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DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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IS MODERN CHRISTIAN SPIRITUALISM, TRUE PRIMITIVE CHRISTIANITY.

A Sermon Delivered at Spruce Creek, Huntington Co., Pa., on Sabbath, June 27th, 1875, by Cyrus Jeffries, Minister of the Gospel.

TEXT: "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:36.

In calling your attention to the great subject before us, it will be my duty to notice faithfully, what the nations were to be taught by the ministers of Christ, unto the end of the world.

Whatever doctrines he had commanded were to be taught unto the end of the world, or unto the end of the gospel age, which is still going on.

All that Christ and his apostles taught and did in their day, were to be taught and done unto the end of the world.

The text is Christ's words, and his words were never to pass away. For He declares that "Heaven and earth shall pass away; but my words shall not pass away."—Mark 13:31.

Therefore whatever Christ commanded are his words, and can not pass away. Should it be admitted that any of his words had passed away and become null and void, then it must be admitted that whatever of his words have passed away are a failure, and consequently are of no use or benefit to mankind, which is contrary to both reason and revelation.

For what would be the use of Christ establishing a religion on earth that was only to last two or three centuries and then pass away forever?

And if it be admitted that a part of Christ's words have passed away, then by what parity of reasoning can it be shown that all his words may pass away.

And if any of Christ's commandments in the economy of his religion were to come to an end, then his religion could not be perfect. But as his religion is perfect, it is evident that not one jot or tittle of his words have passed away.

Nor is there one word, or even a hint, in all the Book of God, that a single sentence in any of the commands of Christ, were ever to be repealed, amended, or done away. For being spiritual they are eternal, and must endure forever.

And as the text is the last words of Christ to man on earth, how, where, or when, could these last words of commands be repealed or done away, since Christ never came back to repeal them himself, and no man or set of men had any authority to repeal them. Hence the commands of Christ, remain in as full force now, in this day, as they did in the days of Christ and his Apostles.

And as he is the same Christ in this day, he was in that day, and as human nature is the same now, it was then, and as good and evil are the same in this century, they were in the first century, and as the gospel is the same in this age, it was in the days of Christ. How can any of the commands of Christ be done away, or what would be the use of Christ giving us commands at all, if they or any of them were to come to naught.

The religion of Christ which was to be taught the nations was set forth in the following commands:

- "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. 22:37.
- "Thou shalt love thy neighbor as thyself."—Matt. 22:39.
- "Have faith in God."—Mark 11:22.
- "The table service."—"Tain down remembrance of me."—Luke 22:19.
- "Heal the sick."—Luke 10:9.
- "Work miracles."—I Cor. 12:10.
- "Your sons and daughters shall prophesy."—Acts 2:17.
- "Shall see visions."—Acts 2:17.
- "Discerning of spirits."—Acts 1, Cor. 12:10.
- "Casting out devils."—Mark 16:17.
- "Shall speak with new tongues."—Mark 16:17.
- "Shall dream dreams."—Acts 2:17.
- "Raise the dead."—Matt. 10:8.

These are the commands of Christ, all of which were to be taught the nations, unto the end of the world, but councils, creeds, and commentaries have long since declared the great majority of Christ's commandments null and void, and done away.

In order to notice the text in its fullness, I will take up each command of Christ, as they present themselves before me, and show that if they were carried out, they would be just what the angel announced to the world—"Good tidings of great joy, to all people."

The first commandment of Christ is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. 22:37.

This command is obeyed by keeping in view that God is the great Father of our race, believing that he is our best and greatest friend, ever willing to bless and benefit his great family. It is only from this standpoint that we can truly love God. For we can love no being unless it in some sense appears lovely to us; and as Christ and his apostles have everywhere taught that God is love to all his children, we should truly love him with all our hearts.

But creeds and councils have long since repudiated the one God, as commanded and sanctioned by Christ, and set up three Gods in his stead. God the Father, God the Son, and God the Holy Ghost, or three personal Gods in

one God, which can not exist any more than three persons can exist in one man. Father, Son and Holy Ghost are three great principles existing in God, the same as soul, body and spirit exist in man, and makes man the image of God. The Father being the Divinity, the Son the humanity, and the Holy Ghost the life of that humanity, which, according to both reason and revelation is the one true and ever living God. Who, like his own great attributes, Wisdom, Goodness, Love, and Eternity, has never had a beginning and will never have an end.

And as a good, kind, and tender parent, who will not even let a hair fall from our heads without his notice, we can love and obey as our Father, and become wise and happy in the great march of progression, immortality and love.

But if like the heathen we set up more Gods than one, we divide up our love, not knowing which of the three Gods to worship, and there by fail of reaching the great object of our creation, because we do not believe and obey even the first commandment of Christ, for He says:

"Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment."—Mark 12:29, 30.

But if we teach that there are more Gods than Christ taught, then we do not teach what soever he commanded, which is a great wrong both to Christ and our own souls.

The second commandment of Christ is:—"Thou shalt love thy neighbor as thyself."—Matt. 22:39.

As the children of one great Father our race is therefore one great family of brothers and sisters, and each one like Christ, should live for the benefit of all, as well as for the happiness of ourselves. True happiness is found only in doing good for others. And the more hearts we can make happy the more happiness we will enjoy ourselves. Even the giving of a cup of cold water shall have its reward.

But for want of obedience to this command, which Christ had so sacredly given to his ministers, to teach all nations, the great family of man is broken into opposing factions, following the councils, creeds, and disciplines of men, until the quarrel of sects, the wrangle of churches, and the war of denominations, have disturbed the harmony of man, and broken the race into fragments that everywhere dismembers the great family of God, and shows to-day the folly of human religion.

The gospel of this century is by no means the gospel of the first century.

The gospel of this day is but the doctrines of creeds and councils of men which is directly contrary to the teachings of Christ and his apostles, which was all spiritual.

If the Christian religion, as laid down in the gospel by Christ, is a Divine Institution, then there can be nothing human about it, but it is entirely a spiritual religion, and mankind have no need of any other doctrines than those commanded by Christ, in his Divine word, and if the ministers of the Gospel believed and preached just what Jesus taught, it would soon terminate all the unhappy divisions of sectarian Christianity, and finally bring our race, in one brotherhood to God, and all would love their neighbor as themselves. To love our neighbor as ourselves, is to love him well enough to do him all the good we can, and to do him no harm, and every one that does this to his neighbor loves his neighbor as himself, because he can not do more than this to himself.

"Have faith in God."—Mark 11:22.

It is the third command I shall notice. Faith is the great essential of the Christian religion. It is the very substance of all we wish or hope for from God.

"Faith is the substance of things hoped for, the evidence of things not seen."—Hebrew 11:1.

Faith is therefore the great miraculous power of the spiritual religion of Christ, and it is that principle that has given his gospel such a vast superiority over all the other religions of the world. This faith, which is spiritual is an entire belief and confidence in that which unbiased reason and inspiration affirms to be true. It was by faith that all the mighty events of Biblical history were accomplished. And the loss of this faith is the reason why these wonder-working and miraculous powers are now denied in the church. For where there is no faith in the manifestations of Christ's spiritual power; there can be no display of his wonders. Even Christ himself could not perform many miracles where there was no faith.

"He did not many works there because of their unbelief."—Matt. 13:58.

But to show the power of faith he said:—"If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, be thou plucked up by the root, and be thou planted in the sea, and it should obey you."—Luke 17:6.

This great spiritual doctrine being driven from the church by the creeds and councils of men, claiming to be Doctors of Divinity, as though Divinity was imperfect, and needed doctoring at the hands of men. And yet they did doctor the gospel until they changed it from a spiritual to a material religion. Commencing at the Council of Nice, they continued to alter and amend the doctrines of Christ until the great majority of his commands were not only declared done away, but many of the most useful and beneficial of his commandments to mankind, such as healing the sick, restoring the blind, curing the lame, etc. were entirely forbidden in the churches, and the gospel was left without a sign, a vision, or a miracle, until within the present century it

has pleased God to bring the heavenly doctrine again to the sons and daughters of man, and which is now stirring the hearts of millions, and is proving by its signs and wonders, that Christian Spiritualism is primitive Christianity; and that the faith of that day is now being restored to us in this day.

The next command I shall notice is that of the Lord's Supper:

"And He took bread, and gave thanks, and brake it, and gave it unto them, saying, this is my body which is given for you; this do in remembrance of me, likewise the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table."—Luke 22:19, 20, 21.

The table service is one of the most important features of the Christian religion. The ministrations of the table were and are of most momentous character. It is here that Divinity and Humanity meet in communion with each other. The first great revelations that God ever made to man, were given on the table of Sinai, on which the law of God was written for his people. And this table scene as above quoted and given by Christ is of vast import, and shows that Christ was the spiritual bread and wine, that was to supply the tables of a famished world, around which the sons and daughters of earth might gather in happy circles, and enjoy the bread of life by holding sweet converse with holy immortals. Christ says:

"I am the bread of life."—John 6:48. "I am the living bread which came down from heaven, if any man eat this bread he shall live forever."—John 6:51.

Then it is not evident, that it is at the table we are to receive the bread of life. For there at the table is where Christ dispensed it to his disciples, showing them, that they were not only to give thanks for the spiritual body or bread he was administering to them around the table, but they were also to receive the spiritual blood or wine, which is the New Testament, with all its spiritual truths, for every word declared therein by Christ, are spirit.

"The words that I speak unto you, they are spirit and they are life."—John 6:63, and show clearly that it is at the table, where spiritual communion should be held. And as it was around the table that Christ held this beautiful manifestation, or dark sabbath, for it was held at night, there can be no doubt of it being a spiritual circle, all having their hands on the table, for Jesus said, "Behold the hand of him that betrayeth me, with me on the table," showing that both the good and the bad had the privilege of coming to the table where they might receive the communications and instructions of the angels and of the spirits of just men made perfect. Nor can this be too often done, for Christ said, "Do this in remembrance of me," so that as often as we meet around the table, we not only meet with the angels, but we call to remembrance our blessed Savior. To prove clearly that tables are the instruments through, by, and on which we can hold communion with God and the Spirit-world, I will read a few Scriptures to show its truth.

"The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof were of wood; and he said unto me, this is the table that is before the Lord."—Eze. 41:22.

This declares plainly that the table is the altar, and that it is the table before the Lord. The table then is the altar of worship before the Lord, the place of singing and prayer, and spiritual communion with angels.

"And the Lord answered me and said, Write the vision and make it plain upon tables that he may run that readeth it."—Hab. 2:2.

As it was by tables that revelation from God to man was first made, we should not think it strange, that visions both written and oral should be had at, and upon tables, as it is here commanded by the Lord that the visions should be made plain upon the tables, as it is now being done by seers and mediums.

"And it came to pass as they sat at the table that the word of the Lord came unto the Prophets."—I Kings, 18:20.

From this it is evident that the word of the Lord does and will come to those around the table.

"They shall enter into my sanctuary, and they shall come near unto my table to minister unto me, and they shall keep my charge."—Eze. 44:16.

They shall enter into the sanctuary or place of worship, and they shall come near to his table, not to eat and drink, but to minister to the Lord in spiritual things, as hundreds and thousands all over the land, are now beginning to do, in keeping his charge, or the law of the Lord.

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables, wherefore brethren look ye out among your seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas of Antioch. Whom they set before the apostles; and when they had prayed they laid their hands on them. And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith and power, did great wonders and miracles among the people."—Acts 6:2 to 8 inclusive.

The disciples were not to leave the ministry

to serve the tables; but they were to choose out a circle of seven good persons to attend to the business of the tables. And these seven men were not set apart by the laying on of hands, merely to wait on guests, eating and drinking at the tables, but they were set apart in the faith and power of Christ to do great wonders and miracles among the people, at the tables. These doctrines of the primitive Christians are now the doctrines of the Christian Spiritualists in full.

The next command of Christ I shall notice is that of healing the sick. The healing of the sick is a special gift of God to man as well as the gift of working miracles, of discerning of spirits, of prophesying, etc. For every person has his own proper gift of God to exercise for the good of the race.

"But every man hath his own proper gifts of God, one after this manner and another after that."—I Cor. 7:7.

The gift of healing the sick is one among the highest gifts conferred upon men.

"Then he called unto him his twelve disciples and gave them power and authority over all the devils, and to cure disease."—Luke 9:1.

To heal disease is as strongly commanded as to preach repentance, and yet it is no where taught or obeyed by the churches.

"And they shall lay hands on the sick and they shall recover."—Mark 16:18.

These are the last words ever spoken by Christ to man, and is as strong a command as Thou shalt love the Lord thy God, yet the churches have declared this command of Christ ended and done away.

"And he sent them to preach the kingdom of God and heal the sick."—Luke 9:2.

It was as much the business of the minister to heal the sick, as to preach the kingdom of God.

"And when he had called unto him, his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease."—Matt. 10:1.

This was the gospel of good tidings, it cured the body as well as the soul.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have, freely give."—Matt. 10:8.

"And they went forth and preached everywhere, the Lord worked with them, and confirmed the word, with signs following. Amen."—Mark 16:20.

Wherever the true gospel was preached signs followed them.

"And these signs shall follow them that believe."—Mark 16:17.

Every one that believed down along the tide of human generations these signs were to follow, and these commands being the words of Christ they can not pass away, for he has declared,

"Heaven and earth shall pass away, but my word shall not pass away."—Luke 21:33.

Hence all those commands of Christ's to heal the sick are in as full force now, as they were when he gave them, and have nowhere been altered, repealed, or done away by Christ, and none other could do them away. And instead of any of Christ's commands becoming a failure, passing away or becoming obsolete, the text says, "If we will do his commands he will be with us unto the end of the world. And Christian Spiritualists are now fulfilling to the letter, the commandments of Christ. They are healing the sick by hundreds and thousands, just as the disciples did in the primitive church, and shows clearly that the primitive Christians, and the Christian Spiritualists are one and the same people.

The next command I shall notice is that of working miracles.

Christ says, "And these signs shall follow those that believe. In my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them."—Mark 16:17-18.

These signs or miracles, were to follow those that believed, as long as one was found to believe so long were miracles to continue. The work of miracles is a special gift of God to man and is classed in the catalogue of gifts to the Church as follows:

"And God hath set some in the Church; First apostles; secondarily prophets, thirdly teachers; after that miracles. Then gifts of healing; helps; governments; diversity of tongues;—I Cor. 12:28.

Hence the workers of miracles have their place in the church as well as all the other servants thereof.

"But the manifestations of the spirit is given to every man. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another interpretation of tongues. But these all worketh that one and the same spirit, dividing to every man severally as he will."—I Cor. 12:7-11.

and the diseases departed from them, and the evil spirits went out of them."—Acts 19:11.

In this way do the believers in the whole gospel of Christ, the Christian Spiritualists work many wonderful and convincing miracles, which prove to all candid minds, that the gospel of miracles has never been done away, but is still in as full force as they were in the days of the apostles.

The next commandment that I shall notice is that of prophecy:

"Wherefore brethren, covet to prophecy."—I Cor. 14:39.

Prophecy is speaking under spirit control. For the spirits of the prophets are subject to the prophets.—I Cor. 14:31.

Prophecy is one of the great spiritual powers in the catalogue of gifts, given by God to his people.

"To another the working of miracles; to another prophecy."—Cor. 12:10.

Prophecy is a glorious feature of Christ's religion as it suffers us to converse with the immortals of the Spirit-world. All good communications through the prophets or mediums tend to convince, strengthen and benefit all the pure and good who hear them. This is the reason why we are told to "despise not prophesyings."—Thess. 5:20.

As Christ, the Great Prophet, was the ever living Medium or Mediator between God and man, so are the Prophets the mediums, or mediators between the beings of the Spirit-world and the beings of the natural world. A prophet, medium, or mediator is one that stands between two parties for peace, and can equally converse and reason with both parties.

"And the spirit entered into me, when he spake unto me, and set me upon my feet, and I heard him that spake unto me."—Eze. 2:2.

The spirit enters in and takes control of the man, who is then a medium or a prophet.

"And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and be turned into another man."—I Sam. 10:5.

That is, the spirit of another man shall possess and control him.

"But my servant Caleb, because he had an other spirit with him, and hath followed me, fully, him will I bring into the land."—Num. 14:24.

Caleb being a good man was controlled by a good spirit, and was therefore greatly blessed by the Lord. The mediums or prophets of Christian Spiritualism, are identical with the prophets of primitive Christianity, and are now attracting the attention of the nations; to the great truths of spiritual christianity, and who will finally obey whatsoever Christ has commanded.

The next command I shall notice is that of seeing visions.

Vision is one of the great features of the Church, and although it is no where taught in any of the creeds and confessions of the churches, yet it is one of the commands of the inspired word of God, and is one of the grand means by which the sons and daughters of men can hold communication with God, angels, and spirits, for the benefit of the race:

"I will pour out my spirit upon all flesh, and your sons and your daughters shall see visions, and your young men shall see visions."—Acts 2:17.

This commandment is imperative and declares, "your young men shall see visions," and is now being fulfilled almost to as great an extent as it was in the days of primitive Christianity. "And God spake to Israel in the visions of the night."—Gen. 40:2.

This shows us that visions were had and obeyed by God's people of the most ancient times. "I was not disobedient to the heavenly visions."—Acts 26:19.

Like Paul we should always be obedient to the heavenly visions, as they always tend to the blessing and benefit of the people for where there are no visions, the people will come to ruin. "Where there is no vision the people perish."—Prov. 29:18.

How necessary then is it that the people ask for visions and become Spiritualists who like the primitive Christians in the days of Christ and his apostles are now having heavenly visions in all nations.

The next command I shall notice is that of discerning spirits.

This is one of the most lovely features of the Christian religion. It not only proves to us beyond the possibility of a single doubt, that there is a glorious Spirit-world, but it enables us to meet, shake hands and converse with our fathers, mothers, husbands, wives and children who have become immortal, and can return to earth to greet and make us happy by their heavenly presence, and enrapture our hearts by their enchanting conversation as hundreds and thousands now are doing in our own country.—"To another the discerning of spirits."—Cor. 12:10.

The discerning of spirits is another of the great gifts of Christ to his people, by which they are made happy, and the fear of death forever banished from them. "And behold there appeared unto them Moses and Elias talking with them."—Matt. 17:3.

These two happy and immortal spirits appeared unto Peter, James and John, and they plainly discerned them, by the natural eye, as the people are now discerning in many places throughout our country the spirits of their departed friends. "And when I had heard and seen, I fell down to worship before the feet of the angel, which showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets; and of them which keep the sayings of this book, worship God."—Rev. 22:8, 9.

This great angel was of the prophets, a spirit of one of the prophets, and one who conversed with and showed John more of the

(Continued on page 26B)

DR. EVERTS SPEAKS.

He Defines His Position More Clearly.

INDIANA HOSPITAL FOR THE INSANE. INDIANAPOLIS, Aug. 15 '75. S. S. JONES, M.D., Dear Sir:—I am obliged to you for a copy of your JOURNAL of the 14th inst. and the compliment of a three column leader, called out by a paragraph which slipped quite inconsiderately from my pen, into a card which appeared in the Chicago Tribune of July 25th.

The fact that you have adopted the same misconception of the purport of that paragraph which others have accepted, induces me to write what follows, which you may consider private or otherwise, as may seem best to yourself.

The error which you have fallen into respecting my assertion in the card alluded to in this—you represent me as accusing every body who believes in the assumptions of Spiritualism, modern or ancient, of "bearing evidence of insanity."

I did not, and do not assert that a belief in the assumption that spiritual communication; personal and sensuous, is possible, or has been, and now is practicable, is an evidence of insanity.

I did not, and do not assert that a belief in the assumption that such objects as are seen in common by all eyes turned towards them, which purport to be spiritual objects ("materialized," or spiritual objects, is an evidence of insanity.

I did not, and do not assert that a belief in the assumption that certain communications of a personal nature addressed to the individual believers purporting to be communications from the spirits of departed friends, philosophers, sages, poets, or "big Injuns," whether rapped, written, or spoken by mediums, obsessed temporarily, are truly spiritual communications, is an evidence of insanity.

What I did and do assert, is that "an honest (not mere) assumption of personal sensuous communication with spiritual beings (that is to say, a profession of personal experiences—sensuous communication with spiritual beings—by sight, sound, conversation, etc., such as made by Swedenborg, notably—"is evidence (not conclusive proof) of insanity."

Then you see I make a broad distinction between a belief in, or an admission of the assumption of Spiritualism, and the presence of personal experience through the senses, independent of all mediumistic interpositions, of spiritual intercourse.

The distinction has the same breadth, no more and no less, than the difference between sensation and belief, both of which are psychical phenomena, dependent upon certain conditions of matter, and action of forces—intimately related, it is true—yet so widely separate that they are not usually contemplated as belonging to the same class of manifestations.

Sensation is the lowest, simplest, least complex, and hence most uniform response of sensory organization to the action of external matter and force. So uniform indeed in this simple primary response of the "within" to the action of the "without," that any pronounced deviation from this uniformity common to any given form or organization, (notably that of man), is evidence of derangement of the responsive organs themselves.

For example,—through all of the ages, the response of the senses of all the races of men to the action of the sun's rays has been sensations of light and heat.

So constant and so uniform has been this response, that, were any man even now in this age of wonder to honestly assume that the sun's rays are devoid of heat, or that they are dark instead of light, the evidence would be that his senses are deranged.

The response of the senses to the presence of a man has always been and yet is uniformly the conception of the form and substance of a man.

Were any person to declare, honestly, that the presence of a man impressed his senses only with the form and substance of a horse, or of a dog, we should attribute the assumption to a deranged sensation.

Were the same or any other man to declare that his senses perceived the form and substance of a man, horse or dog, and the concurrent testimony of many other persons' senses should be that neither man, horse, nor dog were within the reach of his senses at the time, we should infer a yet more serious derangement of his organs of sense; provided always, that we were contemplating these phenomena upon the plane of science, and not the plane of superstition; in the light which pertains to the maturity of a crescent race of intelligent beings, instead of the haze and mistiness peculiar to its infantile condition.

Belief is a much higher, more complex and heterogeneous manifestation of the "within"—or response of organization to the world of matter and of force,—the "without," than is sensation. Hence "belief," as usually indulged in, is not always free from doubt, and subject to modifications from day to day—cannot be betested by the rule of uniformity, can not be bounded by the ordinary, can not be limited by probabilities, based upon anything that may have been recognized even as surely foundational by a sect, class, or race of men.

Inferences of integrity or derangement of mind drawn from belief alone, fall short of the certitude of inferences of derangement drawn from characteristics of sensation, in ratio of the differences in complexity and heterogeneity of these natural psychical phenomena.

An exception to the foregoing rule is to be found in the great certainty of unsoundness of the organs of sense to be inferred from the assertion of a belief of an unusual, erratic, and hence incredible character, based exclusively upon the testimony of personal senses, which by their sensations give evidence of derangement.

For example,—the firm belief of one of my patients that the sun is about to crush and consume the earth and all of its inhabitants, because he sees it falling from the skies, and can not correct this error of his senses; or the incredible belief of another, who thinks that his wife is confined in a dungeon underneath his room because he hears her voice distinctly everyday, and listens to her conversation with other men; or the belief of another, (a distinguished gentleman, whose mind was not deranged by a belief in the assumptions of Spiritualism, including sensuous communication), who vehemently asserts that he killed two men the other night with a chair, who believes that he saw those men prowling around the house armed with clubs, intent on beating him, before he retired to bed; that he heard them approach the door of his room in the night; that he heard them speak opprobrious words concerning himself and his dead wife; that he heard them force the door; that he saw them in his presence; that he struck them with a chair, and heard their skulls crush beneath the blow; that he stepped upon the lifeless form of one, and saw them both dragged away by his commanding order, his great astonishment being only that he found "Tom" sound asleep in the passage where such a tragedy had been enacted; this puzzles him.

Fortunately such beliefs are exceptional and such evidence of grave disorder of the senses, is also rare.

Fortunate are we that we may accept the testimony of the senses of others equally as erratic, possibly as much diseased as the foundation of "belief," without furnishing evidence of personal disease, or impairing the integrity of our own minds.

Whatever application may be made of the doctrines thus suggested rather than developed as implicating Moses, or the prophets—Saul the King—or Saul of Tarsus, does not affect their claims a particle. Science has met more formidable obstacles than will ever grow out of an affirmation, even that some of those most noted personages were subject to paroxysms of mental derangement. I am not very familiar with Bible history; but I think some of them were regarded as insane by their contemporaries, who saw more of them than we are presumed to know about them. But they should not affect our estimate of whatever has been found to be valuable in their lives or utterances. Again I am obliged for your personal recognition, and the memories revived thereby.

Very respectfully, O. EVERTS.

An Irresistible Conflict.

By S. H. PRESTON.

Religion and Republicanism are irreconcilable antagonisms. Religion is certain; Republicanism is fetterless freedom and untrammeled independence. Both can not peacefully occupy the same domain. One must die in the other's life. Rule to one is ruin to the other. Through all the years of history the spiritual power has striven with the secular supremacy. And one of these must eventually bring this great country under its supreme jurisdiction. Our late great war was simply the clash between liberty and slavery; and Robert G. Ingersoll truly says: "Infidelity is liberty; all religion is slavery." Liberty, that glorious tree golden with the priceless fruit of all the past, springs not from the gore soaked soil of superstition. The world has seen no such despotism as spiritual despotism. The spirit of creedal Christianity is invariably intolerant. To-day it seeks to snatch the rights of the race from our sacred charter—to put men out of our constitution and to put in

JESUS CHRIST.

To-day our government, which has righted the wrongs of enslaved black men, is unable or unwilling to secure the rights of citizenship to worthy white freemen, because of their belief. A black Christian drives a white infidel from the North Carolina legislature. An honored representative of the people is expelled from a State Legislature on account of his creed, and upon the motion of a

BLACK BIGOT.

Why, that was the Sumpter shot of a coming conflict that shall yet convulse this continent. Already our citizens being denied their legal and constitutional rights on the ground of their infidelity. Dr. Treat's testimony is refused in court, because he is an infidel. Julius Nieland is denied his naturalization papers because he is an infidel. Hon. J. W. Thorne is thrust from a legislature because he is an infidel. John A. Lent is lying in Ludlow jail because he is a naughty talking infidel. Rev. Mr. Edwards says: "Infidels have no rights we do respect." Rev. Dr. Cummings contends that "Infidels should be

CRUSHED LIKE VIPERS."

and like vipers they doubtless would be crushed, were this republic to come under the rule of religion. America is destined to be the last great battle-ground, between faith and freedom; and the conflict is nearer at hand than most people imagine. Says W. E. Hamilton: "There are very few persons who believe we shall have a

RELIGIOUS STRUGGLE.

There were not many a short time before the firing upon Sumpter, who thought we should have a bloody rebellion." The incorporation of the name of God in the United States Constitution will inaugurate a religious war on this continent."

Here is a sample of the sanguinary talk furnished in Christian conventions called for the purpose of taking measures to put God and Christ and the filly old Bible in our Federal Constitution. Rev. A. D. Mayo, Unitarian, talks thus: "We sent 500,000 soldiers to heaven and sunk uncounted millions of dollars in the sea to defend American civilization from an aristocracy proclaiming the divine right of human slavery. And if need be, we have a million more young men and the rest of our property to protect our civilization against that anarchy which begins with rebellion against

ALMIGHTY GOD."

In the Cincinnati convention Prof. J. R. W. Sloane, D.D., declared: "The weapons of our warfare are not carnal, but they are mighty through God, to the pulling down of the strongholds of sin and Satan. We do not forget, however, that Christ has said that he came not to send peace on earth, but a sword. A nation, like an individual, reaches its goal through conflict, through agonies of war and strife. If she is to come forth triumphant, her garments will be red as are those treading the wine press."

Francis E. Abbot, in his Remembrance at the same convention, said: "I make no threat whatever, but I state a truth fixed as the hills when I say that, before you can carry this measure, and trample on the freedom of the people, you will have to wade through

SEAS OF BLOOD.

Every man who favors it votes to precipitate the most frightful war of modern times. You threaten war when you swear a purpose to destroy the equality of religious rights now guaranteed by the constitution to all American citizens."

Let us not forget the lessons of history. Many are not aware of the magnitude of this gigantic movement for converting our magnetic charts into a

CHRISTIAN CREED.

A politico-religious party is assuming immense proportions. It is silently increasing in power, while the press and people slumber. Christianity sees that her self-salvation solely depends upon inchelously seizing the prestige of political power—that she must get the guarantee of government for her Gods, or they will soon be gone. And priests and the pious press are trying to coax the people to give the old

JEWISH JEHOVAH

the spiritual sovereignty of these United States. Infidels and patriots, and every well wisher of man, must arouse if they would meet the aggressions of the Christian church. The issue to-day is Christianity versus civil and religious liberty in this republic. Bigotry again begins to brandish his brutal brand over press and platform and the prostrate people. Carrioting Christian Conventions are even commissioned to ransack the mail-bags of the United States. Political preference begins to rest upon the creeds of candidates. Parties are becoming powerless before the bigot's beck. There is something for liberal leagues and clubs to canvass to-day of more vital consequence than Jonah and his whale and

Treason and pious politics are being plotted in strong religious amendment societies and in young men's Jesuitical Christian associations. Christianity and corruption are even now holding high carnival in this American republic. "Eternal vigilance is the price of liberty." West Winfield, N. Y.

THE ARCHANGEL MICHAEL AND HIS IDENTITY WITH CHRIST.

An Outline of a Discourse Delivered by the Rev. George Duncan, in the Christian Spiritualist.

We now approach a very difficult subject. For more than two thousand years expositors, Jewish and Christian, have attempted to tell us who Michael is. All speculations on this subject are beside the mark unless counteracted by the Word of God. A careful exegesis of the various references to Michael which occur in the Word of God will help us in our investigation of this very intricate theme. We shall attempt to show that Michael is not a chief angel as some maintain, is not the chief creature as others aver, but in the Lord Jesus Christ Himself, many of our ablest expositors believe, and with, to mind, at least some show of reason.

We shall arrange our thoughts on Michael thus—

I.—His NAME.

At this point many difficulties meet us.

1. Why has he a name?

It was not till towards the close of the Jewish captivity that an angel of God received a name from the Hebrews, while on the other hand the Chaldeans gave all their angels or tutelary divinities names; they had a profound angelology, because *psycho theology*, was studied by them with avidity. The Jews were deficient in metaphysics and psychology, while in moral philosophy and theology proper they, of course, never had their equal. Angels came and went, but it was with the God—the supreme Deity—and not with these lesser powers that the Jews were concerned; give them Jacob's God, and angels have no value to them, only in so far as they carry out the works of the mighty God, hence they give no distinctive names to the angels. But it is very clear that during the Babylonian captivity they began to develop something like angelology, as the Apocrypha abundantly proves. Doubtless, they were taught by their heathen captors, but this will not account for the introduction of two specific names in the highly dramatic work of Daniel. Which heathen were capable of teaching Daniel? When quite a young man he proves himself the profoundest philosopher and theologian in Chaldea. Neither Daniel nor those Jews which dwell immediately around could be taught anything in theology by heathens. In fact, they were so profoundly Jewish that they often risked both fortunes and lives in the maintenance of their opinions and ceremonies. For Daniel to have accepted the theological teachings of any heathen divinity would have been tantamount to his yielding his claims as a prophet of the living and true God. Besides the name Michael and Gabriel, which appear in the book of Daniel, for the first time in Scripture, were not given to the angelic visitors by Daniel himself, but were heard by him in vision as applied one to another by the heavenly messengers themselves. The names were thus revealed by the angels themselves, and not bestowed on them by either Daniel or the Chaldean philistines. The names were more appellative than proper names, not connected with the communication then made only, but with a distinctive work in the economies of providence and grace. Michael and Gabriel had well-defined work to do, and were to be brought conspicuously before us in the New Testament, and, therefore, it was proper that these two should have names.

2. Why has he this name?

It would seem as if a marked distinction was observed among the angels that visited this earth previously to the era of Daniel. Take a few instances: Abraham is in the plains of Mamre, three angels appear, but one seems to be superior in dignity and nature to the other two; he stands behind while the other two in the hubler capacity of messengers go to take cognizance of Sodom, whose destruction they were about to accomplish. We read of the "angel of the covenant," "angel of the Lord's presence," the angel in whom the Lord's name is, "as different from and superior to a mere angel. In the first passage he is identified with the Lord Himself; in the second as the Savior of the covenant people, and in the third he is pointedly distinguished from an ordinary angel. The angel that appeared to Joshua is characterized at once as the "Lord," and the "Captain of the Lord's hosts." These distinctions led the way up to Michael. This name appears twice in Daniel, once in Jude, and once in the Book of Revelation. It was familiarly used by Jewish Rablins. These divines held that Michael sat on the right of God, Gabriel on the left, Raphael behind, and Uriel in front. They tell us that Michael, however, was the chief and leader of the archangels, that he was God's peculiar angel and prince of the world. Some of the earliest fathers held the same view, but the divines of the Reformation very commonly held Michael to be the name of Christ. The word *Michael* means, "Who is like God?" and seems to point to the Supreme Lord, and in a way very common among the early writers of the early part of the Old Testament. "Who is like Thee among the gods, O Lord?" "Who is like Thee among the sons of the mighty?" such an ascription of divine power when turned into a personal appellation seems to imply that the qualities expressed in it belong to the person. As a distinguishing epithet it can apply only to Christ who actually possesses the unrivaled attributes of God. He has the name which is above every name. He is Michael and He alone can bear that name.

II.—His TRAILS.

These are at least four, and very important ones.

1. Archangel.

In our religious phraseology we often use this word in the plural, but really there is but one archangel. The word occurs only twice in the Bible—once in 1 Thess. iv. 16; "With the voice of the archangel;" and in Jude v. 9: "Michael the archangel."

Christ has the voice of the archangel. Michael is the only archangel. Therefore Michael is Christ.

Gabriel is never called an archangel, neither are any of those creatures of Jewish fancy called archangels in Scripture. Christ is an archangel. Michael is an archangel. What is the conclusion? Either that Christ has not a name which is above every name, or that Michael is a designation of Christ.

2. Head of the angel prince.

So ought the words to be rendered which have puzzled many minds—"One of the chief princes," Dan. x. 13. These words seem to favor the idea that Michael was only an excited creature; but rendered as they ought to be then the words are wholly in keeping with our position that Michael is more than creature. Chief, head, leader of the angel princes—the angels are Christ's angels; "Sons of Man with all His holy angels."

The Jews held this title of Michael to indicate superiority to others who were essentially of the same class. But the word is used to exhibit the relationship of the Michael to the angels; he is their chief, leader, archangel. The term, like archangel, is never used in the plural, and is applied to one person, and that person is Michael.

3. Great Prince.

We know this is a famous title of the Lord Jesus. He is the Prince of Peace that cometh in the name of the Lord, Prince of the kings of the earth, the Prince rather than Captain of the Lord's hosts, Michael the Great Prince. God would not thus speak of a mere creature.

He that is the Great Prince is Christ. Michael is the Great Prince. Therefore Michael is Christ.

No title has been so emphatically used as this Great Prince.

4. Your Prince.

This title, perhaps, more than any other would lead us to believe that Michael is the Lord Jesus; "Your Prince," "Prince of the house of Judah;" the Son of David; the Prince of the covenant people—the one who presides over their states and destinies. "Who standeth up for the children of thy people to protect and deliver them." He redeems them, and even those that are in the dust shall be raised up by Him. Michael in these passages (Dan. x. 19-21; xii. 1) is represented as being the all important personage of the covenant. "Your Prince—Christ—was to be given as a 'prince,' and leader of the people. Therefore Michael must be Christ. These titles singly, and in their combination, we think can be applied to Christ, and to Christ alone.

III.—His APPEARANCE.

We have a portrait of Michael in the book of Daniel, and we have a portrait of Christ in the Apocalypse of John, we shall compare these and we shall find by their marked resemblance that they most probably refer to one and the same person. "And I looked, and behold a certain man in linen, whose loins were girded with fine gold of Uphas, his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like polished brass, and the voice of his words like the voice of the multitude" (Dan. x. 5-6). Compare these words with Rev. i. 13-17: "And in the midst of the candlesticks one like unto the Son of Man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. His head and his hair were like wool, as white as snow, and his eyes were like a flame of fire, and his feet unto fine brass, as if they burned it in a furnace, and his voice as the sound of many waters." Also Rev. ii. 18: "These things saith the Son of God who hath his eyes like unto a flame of fire, and his feet are like unto fine brass." Such was the glorious person that appeared first to Daniel, and then to John. Let us ask what was the effect of such a vision upon the prophets? Daniel fell helpless to the ground as if he had swooned; John, he fell to the ground as if dead. The voice came to Daniel, "Fear not!" The voice came to John, "Fear not!" Daniel had a vision of the things that were to be, John had a vision of the things that must shortly come to pass. The vision in Daniel can not refer to Gabriel, because with him the prophet discoursed familiarly, but when he had the vision of the glorious one, then all strength left him, and those that were with him fled in abject terror. Both visions refer to the one person, the true Michael Jesus Christ, who is Son of God and Son of Man.

IV.—His WORK.

Two distinct kinds of work are mentioned. 1. The protection of Israel.

This work we have already seen performed by him and spoken of as his assigned task. He was the "Lord," "Angel of the Covenant," "Angel of his presence," "Prince of the Lord's hosts," etc. We can trace his presence and his active interference in all the affairs of Israel. He is the protector, reprover, and deliverer of Israel throughout. One passage in Jude which refers to Michael has long been a hard nut for critics to crack. What are we to understand by the *body of Moses*? Are we to understand by it the *old law*, just as we understand the *new* by the body of Christ? Moses and Christ are never placed in opposition but in antithesis. If we turn to Zechariah we will perhaps get the key to the meaning of this perplexing passage. "And he showed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right, and the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee" (Zech. iii. 1). Here at least we have the persons—first Michael, whom we have seen to be the angel of the Lord, and secondly Satan; again, we have the rebuking, and we have also the exact form of the rebuke. What, then, was the occasion of this rebuke? Had it anything to do with the body of Moses? Certainly, everything to do with it, Joshua was strenuously attempted to restore the Church and State of the Jews—called by Jude the "body of Moses"—a figure common in those days, and everywhere found in the New Testament Scriptures. The faithful protector of Israel was present, and he rebuked Satan in God's name. The word is *did not*, not "durst" not rebuke thee; "The Lord rebuke thee," said Michael. Michael was here faithful to his charge over Israel, whom he had redeemed and borne all the days of old.

Help Needed.

How shall reformatory efforts be advanced without help? Is it claimed that there is no necessity for reformatory movements? Then what means it that thousands are so often out of employment—are in want and live at so great disadvantage among their fellow-men? Indeed, those who have means and homes of their own are becoming dangerously situated. The dependent laboring masses are already thinking and talking of revolutionizing—of compelling distribution of wealth. It is a horrible thought! The question now is, are those who have wealth sufficiently advanced in civilization to meet this state of affairs and settle it civilly? Is it believed they may do so if they will. But how is it to be done. We see one way, and one only. It is to help the laboring masses of the poor, to establish co-operative industrial communities, in which the management of business shall be by the laborers and the profits divided to each according to the amount of labor each performs, without dividends for capital invested or property qualification for voting, in which order and system shall be adhered to.

Educational bodies, Odd Fellows, Masons and others, adopt systems, adhere to them without loss and perpetuate them from generation to generation. No one could accomplish this without the help of others; and not until united effort is made to supply every one's physical needs together with the intellectual and moral wants of man's nature, shall "the tears and woes of this world be submerged by the healing side that shall flow from the fountain of benevolence and peace, and one law—that of universal brotherhood—bind all nations, tongues, and kindreds of the earth."

Why should not Spiritualists inaugurate communities wherein "truth shall be left free to combat error"—while it is not thus free in communities governed by churchianity. We

labor—as one from the spirit side of life has said of us—"laying the plank across the mighty gulf of ignorance on to the prairie of promise where unity can be established and the wilderness blossom as the rose."

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CHICAGO, SATURDAY, SEPTEMBER 11, 1875.

DR. E. P. RANDOLPH.

A Plea in Favor of Committing Suicide and Killing Incurables.

Mr. Edmond—Speaking of Randolph you say, "Poor fellow! We pity him from our most soul." Permit me to inquire, what for? Had he been taken from this life by a terrible disease or railroad accident, you would have said, "He has ascended to his higher home, and while we mourn his loss, and regret that he can labor no more in this life, yet we know he will be better, happier there, and able to continue his work with more satisfaction to himself, than while confined in this tenement of clay."

"But," you say, "he shot himself, committed suicide!" What then? Think you that he will consequently have to suffer for the commission of a sin? That his own race will be retarded by the deed that suddenly introduced him into another life?

I acknowledge I do not believe it, and I see no reason for the pity you express. He was fifty years of age, and had done much to make himself known and esteemed. He had lived faster than the majority of men, and the remainder of his life, in all human probability, would have been but a struggle, more or less futile, to sustain himself in his original position of an independent thinker and actor. More or less futile, and every year he would have realized his increasing weakness, unless complete imbecility had come to relieve the torture of his soul.

Tell you, friend Jones, there is nothing but the agony of a guilty conscience, more terrible than his experience, and there are few sights in life more sad than that of a man, mighty in intellect, strong and successful in laboring for the welfare of others, a bright and shining light, cheering and strengthening the benighted oppressed ones of earth, as he goes down the hill of time, and his powers become impaired. Alas! too often we are mortified and ashamed because of the weakness he displays. Too often he manifests a time-serving, pusillanimous spirit, neutralizing, as far as it can do so, his grand and noble labors of the past.

Look at John D. Bright, of England, to-day; the man who was almost worshipped for his fearless blows for liberty and progress. Where is he now? Into what channel has he drifted? If he is so unfortunate as to live a few years longer, he will become a tory. And we could mention a score of eminent men in this country, who have done all the good they can accomplish, and yet, who live on and on, with "Ichabod" stamped upon their foreheads so plainly that he who runs may read it; whose acts, hereafter, will cause humiliation and anguish to their friends and whose sun will set behind clouds of darkness and disgrace. O, that they had died five, ten years ago! Then like stars of the first magnitude, they would have shown undimmed by the blightings that now obscure them. Then their bright, strong spirits would have gone to the other life, prepared to enter immediately upon a continuation of their highest labors in this.

Randolph probably perceived all this and acted accordingly. You say he committed the deed in "a moment of frenzy." Are you certain of that? If suicide had been with him "a matter of almost daily cogitation for over twenty years," he must, in that long time, have brought to bear on the subject, all the reason and judgement of which his mind was capable; having looked at it in every conceivable light, and this deed was probably the result of his settled conviction, not of a momentary impulse.

Having had no personal knowledge of the man, I can not speak advisedly in this case, but I am aware of others who have also studied the subject for many years, and who have come to the calm and deliberate conclusion, that when they find themselves no longer of any use or comfort to themselves or others, when they perceive that their labors in this life are at an end, it is their natural and moral right and duty, to hasten their advent into another.

Time was, when the use of an umbrella was denounced as an attempt to subvert the will of God, and the man who dared to interpose it between himself and descending torrents, was stigmatized as a sacrilegious wretch. We hear nothing like that to-day.

Time was when the man who sought to avert a terrible disease by vaccination, was persecuted, and even threatened with violence for the wicked deed. Now, it is generally and successfully practiced, and no voice is raised against its moral character.

Time was when people thought that children, if born in wedlock, should come hap-hazard, as fast as possible, irrespective of the disease or disabled condition of the parents;

that they had nothing to do but "submit to the will of the Lord" in the matter, even if the household was composed of a dozen diseased, deformed, imbecile creatures. Now men are beginning to understand that it is their most serious duty to see to it that only healthy conditions, both moral and physical, attend the birth of a child. They find that it is practicable to have fewer children and better ones, and thus generated properly, there will be no need of a regeneration.

Now, while the body of a suicide is no longer dragged ignominiously to the cross-roads, and a stake driven through it after it is buried in its obscure grave, yet his soul is consigned by Orthodoxy to endless perdition, and even the editor of a liberal and progressive paper, plies the poor fellow, which seems to me tantamount to say: "What a terrible loss he has sustained! The time is coming when men will feel and know that they have as much right to order the time and mode of their exit from this life, as they have to inaugurate the existence of another human being, or to control any event of their own lives."

We daily see aged and diseased persons dragging through most miserable lives, yet clinging with a most pitiful cowardice to their weak and tortured bodies, and like vampires, absorbing the vitality of those around them, who might otherwise be a benefit to mankind, and bring them down to their own imbecile condition, instead of sensibly and righteously taking themselves and their infirmities out of the way. We predict that men will behave in a more rational manner before another centennial.

ONE OF YOUR READERS.

In connection with the above article was the following:

"As the enclosed article gives only theory and not fact, the name of the writer is withheld. You will use your judgment in publishing it in your paper.

Yours for light and truth."

Is it possible that you, too, are contemplating suicide, and therefore wish to withhold your name from the world? Of course, it is perfectly natural for a person who desires to commit murder, to bring into requisition some plausible reason that will partially, if not wholly, justify him in his own mind, for committing the horrible deed. The Internationals of France, who plundered the people and had but little, if any respect, for human life, fortified their position with what they considered sound logic, and under its cover, they saturated their hands in human blood, took forcible possession of private property, and applied the torch to buildings they wished to destroy.

Under the idea that land, property, etc., should be as free for common use, as the air we breathe and the water we drink, lawless characters have committed the most fiendish depredations! Slavery, a crime against God and nature, was founded on the logic of events—particularly the Bible. One political party uses money to carry an election, because the other resorts to a like unscrupulous practice. No crime, however heinous, that has not woven around it a complex network of excuses. Under these circumstances, it is not strange that he who commits self-murder, or is about to do so, finds some plausible reason for the act.

The murderer sends a spirit prematurely to the Spirit-world! Who is daring enough to step boldly forward in this enlightened 19th century and justify him in his atrocious deed? Not one! The thought of the act—its cruelty, the shock to friends and society, always generates feelings of horror, and no one can look upon him who has coolly and deliberately committed a fiendish murder, without shuddering and shrinking from him, as from a serpent.

Now, self-murder or deliberate suicide is equally as great a crime, for in this case, too, a spirit is sent prematurely to the Spirit-world, and his circumstances, in most cases not bettered in the least, but generally made worse.

He who uses a pistol, dagger, or poison to destroy life, commits murder when so doing, whether he extinguishes his own life, or that of some other person.

To-day Randolph is the same uneasy character in the Spirit-world, as when here, and he wishes, no doubt, from his inmost soul, that he was back again on earth. Brilliant in intellect, deeply logical in his writings, and eloquent as a speaker, yet he was eccentric—felt that he was not appreciated by the world, and that his color was a stigma on his character as a man. This was his delusion on earth, and it is his temporary delusion in Spirit-life.

He died under a feeling of inappreciation, and death augmented—intensified those feelings, the same as all the rest he possessed. The feelings of shame, revenge or hate, are intensified in the Spirit-life, and each must run its course, until counteracting influences modify the action of the same. Why is this? Simply on the general principles that all our perceptions are quickened—intensified—the bad as well as good.

Those who die under the influence of love towards all, with malice towards none, when they awaken in spirit-life, find their soul grandly illuminated with a light divine, and their reception there excels the pageantry of a triumphant march of a victorious general returning from the spoils of war; but he who dies under the influence of malignant hate, gravitates to that sphere where that can flourish intensified, until modifying influences can be brought to bear.

The writer of the above letter is evidently ashamed of his position, hence conceals his name. The harboring of the thought to commit suicide, leads one to do it, and we should not be surprised if he sometime put his doctrine into practical effect.

But says one, "Is not my body my own? It belongs to me exclusively, and when life becomes a burden, I have a right to commit suicide."

To better his condition peculiarly, a man commits a murder, a vile heartless murder. The writer of the above to benefit his own condition, as he supposes, also commits a brutal murder—suicide! Both committed crimes against nature, and both must suffer

There are those whose minds are no longer illuminated by reason, who are insane, and, of course, not responsible for their acts. Such persons are not held amenable to the law for their atrocious conduct. Perhaps when Randolph shot himself, he was laboring under temporary insanity, and did not realize the enormity of the offense he was committing.

Tuthanasis has but few advocates at the present time. When we systematically kill incurables or hopelessly crippled, we make a plunge into the midnight darkness of heathendom. To forcibly eject a spirit from its physical home, by suicide, murder, or killing imbeciles and incurables, we sin against high heaven—against all laws human and divine, perpetrate an abortion, and suffering will surely follow.

The mother, suffering some inconvenience from carrying an embryonic child in her womb, before it is fully developed, through poisons and instruments, ejects it, sends it forth only partially developed to die. She owned her own body, and suffering from her condition, she removed the cause, just as hundreds of cowards, imbeciles and uneasy, dissatisfied characters, do by ejecting—driving out their own spirit by suicide on account of suffering some inconvenience in life!

But the mother carrying an angel in embryo in its fairy home, the womb, has as much right to force it forth prematurely into the physical world, because she suffers temporary pain therefrom, as you have to force your own spirit into the Spirit-world, because you have serious trouble.

No one but a coward and imbecile, will deliberately commit suicide in his "sane moments." Those who are insane are like the blind groping in darkness, and are as apt to fall in a pit, as walk on safe ground.

At times during Earth-life, all are surrounded with dark storm-clouds, and their pathway seems lined with briars to prick them, and broken glass to cut their feet; beyond that is the glorious sunshine, fields of flowers, green arbors, and scenes interlined with all kinds of pleasure, and he who expects to escape the former, and attain the latter, through the instrumentality of suicide, will be sadly mistaken. Why, if such was the case, suicide would be the "royal" road to happiness and pleasure, whereas it has a tendency to prolong the miserable state of mind in which one is living, and which, to banish, he commits suicide.

MISS MOSEMAN'S PRAYER.

An Astonishing Story Told by the Rev. S. H. Platt—Enabled to Walk After Twenty-five Years of Helplessness—Was it Faith?

We are glad to note the fact that prayer in one case at least has been attended with most satisfactory results. We congratulate the Rev. S. H. Platt on his fortunate recovery. Put down a mark in favor of sincere petitions to God, and one still longer and in deeper and more lasting colors, in behalf of healing mediumship.

We glean the particulars of this remarkable case from the New York Sun, a paper that seems of late to treat Spiritualism with great fairness. It appears from that paper, that this reverend gentleman is the author of several standard philosophical works, among which are "The Christian Law of Giving," "Eljah the Tishbite," "Princely Manhood," "To Every Man his Work," and "Queenly Womanhood." He is inclined to be skeptical as to the power of prayer to avert or remove temporal ills. Shortly before he preached his first sermon as an ordained Methodist minister, he was kicked by a vicious horse, and his right leg was disabled. Four years ago, while limping slowly along the sidewalk near his house, he struck his left knee against the corner of a dry goods box. Precisely the same result followed as when the horse kicked him, and within a few days he was wholly disabled, and could move only with the aid of two canes or crutches.

Last month he was at Ocean Grove, and one evening after having preached sitting to about four thousand persons, while he was in his cottage suffering considerable pain, and trying to recruit his strength, two ladies were announced, one a Miss Moseman, who claimed that the Lord had sent her to cure him. He received his visitors courteously. Miss Moseman told him that if he had faith in the Lord's power to relieve him, his crippled limbs could be cured, and the minister answered that he had no doubt of his power, but he questioned his willingness, and he asked her whether, after experiencing the divine revelation that the Lord would enable her to effect a cure, she had ever failed? After a little hesitation, she replied that she had not, but when persons had come to her and asked her to pray for them, her petition had not been answered.

"This," said Mr. Platt, speaking of the occurrence, "took hold of my faith at once." He told Miss Moseman he "would believe as best he could," and she knelt before him and began to pray. Her petition was very simple, evidently unstudied, and seeming to be addressed rather to a near personal protector than to the throne of the Most High. It lasted about two minutes, and toward the close the supplicant placed her hands upon Mr. Platt's knees. "Rather," said the clergyman, "because there was no other place to rest them on than with any purpose of effecting a cure by manipulation. So little vitality or magnetic force did she seem to possess that I was unconscious of any warmth from her hands as they lay on my knees." Having finished the prayer, Miss Moseman arose, and the conversation was resumed.

Mr. Platt had not experienced any unusual sensation in his injured limbs, but as he was speaking a very singular feeling was perceptible in the joints. "I never," he said, "felt anything like it before or since. It seemed as

though a sort of condensation or toning up of the fibres around the knees was in progress, the sensation apparently spreading upward." Very soon he was able to put his feet on the ground and walk with a somewhat uncertain step. Miss Moseman expressed no surprise when she learned the result of her simple petition. She went away unassumingly. The clergyman's limbs grew stronger every hour, and he threw aside one of his canes immediately. "I continued to use the other," he said, "not because I really required it, but I had carried it for twenty-five years, and I did not wish to seem presumptuous; but a week ago to-day (Saturday) I went out without any support, and walked two miles; and I could have walked ten, for I did not feel in the least fatigued."

This cure, of course, has created a general feeling of surprise among the members of his congregation. It is only, however, a proof that Miss Moseman is a healing medium. The spirits say that through her magnetism they could restore a worthy man to health, and impressed her to visit him, and to induce passivity on his part inspired her to pray.

Mediums—The Bangs Children.

We have heretofore published many articles in regard to the marvelous physical manifestations of spirits through the mediumship of the Bangs children.

While these manifestations have been very marvelous, now they are of still greater interest to the investigator. For instance, the spirits will take a watch from the pocket of a visitor and hold it to his ear and tell him that they will stop it from ticking, and at once do so. Then they will tell him they will let it run again, and it will do so at once, as regular as if it had not been stopped. They will write names in a good bold hand with a pencil upon the investigator's shirt bosom. They play upon musical instruments and keep accurate time to a regular music box, while the mediums are most thoroughly confined. Then the spirits will tie the mediums so firmly that it is with great difficulty for any one to untie them.

Another very nice performance by the spirits is the manufacture of bracelets out of ribbons and beads.

The beads, very fine and of different colors, are furnished, together with ribbons, needles and thread, by some one before the seance commences. The spirits in the space of ten minutes, (so says Mr. M. G. Butler, of Niles, Ohio, now at our elbow, and a reliable gentleman, who was present at the seance last evening, manufactured inside of ten minutes time, two beautiful bracelets. The beads of different colors were artfully intertwined with a needle and thread into the three different colored ribbons, which were intertwined, so as to make very beautiful work. The principal medium is a mere child, a little girl about eleven years old. There are three of the children, another girl older, and a little boy, the youngest of the family.

The Bangs family reside at 435 West Van Buren Street, and are among our most respectable citizens.

Facts Better than Fiction.

We are in receipt of a letter from Bro. D. D. Home, Geneva, Switzerland, with which is inclosed another letter from the Baroness Levin of Peterhoff, Russia, denying many of the statements made by Jesse Shepard, under the head of "Russian Spiritualism," in the JOURNAL of June 13th. Mr. Shepard intimated that the Baroness was not altogether satisfied with the manifestations through the mediumship of Mr. Home.

This statement the Baroness most emphatically denies ever having said, and goes farther in her expressions, which would if published, come far short of being complimentary to Bro. Shepard.

A straightforward unvarnished narration of facts, will generally serve a man through a life time, while a highly colored statement, bearing the semblance of fiction, prompted by prejudice or vanity, instead of being a stay and support, often proves to be only a broken reed piercing the hand that leans upon it.

A Warning to Widowers.

According to the Toronto (Canada) National, the Hamilton Spectator chronicles the appearance of a specter Grimby. The haunted man was a widower known as Old Kitchen, whose deceased wife had, before her death, a year ago, threatened to haunt him if he ever had anything to do with another woman. He promised to comply with her wishes, and kept his word until a short time since, when, in company with a man named Taylor, he drove to Smithville to visit a couple of young ladies. On his return home, late at night, Kitchen became violently uneasy, his agitation increasing as they approached an old church, in a graveyard attached to which, his wife was buried. When opposite the spot, "the white-robed form of a woman was seen to rise from the graveyard, and float through the air toward them." Kitchen screamed out in an agony of terror, the horse gave vent to a wild snort of fear, and ran down the mountain at breakneck speed, and the apparition continued to follow them, floating through the atmosphere in terrible proximity to the faithless widower. The other man states that it "looked like the corpse of a woman with the dead clothes on." The face was quite dead and expressionless, and the eyes were closed; one hand was extended toward Kitchen, almost touching his head, and the other pointing toward Smithville. "Finally the buggy was smashed against a tree and the occupants thrown out, and when they recovered from the fall the ghost was gone."

W. L. JACK, M. D., resumed practice at Hawthell, Mass., Sept. 5th.

Death of S. J. Finney.

This distinguished Spiritualist passed to Spirit-life, July 27th. The San Francisco Chronicle, speaks of his death as follows:

"The intelligence of the death of Hon. S. J. Finney of San Mateo, will be received by all who knew him with genuine sadness. He was a man of great brilliancy and extraordinary intellectual resources. As a forensic debater he had no superior in this State. His defense of the justice and policy of the Fifteenth Amendment in the Assembly at Sacramento will not soon be forgotten by those who heard it. He was a bold, sinbare, erratic man, who dared to think for himself and to defend his conclusions, however unconventional or unpopular. The circumstances of his death leave it a matter of doubt whether it resulted from accident or from his own voluntary act."

The following paragraph is going the rounds of the papers concerning his death:

"State Senator Finney, of California, was some years ago a witness against one of the prosecutors of three or four desperadoes who resided in San Mateo County, but they escaped both the gallows and the State prison, and it was said at the time that they would one day kill him. So impressed was his wife with this idea that she advised him to sell his property and leave; but he declined, saying that if they were determined to kill him they would follow him wherever he went. Very recently he was found dead, pierced by a bullet."

THE REV. JONAH TYLER, a missionary at Natal, South Africa, writes to the Observer, a letter about snakes. Snakes are over plenty there, the python being the largest, often twenty feet long and eight inches thick in the largest part. It is not much feared, however, because it is not poisonous. The natives kill it with spears and clubs, and eat parts of its flesh. A python will attempt to swallow any living thing, and Mr. Tyler avers that recently one of them began on a sleeping boy, drawing in one of his legs before discovery and release. A more dangerous snake is called inamba, and will attack human beings unprovoked. It is usually from ten to fifteen feet long, and is venomous. "The appearance of a snake in a native's dwelling," he says, "is always regarded as a bad omen. Ordinarily, after such a visitation, an ox is slaughtered as a propitiatory sacrifice to the spirits which have sent the snakes on some evil errand. A part of the beef is generally laid aside especially for these reptiles."

Mrs. Mary M. Hardy.

This medium has returned to Boston, after a successful sojourn in England. Her husband expresses their high appreciation of the Spiritualists there in a letter to the Medium and Daybreak, as follows:

"We have met with nothing but kindness, love and respect since we landed on your shores. Nothing seems to have been left undone by you all to render our short stay in your midst pleasant and happy; and be assured, dear friends, we leave you with grateful eyes and hearts overflowing with gratitude. This brief visit will be treasured by us as one of the most pleasant experiences of our lives, brightening and smoothing the not altogether thornless path of mediumship."

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearsages, to remit the same without delay.

We pay all bills every week, on presentation —to do so, we have to collect from those who owe us subscriptions. We therefore most respectfully ask our patrons to give this call prompt attention.

One Dollar, even, from those who can do no more, is better than no payment at all.

Terms of the Religio-Philosophical Journal.

To new subscribers on trial, postage prepaid at this office, Three Months . . . . . \$ .30 One Year . . . . . 1.65

We send the paper at the simple cost of blank paper, mailing and postage, so as to enable new subscribers, at a nominal expense, to see what kind of a paper we publish.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

JOHN J. BEPPUS, Ft. Craig, New Mexico, \$1 00 Who will next be inspired to a similar deed of noble charity? We shall report.

Mrs. H. MOSES lectured at Postville, Minn., to a large audience. She is doing a good work in the West.

Grand Union Camp Meeting.

The Spiritualists and Liberalists of Northern Michigan, will hold a Union Camp Meeting at Saranac, Ionia Co., Mich., commencing Sept. 15th, and continuing five days.

Eminent speakers will be present to address the meeting. Among the number expected are: A. B. French, of Ohio; Mrs. Colby, late of Boston; E. V. Wilson, of Illinois; Dr. B. P. Barnum, of St. Johns, and others.

It is also expected that there will be present a large number of mediums, representing the different phases of mediumship. We also have made arrangements with the Detroit & Milwaukee and Detroit, Lansing & Lake Michigan Railroad companies for half-fare on these roads to and from the meeting, also with the hotels and others of Saranac, for reduced rates during the meeting.

In short, the Committees are making every arrangement in their power to make the meeting one of the largest and most harmonious ever held in Northern Michigan. Everybody is invited to be present and let us have a grand peacemaking time.

Committees will be in attendance on the grounds to give general information in regard to the wishes and wants of the friends pertaining to the meeting.

By ORDER OF COM. FRANCIS L. SHAW, Rec. Sec'y.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 54 Race St., Philadelphia.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE SPIRIT-LIFE.

For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the JOURNAL...

Communications Through Katie E. Robinson, 2123 Brandywine St., Philadelphia.

MARY W. LEE.

[Note by the guides.] There is a spirit here who tells us that she was recently murdered by her husband, and her little boy had a very narrow escape; she gives her name as Mary W., and we think the last name is Lee. She says...

I have been strongly attracted to your circle to-day, because my poor mother weeps and mourns over me all the time; she feels that she might have saved my life. Dear mother, these things are to be. He came insane and evil spirits took possession of him and he knew not what he was doing. A wild spirit of jealousy and revenge laid him open to these influences. In the world of spirit I have not found it so dark as you imagine. The death blow made me unconscious, and my sufferings were very short. I met my dear father and others in the Spirit-world, and I soon found my condition was better than it had been on earth. I am glad my poor boy escaped the madman's blow, and I love to watch over him, and I shall try to keep him from harm and guide him in the way of truth. Mother, in this world I find myself free from all those who are repulsive to me. In the autumn of your life I shall be with you to guide you. I see that your spirit longs to hear from me. I shall be with you, when you come here I will be glad to welcome you to your home. I have learned a great deal since I passed away. I was very happy when I was told I might send a few words to you, and I hope you will get them.

FRANK ISBETT.

Well, how do you do, Dr. Child. Father knows you, and I think that perhaps mother would be glad to read a few thoughts from me, and so I have taken this method to give you a communication. I want them to know that Frank is not dead, and when they form a circle and welcome us all back we shall be very glad. I know that father enjoys these things and I am certainly pleased when he can go to circles or mediums at home, and I shall be there in spirit to join in it just as if I were in the form. I have this to say to my dear mother, that I know she loved me dearly in life, and when she understands that I still live and am near her, she will be willing to receive communications from her. Frank, I am not going to say that I am altogether satisfied with leaving my body; there were many things in this life that I wanted to do; there are a great many things that are beautiful and make life on earth desirable. In this world there is not so much quarreling and disputing. I should be glad if my mother would feel an interest in Spiritualism. I do not wish her to accept everything that goes under that name, because there is a good deal that is not worth accepting. I would like them to form a circle. It won't be very long before father and mother will come to join us in the better world, where I shall certainly be able to prove that I still live. God bless the dear old folks, I love to look at them as they are going down the hill of life together. It is beautiful where they can know that their children in the body and out of it are living near them. I am glad to see father and mother are able to do so much good in the world. I often see mother going about doing good to the poor in many ways, and I know the good angels will repay her. Go on, mother, sow the seed in kindness and when you meet your Frank, on the other side, you will be able to look back on these things with pleasure. I want all my friends to know that I am happy. My dear sisters are with me in Spirit-life, and we live together in harmony and love. Sometimes I think if you would form a circle in the right way, and have a little patience we would be able to identify ourselves clearly to you. I am happy when I can thus return. I am getting along well in my studies in Spirit-life, for we have schools here, as well as with you. With much love to all at home, and with the request that father will go on doing all the good he can, and learning more of this blessed light, I remain still your noble boy, for that is what they called me. Mother has often said perhaps he could not have been something more done. No, dear mother, I am happy, and we must all learn to be satisfied with the wondrous. God rules in all things, and in the end we shall see how he makes all right. Farewell now.

AUSTIN AVERY OF HAVERTILL, MASS.

We find there is an increasing demand for information from the Spirit-world, even among those who make no outward expression of this. We also see that there are many circles being formed in many places, some of them entirely private. When we come up to your morning circles we find many here anxiously waiting for an opportunity to send some tests to their loved ones, but all these things are governed by law, and unless there is a degree of order and harmony in the circle as well as among the spirits who come to communicate the result will not be satisfactory. Spiritualists have not paid sufficient attention to this, and hence it is not so perfect today as it will be in the future. There have been many disturbing elements, and the results will be that more small private circles will be formed. We have always like these, and would encourage the friends of Spiritualism to form them wherever they can. If these are harmonious and regular in their meetings, we shall be able to give still greater evidence of the truths of our beloved religion turning to...

HAY, OLIVUS JEFFERLYS.

who was present, he said: I am glad to see you have formed such a circle, and while you do right to pray for good and true spirits to come to you, do not drive those away who come to you even if they are not what you call good, but try to impart and lead them into higher conditions; you have a great work to do in this way, and you will find your reward in helping those who are ignorant and undeveloped. The world always condemns...

Spiritualism if such spirits come; they do not know that it is not Spiritualism that makes such spirits; but the conditions of humanity, and as soon as mankind cease to send such spirits into the other life, the difficulty in regard to these will cease, but at present it is the only means by which many of these can be helped out of their present unhappy conditions. When mankind come to be more harmonious among themselves they will not only escape the trouble which these spirits now bring them, but will be able to do a great and good work for these unfortunate ones, who are more sinned against than sinning.

There are many little children gathered here this morning. It is pleasant for spirits to return and find a welcome, and attraction such as you give to them. There is a spirit here named Willie. Your aunt Rachel is here. She was a good woman and is much attracted to you.

Several other spirits gave their names and were recognized by Mr. Jeffrey. He then asked for directions about the home circles, which were given, and a number of spirits named who had already reported their names at the circle. Then came...

WELD.

When a man has laid down to die, and his faith is unsettled, and trembling and fear seems to surround his soul, you can never know the peculiar sensation that is passing through his mind. This was my case. I was surrounded with worldly wealth, and had all that was needed within my grasp, but I was called to give up the physical body, and now after all these years, strange as it may seem to you I am permitted to come to you. I liked the honest expression on your face when you were bending over my couch. I liked the honest manner in which you told me of my fate, and that I had better prepare for the Spirit-life. I return to-day to thank you for the few words of comfort, and the few ideas that you presented me in the last hours of my life; for they enable me to float higher into the better world, where I found everything natural and beautiful. You removed much of the dread and uncertainty that was on my mind, and I soon realized that there was but one God—a Spirit of infinite love that never turns aside from law, but moves on in majesty and beauty. I saw that good and evil were combined on the earth plane, and I realized that the future would bring all to that plane where the weary soul shall find rest from the overtaxed conditions of the body.

I was soon introduced into a beautiful school where some of your friends enabled me to see more clearly the perfections of the better world. I have left, as you well know, things in such an unsettled manner that I every time I turned towards the earth I was troubled. When a man dies and leaves property in regard to which there are disputes, he realizes that there are many who remember me, and who know that I tried to do the best I could. My life in the Spirit-world is happy, and I thank God that I can come back and talk to you. Understand you to be looking to true spirits to come to you, and I see you are surrounded by that class that will enable you to do a great deal of good, but you must remember when you call for good spirits, you must not shut your door against the poor and undeveloped ones, for these must be relieved and assisted, and it is often the case that mortals can do more for them than spirits can. If there was more of kindness shown to the poor imbricate you would find less of evil and more of goodness throughout your world. You have many friends here who are glad to see you engaged in this investigation. We shall come to your circle, and try to give you something through your own good wife that will enable you to recognize me. I remember the advice you gave me just before I left the physical body, and it enabled me to go out in faith in the one true power—the one divine spirit. I have changed much since that sad day to you. I am much pleased to meet with you. I was told yesterday that I should have the privilege to talk with some friends.

CAROLINE.

Brother, I always loved a spring morning. It seemed to me like a dream when I entered spirit life, but I thank God that I had some little knowledge of Spiritualism. It affords me great happiness to come back and give a few words of encouragement to those I love. Aunt Rachel is present and desires to speak to you. We are often at your circle. You will soon have satisfactory evidence given you. When I reached the Spirit-life I saw there were mourning hearts at home—the dear companion that I had left, and I could realize how they wished I was with them again. I felt all their grief, but everything was so beautiful and fair beyond anything that I had been taught that I felt very happy, and I am glad that some of my friends are Spiritualists, and will do all they can to open communication between us. I tried to live a good, honest life.

JACOB KETNER.

Says, well, well, well. I did not think I was going to find you. It is a blessed thing to know you are not put out of sight. I am all right, have my own peculiar ideas. I am about as well off as I used to be. I think religion never did amount to much; people that professed the most were often the worst. I did not go to hell, have not seen the devil, but I found my own peculiar place. Some people like me. I am just as well off as I ever was, and a great deal better; it is all right any how. There is a little boy here who says he died with trouble in his throat; he was on your lap just before he died; he says his name is...

JOHNNY PARSONS.

I will come to your circle and jump right on your knee. I have a little horse and cart, and a little dog that father used to have. There are places in the Spirit-world where we can have all these things. It is a big place here. I have not been around much, but I would like to come and tell you what I have seen. We always have good times here.

Passed to Spirit Life.

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

FRANK P. GOOD, SR., of Plainfield, N. J., passed to Spirit-life, on the 19th of August, 1875, in the 86th year of his age.

His remains were buried in Greenwood, L. I., N. Y. He had a full knowledge of immortality and inter-communication between the two worlds.

P. P. G., Jr.

Went to the Summer-land, from her residence in Warren County, Iowa, Mrs. CATHERINE HARMON, aged 88 years.

For over twenty years she had been a firm believer in the Philosophy of Spiritualism, and up to the time of her latest sickness lived up to its teachings, and when the...

I'm name, to lay off this earthly form and put on the garments of the higher life, she passed through the ordeal of death, firm in the faith that in the great hereafter she would meet her family and friends.

On the morning of the 18th Aug., the spirit of SARAH, the beloved wife of W. F. Hollmbeck, took its flight. Her sickness had been long and painful, and her sufferings the past two years were only known to those who stood over her.

For twenty years she has devoted a part of her time, energies and efforts, to advance the true Spiritualism. She always endeavored to teach and practice truth, and in conversation with her friends, on her sick bed, she always spoke of the philosophy as a comforting one. At the last of her long and weary journey, it was tedious, but in the morning of her eternal life, we were sure it was bright. She wanted, without exception, and joyfully, with her faith and hope firm and clear, a future to wait, but ready to go. Many of the old speakers in the spiritual field will remember her home in Palestine; where she always gave them a warm greeting, and an encouraging word to spread on. She leaves one son, and two daughters, and died in the 73rd year of her age.

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A. H. ROBINSON—MEDIUM—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye-brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

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

Los Nietos, Cal., Oct., 3rd, '74.

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

Mrs. A. H. ROBINSON—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS C. POLLARD.

Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS C. POLLARD.

Azusa, Cal., May 29th, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. ROBINSON, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of our "red" men. One night when I was in a fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I...

awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully, MRS. S. J. PACE, Topeka, Kan., April 12th, '75, Box 651.

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TESTIMONIALS.

Mrs. A. H. ROBINSON'S Tobacco Antidote. One box of Mrs. A. H. ROBINSON'S Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any one who desires to be cured. Thanks God I am now free after using the used over thirty years. LONSGO MERRILL.

I hereby certify that I have used tobacco over twenty years. Yet, since Mrs. 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. But 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 desire for it. F. H. SPANER.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. ROBINSON'S Tobacco Antidote cured me and left me free, with no desire or hankering for it. G. A. BARKER.

Oswego, N. Y. Mr. A. H. ROBINSON, who 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. Enclosed find two dollars. Please send me a box. D. H. FORD.

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Jesus, is He Man or God.

BY R. K. HOFFORD  
ARTICLE NUMBER TWO

Bro. Jones.—I come time after time before your readers, the contradictory character of Matthew and Luke's testimony upon the subject in hand, showing clearly, as I thought, that they impeached themselves.

In your issue of July 31st, I observe a very interesting article, from Mrs. M. P. Henderson, upon "the character of Jesus," in which she in speaking of my former article, says: "Your correspondent, falling to comprehend the two-fold nature of Jesus Christ, falls into error in his search after truth, rejects the very testimony which if rightly understood, he with all other investigators, might distinguish as the foundation rock on which is built the whole structure of our beautiful science of life."

The sister passes gently by the unnatural genealogies, and takes the natural; while the Christian as gently passes the natural and takes the unnatural. She says, I fall to comprehend the two-fold nature of Jesus. She is right; I do. Does the sister comprehend it? I think not. I think I could comprehend in some degree, a two fold being in Jesus, or any other man; body and spirit, or a three-fold physical being—flesh, blood and bones; and I might make duals or trinites of each of these.

I fully admit the sister's theory, but doubt the conclusion. The conclusion that Jesus was naturally begotten; and as a pure and exalted medium was controlled by a spirit called Christ, who taught to the world a beautiful spirit philosophy; and gave exalted views of God, (or good), is perfectly consistent. But does that give Jesus two natures? If so, some of our mediums have hundreds of natures, according to the number of their controls.

I understand the philosophy of spirit control to be, that the spirit of the medium for the time, steps aside, or remains passive; and the spirit uses the medium's organs as though they were its own, and so soon as the control steps aside, the medium returns to his or her normal state again.

But in the spirit and medium, I only see two separate, individual natures, not a two-fold nature. Does the sister see her error? But I seemed to hear her say John's testimony, (from which she quotes largely) sustains my theory. I admit that some of it does; and that some of it utterly overthrows the sister's theory. I think that every careful reader of John's Gospel, must admit; for I think upon examination, we shall find that John impeached himself in his first proposition; as in nearly every other proposition that he makes, either in his gospel or epistles. I challenge the entire clerical profession to produce any writing from heathen mythology, either sacred or profane, which as many contradictions to the square inch, as there are in John's Gospel, taking it in its plain reading; and if it can not be taken in its plain reading, I know of no sense in which it can be taken.

I now wish in all kindness without any desire to check the sister or any one else, to examine critically John's first proposition. In his testimony and see if he stands any better as a witness than Matthew and Luke. Some of the early fathers in apologizing for John's Gospel being so different from Matthew, Mark and Luke, inform us that John wrote his gospel as a supplement to the others. That is, John having read Matthew, Mark and Luke, saw many things omitted to state or make plain; and he wrote his gospel to make up the deficiency. And I might state that most of the modern theologians hold to the same opinion. John seems to have discovered that the other evangelists had failed to make Jesus God; and in his first proposition he comes to the rescue and in a very plain manner tells us he was God, and then as emphatically denies it. But let no one say that I "boldly impeach" John's testimony as the sister says I have Matthew's and Luke's. But I ask that John's testimony shall decide for itself.

John 1:1—"In the beginning was the word, and the word was with God; and the word was God." Very plain, the Word was God.  
John 1:14—"And the Word was made flesh, and dwelt among us." What does John say that God was made flesh? Certainly he does. Then the sister's theory that Jesus was God, by spirit control, is knocked into pie. "For a spirit hath not flesh and bones as ye see me have."—Luke 24:39. And my Christian brother, where is the incarnated deity; if the outer and grosser nature of Jesus was God? But, John, did anybody see God after he was made flesh? Yes, "He dwelt among us and we beheld his glory, as of the only begotten of the father."—John 1:14. But John, your answer is not quite so plain as we would have it. We wish to know if you were able to hear and see and handle God after he was made flesh. Yes, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life."—John 1:1. That is plain John. We know now that God became a man, flesh and bones; and that he had length, breadth and thickness, and that his outward parts must have been somewhere from one hundred and thirty pounds to two tons, more or less, according to bulk.  
But the D. D.'s are not satisfied with the above. They say "Great is the mystery of Godliness; that John don't mean that when he says it; that he don't mean that God was made flesh; and that we could see him and handle him. They wish to cross examine the witness."  
"John, did you say that God was made flesh?"  
"Yes."  
"Do you still say so?"  
"No God is a spirit."—John 4:24.  
"John did you say that you had seen God?"  
"Yes."  
"Do you still say so?"  
"No."  
"No man hath seen God at any time."—John 1:18 and 1st John 4:13. "No; that any man hath seen the father."—John 6:46.  
Now, John that is satisfactory says the D. D.'s. We understand that Jesus Christ in his fleshy nature was human and that the Word was incarnated in him, and spoke

through him. John is that the way that you would understand it; that God was in Christ Jesus, the living principal, that talked and taught; and by the power of his words cast out devils, cured diseases and raised the dead? "No!" says John, "for ye have neither heard his voice at any time nor seen his shape."—John 5:37.  
"Hold, John!" says the honest, impartial Judge; do you mean to say that neither the outside or inside of Jesus was God?  
"Most certainly I do."  
"But John how do you reconcile those statements?"  
The witness answers not. But the D. D.'s answer, "Great is the mystery of Godliness; faith must swallow what reason can not explain."

Reader, the witness may stand unimpeached before a Christian tribunal; but I will stake my reputation, that there is not a civil court in any civilized country, that would not declare such a witness either insane or guilty of perjury. There are not less than twenty-seven plain, straight out, fit contradictions in John's testimony, and it is upon this testimony that the clergy hangs out eternal all.  
Oh, friends of humanity, let us search after truth, and in our searching; "prove all things and hold fast that which is good."  
—Edinburg, Ind.

The Committee of Learned Doctors.

BY J. EDWARDS

In the city of Philadelphia, there has been for some time, and is now, a committee of very learned Doctors of Divinity, who are at work upon the prophecies of the Bible, more especially, however, the prophecies of Daniel and John's revelations. Dr. Seiss a Lutheran preacher, is the moving spirit in the committee, and has the reputation of being one of the most profound scholars in this country. The committee have already issued in book form several works upon the subject, as well as a large number of pamphlets, which have a wide circulation.

The conclusion arrived at by the committee is that the world to-day, stands upon the very verge of a mighty change or revolution. On this point the committee and Spiritualists will generally agree. The committee, however, are of the Orthodox Calvinistic school, and the theory advanced is that the millennium, so long and devoutly looked for, has set in, that in a very few years, Christ will make his second advent into the world. In commenting upon the prophecies of the ancient seers, and the signs of the times, the committee is forced to an extended notice of the phenomena produced through Modern Spiritualism, and its connection with Bible prophecies. All the phenomena of spirit power to return and hold communion with the denizens of earth is admitted, but hold, that none but lost or wicked spirits do return; that only those who have experienced regeneration or the new birth, and whose sins have been blotted out through the efficacy of Christ's blood, will be saved; that this class of persons when they die, their spirits ascend so high up in reaching the New Jerusalem described by John, that they never return to earth again.

The committee do not ignore the fact of the daily occurrence of spirit phenomena, but claim it is all wicked spirits. I do not suppose a single member of the committee has ever investigated the subject. To admit bad spirits can return to earth, why can not good spirits return by the same law? Spirit philosophy admits that all grades of spirits do return; but as Paul declares, try them, whether they be good or bad.

In the comfort and consolation, certainly Spiritualists have the advantage in knowing if any member of the family passes away, even if a child, or a supposed good Christian member, it carries to the spirit land, certainly as much, if not more, love and affection for friends left behind, than wicked spirits, and are therefore by nature the very class of spirits, who would desire to return to console and assist friends left behind.

The experiences of Spiritualists, who have thoroughly tested the fact, know full well, and do return and hold communion with spirits, whilst the conditions in the after life is one of rewards and punishments, in accordance with the deeds done in the body. It is a glorious philosophy taught us from the spirit land, that all spirits come under the law of eternal progression; that all mankind will eventually enjoy a free and full salvation.

According to the Philadelphia Committee, all of God's created children, will be eternally lost; but those who have made their robes white in the blood of Jesus. It is generally conceded, that these are only about one third of those called Christians, who come under the rule and standard as laid down by Orthodoxy, who can possibly be saved and go up so high as never to return to earth again. The case then stands, that only one spirit out of a hundred thousand will ever reach the abodes of happiness. It is no wonder, then, the committee arrived at the conclusion, that the air is literally filled with spirits.

The committee show a great contest has been going on, between a personal God and a personal Devil, in which the Devil in the past ages has got decidedly the best of the contest, but the millennium has set in, and in a very short time this Satan Majesty, who has been running around so long, seeking whom he might devour, will be captured and fettered with chains for a thousand years. Well if there is such an august personage going around as a personal Devil, Spiritualists will undoubtedly say, "Catch him!"

For some time, utterances from the spirit-land, has assured us, that our planet, is on the verge of some tremendous upheaval, which when it does come, will doubtless affect the moral, social and political relations of the human race. But whether the Philadelphia Committee have correctly divined the dark and mysterious utterances of Daniel and John, and understand the subject any better than spirits on a higher plane of knowledge, remains to be seen.  
That the advent of Modern Spiritualism in our world, is the forerunner, casting its shadows before of what is to follow of the impending crisis, there can be no doubt. The recent movement of the Emperor of all the Russias, of getting up a convocation of all good and worthy mediums, at the Capitol of his Empire, is significant, and shows the good sense of the Emperor, to cause a scientific investigation into the truth or falsehood of spirit phenomena. Suppose in addition to this grand preparation of the public mind, the spirits should, as many of them have stated in a few months or a few years more, they will materialize and show themselves to mortal vision in broad day light, and from the rostrum address audiences. It will not require the wisdom of a Solomon to realize the effect to flow from such manifestations. God and wise angels only know the modus operandi of the coming revolution. That it is to result in good, or suffering humanity, there can be no doubt. There is a law of just compensation as much imbedded in nature, as the law of progression ever works a certain and sound solution. The injustice, cruelty and tyranny, the sufferings of the oppressed innocent, must and will be redressed in the coming near upheaval. All

mortals can do, is to act and live right each day, under passing review of God and his angels, and with cheerful hearts look forward to the good time coming.  
—Washington, D. C.

W. I. NINE YEARS AGO.

The Spirit Room of J. Koons, Athens County, Ohio.

Bro. SMITH.—I am now on my way home from Koons' Spirit Room, in the State of Ohio. Agreeable to my promise, I will endeavor to give you a plain, unexaggerated statement of the wonderful manifestations which I saw, heard and felt, at Mr. Koons. For the last three years, I have seen Spiritualism in many, very many different phases, and it is my desire not to represent to you anything in any different manner, in this instance, from its actual occurrence.

We arrived at the spirit-rooms on the 29th day of November last, at about 10 o'clock A. M. Found Mr. Koons residing in a very secluded part of the world. He has a large farm, and some ten children, the oldest of whom is about sixteen years of age, and is now the principal medium used by the spirits. I spent several hours during the day in listening to the conversation of Mr. K., whom I found a very intelligent man, full of ideas, which ring like true metal.

I found the spirit room built of roughly hewn logs, and about sixteen feet square. Two rows of benches are fitted upon one side to accommodate the visitors. On the opposite side is a common table, upon which are some plates of copper and zinc, arranged with wires and forming a sort of battery, which the spirits use in making their manifestations.  
On the side opposite the door hangs, on a peg, the musical instruments used by the spirits, consisting of two drums, two violins, a trumpet, tambourine, accordion and triangle.

One other table standing in the centre of the room, comprised, with two or three chairs, the entire furniture and contents of the room. About 5 o'clock in the afternoon after my arrival, I went into this room, with the son of Mr. K., and requested of the spirits a private interview.

I seated myself by the table in the middle of the room, with the boy on the opposite side from me. The trumpet, through which the spirits speak, lay on the table near its edge, and close by me. I inquired if the spirits would not speak to me in an audible voice. The trumpet became immediately agitated, and soon fell to the floor. I took it up for the purpose of placing it again by the table, and while in my hands, it was, by an unseen agency, taken therefrom and elevated to a point in the air, a little higher than my head. It soon changed its position, the large end of the trumpet being reversed, and approaching nearer to my face, through it, a voice, in an ordinary tone, says, "How do you do, Mr. C.; we are glad to see you." While this was being uttered, I distinctly felt on my face the vibrations of the atmosphere. I then carried on a conversation for several minutes with the spirit, the trumpet being used by the spirit as the organ of its speaking. During the entire conversation, the trumpet continued elevated in the air near my head, and without any visible support.

At seven o'clock in the evening, a circle met in the room composed of about twenty-five persons. All were seated on the benches except Mr. K. and his son, myself, and a Mr. D., who were seated around the table in the centre of the room.  
The presence of the spirits was announced by a tornado of sounds, apparently made on the drums and other instruments. This prelude which was almost deafening, lasted some two minutes, and then all was perfectly quiet and silent. Very soon the trumpet was taken up, and a spirit voice asked, "What music will you have, something lively?" The instruments, without any human agency, were then taken down, and several tunes were excellently played. During the music, two hands, a little larger than human hands, were seen by the whole company, dancing, or beating time to the music. These hands were two or three feet over our heads, and were surrounded by a dark reddish light. When a tune was ended, a voice through the trumpet would say, "op, w do you like that?" The tambourine was repeatedly passed around the room, laid on our heads and our hands, and taken away without any human aid.

One of the pieces of music was accompanied by apparently, female voices, making perfectly heavenly music and harmony. A hand without a visible body, was presented to each person in the room, which was examined and shaken by all the company.  
I asked the spirits if they would not write me a communication without human aid. They replied yes. Paper was then brought by the spirits from the other table to the one at which I was sitting. A pencil lay on this table, and it was by the spirits immediately raised up and commenced writing. I saw one hand write, one cross the t's, and one dot the i's, all at the same time. The communication was then, by the spirits, folded up, and handed to Mr. D., who sat next to myself.

I was present at two other circles, at which I received, in an audible manner, several communications from the leader of this band of spirits, of a very elevated nature.  
While the spirits are communicating, there seems to be around all in the room, an unseen influence, which opens to a remarkable degree each person's interior man, to the reception of all ideas advanced by the spirits.

I have thus briefly detailed to you those things which I know to be spiritual manifestations, and I desire to assure all sceptics, that no human agency can effect those manifestations in the manner which they are daily done. But those who doubt should go and witness these things for themselves.  
Truly Yours,  
J. B. CONKLIN.

Buffalo, Dec. 12th, 1864.

Voices from the People.

KIRKSVILLE, IOWA.—E. A. Wareham writes.—I have become disgusted at many of our would-be leaders of Spiritualism for their cringing and tampering with the freeloaves.

SPRINGFIELD, ILL.—Jas. White writes.—I still hold to the old JOURNAL. I bring one of the first subscribers. Go on, dear brother, in the good work you have so nobly commenced.

ALBANY, N. Y.—Geo. R. Price writes.—As I have been for a long time an attentive reader of your paper, the most fearless pioneer of outspoken thoughts of any paper in this country, and the one to be most dreaded by all orthodox churches, I feel that I am well acquainted with you.

SOMERSET, KY.—Magdalena Lyons writes.—Oh! the pleasure it affords my aching heart; you can not even imagine how exceedingly helpless I was when I received those beautiful and interesting magazines. My the guardian angels of love and purity ever be near to watch over, shield and protect you.

GARRONDALE, ILL.—John Seley writes.—I desire to tell you something about our circle here. We have had here for one year and a half about 28 mediums. We have partly developed 28 mediums of different phases.

BARRE, VT.—G. G. Hoyt writes.—I am not willing to part with one number of the JOURNAL so long as it brings such indescribable glories of the higher life; glad tidings of great joy to my weary soul in my long years of suffering on this mundane earth.

WASHINGTON, D. C.—J. Edwards writes.—The more the JOURNAL is circulated and read it receives the commendation of all people whom I have heard express an opinion. Its fearlessness in uttering what is supposed to be true, and its approval of an intelligent and discriminating public.

DENVER, COL.—Orson Brooks writes.—Enclosed please find P. O. Order for my subscription for the best publication (in my opinion) on the subject of Life and Immortality, that is given weekly to this earth, and which will insure me the weary company of said JOURNAL, until after the 1st of August, should I remain in this sphere; if not, somebody else will get it to show them on its life's journey as it has me.

ST. LOUIS, MO.—A Subscriber writes.—In the JOURNAL of Aug. 7th, page 161, is an article headed, "Criticism on the Bible." In the case of Abraham offering up his son Isaac, Investigator refers to Cor 23: 1, 2; also of the son of the bondswoman, Cor 21: 13. Now if he will turn to Gen. 22: 1, 2; also 21: 13, he will find the cases referred to, there being only 14 chapters in the 1st book of Corinthians and 13 in the 2d. Now, Brother Jones, it would be well for writers to be more careful in their references.

RUTLAND, VT.—Mrs. Augusta M. Stone writes.—We have passed five weeks at the residence of the Eddy brothers, and have attended circles for materialization with Wm. Eddy every night; dark and light circles. For physical manifestations, with Horatio Eddy, twice of three times a week. We can vouch for the honesty, integrity and truthfulness of these young men, and know there is no deception, trickery or fraud in their manifestations. They are above suspicion. We are at liberty to examine all parts of the house, each and every day if we may feel so inclined, even to removing the floors.

MAQUOKETA, IOWA.—H. M. Arnold writes.—The JOURNAL has become a necessity with me. I would feel lost without its weekly visits. Mrs. Mattie Hulet Parry gave us a course of five lectures in July to full and attentive houses. She won the esteem and respect of all who heard her, for her calm and plain arguments. She gave freedom some pretty hard raps, so that no one could mistake her position. She has made many warm friends here, and outsiders pronounce her lectures inferior to none of the most popular lady lecturers that have visited this city.

FRIENDSHIP, N. Y.—H. G. A. writes.—As I see nothing in your paper from this place, perhaps you would like to hear how the Spiritualists get along here. We have been holding circles over a year, and think we are getting on very favorably. There is one trance speaker and several young men who are doing well. We have in our cabinet, we hope in the course of time to get something worth seeing and hearing. Can see lights all over the cabinet now, the curtain moves slightly at times, and the mediums say they can feel the spirits touch them on their hands and faces.

VILLA RIDGE, ILL.—W. H. Laidley writes.—Spiritualism is breaking out in spots all over this country. It is more contagious than small-pox, but not half so easily cured. I have never met a man or woman who had seen enough to convince them that spirits can and do communicate with mortals on earth, that even could or was convinced of it. I have seen nothing in or about the JOURNAL that seems to attract their attention.

MT. MORIAH, MO.—John H. Carpenter writes.—We have been entertained by a course of instructive lectures by Dr. E. R. Wheelock, while on his way south from a lecturing tour through the States of Iowa, Illinois and Wisconsin. This is the third time our worthy brother has made his advent among us, and under his ministrations and the influence of the JOURNAL the cause of Spiritualism is steadily on. On Sunday the Spiritualists of the county met in a pleasant grove near here, and listened to two stirring addresses by the Doctor. Before the afternoon address the old believers related their early experiences in the cause of the angels, which was very interesting. The clergy are taking great offence at the progress of truth; they denounce Spiritualism as written fraud, and think that its adherents should not be suffered to live; so you see, Brother Jones, we are in great peril; but let them howl, their minds are too contracted to understand its principles, and yet so expansive as to gulp down all the lies, errors, and contradictions of the Bible. Verily they strain at a gnat, and swallow a camel; but the Lord will deliver us from their cry to the contrary, and superstition is destined to be supplanted by a rational and demonstrable religion.

NEW YORK.—Emily E. White writes.—Please permit me to relate through your columns, my story of Edward Hale, of the 1st Minnesota regiment who died soon after the battle of Bull Run. Before the war he had a little disagreement which resulted in an estrangement, and I wish to tell you the way we have become reconciled. I was sitting with Mrs. Laidley, (formerly Mrs. Waterman, of Boston, who had failed to give me a message from my brother who is in spirit-life. I was thinking of him and listening with indifference to "Supper," who controlled her; but suddenly there was a change in her voice, and she addressed me in the deep, manly tone of my old friend Hale. He referred to the old difficulty and the cause. He used the same words and phrases that I heard from him years ago, and talked in his friendly way as of old, telling me of matters that Mrs. Laidley could not have known, as she is a stranger to myself and family. I have not even known her by reputation. I hope this may meet the eyes of some of our kind friends in Minnesota, who have faith. He often visits that land of wheat and oats, taking an interest in the progress of affairs there. He is a blessed guardian spirit and is doing all in his power for poor suffering humanity. He gave me words of cheer and encouragement. It was a very pleasant surprise, and I feel very grateful towards him and also Mrs. Laidley.

MURPHYSBORO, ILL.—Mrs. J. Dalley writes.—I have received the number of the JOURNAL containing the death of Mr. Kavanaugh. I was pleased to find it worthy of your attention, and while I have no words to take back, I wish to add, made up of honorable citizens, in the Catholic church, that did not belong to the Odd Fellows, as well as those that did. They did not sanction the deed committed by the desperadoes, and did not uphold the priest in what he said and did; there are many above such a state of cruelty; it is to this class those remarks are directed. It has been deplored that he was shot because he was an Odd Fellow. We did not say he was, though the tone of the story runs that way. I will give the words of the widow. She says, "he has never been allowed to remain in peace since he joined the Odd Fellows. A portion of the Catholics have followed him, waylaid him and beat him until he was bloody, before he was killed. His friends have carried him off and concealed him to keep him from being murdered. There was scarcely ever a celebration in the Lodge that they did not molest him in some way or other." She further believes he was killed on the night of their last celebration by a man concealed from view. This is the language of the wife to me at different times.

FULLFOLK, VA.—Thos. I. Kilby writes.—While I am writing my mind is impressed to give you an account of a remarkable manifestation which I had the fortune to witness some months back, in Portsmouth, Va. I was on a visit to Mr. L. I. Williams, who has a daughter, Mrs. Annie Summers, a prominent medium. Before the family of four or five persons, there were three or four visitors at the seance, which was held at night, full lamp light at the time. Very soon after taking our seats the medium became entranced, and turning her face towards me, called me Pa, and then in broken whispers gave the name of Susan. Then the company seemed to leave her, and I remember that I lost two children with scarlet fever, and sore throat years ago, and one was named Susan. But the following was the most astounding to the company, and deeply interesting. After remaining in the trance state a few moments, she brightened up and addressed me again, saying, "I know you and you know me." I remarked that I could not recognize the control. The influence then said, in language very different from the medium's natural tone: "My eyes are blue; my hair is auburn; and I am a musician." At the same time moving the hands and fingers rapidly as if playing on a piano. She continued a few minutes, when the medium arose, and I then returned to the room, and returned, addressed me excitedly, thus: "I know you and you don't want to know me; I will not know you," and began to play with the hands as on a piano, at the same time reels and to go as a drunken man, saying in strong language, "My name is W. O. H., I know oh, liquor, several times, and then fell prostrate on the floor, dead to all appearance. The whole company was deeply excited, and her mother and other relatives were greatly alarmed, thinking she was actually dead. I was perfectly amazed on hearing the name, I knew who it was. She lay on the floor for three minutes and then walked to the door, raised herself up, wiped her eyes and took her seat again, in a natural condition, and inquired of us what had transpired. We told her the circumstances which seemed to surprise her as she said she never knew the person she had personated. I confess I was overwhelmed with astonishment, for I had not thought of it for years, and now for a year or more, and now for the sequel. This young man resided in Suffolk, Va., and during the war a Confederate regiment was stationed there, and as is usual in war times, sentinels were stationed at all the approaches to the town, and this young man and another obtained leave to take a ride in a buggy into the country, and while on they got on a spree, and in that mood they returned to town a little after dark, and when near the sentinel they were ordered to halt and give the countersign. They cursed and said they had none, and would come in. The sentinel again halted them, but they heeded not, and dashed on, when he fired his gun and young G. fell dead, while in a state of intoxication.

HERON LAKE—Lucy A. Craspey writes.—Please give us a little notice your paper to give friends in Fairmont, Winnebago, Shelbyville and Sterling. My husband lectured two or three times in each place, after which I contributed my mite by speaking in favor of the Spiritual faith, and recommending it as a source of consolation to all who were sick or sorrowing, and praying us for a higher sphere when we pass over on the other side. My husband has been a Lutheran preacher, and his name is still there with them. About eighteen months since he became converted to Spiritualism. He lectures on Bible Spiritualism. We are both endeavoring to show the people the progress of our age in all the phases of Modern Spiritualism. I find in that that we can reach many who would not listen to what we had to say if we discarded the Bible altogether. Church members, especially whose early education has led them to believe the Bible infallible, must be led along by degrees, and not by the fire of the Spirit. We held several circles in each of the above named places. At Winnebago some new believers were added to our number, and some mediums developed. One lady from Wabasha, who was spending the summer there, she was wonderfully influenced to give up her former religion, and was enabled to see the medium's words revived, and gave some excellent instructions as to the manner of using water in healing the sick. In fact, we were confirmed and strengthened, and fully determined to spend our lives in this glorious cause, for the good of humanity. Church members as a general thing, are more bitter against Spiritualism than our brethren, and they say, "Do not try to prove (from a Bible standpoint) the gift or sense of clairvoyance, we have numerous instances where Christ and his disciples saw what was transpiring at a distance. The gift of discerning spirits or seeing spirits is quite common among the Spiritualists, and is also one of the specialties just as evidenced by St. Paul in 1st Cor. 13: 2. We are not to be sold out to despise prophesying, just as if the apostle looked forward to this very time when the Spiritual gifts would be despised by those who profess to love the cause of Christ. The materialization of spirits is the crowning glory of spirit phenomena, dispelling the materialism of the world, and teaching all believers. But says one, "can we find anything in the Bible to corroborate this phase of Spiritualism." Let us see. "Jesus taketh Peter, James and John, and bringeth them up into a high mountain apart, and behold they appeared unto them Moses and Elias talking with him." They lay upon their faces, and saw the light of their eyes would not divert their minds from spiritual things; when no sound could be heard, but the sweet notes of the song bird which acted, no doubt, like a charm in harmonizing their small circle. What a joyful time they had; so much so that they exclaimed, "It is good for us to be here." Jesus said, "I will be with you to the end of the world." We feel when we are able to know our departed loved ones are near us. But time would fail me to mention all the passages in the Bible where it speaks of their seeing angels or spirits, holding converse with them, asking direction as to future conduct. Sometimes a multitude of heavenly hosts would appear unto them, singing praises to God with such pathetic sweetness and melody, as to thrill each heart.

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THE LAST MATERIALIZATION OF A SPIRIT.

His Farewell Address; and Presentation of a Charmed Diamond Ring to the Medium.

From the Medium and Daybreak, Eng.

For some months past the public have been reading accounts of the wonderfully perfect materializations of the spirit "Thomas Ronalds," who entered the other life some three years ago.

After the departure of Messrs. Bastian and Taylor, he continued to manifest, as opportunity served, through Mr. Arthur Colman at sittings held in my room.

After Mr. Ronalds resumed his seat, Mrs. Woodford was controlled by her guide, "Lily," who welcomed the guests in a kindly manner, and then addressed a few impressive words to Mr. Colman.

"I have to inform you," he said, "that my last life on earth was a re-incarnation. In a former existence I was a Persian prince, and lived upon this earth some hundreds of years before Christ.

"I wish you to present to our medium, Arthur Colman, as a testimonial of my gratitude to him for his services in enabling me to materialize for you. It has given me a very great pleasure to return in this way and confer with you again.

It is needless to say that on the following morning the ring was sought, and that we carried out his directions to the letter, going in, asking to see the ring, purchasing it, and leaving the shop without saying anything to excite the suspicions of the vendor.

rate occasions. He also arranged to accompany me to the British Museum, to point out to me, by the aid of certain books, his lineage. I repaired to the Museum, utterly ignorant as to what I was to ask for; but I was told, when I got there, that the books were brought to me, and whilst reading through the several dynasties of the Persian Empire, the spirit pointed out to me the name of his father.

CATHERINE WOODFORD. THE PRESENTATION OF THE RING AND FAREWELL ADDRESS OF THE SPIRIT.

In accordance with the expressed wishes of the spirit at his last materialization, Mr. and Mrs. Burns, Mr. Lynton, Mr. P. Ronalds, and Mr. Arthur Colman repaired to Mrs. Woodford's residence at 8 p. m., on Tuesday, the 3rd inst.

"Mr. Colman, I have much pleasure in presenting you, as a remembrance from my spirit-brother, Thomas Ronalds, this diamond ring. On Tuesday night last, when he materialized for the last time before ascending to the higher spheres, he, speaking with his own voice, requested me to procure this ring and present it to you as a testimonial of his gratitude for your help in affording to him and to me the great happiness of conferring together again, as it were, in the flesh.

I beg you will accept this ring, and wear it for both our sakes, guarding it as the most precious thing of your life, as indeed it will prove to be when you know all. I have had much pleasure in carrying out my brother's commission, and feel that this gift will prove a bond of union between us thence for ever.

"Friend! In this work of repeated materializations of my spirit-form which I have just completed—because, being called to a higher plane of existence, I shall never more clothe my spirit in temporary flesh at your circles—I was commissioned by a band of higher spirits. I acted under their orders from the first, when with the kind aid of our dear brother, 'George Fox,' I began to materialize at the sittings of Messrs. Bastian and Taylor.

"By this we can perceive that evil spirits enter into our bodies, and cause them to commit crime. Then goeth he, and taketh with himself, seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."—Matt. 12: 45.

And now, friends, I can never more materialize. It is not permitted to those who have left the earth-sphere and risen higher, unless

by a particular dispensation for purposes of usefulness to mankind. Indeed it is too painful a process for the more etherialized inhabitants of our world to assume those garments of heaviness, as I have so frequently done. And now I will say, Farewell! My blessings upon you all!"

"I hardly know how to express my thanks for this magnificent present. I know not what I have done to deserve it. I think it a great honor to have been Mr. Thomas Ronalds's medium. It has given me much pleasure to sit with you; and I feel that your brother has conferred on me a great privilege in choosing me as the instrument of communicating to you his last request. I can not possibly thank you (Mr. Peter Ronalds) sufficiently. I shall always wear this ring, and always think of you and your spirit-brother. Possibly we may never meet again; but I pray God to send his blessing on you."

Not the least remarkable incident of this interesting evening is the fact that Mrs. Burns clairvoyantly saw the communicating spirits. In the first instance, "Lily," with whom she was previously acquainted; and in the second instance, "Thomas Ronalds," whom she recognized as the same spirit-form she had on several occasions seen at Bastian and Taylor's circle. But on the present occasion the striking peculiarity was that she saw the same spirit, Thomas Ronalds, presenting two distinct and separate forms at the same time! One was the familiar form she had seen before; the other was richly attired in Oriental costume.

Concluded from First Page.

Spirit-world and its glory than ever mortal eyes before had seen. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1: 14.

"The next truth I shall notice is the command of Christ to cast out devils. 'In my name shall they cast out devils.'—Mark 16: 17.

"The gift of divers kind of tongues, were given to the followers of Christ that they might be able to teach the people of all nations, whatsoever Christ had commanded them, and that too in every man's own language, that all nations might fully understand the whole doctrine of Christ, and thereby bring all people, nations, and tongues, into one great brotherhood, to the Father God. As on the day of Pentecost, where there were assembled at Jerusalem, men out of every nation under heaven, and heard the disciples preach as it is declared, 'And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.'—Acts 2: 4.

"And they together with the doctrines taught

so affected the people that three thousand of them believed and were baptized with the Holy Ghost the same day. 'They shall speak with new tongues.'—Mark 16: 17.

The next command I shall notice is that of dreams. 'And your old men shall dream dreams.'—Acts 2: 17.

It is here said that the old men shall dream dreams. 'In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the beds; then he openeth the ears of men, and sealeth their instruction.'—Job 38: 15, 16.

Some of the highest instructions that ever come from God and the angels to men, come in dreams. The destiny of Israel was made known to Joseph in a dream. And the history of nations were made known to Daniel, in Nebuchadnezzar's dream. 'I, the Lord, will make myself known unto him in a vision and will speak unto him in a dream.'—Numb. 12: 6.

Raising the dead, is not meant the raising of the dead natural body, for that would be raising them only to die again; but it is raising the spiritual body, just as Christ at his resurrection into Paradise raised the spiritual bodies of the saints that appeared unto many in Jerusalem. 'And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his holy resurrection, and went into the holy city; and appeared unto many.'—Matt. 27: 52.

And beside all this, we find we are living so near the Spirit-world that we can send and receive letters of instruction from our immortal kindred, as they did of old. Even Elijah, long after he had gone from earth, sent back a letter to the wicked king, Jehoram. 'And there came a writing to him from Elijah the prophet saying, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, etc.'—II Chron. 21: 13.

From this it is shown that many evil spirits can possess the same man, even a whole legion was cast out of one man. Hence it is no wonder that the earth is full of sin, disease, and crime, since mankind are possessed of such countless numbers of evil spirits. But since God and the angels, and the good spirits have all power over them, they can do no harm to any one only those who are willing to become possessed of them. It is just as Mr. Wesley says, 'That it is as easy for spirits to speak to our hearts, as it is for men to speak to our ears. And it is in this that the invaluable blessings of primitive Christianity to mankind are developed. The mediums of Christian Spiritualism being able to see, detect and point out, the evil or bad spirits, that possess the hearts of men and women, and having the same power the disciples and primitive Christians had, they are able to cast out devils, cure diseases, heal the sick, etc., and thereby bring health, happiness and bliss to the people.

And they together with the doctrines taught

on the twenty-fifth day of July, 1875, under the following test conditions: Mr. Peck was encased in a stout sack, made of unbleached cotton cloth, fastened closely round his neck with a cord, secured with a sailor's knot, and the knot secured with fine sewing cotton. The door of the cabinet was opened twice during the seance, and the fastenings of the sack examined by a committee of two persons and found intact.

The following are some of the manifestations that occurred during the seance: Numerous hands were displayed at the aperture of the cabinet to the number of twenty at least, of different sizes and shapes; ten written communications were given to the members of the circle, two of them being test messages of deceased persons, to their friends then present of a deeply interesting character; musical instruments of two kinds were played inside the cabinet at the same time that two hands were displayed at the aperture, also, the full face and bust of the spirit calling himself Colonel Hedgwick, appeared at the aperture, who addressed the audience in an audible voice, all of which we are satisfied was not done by the medium himself, but is the result of a power with which we are not sufficiently acquainted to fully describe or explain.

Signatures placed to the foregoing statement: Mr. J. M. Holland, Mrs. A. B. Holland, Mr. James Kendall, Mrs. Matilda A. Kendall, John S. Reynolds, Mrs. W. G. Thomas, Mr. John Hopworth, Mrs. F. M. Hopworth, Mr. M. H. Barton, Mr. Arthur J. Darnford, Mrs. Kate D. Darnford, Mr. W. Pennock, Mrs. S. M. Pennock, Mr. John W. Love, Mrs. Love, Mrs. F. Coleman, Mr. Alfred Ward, Mrs. Mary Ward, Mr. Joseph Hewson Curd, Mrs. J. B. Clayton.

Bro. J. L. Potter Vindicated. To the State Association of Spiritualists and the general public: In view of the fact that the grave charge of the theft of a pair of boots at Owatonna, have been publicly made against J. L. Potter, State Agent, and Lecturer of the Association, a meeting of the Executive Board was called and met on Aug. 27th, at the residence of S. Jenkins, Esq. (President of the Association), in Farmington, and after a thorough investigation of all the facts and circumstances, pronounce the charge without foundation in fact.

S. JENKINS, Pres. M. T. C. FLOWER, Chairman. Executive Board. J. O. INGALLS. WM. CHAFFIELD.

Convention. To the Spiritualists of Northern Wisconsin, and the Spiritualists and Liberalists of the Great West.—Greeting.—We would invite all believing in true spiritism, and those who wish to meet with us in convention in the village of Oakfield, Fond du Lac County, Wis., on the 24th, 25th and 26th of Sept., 1875. The speakers engaged for the occasion are John Collier (Esq. of England), and Elvira Wheelock (Rueles), which is a guaranty of success in itself. The kind friends of Oakfield have generously offered to entertain (free) all so far as they are able. Come, then, every freshinker; let's show the world we are neither dead nor sleeping. ISAAC ORVIS, Pres't. DR. J. C. PHILLIPS, Sec'y N. W. S. A.

"Elysian Island" Meeting—Kalamazoo, Mich. Ed. JOURNAL.—At Kalamazoo, George Winlow, an old and well-known resident of that beautiful city, a pioneer in the wilderness of forty years ago, and a pioneer in the wilderness of Spiritualism, has fitted up his "Elysian Island" for meetings and picnics. It is a green plot of some three acres, partly shaded by fine trees, with the clear water flowing on either side, the rich valley and pleasant hills in the distance, and the town near by on the South; a delightful spot which will doubtless be the scene of future meetings and pleasure excursions.

On Saturday, the 21st of August, a little company met there, amidst rain and chill, and bravely held out until the island-grove was dedicated to free-thought, free-speech, spiritual culture, human progress and innocent amusement,—all within the realm of order, pure morals and decency. On Sunday came a larger company of substantial citizens, intelligent young men and women, and people from towns and farms in the vicinity, with their basket-dinners for the day. From ten o'clock to near five in the afternoon, the time was filled by addresses from Susie M. Johnson and myself, conference well occupied by the thoughtful men and women, good music, and the lunch recess at noon.

The attention was excellent and unwearied; the order good, the spirit and conduct of those present commendable, and the six or eight hundred people left in safety, and with a feeling that it had been good to be there. I go to-morrow to the North Collins Yearly Meeting, thence to Millport, Pa., Sept. 4th and 5th; to Friendship, N. Y., Sept. 12th; and come here about the middle of September to be in Kalamazoo and vicinity in October. G. B. STUBBINS. Detroit, Mich.

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Vindication of Dr. Peck. We, the undersigned, desire to testify, that the manifestations that take place in the presence of Dr. Peck, are not the result of fraud, collusion or trick; but are done by a power outside of himself, which we believe to be that of disembodied spirits, as we are unable to give any reasonable solution on any other hypothesis, and as Dr. Peck has been publicly charged by Mr. W. H. Holmes, with supplementing mediumship with false presentation, we deem it our duty to state and publish what took place at a seance held at Mr. Hopworths, Salt Lake City,