOCIETY.

THIS EDITION (printed from the Original Plates, by opecial arrangement with the Publishing Committee) contains the following items

WITHOUT ABRIDGMENT.

I.—The names in full of the Clergymen, Harristers, Bolicitors, Physicians, Surgeons, Editors, Literati, Scientists, Merchants, and others forming the Investigating II.—The Report in full as presented by this body to the Society, after an investigation extending over many months, during which oral and written testimony was obtained from

NEARLY ONE-HUNDRED PERSONS. III.—The whole of the test-experiments made by the investigators in six sub-committees,

WITHOUT PROFESSIONAL MEDIUMS.

WITHOUT PROFESSIONAL MEDIUMS.

IV.—The minutes and reports of the six sub-comraittoos in full.

V.—The names of the witnesses; and the whole of the
ovidence given under cross examination by persons of
known credibility, in every grade of society, being a record of oxtraordinary spiritual phenomena, directly attested—Apparitions—Levitations of heavy bodies, animate and inanimate—Spirit Voices and Music—Spirittelegraphy, Messages, Writing, Drawing, and Painting—
Spirit healings—Visions in Crystals—Trace speaking—
Prophecies—Speaking in Unknown Tongues—The Handling of red hot Coals, etc., etc.

VI.—The whole of the correspondence as originally
printed, being the letters, opinions, and experiences of
many public and professional men of high repute; to
which is added

Original Papers and Notes of Seances. VII.—A list of ancient and modern works on Spiritual-ism and kindred subjects; and a copions Index.

To the above is to be added a resume of the press critiques—an original paper, analyzing the arguments of the reviewers—Rules for the guidance of investigators— and a Digest of useful modern works on the subject of Spiritalism and its phenomena, for the information of inquirera.

This bandsome volume is acknowledged to be one of the most complete and useful works, over published on the subject of spiritualism. It should be obtained by overy inquirer, investigator, and Spiritualist.

Price, \$2.00. Postage free.

Open For sale wholesale and retail by the Raligio Philesephical Publishing House, Adams St., and Fifth Ave., Chicago.

Illustrated Annual.



Price 25 Cents.

Phrenology

Physiognomy. 1875

CONTENTS:

Calendar for 1875.....

Price, 25 Cents.

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

FOOTFALLS

BOUNDARY OF ANOTHER WORLD, With Narrative Illustrations.

BY ROBERT DALE OWEN, Formerly member of Congress and American minister to Naples. Author of "Beyond the Breakers," "THE

DEBATABLE LAND BETWEEN THIS WORLD AND THE Next," etc. This invaluable work, first published some years ago, has always received much attention, and has passed through many editions. The new interest for the writ-ings of this talented author, created by the great success of The Debatable Land, causes a desire in every one not before familiar with "FOOTFALLS," to at once obtain

Cloth, 12 mo. 522 pp. Price, \$1.75; postage, 24 cents.

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

JUST PURLISHED.

Andrew Jackson Davis' intest Investigations and Conclusions; and Embodying a Most Important Recent Interview with JAMES VICTOR WILSON,

Who has been for the past twenty-five years a resident of the Summer-Land. THE PRESH REVELATION IS ENTITLED

THE DIAKKA, AND THEIR EARTHLY VICTIMS; BEING AN EXPLANATION OF MUCH THAT IS False and Repulsive in Spiritualism.

Published in style uniform with all the other works Price, in Cloth Binding, 50 Cents, Postage free; in Pamphlet Form, 25 Cents, Postage free. * For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams street and Fifth Ave., Chicago, Ill.

BY ANDREW JACKSON DAVIS.

Hudson Tuttle's Works.

ARCANA OF SPIRITUALISM, A MANUAL OF SPIRIT-nal Science and Philosophy. With a poxtrait of the author. Price, \$2.00; postage 24 cents. ARCANA OF NATURE; or, The History and Laws of Creation, 1st Volume, \$1.25; postage 16 cents.

ARCANA OF NATURE; or, The Philosophy of Spiritual Existence, and of the Spirit World. 2d Volume, \$1.25; postage 16 cents. CAREER OF THE GOD-IDEA IN HISTORY. Price, CAREER OF THE CHRIST-IDEA IN HISTORY. Polos, \$1.25; postage, 16 cents. ORIGIN AND ANTIQUITY OF PHYSICAL MAN, Scientifically Considered; proving man to have been contemporary with the mastedon, etc. Price, \$1.50; postage 20 cents.

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

Prof. Wm. Denton's Works.

RADICAL RHYMES. In answer to repeated calls the Author has published these Poems. They are written in the same bold and rigorous style that characterizes his prose writings. Price \$1.25.3postage 12 cents.

THE SOUL OF THINGS; OR PSYCHOMETRIC RE-M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price \$1.50; postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURES OF OUR PLANET. A great scientific work. Selling rapidly. Price \$1.50; postage 20 cents.

THE IRRECONCILABLE RECORDS; OR GENESIS AND GEOLOGY. 80 pp. Price, paper 25 cents; postage 4 cents. Cloth 40 cents; postage 5 cents.

WHAT IS RIGHT? A lecture delivered in Music Hau, Rozton, Sunday Afternoon, Dec. 6th, 1888. Frice 10 cents; postage 2 cents. COMMON SENSE THOUGHTS ON THE BIBLE, For common sense people. Third edition—enlarged and re-vised. Price 10 cents; postage 2 cents.

CHRISTIANITY NO FINALITY; OR SPIRITUALISEI GUFFRIOR TO CHRISTIANITY. Price 10 cents; p. 2 cents.

ORTHODOXY FALSE, SINCE SPIRITUALISM ESTRUE. Price 10 cents; postage 2 cents.

The deluge in this light of modern scilnol. Price 10 cents; postage 2 cents.

BE THYSELF. A Discourse. Price 10 cents p. 2 cents. IS SPIRITUALISM TRUE! Price, 15 cents; postago 8

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

mrs. A. H. Robinson. Healing Psychometric & Business Medium

Cornie Adams St., & 5th Ave., Chicago. M. R. ROBINSON, while under spirit central, on reducing a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptome, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing are

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

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought an rapport with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the positivs and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes comisance 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 made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

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

Therms:—Diagnosis and first prescription, \$5.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the applications, to insure a reply.

ply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanueusis, and postage.

N.B.—Mus. Robinson will hereafter give no privast sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

A Good Head of Hair Restored by a Spirit Prescription.

Edition Journal:—For the benefit a my friends and the world, I desire to make this brief statement.

I have been almost entirely baid for about six years Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore

mended, and firmly believed that nothing could reactors my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 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 felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told mathat I never would get a head of hair.

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

E. E. Entwe.

Springfield, Mo.

Springfield, Mo. 29 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 flively as that of a young man of twenty.

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

The Restorative never falls to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald. Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, remedy, and postage or expressage

Mrs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Bent to
any part of the country by mail, on receipt of \$2.00. It
is warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Newspapers and quecks will tell you that this antidote is made
from gentian roct. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Mrs. Hodinson's Tobacco Antidots tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly
harmless.

harmless.

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

Address Rangero-Philosophical Publishing House, Adams Street and Fitth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local accucles.

TESTIMONIALS.

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

LORENZO MERKER.

I hereby certify that I have used tobacco over twenty years. One box of Mra. A. H. Robinson's Tobacco.

Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARA. 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-

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

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

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

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

Death-Never too Late to Reform; A Thrilling Narrative; A

Thrilling Narrative of a Spirit—Her early Life—Scenes and Incidents of her Childhood—Her strange Infatuation—Her Life of Shame—Her Departure from Home-Her Trials and Suffering-A Prophetic Dream-She sees Herwelf in a Coffin-Her Sickness-A Persecuting Spirit-He tries to render her last Moments Miserable—An instructive Vision—Her Death.

THE TRANSIT OF A SPIRIT. There are circumstances, many times, that surround the couch of the dying that render the transition peculiarly interesting. There stands before me a young lady, twenty-three years of age, whose life-experiences and death are stamped with many incidents of a startling nature. Her features are wreathed with a smile, underneath which seems to repose deep sorrow, as if a vestige of the troubles of earth-life still east a shadow over her. Her eyes beam with a tender expression of delight, yet connected therewith scems to be a tinge of gulef remaining. A bewildering appearance of lights' and shades envelop her, yet her soul appears to be grandly illuminated, coloring which is a feeling of despondency. Over her shoulders her bair in graceful wavy ringlets fulls, and resting on her head is a wreath of celestial flowers, so arrangedous to form letters which compose sadness! Oh! what a strange mixture of contradictory expressions in this angelic tigure Her voice has a sound of dreary melancholy permeating it, as it gives utterance to her thoughts. The mind never becomes weary in witnessing a soul so exceedingly diversified in its outward manifestations. She wants her life-experiences written and an account of her departure to Spirit-life given, that all may know how a-Magdalen-lived and died! As she breathed into my mind that word, I was startled-she, the angelle spirit who stands so near me, shedding a hallowed influence over my nature, a Magdalen in earth-life! Under the influence of that announcement, so agitated did I become, that the vision presented to me vanished for a time, but it soon resumed its original brilliancy.

(I desire to say here, that when I write under spirit influence, my mind becomes illuminated, and in that superior state, scenes, words, ideas, etc., are vividly presented to me, and conveyed to paper, but rarely do they make an impression upon my mind, that lingers there longer than while writing. While en rapport with a spirit, I seem to be on the confines of two worlds, an existence that is not wholly spiritual or material, but intermediate between the two. In the following narration, the various scenes therein described were actually presented to my mind, in vivid colors, and when I saw the cause of crime, as I peered into dark places, a spirit of forgiveness flowed in upon me, and I threw the cloak of charity over the erring, and invoked the presence of the high and holy ones of Spirit-life, to open the way for their deliverance. But to our narrative.)

Well, fair maiden, what do you desire? What do you approach me for? I have gazed on beautful female forms before, but yours, so strangely blended with the joys of the Spirit-world and the sadness of earth, is delightful to gaze upon. No pen can accurately describe your features illuminated with such a smile, or give an idea of the sound of your sweet voice—there is a background of such intense grief reflected in both, that they baffle all my efforts to describe them. Standing gracefully by my side, I seem to forget the troubles of life for a time, and bathing in the aroma of your pure nature, life seems to be an ecstatic dream. Please tell me what you desire?

SPIRIT-Oh, child of earth, life is indeed a drama, and I was one of its principal actors. I have sought you to give an account of my life-experiences and death. I can easily place myself en rapport with you. Ah! you, too, have a sad current in your nature, corresponding with mine in Spiritlife, and I am attracted towards you on that account. Without that pecultarity which permeates your soul, you would lack the requisite elements for me to so closely approach you. Fortunately for me you possess it, inherited it from your mother, who nurtured you into life while the seeds of consumption were germinating in her nature; hence you feel cheerful one moment, and perhaps the next, a strange, weird sadness takes possession of you.

"But is that strange peculiarity of my nature a permanent fixture there?" I inquired.

SPIRIT-No! Not more so then a birth-mark on the physical organism. Your spirit will feel the effects of it in the Summer-land for a certain period, but it will finally disappear altogether. Pre-natal impressions that mar the beauty and harmony of the spirit while on earth, do not remain permanently attached to it. When I smile,—a tinge of sadness still sends forth its sombre hues to modify it, and when I speak a tremulous thrill moves my tongue. By and by these defects will disappear altogether! But ask no more questions now, but listen to my inner breathings, as I continue en rapport with you, and at the same time we will invoke the presence and assistance of the high and holy ones in Spirit-life, to aid us inour mutual task.

How varied, indeed, my life has been, and what a graphic picture it presents-with such diversified outlines. In my Summer-land home, surrounded with all that I deserve to have, certainly nothing, you may think, could prevent me from being perfectly happy. Happy! Beautiful word, tremulous with thrills of Joy, and brilliant with ecstatic emotions, I have seen thee and tasted of thy hallowed fruits, but upon me, thou hast never showered thy richest treasures. Happy! Romantic thought, full of hopes and mystic charms, and radiant with the sparks of divinity. Indeed, I am not happy! That background of sadness in my nature, that tinges my eyes, colors my features, and moves my voice in tremulous accents, in consequence of my missteps in life, attracts me still to earth, to the erring ones there, and with them I spend a great share of my time—to see them in their misery, constitutes no happiness for me. Within my soul is a deep sympathy that ever vibrates for those mortals, who, like myself, had temptation presented to them in such gaudy colors, that they yielded thereto, and sunk deep into the purlieus of vice. Think me happy when the effects of my corrupting experiences still make their impress upon me, though they animate me with high resolves and philanthrophic purposes? Indeed, child of earth, do you, whose sympathy is so keenly attuned, think that I can remain in the Spirit-world, and not make an effort to illuminate the darkened paths of my fallen sisters?

Each good act that I do any one, assists me in making a silvery lining to my spiritual pathway; each want that I relieve, adds beautiful gems to my character, and assists me to rise. In my early life on earth, I had kind. indulgent parents, and they still live in their pleasant domestic home, where nothing exists to disturb their enjoyment, but the thought of my dissolute career. I was educated in one of the best female seminaries, and stood at the head of my class. Always cheerful, my step ever light and gay, for I was animated by the innocent, confiding spirit of youth! At the age of sixteen, I seemed like a woman, my physical system, as well as my mind, having become prematurely developed, and being what the world calls beautiful, it is not strange that I should attract the attention and admiration of the opposite sex. Such was the case. A young man. whom I will call Carleton, that I chanced to meet at an evening party, greatly admired me, and under the strange weird influence that he exerted, I was powerless. All the time, when lavishing on me his highest praise and extolling me for my varied accomplishments, I distrusted him-regarded him as a villain, yet strange infatuation! I could not dispel his subtle power, or banish his presence from my mind. He was forbidden to enter my father's residence, still we held meetings clandestinely, and I was led on step by step to the gates of ruin! Oh! how I prayed that the tempter might be removed, and the weird influence of one of earth's devils be withdrawn, but my prayers seemed to return to me in mocking whispers. Down, down, I went, gradually sinking deeper and deeper into the mire and filth of degradation, until my offense could no longer be concealed. Ah! how my mother shricked, when the facts of my rain had been disclosed to her. Her lamentations were indeed heart-rending, and in tones of deep anguish they penetrated my heart, and made me nearly wild! To them it was a deep disgrace to have an illegitimate child born, and they felt it so keenly, that I resolved to leave them forever. They did not drive me forth with reproving words-oh! no. After my fall, they seemed to shower on me all the strength of their love, and throw around me all those surroundings, that would have a tendency to make me happy.

My destroyer, as soon as he accomplished my ruin, fled to parts unknown, and left me alone to bear the load of shame. Feeling the heavy weight of disgrace resting upon me, sensing it plainly expelled from society, and looked upon with contempt, I was not long in making up my mind what I should do. Selecting my choicest wearing apparel, and carefully packing it in my trunk, I managed to get it away without detection. and soon found myself in a large city. I do not give names or places, as my parents still live, and I would not add one pang to their already wounded hearts. 15 was night, and how lonely I was. It seemed as if my heart would burst, I felt so desolate. Selecting a boarding-house, I secured a room where I remained while my money lasted, seeking some employment by which I could earn a living. Strange, my refusal to give the name of my parents, threw a shadow of suspicion over me, and I found all my efforts futile, to secure honorable employment in mid-winter.

Finding my resources gradually divindling away, I was compelled to resort for assistance to a house of all fome! Then I resolved to poison my-self, but was deterred therefrom by a singular dream, wherein I saw myself daid out in a coffin, and the time that was to intervene, was only two years and a half. Weary, heart-broken, and intolerably lonesome, I became reckless, adventuresome, and soon found myself in a room-plying the vocation of a fallen woman. The place I occupied was not of the ordinary kind. I ornamented it with artificial flowers, rare paintings, the work of my own hands, and finally it appeared like a little enchanted palace. I then became disconsolate. True, I had many admirers, but only selected a few of those, whose contributions enabled me to live comfortably.

Oh, what a life! Carleton, your victim never forgot you, and strange to say, he never forgot her, for soon after he left her, he was shot by the

heother of a girl whom he had rained, and his spirit was prematurely sen to the Spirit-world steeped in all manner of wickedness. But Carleton in Spirit-life still visited me, and his influence seemed like so much poison to

Finally I was taken sick, and locking the door of my room, I resolved to die alene, my real name known only to myself. 'And I did die. Oh! what scenes I passed through! My brain recled, and it seemed as if the devils of hell were let loose upon me, The spirit of Carleton approached me, and with words of derision, said, "Yea, you are mine now. I have followed you day after day, and now I have you. Before a week shall have passed away, you will be with me in Spirit-life." "Back, Carleton. You ruined me, and now you want to destroy my soul. Back! back! help! help!!" I cried, and then the door was broken in and Charley H—— came to my bedside. Oh! he was my dearest friend. In my loneliness he cheered me, and made life more pleasant than it would otherwise have been. What a sad picture I then presented. Hair disheveled, eyes streaming with scalding tears, features distorted with frenzy, while I uttered shrick after shrick in agonizing terror, as I gazed at my tormentor, Carleton! There he stood in one corner of my room, his nature disroved of its outer covering, presenting his real character in all of its hideous deformity. I had a burning fover. I was wild, in one sense, insanc, yet I realized all! Carleton's presence seemed to pierce my vitals with a flerce fire, and again and again did I reprouch him in tones of the deepest angulah for his deceitfuluess and insatiate perfidy, but he responded only in a demoniacal laugh! Said I, "Oh! look at this wreck! Gaze at your victim dying by inches, and you, monster, have come again to torment her! Look at the home you destroyed and see the sad heart-broken parents still living there! Was it not enough to stain my soul with foul crimes, to darken it until nearly every divine spark therein was extinguished? Indeed, you think not, for now you come to render more desolate my last moments. Indeed, monster, beware! A retribution awaits you. Instead of returning to me to make amends, you come actuated with the spirit of revenge. Away! I say, and let me die in peace!" My denunciations only awakened in him smiles of hate, and instead of leaving, he approached me closer, until he could almost lay his hands upon me! It was then that my piteous moans attracted attention, and caused the door to be forced open. My friend, naturally tender-hearted and humane, and whose only sin consisted in visiting a fallen womans burst into a flood of tears, as he gazed at me, a wreck of my former self. "Chaude (name I assumed), What on earth is the matter?" he inquired. "Oh! Charley, I am dying. My brain feels as if a thousand needles were

pricking it, and I must soon pass away.". He hastily summoned a physician, who administered opiates that temporarily, quieted me, and I fell into a pleasant slumber, and I dreamed. I visited the dome of my childhood; saw my aged parents, brothers and sisters, and the hallowed influence seemed to thrill my soul with joy.' An angel accompanied me, and said, "My child, be tranquil. You will soon pass to the Spirit-world. The worst is over- You are not bad by nature! You yielded to the tempter and fell, but you have all the elements of a true woman, only they are darkly clouded. You were tender-hearted, innocent and confiding, and though led astray, and for a time a resident of the purlieus of vice, yet your experience will lead to magnificent results Now being acquainted with the true condition of fallen women, you can

make amends for your past conduct, by returning to earth in spirit, and ministering to them-trying to elevate them in the scale of existence. Be of good cheer, then, for you have but a few hours to remain." I then awoke from my pleasant vision. After that I did not see Carleton

again. My interior sight was opened, and I fully realized my true condition, and in a half-awake state, I saw standing before me a young lady, innovent in spirit, and pure as the snow-flake when borne aloft by the surging storm-cloud. Not a faint existed on her fair nature, and she seemed like a fairy as she moved around. Presently, she attempted to walk, and through some, to me, inexplicable cause, she stumbled and fell, and bruised her shoulder very badly. She arose, but felt the pain severely, and continuing moving, I noticed that she stumbled again, this time mutilating one of her checks, and thus she continued to rise and fall, until her whole system was one mass of scars,-disgusting disfigurements! What a change! A lovely angelic creature, whose motions were sylph-like and whose nature sparkled with the innocence of childhood, had become a hideous-looking creature, and my soul went out in sympathy for her. What means this? thought I, Presently I saw a spirit approach her, and tell her that the scars on her person could never be crased, only by high resolves and philanthropic deeds. So this scar-covered creature went forth, and devoted all the energies of her soul to alleviating the sorrows of those that she could influence, and in proportion to the good which she did, the loathsome appearance of her person disappeared, until finally she stood forth the same pure soul as when I first saw her. "Such," said the angel visitant, "is your condition. Your spirit is covered with deep scars, and the way to eradicate them, has been illustrated to you. Be hopeful! You are soon to pass through a change called death, and relieved of your unpleasant surroundings, you will quickly progress to a higher sphere. You have stumbled, and fell, and your spirit is disfigured badly, but rest assured that you can become an angel of light, and be instrumental in doing great good."

I comprehended the lesson. When I awoke from my reverie, for such it seemed to be, I found my friend Charley and the doctor, standing over me, and I heard him remark that I could not live but a few hours. Strange creature. Charley-his soul was moved with deep emotions of sympathy for me, and he wept like a child, offering the doctor any price, if he would effect a cure." I never knew, doctor," said he; "that I loved her so intensely as now. Had I felt this high and holy emotion before, I would have saved I then revived, and he said, "Claude, what can I do for you?"

"Oh! I am dying. Sympathy is sweet, even when it comes at the last moments of life. I have cherished for you a strange love, to which I never gave full expression, and now I am glad it is reciprocated. I am a fallen woman, and the world despises me. A dark cloud has obscured my pathway, thorns have pricked me, and broken glass cut my feet, and to-day I am a wreck. You are wealthy! You say you love me!"

"Yes, Claude, indeed I do." "Then promise me one thing; that you will never visit a Magdalen, only to redcem her, to save her from a life of shame. Purity of character is a gem of radiant beauty, and it is an ornament one may be well proud of. Promise that, and my love shall be a legacy to you worth more than millions of gold. Do you promise?"

"Yes, my darling Claude. I promise. You are dying an angel, if you have lived a wretched life."

"Now give me a parting kiss, Charley, and I shall die with the satisfaction that one scar is already erased from my mangled spirit."

Exhausted from my effort at talking, I swooned away, still I remember all that transpired. Oh! how I cherish in my soul that noble man who, standing by my bedside, dedicated his life to me-to save those rendered wretched by missteps in life. Each day I encircle his brow with a garland of flowers, and breathe upon him the benedictions of my soul rendered no. ble by good works. When I became powerless to move, my eyes gazing vacantly in space, with pure devotion he stood over me, watching for favorable symptoms. Oh! I was then dying! My high resolves had brought to my dying bed a band of angels, and their influence infused glorious feelings within me. My life, in its varied aspects of lights and shades, was spread out before me. I was not rendered bad from choice, but by conditions which were woven around me until my disreputable course in life became, seemingly, a necessity to me. I could not move my body a particle, no pain tormented me, but a strange, penceful resignation pervaded my nature, until my whole soul seemed to be illuminated with a light divine! Every incident in my life came up before me, and the activity of my mind was grand indeed! Then I became unconscious, and when I awoke again, I was in Spirit-life, surrounded by a band of loving spirits, who with sweet music welcomed me.

Those who lead, from choice, a life of shame, weave such a dark network around their nature, that they must remain in Spirit-life for years before a divine spark can illuminate the same. Let those who read my sad experiences, kindly throw the vell of charity over the erring, and through the instrumentality of kindness and love try to elevate them in the scale of existence. How I suffered on earth, and keenly at times, I still suffer from the effects of my misdeeds.

Oh! would that I had a thousand pens to chronicle my experiences, and paint in vivid pictures the scenes of desolution through which I passed. My slekness was accompanied with many strange experiences. The one who rained me, is far beneath me in Spirit-life, but I have forgiven hims enveloped him with a bright halo that ever emanates from a soul actuated by pure motives, and soon, too, he will advance to a higher sphere. Though a fallen woman, my death, the final transit, was painless, and accompanied by many pleasant circumstances. My high resolves before the final separation, however, was a grand step in advancement, and attracted towards me high and holy influences. Ohl death to me was a desirable change, and no one who sincerely wishes to be good, need fear it.

How true it is that when a misstep is made, and human beings are whirled into the vortex of licentiousness thereby, and being partially unbalanced, and bewildered, and smarting under the full appreciation of their disgrace, they continue to sink deeper and deeper in the cesspools of vice -then society condemn them, and it is almost impossible for them to rise.

While on earth, yearning with all the impulses of my soul to lead a noble life, and weave a web of purity to conceal the scars that had appeared on my moral nature, the stigma that rested on me, showered there by those who had not sinued, because they had not been tempted, created a black, damning, dismal cloud, through which my vision could not penetrate, and which I could not dispel. Oh! mortals of earth, dissipate all such clouds of dark condemnation, for in an unguarded moment any one is liable to sin. Nature's flowers send forth, their heaven-born fragrance and develop

their beautiful colors, in the garden of the Magdalen, equally as well as in the fields of the millionaire. The sweet-scented breeze of heaven does not avoid the doors of the low and vile, but bathes them in its heaven-born influence. The genial sun does not withold its rays from any one-it condemns none. Supposing the flowers should fade, or frown, when one sinned, or the bounteous stores of nature's blessings be withdrawn, or appear disgusted, what encouragement for reformation? Oh! you of earth should imitate the flowers, and as they surround the fallen with their divine aroma, so should you envelop them with a net-work of charity and love, and regard them with the highest degree of tenderness.

Now in the Spirit-world, breathing its pure atmosphere and basking, at times, in the hallowed influence of angels, I do say that those who condemned me, spat upon me, systematically avoided me, placed themselves beneath me, and their position in the Spirit-world will not be as desirable as mine was at first, while those whose souls were attuned in sweet accord with the angels, and went forth in tremulous waves of sympathy for me, blessed be they, for them there is a crown of glory, and a grand reception awaits them here. The Angel-world can see the cause of evil, trace its origin, and understand fully its ultimate effects. The results of sin are deplorable enough without having the stigma of society resting upon it, crushing all the high and holy aspirations of one's nature to reform. Nature never becomes ashamed of the criminal; her plants never blush when a lonely soul presses them to her check; her waters never fail to cleanse the external form-why, then, should hatred gleam forth from a human being when a fallen creature appeals for sympathy? Why stigmatize them, and frown them down with the finger of scorn? Nature's jewels, tinted with the choicest colors, and which exhale a heaven-born fragrance to delight the senses of mortals, sometimes may be found in the debris of your backvards-they come up through the stench of matter; the little tendrils, when first in the dark ground, were scratched with broken glass, obstructed by old junk bottles, in their search for light; tramped upon by the rude thief stealthily looking for an opportunity to plunder, but by and by they reached a higher sphere, and under the guardianship of sunshine and rain, they bore upon their stems beautiful blossoms! Ah! in Angel-land are many pure spirits that have ascended thither from the low dens of vice on earth, and they, too, had to contend with obstructions thrown in their way by the "pure" mortals of earth. The finger of scorn emits a more poisonous influence than the fangs of the cobra, and those who raise it against another, injure themselves as well as the one to whom it is directed. Sympathy is the sweetest, purest, holiest flower in the garden of the soul, and could you behold the tremulous waves of its beautiful leaves, when moved with the spirit of compassion for the down-trodden, you would rejoice, and could you see them droop in sadness, and their beautiful tints fade when any one is contemptuously stigmatized, you would shed tears of sorrow. But now I must leave you for the present

Her narrative is true to the letter, and demonstrates the fact that all can reform and become angelic in nature. The experiences of Claude resemble, in some respects, those, of Sarah Gladstone, who resided in St. Louis, Mo., several years ago, the following account of which was published in the Republican of that city, and as it is of peculiar interest, worthy of being recorded in the pages of history, I present it here:-

The facts connected with the death of Sarah Gladstone have been kept

quiet and away from the public, but have excited a very deep interest among the few medical men and others acquainted with them. There appears, however, no object in further secrecy. The unfortunate woman has been dead several weeks, and it is pretty well established that she has left no near relatives whose feelings need be considered in connection with the matter.

Sarah Gladstone belonged to that class of prostitutes, called by the police "privateers." Her home was a small room in a tenement building, which she kept furnished with great neatness and taste. It was never the scene of drunken revels or unruly gatherings, and, in fact, Sarah's visitors were so few that it was often said she had some private means of her own. A month or so ago Sarah was taken ill. The fact was first discovered by a young man, a clerk who was in the habit of visiting her. He went to her room late one Saturday night and found Sarah kneeling on the fug be-

fore the fire-place, her face buried in her hands, and weeping bitterly. The young man states that he endeavored to pursuade her to tell him what was the trouble, but that she seemed bewildered, and persisted in passionate entreaties that he should leave the room. Her agitation increased, and finally, fearing the sound of her voice would attract attention,

The following Sunday, feeling courteously interested in the state of the unhappy girl, he again went to her room. He found the door locked, and could gain no response to his knocks. On Monday evening he went to the same place. He knocked, and after waiting some time, she finally ad. he found her the picture of misery. Her face mitted him. He states that was deadly pale, her eyes bloodshot with tears, and her movements indi-

cated extreme weakness. The following is his report of the conversation that took place: "You are sick, Sarah," I said. "I will get a doctor, and you will be all

right in a few days." "It's of no use, Henry; nothing can save me. I've been called, and I must go. My strength is ebbing away fast, and by this day week I will be dead. I'm not sorry," she continued slowly, as if talking to herself; "my life has been a bitter, bitter struggle, and I want rest. But, oh God!" she cried, starting to her feet and walking up and down the room, wringing. her hands, "why should he be the one to call me? He ruined me; he stole me away from happy Stamford, and made a wretched strumpet of me. He left me all alone with my dead child in the big city, and laughed at my prayers and tears. I heard he was dead long ago-shot himself down South-and I felt God had avenged me. But no, no! he has haunted me when dead as when alive. Curse him! curse him! my evil star. And now he takes my life. Curse him! curse him in hell! forever!" She hissed. those last words through her teeth with terrible emphasis, and gank on the

sofa panting and exhausted. "I left her for a short time and procured two of my medical friends, and

returned to the room." The remainder of the particulars connected with the girl's death are gathered from the physicians who attended her. They stated that they found the patient in a state of extreme lassitude on their arrival.

She seemed possessed with the idea that her death was approaching, and it was evident that she considered she had a supernatural intimation of the fact. She had been called, she frequently said, and then knew she must go. "We could detect no specific allment, and treated her as we considered best to allay nervous and mental excitement, and to support the physical strength. On Monday and Thursday she seemed better, but on Friday alarming and most singular symptoms were developed." It appears that on this evening, when the two doctors visited Sarah to-

gother, they found the young man, Henry, in the room. As they approache ed the bed they observed a change had occurred in the patient. Her eyes shone with extraordinary brilliancy, and her cheeks were flushed with a crimson color. Otherwise, however, she appeared calm and self-controlled. "Tell them, Henry, what I have told you," she said to the young man. He hesitated, and finally she continued:

"This poor boy, doctors, won't believe me when I tell him I shall die tonight at 12 o'clock."

Henry was weeping, and she said to him; Were you fond of me, really?-fond of the wretched girl of the town?

Oh, Henry, God will bless you for your kindness and love to me," She continued to talk rationally and affectionately to her young friend until about 10 o'clock, when she closed her eyes and appeared to

The night was one inusually sultry and warm for April, and between 11 and 12 o'clock a thunder storm broke over the city. Sarah had continued silent for over an hour, and except the whispering conversation of the three men the room had been quiet. A crash of thunder which shook the building startled her, and she suddenly ent up in bed. The physicians state that they approached and found her trembling violently. She caught hold of the arm of Dr. , saying, "You are a good, strong, brave man; can't you save me? Why should a poor girl like me be persecuted in this way? I have been suffering all my life, and now I am dying at the bidding of this dark, stern man. Oh! save me, doctor! save me, for God himself has given me up."

As she spoke, she clutched the doctor's arm with desperation, and a fearful earnestness was expressed in her face. The young man Henry, at this time, overcome by the scene, left the room. Sarah did not notice his departure, bull continued to talk wildly at some coming peril. All at once. when the doctors were endeavoring to compose her and induce her to lie down, she turned her face toward the door and uttered a piercing shriek. In a moment she had become a raving manlac. Her eyes were fixed on the door as if they saw some terrible object there. "So you've come," she said: "you've come, James Lennox, to complete your work. But I've got friends now. I am no longer at your control. Oh, how I hate you, you had, wicked. bloody-minded man! You ruined me body and soul, but now I'm free. Keep off, you villain." As she spoke she sprang out of bed and ran behind the physicians, muttering to herself. They put their arms round her and lifted her into the bed again. She resisted like a wild beast, and seemed to think herself struggling with a deadly foo. She heaped imprecations on the head of her haunting persecutor, and defled him, alluding incoherently to scenes in her past life. For more than half an hour she remained in this way, and then suddenly became quiet and scemingly composed. Her eyes closed, and she seemed asleep. Her breathing became regular, but very low and faint, she opend her eyes and smiled sweetly. She muttered, and one of the doctors bent down and heard the words, "It's almost morning now." And Sarah Gladstone died as the clock was striking twelve."

How to Form Spirit Circles.

The Spiritualist of London, Eng., gives the

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

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

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

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

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

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

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask whether the arrange-ment is understood. If three signals be given in three signals be given in answer, then say, "If I speak the letters of the alphabet clowly, will you signal every time I come to the letter you want, and spell us out a message?" Should message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent sys-tem of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some mem-bers of the circle will then be told to change seats with each other, and the signals will be afterwards strengthen-ed. Next ask, "Who is the medium?" When spirits come asserting themselves to be relat-ed or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the fallinge of spirits in the body.

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

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

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