

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

CHICAGO. APRIL 10.

What I Savy at J. H. Mott's.

OL. XVIII

BY DE. C. P. SANFORD.

BRO. JONES -I have been to see the wonder of this age, the celebrated

MATERIALIZATION LIEDIUEL, Eir. John Harvey Mott, of Memphis, Eic., and as I promised to give my many friends a re-port through the Journan, of what I saw while there, I send you the following for publication.

I will premise by saying, that so far as my observations were concerned, I think that the report of the *Times*, which was published in the JOURNAL, is the most fair and correct of any I have read in regard to Mr. Mott, and all concerned in the manifestations, as given through him.

If I should write you all that I saw while there, it would form an article altogether too long for publication in your paper, after all that has been published. Suffice it to say, that I found Mr Mott, the cabinet, etc., as has been reported by others. I attended five seances. At the first one, the first face that I saw, was Gen. Wm. Bledsoe, in his trim-fitting

MILITARY SUFT.

As I received an introduction, he gave me the military salute, and told Mrs. Mott I was a Yankee, and then laughed quite heartily. He called for, and conversed with me for some time, quite plainly, and in rather a jocose style. At the close of our conversation ne laughed again. The next face I saw was that of a young lady, recognized by Mr. Phillips of Keosauqua, Io., as his daughter Orra. He conversed with her for some time, then said:

There is a gentleman here who hes been stopping at our house; would you like to see him? "Yes."

I went up and saw a face the exact counterpart of a photograph of her which I had scan and critically examined, while at his house. She said, "The baby is here."

"What baby?" inquired Mr. P.

"No; we did not consider you insane. We thought you took it by mistake. "I took it rather recklessly."

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

I asked, and he answered, many other questions; to one of which he gave me as a message to my mother, "Tell her I am happy, and that we do live after death." The voice was peculiarly his, and any person well ac-quainted with him, could not have failed to identify him by it, without having seen his face there.

At this point I introduced him to each memher of the circle, as Dr. Tillotson, of Iowa City. He acknowledged the introduction to each very gracefully.

I next saw the good fun-loving

JOHNY ATWATER,

about whom so much has been written, and can youch for the statements of others as truthful.

Next came Hivens the Dutchman, who controls Mott, and uses him as spirits generally do trois mott, and uses inin as spirits generally do trance mediums. After his giving many fine tests to others who were present, I asked him if he saw my friend. Says he, "Do you mean the tall man that Dr. Downs brings here?" "Yes."

"He then gave a very concise description of him. I then asked, "Can you tell me his name.'

"I have heard it; but it is such a queer name that I cannot speak it. But I can tell you one of his names. They called him, Gustus.

Do you mean Augustus?

"Can you tell me how he happened to die?" "He took something, and after a little while he didn't know much any more, and after a few hours he went dead.'

"Well, what did he take?" "It was the black stuff he took that killed him.'

"What else did he take?" "He took 'Morphine,' but it was the black stuff that killed him."

"This to me was satisfactory, for I knew that he had said what it was impossible for Mr. Mott or any one else there, except myself, to know.

lived. In a short time the door closed. I was fully satisfied of my brother's presence, and the other face in the scene seemed so appro-priate that I could not be mistaken as to its identity.

On the fourth morning, while I was there, some fine tests were given by slate writing, upon double slates, with a bit of pencil placed between them, and afterwards sealed, through the mediumship of Mr. Mott's

LITTLE DAUGHTER ESSIE,

who is a little over four years old, and does not know a letter of the alphabet. This was a remarkable and satisfactory test to all who were present, and especially so to those to whom the messages were addressed.

At this evening's scance my friend came again, and I saw and conversed with him, and introduced him to each member of the circle. I saw him during the various seances which I attended at least thirty times, and each occasion increased my convictions as to his identity. Many noticed his peculiar features, and remarked in regard to them, as being widely different from others that appeared. As I am narrating what I saw, you will pardon me if I mention one person, Prof. Simpson, who among many others, while I was there, re-ceived satisfactory tests. He was a firm skeptic. While the fun-loving Johnny Atwater was present, talking and laughing, the Profes-sor went up to the cabinet and said. "If any of my friends are present, I wish to see them!" He earnestly appealed to them to come. Presently a face appeared. The Professor stepped back a little and lifted his hands heavenward, and in an excited tremulous voice almost atified with emotion beyond his control, loudly exclaimed, "Oh, my God,

GEORGE FRICK,

ia this you?" The curtain dropped and rose again, when he with tear-dimned eyes, and faltering voice shouted, "It is you indeed." Scon the face again appeared, and he clearly and unmistakably identified it as that of the person he had named, who, when living, was an intimate friend of his family, and especially so of his son William. This young man had been killed by the prenature discharge of a

A Metaphysical Convict.

1875.

COMMUNICATED FROM HENRY S. OLCOTT.

HARTFORD, March 19th, 1875. SIR.—Since my name became more or less prominent in connection with the investiga-tion of Spiritualism, I have received many queer letters, but the one herewith inclosed is the strangest of all. It comes from a man confined in the Connecticut State Prison, for a murder committed over twenty years ago. He was educated for the Episcopal ministry, and is a person of very fine intellectual capac-Ities, if one may judge not merely by his con-versation, but also by his phrenological and physiognomical developments. I met him for the first and only time, a few days ago, while passing through the prison in company with several ladies; and, being introduced by the courteous warden, Mr. Hewes, we chopped logic for a quarter of an hour. He had read sundry notices of my forthcoming book, People from the Other World, and this fact caused our talk to take the turn it did.

Mr. Clark confessed that he had never seen a single one of the occult phenomena which have presented themselves, in such a multitude of different phases, during the quarter century of his incarceration. His religious views have undergone a change, and, whether because of seclusion from sources at which his faith might have been refreshed, or from an inner craving for the comfort desirable by a person in his circumstances from Nihilism, has persuaded himself into the belief of which Bighop Berkeley was so able an expounder. I could not ley was so able an exponder. I could not help recalling, as I read my correspondent's forcible letter, the anecdote of the bishop and his stolen horse. Going to officiate in a se-cluded parish, Berkeley tied his horse to a fence near the church, but after service, found to his great surprise that it hid been stolen. As he stood contemplating the spot found to his great surprise that it had been stolen. As he stood contemplating the spot where the animal had been left, a person put his well-known theory to the proof. "Bishop," said he, "have you a perfectly clear idea of your horse—how he looked, the saddle, stir-rups and bridle?" "Of course I have," re-incide the problem." Said his interfoso of his son William. This young man had been killed by the premature discharge of a cannon, at Keathsburg, Ill., about two years ago. While the Professor wept for joy, the Mr. Clark's postulate respecting the impenderability of spirits agrees so thoroughly with that of many superficial investigators of the spiritual phenomena, that I would add a few lines upon this point before closing. The error under which he and they labor is in assuming the imponderability of invisible matter, than which nothing could be more absurd. We can not see air, or gases, or ethers, or superheated steam, or the vapor arising from water surfaces on a clear, warm day, and yet the weight of all these can be ascertained. The philosophical chemist uses a balance so delicate that it will render sensible a weight of one tenthousandth of a grain, and yet Mr. Clark could not see the thing weighed. A metal in com-mon use, not only in the shape of coin, but also in many branches of the mechanic artsnickel-has recently been detected in the atmosphere, and it need not surprise us if in time every other form of mattter on this earth is discovered to exist in sublimation in the air we breathe. As science marches apace the secrets of nature will more and more yield themselves to our search. What may be spirit and what pure matter, where the one ceases and the other begins, I can not pretend to say, for no man of science has hitherto pushed his experiments that far. If I might hazard a guess upon the basis of the theories of the progression of ultimates and the doctrine of evolution, I should suppose the point of juncture would be where pure matter had reached its last degree of sublimation, and spirit-God-descended and God-attracted-stooped downward to that union of which the product is man. I can tell Mr. Clark one thing, at any rate (and I think I am the only one who can, up to the present moment), I have weighed what we call "spirits" upon a platform scales, as I would a bar of steel, and, moreover, at my request they have caused their weight to vary about forty per cent. in ten minutes. How they do this I do not know, but they tell me that they made their evanescent bodies, in the first place, by concentrating and making visi-ble and ponderable invisible atoms from the atmosphere by an effort of will, and then, by a further voluntary effort, threw off as much of this matter as was necessary to poise the beam of my scales at the lesser mark of weight. HENRY S. OLCOTT.

Hence the only question with regard to Spiritualism, is simply whether it is an appar-ent and practical truth; for we may know with absolute certainty, if we have enough of . the faculty of reason to be able to know anything, that no doctrine of a positive nature can be really true. Utility is a very important ele-ment in determining what really seems true. We are not to suppose that men are endowed with any new sense faculties in these latter: days; but may suppose that old delusions are ever taking new forms. There is an old form of the doctrine of Spiritualism that is essen-tial to morality, as the assumption of its truth underlies all our notions of right and wrong. Materialism can furnish no valid basis for such notions. It finds their basis in a Spiritualism latent in our own nature. Yet to suppose the doctrine an absolute truth, because it un-derlies our moral notions, is just as destructive of genuine morality as materialism can be, Materialism, though but a negation, can furnish us with a semblance of morality, and any positive truth that is held as absolute, can do no more. If we would have a genuine morality, we must take both kinds of truth at their own worth and value, neither mistaking the apparent and practical truth for real and absolute, nor the negative and real truth for practical.

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To make the modern form of Spiritualism of any practical value, so that we may concede so much of it as to say that it appears to be true, you must give us something more than marvels that appeal only to our wonder, and communications from the departed that add nothing to our stock of useful knowledge. All this, if we take the sensible view of it, but makes it appear a senseless and debasing superstition. The attempt to make things appear beautiful and true that are not merely useless, but positively harmful, is the mark of a low order of wisdom. To the young lady who spoke about "disordered atomach," I would say:

It is not the whicky that does the bad deed, 'Tis Reason that maddens the brain.

Reason being a purely negative faculty of mind, gives us but the negation that Spiritualism is not true. We are justified in calling it a superstition, not by reason, but by the de-

"Can it be materialized?" 'Yes."

In a short time the curtain opened and I saw the same face and form, with a rose in her hair, and holding in her arms a

SWEET LITTLE BABE

apparently about two months old. I saw her embrace and hiss the child. I afterwards learned that a child, cousin to Orra, had been born, and died at two months old, since which

she had died, last August. The next spirit I saw, was a Mrs. Thatcher, a plain elderly Quaker lady, with a white cap and handkerchief, which I plainly recognized from a photograph shown me the morning before, at the house of her son, A. H. Thatcher, in Mt. Sterling, Iowa.

Singing was continued at the interims of the appearances as is usual. After some little time, the face and bust of an apparently tall man appeared. I thought I recognized it and instinctively arose from my chair, but stood still. Mrs. Mott arose, as is usual, and approached the aperture, then stepped back as if in suprise, and said, "Sir, you are a stranger here. Whom do you wish to see and converse with?" I heard him speak my name. Mrs. Mott turned and said, "It is for you." I approached and the curtain opened, and

the face of an entire stranger appeared. Mrs. Mott introduced him as Dr. Downs of Burlington. I said, "Sir, I have heard of you by Dr. P. T. Smith, of Burlington." He came forward, howed and smiled pleasantly, and I saw him more plainly than I had any previ-ous face. He retired, and the curtain opened, end the face I had previously seen, slowly approached me from the back part of the cabinet. It came within six inches of my face, and every lineament of the features was plainly and unmistakably defined, and I saw the face and form of an intimate friend, with whom I have been acquainted for nearly thirty years. He died near Iowa City, Iowa, last summer. I saw every part of his features —the hair, beard, shape of forehead and nose, the eves and mouth; in fact the whole face and form as plainly as I had ever seen it in and form as plainly as I had ever seen it in my life. To say I was surprised, would but feebly express it. I was completely overcome by my feelings. As soon as I fully recognized who it was, I wept for joy, and I and every one in the room, heard sighing from behind the curtain, as if he was weeping too. As soon as I could command myself I said, if this is really the parson it appears to be be will is really the person it appears to be, he will remember he has often told me, he had serious doubts as to whether we would live after the

death of the body. "To your face," he "replied I made fun of you and laughed at you for believing as you said you did." (A fact known only to himself

and me.) I said, "Can it be possible this is you! Will you let me see your face again?" I stepped back about two feet, when the face and bust appeared sgain, and if I had any remaining doubta they were now all removed. The face and form was really his.

I then saw a hand. I extended mine. It made two or three efforts before it succeeded in lapping the fingers about midway of mine. In size and form, it was the counterpart of his, as I had known it for years: I said to him, "Can you tell me how you happened to make the change called death." "How strange it was that I should have taken it as I did!"

taken it as I did! We did think it strange; but how did "you happen to take it?" "I must have been crazy."

The facts are these. Dr. H. Augustus Tillot son of Iowa City, while visiting a patient in the country last summer, by mistake took for quinine, an overdoze of Morphine, and died inside of twenty-four hours. Three physicians who attended him told me that they were of the opinion that the remedies which he took to antidote its effects, had as much to do if not more, than the morphine in hastening his death.

The next evening I saw and conversed with my friend again. I put my ear to the curtain and asked him, "Can you tell me where we last met, before I met you here?" The circle were singing, and although he spoke a sentence in reply, I only caught the words, "Many people, confusion, smoke, fire." I asked, "Do you mean at a fire?" "Yes."

"The last time we met in earth-life, was at a fire in the city."

I put my face to the aperture and he gen tly fingered my hair with both his hands and at the same time laid his face softly upon my forehead.

At the third seance, Mr. Mott was HANDCUFFED

with the improved irons, and we kept the key after they were locked, in our pocket until the cabinet was opened again, and we then took them off his wrists. Prof. Charles J. Simpson of Keathsburg, Ill., was present at this seance When he was introduced to Bledsce, he cuffed the Professor's ears. We saw the hand and heard the concussion. The Professor had been a U. S. Officer, and the reason he assigned, was that Bledsoe knew it, and took this method to make a note of ti.

My friend came again, and I saw him and held a pleasant conversation, at the close of which, I heard him say, "Amen," as if in res-ponse to the sentiment of the verse being sung, "Sweet by and by." Very soon I heard him distinctly, while he made one of the most deep, sublime, pathetic, thrilling and appro-priate invocations, I ever heard in my life, losing with a hearty Amen, to which I responded, as any one must have done, who might have heard it. After he retired, the cabinet door opened, and a child. apparently about three years of age, appeared and called for its papa. Mrs. Mott assured it that its papa had gone home that day, when it retired, after having been seen plainly by that part of the circle who satso as to look in at³ the door as it stood ajar. The door closed and opened again, I was called for, and went and sat down upon the box placed to stand upon. I looked in, and that end of the cabinet was filled with a mellow light, by which I could plainly see each of the corners. Also saw standing at about two feet from me, the

FORM OF & CHILD

about six or eight years of age. At first, I saw it, side view, but very soon it turned and gave me a full front view. Over the top of the head and passing under the chin was a bandage, apparently pinned at a little to one side of the top of the head. I lost a brother several years ago, seven years of age, who was afflicted with enlargement of the tonsils, and wore a bandage just in this way, for many years before his death. The face and form, to the best of my recollection, bare a striking resemblance to him. The door closed and opened again, and I saw the same child, face and form within a foot of me, and leaning over it, with an arm around it, was the face and part of the form (the rest hidden behind the door) of my

While the Professor wept for joy, the voice inquires:

ago.

"How is Will?"

"Will he come here to see me?" "I don't know. I hope not, George; I do not want him to."

The Professor afterwards explained that while George was in this life, he and Will were as intimate as brothers, and that when the casualty occurred which caused George's death, it threw Will into convulsions, and for many days they despaired of his life. Hence his reply I don't want him to come, and see what I now do. George and Will were managing the gun when the accident happened. The voice of George in the cabinet says, "If I had listened to Will (who advised him to let the gun alone) I would not have been here now. Will was not to blame. I am happy though. He asked for his own brothers, fath er and mother, and seemed satisfied when the Professor assured him that they would come there to see him. The Professor was so overcome that he was compelled to yield to his feelings and wept many times during the manifestation. He said he saw the face plainly; saw him smile, and that he did not believe it was George Frick, but that

HE KNEW IT WAS HIM.

He was seized with both hands by the spiritform and forcibly shaken as if in hearty recognition. The Professor saw and conversed with this same young man at another scance, and was so well satisfied that he in extasy said, "I know now what I never before fully believed, in the we shall all live after the body is in the grave." The Professor was not a Spiritualist, and to say that he was surprised and satisfied, but feebly expresses his feelings and convictions, as he repeatedly and feelingly expressed himself to us after the seance.

Prof. S. and myself were not the only ones who received satisfactory tests, while I was taere, but I can not claim place in your paper for a full report, and my friends must excuse me from giving more.

There were from fifteen to twenty five faces and forms appeared at each sitting; all were not, but the majority were partially or fully recognized by some of the persons present The last face and form which appeared at the last seance I attended, was my brother, who now came as a man full grown, as he now claims to be. I said to him, "I can not idenciaims to be. 1 said to him, "I can not iden-tify you as a man only by your similarity to our family features (which was quite plain). "Will you give me some test by which I can satisfy our mother that I have seen you as a man?" In answer, I heard him draw his breath, with that peculiarly strangulated sound which simulated the gasp of the dying, which I had heard him make hundreds of times while sleeping, before he died. times while sleeping, before he died. I am satisfied that it was not J. H. Mott, the medium, who assumed this disguise to deceive me, for the face and form were too small by conalderable to correspond to him. I have not given you a full, but yet a truthful statement of what I saw. I have no opinion to offer as to the claims set up as to the cause of these things. If Mr. Mott is a fraud and swindler (which I do not believe) he is the most clever deceiver the world has ever known.

While the good Christians of London were raising \$50,000 for missionary purposes in Africa, fifty people starved to death in their own city.

grandfather, of whom my little brother was a All kinds of reformatory books for sale pet, while the little sufferer (for such he was) the RELIGIO PHILOSOPHICAL JOURNAL office. All kinds of reformatory books for sale at

LETTER TO A SPIRITUALIST.

DEAR SIR: I was not at all prepared for the little encounter of logic with you this afternoon, and since I could not present my views in very precise form in conversation, I will try what I can do with a pen. I think the discussion may be of interest to the "general reader."

The point of philosophy I wanted to advance is that all *real* truth, and all that we can really know, is of the negative order, like the axioms of mathematics; while all that we can say of things of a positive nature and ordereven of the existence of an external world, which is the nearest thing to positive realityis that it appears to be real or true. Hence many things are apparently and practically true which we know can not be true. We can never cease to feel and act precisely like free agents,—we actually believe in freedom, though we know that whatever is to be, will be, and that there is no power in all the universe to produce events that are not. Bear in mind that there is never a question of what a thing is "in itself," for the very farthest we can go is to ask how it appears to us. We may say that a thing appears real, but can not ray, using terms with: philosophical accuracy, that anything is real.

sire to give a strong practical effect to our ne gation.

You labor under a serious mistake in sup-posing that what you call spiritual phenomena can be verified like the so-called truths of physical science. You can verify the existence of phenomena of some kind, but the question whether, they are spiritual phenomena or not, is insusceptible of verification by any physical tests. Can you bag a ghost and carry it to a chemist for analyzation? When you do, behold, your ghost is no ghost. That which you see with your eyes and weigh upon scales is some form of matter, and not spirit. Spirit, by the very meaning of the term,—and of course reason is superseded and unreason is enthroped when you begin to compound terms, -must be invisible and imponderable. We do not know what spirit is, but do know what it : is not. It is not matter, not thing, for all our conception of entity or thing is filled by the term matter. Spirit is not the name of anything that is, but simply the name of what matter is not. Philosophy, as well as general speech, necessitates the use of names for notthings and things ideal, as antilogues for the names of things real, and their use unfortunately gives rise to superstition. The terms mind and thought, used as the names of entities, are synonyms of spirit. But it is not mind or thought that thinks, any more than it is life that lives, motion that moves, or gravity that gravitates.

Although spirit can not be subjected to any chemical test, certain physical as well as logical tests can be applied to men to prove what manner of apirit they are of. It has been shown that the notion of the full moon looking larger at the horizon than at the zenith; is not an optical illusion, as was supposed, but an error of the imagination. It does not look larger. It is so with opinion. Men do not err so much in believing things that are incredible, as in imagining that they believe. Even the lunatic is not so big a fool as he pretends to be. Instead of applying a scientific test to the phe-nomena of Spiritualism, I would apply a scien-tific test of bread and water to the men who profess to believe in it, and show them that they deceive themselves. WILLARD CLARK.

State Prison, March 18th, 1875.

Our Mediums, and How to Treat Them.

While the cry of charity for our mediums is raised against any who would question the adaptability of certain persons to us "public" mediums, and while these persons are disgusting people who would otherwise become firm adherents to the cause, and contributors to its progressive works-there is at least one medium in this city almost without food and shelter. A few evenings since, at a small gather-ing of investigators, some of whom are not identified with the movement, a case was re-ported, where one medium was so destitute as to beg food and fuel from another. Of course temporary relief was given. It would be quite as well for those who have a charity fund at their disposal, not to wait for a communica-tion from the Spirit-world directing them where to forward relief, but rather to put their head out-of-doors in the material world, where they will hear something. Mediums are "shrinkingly sensitive," you know, and "so is closed the very avenue through which aid (not reputation against criticism) might come." -Spiritual Scientist, Boston.

RELIGIO-PHILOSOPHICAL JOURNAL.

FALL AND REDEMPTION OF MAN;

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Viewed in the Light of Astro-Theology.

BT W. SCOTT.

(CONCLUDED FROM LAST WIEK). THE ACCENSION.

Forty days after the resurrection Jesus ascended to heaven. Forty is a number adapted to the peculiarities of the Jewish and Christian theologies. Perhaps the best explanation that can be offered in this case is that given by Dupuis. He says, "According to Diodorus it was at the vernal equinox that the northern nations celebrated the return of the solar deities to the sign of the lamb or ram, and they prolonged these celebrations until the rising of the Pleiades. The immersion of the Ple-iades continued forty days, which is just the length of time that Christ remained on earth after his resurrection." And we might add, that eighteen hundred and seventy-five years ago the rising of the Pleiades did occur just forty days after the vernal equinox. Seven, or the number of stars in the Pleiades, is also a number sacred to theology. Such is the character of the god of day, who has been worshiped by all nations as the son of God. We will now notice briefly the cheracteristics of some of the most prominent of the polar deitiez.

PROMETHICUS.

If we would understand the true character of Prometheus, we must regard him as the premier of the solar heross.

Prometheus was a descendant of the Titans. as were also Helios and Luna. He was the creator, the benefactor and the redeemer of mankind. His first man he formed out of clay, after the image of the gods; he accorded to the chariot of the sun, whence he procured the vitalizing spark with which he animated his creatures. For daring to imitate the divine form, he incurred the displeasure of Jupiter, who proceeded to perescute him and his race, depriving them of fire. Prometheus again as-cends to the chariot of Helios and procures the ethereal spark, which he hides in the stem of a reed.

Jupiter, forecessing the frailty of mortals, and intent on their destruction, orders Vulcan to make a woman and cend her to Prometheus for a wife. Vulcan, with come assistance, succeeds in the undertaking, and presents the woman to Prometheus, who rejects, as dangerous, the proffered gift. Epimetheus, though forewarned of danger, is captivated by the charms of the woman Pandora, and marries

In the house of Epimethus was a beautiful casket, which an oracle had forbidden to be opened. Pandora, prompted by curiosity, raises the lid of the box, and forth issue all the evils that afflict mankind. Alarmed at the dis-covery, she closes the lid in time to prevent the escape of Hope, the only solsce left for the Promethean race. By order of Jupiter, Prometheus was chained to a rock in Tartarus, where a vulture fed on his vitals. He was subsequently released by Heracles, with the con-sent of Jupiter, when the latter became reconciled to mankind.

The astronomical attributes of Prometheus are plainly visible. He is the author of life; and it is from the sun that he derives the lifegiving and life-sustaining principle. It is during the winter that his creatures are deprived of fire and threatened with destruction, when he re-ascends to the chariotof the sun and procures the necessary article, secreting it in the hollow of a reed. The reed is an emblem of winter. Hyems, who personates Winter, wears a crown of reeds to denote his character. It was in the winter that Heracles invaded the realms of Hades and freed the dog Cerberus. And it was the icy chains of winter that held the rock-bound herces, Theseus. Prometheus and Perithoos; the first two Heracles released: "but when he would have done the same for Perithoos, the earth quaked and he left him."

guised as a wolf, and assists him in subduing REMARKABLE PHOTOGRAPHIC EXthe serpent.

In the story of Orus, we have a key to the In the story of Orus, we have a key to the chronology of the gods. His day and genera-tion must date back fifteen thousand eight hundred and three years. All other gods of the same school, and of a subsequent date, are but modifications of this god. Orus was the god of light, an emanation from the sun, and possessed all the attributes of that star. He was born in the winter solstice, at the time when the new year's sun issues out of the bottomless pit; and his birth must date back to the time when the sun entered Cancer at the winter solstice. At his birth he was intrusted to the care of Latona. Latona, or night, represents winter. And he was rescued by his mother from the persecutions of Typhon. Typhon was a water monster-the hydra-which extends from Cancer into Virgo. The sun at that period entered Libra at the vernal equinox; and as he passed the vernal equinox, he was saved from the persecutions of the Hydra or water serpent. The fable says that Osiris came to the rescue of his son in the shape of a wolf; and the constellation of the wolf is located just south of Libra, at. the terminus of the Hydra. It is the opinion of the expounders of mythology that Typhon represented the noxious vapors which arcse from the slime and mud, after the inundation of the Nile. It is also stated on good author-ity that the overflowing of the Nile occurred when the sun was in the signs of Leo and Virgo. And the Sphinx, with the head of a voman on the body of a lion, was supposed to give warning of the approaching inundation; that is, the inundation was anticipated at the time of the sun's passage through the signs of Leo and Virgo.

ITTEBA.

Mithra was worshiped in Persia, with the bull for a symbol, which goes to prove that the worship of this god antedates that of the lamb. The pricets of Mithra administered the ordinance of baptism and celebrated the mystic ceremony of the sucharist. To them the symbol of the cross was familiar. And it would seem that they were schooled in all the ceremonies incidental to modern theology. The worship of Mithra was instituted not less than five thousand one hundred and thirty three years ago.

Creutzer says that Mithra is represented in sculpture as a young man in the attitude of supporting his knee on a bull that lies on the ground. With one hand he holds a horn of the animal, with the other he plunges a dagger in its neck. He says also that Mithra per-sonates the sun in the full bloom of youth, while the bull is a symbol of the earth, containing in its bosom the seed or germ of things, which the sun god causes to spring forth from the wound he inflicts with his dagger of gold. Mithra was the son of .a virgin, was born "in the midst of rocks," and his tomb was in a cave, which was beautifully adorned with astronomical figures.

CHRISENU.

Yees Chrishnu, the Savior of India, was born of the virgin Maia, who conceived him from a ray of light. At the announcement of the birth of this prodigy, an indiscriminate slaughter of infants was instituted by order of Conso, the Herod of the day, which resulted in a flight to "Egypt," where the lad was se-creted among shepherds until after the death of the tyrant

The story of Chrishnu, in some particulars, bears so close a resemblance to that of Christ as to seem to warrant the assertion made by Sir William Jones that it was copied from our gospels. But that great scholar and cat's paw of the Church of England, has failed to sub-stantiate so absurd a theory in the face of un-impeachable testimony to the contrary. That the history of Chrishnu was written prior to the Christian era, is a fact established beyond controversy. Justin Martyr disposes of this quandary in a manner not inconsistent with the teachings of theology. He says: "It having reached the Devil's ears that the prophets had foretold that Christ would come for the purpose of tormenting the wicked in fire, he set the heathen poets to bring forward a great many who should be called the sons of Jove. The Devil laying his scheme in this, to get men to imagine that the true history of Christ was of the same character as those pro-digious fables and poetic stories." This explanation may have been satisfactory in Justin Martyr's time; but in our day, men place little confidence in the stories told of that venerable gentleman with the cloven foot. Chrishnu performed many miracles, even to the raising of the dead, by descending for that purpose into the infernal regions. In the end he is doomed to undergo the inevitable fate assigned to the Adamic race-hic jacet. And to be in order with the solar heroes, he is made to suffer a violent death. From the observa-tions of eye-witnesses, and from evidence gleaned from the Brahminical writings, the inference is that Chrishnu died on the cross.

PERIENCE.

The Spirits of Persons Living in America and London, (Eng). Photographed in Paris.

SPECIALLY COMMUNICATED BY M. A. (OXON) AU-THOR OF RESEARCHES IN SPIRITUALISM, ETC.

[From our London Correspondent.]

Having for the last two years paid great at-tention to the question of spirit photography. I have been enabled to record in the pages of "Human Nature" (Burns, London, England), some of the most remarkable cases of attested likenesses of departed friends obtained in that manner, through the mediumship of Messrs. Mumler, Hudson, and Bugnet. Those of your readers who have seen evidence so collected, will probably consider that no case was ever more completely proved. But it is not my object now to dwell upon the evidence of photography for the return of the departed. I wish to draw your readers' attention to the transcorporeal action of spirit still incarnated, and to the evidence furnished by photography in cases of leaving the body.

In the course of collecting evidence respec-ing the spirit photographs taken by M. Buguet, 5 Boulevard Montmartre, Paris, I came across evidence of the repeated presentation on the photographic plate of the likeness of a lady resident at Baltimore. This did not occur in a solitary instance, but was repeated again and again. The likeness was so clear as to leave no room for doubt, and a clear case of "a double" having been repeatedly photographed was made out.

I placed myself in communication with the Count de Bullet, the sitter on the occasion, and he at once attested the fact thus:

and ne at once attested the fact thus: I, the undersigned, William Julian, Count de Bullet, certify to have obtained at M. Buguet's, Photographer, Boulevard de Mont-martre, by ordinary methods of photography, at several sittings, the following portraits:-.1. The double of my sister, now living at Beltimore II S A

Baltimore, U. S. A. 2. My uncle.

M. de Layman, an intimate friend.

4. One of my aunts. In assurance of which, I freely sign the presont attestation.

G. J. DE BULLET. Hotel de l'Athones, Rue Scribs, Paris, Dec. 10, '74.

I was so much interested in the fact of the double of a living person being presented, that I took the pains to get some further informa-tion. Mr. Gledstanes, of Paris, has kindly on-abled me to give precise facts as to this most remarkable group which has been as remarkable occurrence, which has been repeated again and again, once notably at a sit-ting on New Year's Day, at which he was present. I wrote to the Comte de Bullet, ask-ing him to be so kind as to give mo precise information on these points:-1. Whether his sister was probably asleep at the time when the photograph was taken? 2. Whether he had himself seen the double at any other time or place? 3. Whether the likeness was one about which no doubt could exist, and if it were recognized by others than himself? 4. Whether he had ever made the experiment of endeavoring to impress his thoughts on his sister by exercise of will-power? 5. Whether the phenomenon in question had occurred more than once?

In answer to these questions, Thave received from the Count a letter, which I print as I received it :---

Paris, Jan. 15, 1875.

My DEAR Sm:-I have received your es-teemed letter of the 9th inst., and shall be hapv 11 what L Abye odserved 10 science of Spiritualism may be of some use to you.

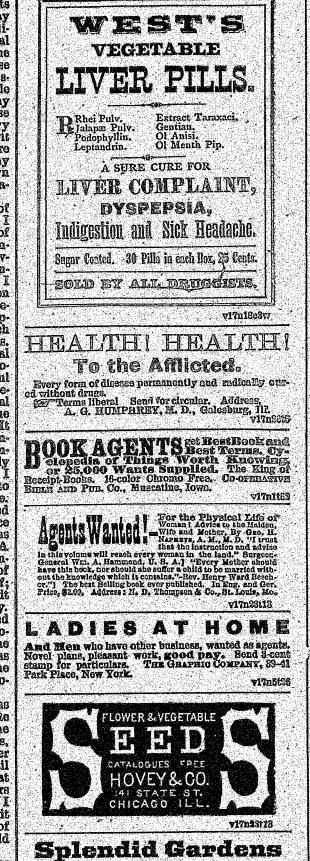
that the power to obtain photographs of spirits usually resides in the photographer, and may or may not be supplemented by further medior may not be supplemented by further mean unistic power in the sitter. Such additional power is by no means necessary. Buguetalone could take the photograph. But in the case of a spirit leaving the body there must be rea-ident in it a special medium-power to enable it to set beyond the bounds of the body. Many it to act beyond the bounds of the body. Many such cases are recorded of Hermotimus (whose wife is said to have played him the scurvy trick of cremating his body whilst his spirit was wandering), Plotinus, and many in more modern days. I am acquainted with many such cases, but up to this time I have known of none which could be rested on the palpable objective evidence of a photograph.

From early years I have been conscious of possessing the faculty myself, though until I became acquainted with the phenomena of Spiritualism, I used to attribute my spirit wan-derings to dreams and visions. Of late, how-ever, I have had experiences which demon-strated the power of "leaving the body." I could describe scenes at which I had not been corporeally present, and could verify my de-scriptions afterwards. Here there was an opportunity of testing the phenomena of which the Count de Bullet had had so many instances. I possess the requisite power of trans-corporeal action. Mr. Buguet is an accomplished photographic artist who has been very successful in spirit photography. A sitter only was re-quired to "evoke" the spirit. A personal friend resided in Paris, Mr. Gledstanes (11 Rue d'Asniores), kindly undertook the office. It was arranged that he should present himself at M. Buguet's studio at 11 A. M., on Sunday, Jan. Sist last, and fix his mind atrongly on me, "evoking" my spirit. For myself, I engaged to remain as quiet as I could, and to request my invisible guides to entrance me. Mr. Gledstanes carried out the plan, and posed at 11:15 Paris time, or, allowing for difference of time, 11.5 London. A faint image was obtained, which bore resemblance to me. A second sitting at 11:15 (London) produced com-pletely satisfactory results. The first half of the plate shows a perfect likeness of myself; the second half bears the figure of the spirit the second half bears the figure of the spirit who carried out the experiment successfully. 'He was in life, long ago, asage who was versed in spiritual lore, and is now a highly pro-gressed spirit. The representation of me shows the face of a person in deep trance, as might be expected. Upon the figure is the uaual fluidic drapery which all spirit photo-graphs taken by M. Buguet show. During the time that this experiment was being made I lay in bed in London in a state of complete trance. I remember hearing the

of complete trance. I remember hearing the church bells ringing as I lost consciousness. and that must have been near 11:00 A. H. After that my memory is a complete blank until 11:47 A. M. Of all that occurred during that time I am as ignorant as I am of what occurs at a seance whilst I am in the trancy state. I was subsequently told by my guides that it was necessary to keep the spirit in a state of absolute passivity, lestany sudden shock should harm or startle it.

For the whole of Sunday I was more or less under spiritual influence. We had a scance in the evening at the house where we usually meet; but a new spirit controlled, and nothing was said about the photograph until the next morning about half past six. As I was dressing, I was told by the voice which I am accustomed to hear, that the experiment had been successful. Full was the low been successful. Full particulars were given, and details of the result obtained. I have them now before me carefully recorded; and they are confirmed in every single particular by the letter from Mr. Gledstanes from Paris, which I received about 5 P. M., nine hours later.

I am relieved by the exact information given me by my spirit friends—information on which I am able to rely with confidence, as coming from those who have never misled or deceived me-from speculating as to the means by which this remarkable experiment was accomplished. It was no projection of thought, no dummy made by trickey spirits, and ex-posed so as to be photographed. It is an actual representation of a spirit actually present, a spirit still incarnated, and which was then united to a body which lay more than 200 miles away. That is the plain fact, and suf-ficiently marvelous it sounds when thus nakedly stated. Whether in the other cases the spirits were actually present, I am not able positively to affirm. Probably they were; but in my own case that probability becomes certainty. What light does this experiment throw on recorded cases of doublet What vistas does it open out to us who are patiently investigating the unknown land's invisible inhabitants, and their means of intercourse with us! If the trans-corporeal action of spirit be such as this, and can be so noted and certified, we may hope to throw a flood of light on the yexed question of Psychology, and to learn much of the action of disembodied spirits which now seems dark to us.



APRIL 10, 1875.

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The work-shop of Prometheus was Nature's laboratory. His productions were the result of the chemical action of the sun's rays on inert matter.

ADONIS.

Adonis, the sun god of the Phœnicians, represented the reproductive forces of nature. And reproduction being dependent on intercourse between the sexes, it was deemed meet that Adonis should have a help-mate. Adonis is represented as a young man enamored of Astarte, the goddess of spring, who joins him at the vernal equinox and enjoys his company during the months of spring and summer. At the autumnal equinox Adonis is wounded in the genital organs by the tusks of a wild boar. He dies, descends into hell and rises again on the third day. At the vernal equinox his funeral obsequies were celebrated. The wound inflicted by the boar was shown. They mourned and wept over him as they placed his body in a tomb. After the lapse of a cer-tain interval, he was removed from the tomb and placed on a nuptial couch with his bride. Offerings were made to him of fruits and flowers, the products of his own fecundating powers. Adonis was the son of Cynires and the virgin Myrrha. His tomb was in Phoni-cia, and he was worshiped by the Greeks, Assyrians and Phonicians.

ÆSCULAPIUS.

According to Dupuis, the sun was worshiped by the name of Æsculapius, who was beloved by Astronce, queen of the gods. Æsculapius was the son of Apollo and Ceronis, and was reared by the Centaur Cheiron. He was the god of medicine, and performed wonderful cures. On a complaint entered by Pluto, he was killed by Jupiter for restoring Hippolyton to life. After his death, he arcse again, and, as Ovid says, was twice a god.

ATYO.

The Phrygians worshiped the sun under the name of Atys, who was beloved by Cybele. the goddess of spring and mother of the gods. The story of Atys differs little from that of Adonis, except that he inflicts on himself the "deadly wound that was healed," which de-prives him and his mistress of sexual enjoyment. The worshipers of Atys fastened to a tree an image of their god, while at the foot of the tree was a lamb slain. The tree on which Atys was suspended was cut in the middle of the night, on the day of the celebration of the mysteries of the sufferings of Atys. The lamb that was slain was the Ram of the Zodiac, slain by Atys, the god of day, in his passage through that sign at the vernal equinox. The cutting of the tree in the middle of the night denotes a suspension of the functions of the sun god in mid-winter. The cele-bration of the mysteries of Atys was held at the vernal equinox.

HORUS.

Horus, or Orus, was the son of Osiris and Isis, and was worshiped by the Egyptians. Though Osiris represented the sun and Isis the moon, yet it would seem that the mother of Orus was Virgo. Orus was killed at the winter solstice, but was restored to life again by his mother, who rises at the time he issues out of hell. And Oairis, his father, at this auspicious moment, rises up out of hell, dis-

CONCLUSION.

The dogma of the fall of man is without a basis, and must of itself fall, and with it its basis, and must of itself fall, and with it its sequel—the redemption—for the downfall of the former must obviate the necessity of the latter. Hence, to the votaries of Christianity, I have no apology to offer. The crucifixion of the man Jesus is not at all improbable, as such a proceeding would be strictly in accord-ance with the policy must be vehicle interance with the policy pursued by religionists, who have ever manifested toward reformers a greater amount of intolerance than of love. That the ecclesiastical history of Jesus is a fraud, perpetrated by the priesthood, is obvious to the minds of all honest investigators. The original gospels were written at Alexandria, by a sect styled Therapeuts, or Eclectics. The storehouse from which the materials were derived was the Alexandrian Library, in which was deposited a copy of all the books that gold could buy, or the persuasive influence of conquest procure. These gospels were after-wards remodeled and adapted to the require-

ments of the Jewish theology. The greatest curse inflicted on mankind is the tyranny exercised over men's minds by the priesthood through the promulgation of their twaddle. The only savior man needs is one who will save him from the snares of the priesthood that compass him round about, and who will infuse into his mind the necessities of an observance of the golden rule.

He who would aspire to the attainments of undiscovered truths can not be confined to the limits of old theology. The soul of science dwells in the celestial spheres, and it is the mission of inspired genius to fathom her mys-teries and gain access to her abode. A belief in superannuated dogmas is but a clog in the wheel of progress; this removed, the mind of man will be free to accept truths as they ema-nate from the soul of TRUTH.

Lloydsville, Pa., 1875.

If we are careful and watchful over our words and actions, we can have the most effective of all influences, the silent testimony of a heart at peace.

A man who puts himself on the ground of moral principle, if the whole world be against him, is mightier than all. Never be afraid of being in the minorities, so that minorities are based upon principle.

Answering to the first question in your letter, I can say that it is probable that my sister was asleep at the time the photograph was taken, for I calculated the hour-12 noon here gives 0 o'clock at Baltimore.

Respecting the second question, I have never seen her double on any occasion, though I have very often felt her impression by intui-tion, always at a time when she would belikely to be asleep.

As to the question three, the likenesses are the to the question three, the inclusion and so striking that every one who knows her has instantly recognized it. I have her likeness now in eight different positions, in large size (8 in, \mathbf{x} 5 in.), and there is not the slightest

doubt about the likeness. In answer to the fourth question, I have never tried to impress thoughts on the mind of my sister. Between her and me, since childhood, there has always existed the deep-est affection. We have always corresponded, and her children are most affectionate and devoted to me.

I go to M. Buguet before noon, and, when I pose before the camera, I simply put mentally the question I wish, or ask her to come to me if possible. On one plate she appears with a card in her hands, with her answer to me written quite destinctly. The writing is in French, except when she does not wish M. Buguet to know its contents; then she writes in English.

In English. On New Year's Day I went to Buguet and said mentally, "You read my thoughts, my dear sister, and it would be a grand New Year's gift for me if you could come to me with all your children." When the operation was done she appeared on the plate with her three daughters. Least a second time, and she three daughters. I sat a second time, and she came with her two boys, making in all her five children—all perfect likenesses. The drain on the medium was severe, for there were seven potraits in all. On the plate with her daughters she appears holding a card on which is written, "Your desire is realized; receive the felicitations of my children," signed with her name. Here I would observe that M. Buguet did not know whether she had any children. nor how many, nor how they were divided-three girls and two boys.

On the 10th of this month I sat again, and asked my sister, if possible, to come with my mother, who lives about 1200 miles distant from her. She came with a card in her hands from her. She came with a card in her hands with this written on it, "Your thoughts to day are for our dear mother. I will do all I can to gratify you by helping her to appear. Come on Tuesday at 10 o'clock." (16 o'clock here would give 4 o'clock at the residence of my mother. She is in the habit of getting up early, and that explains my sister fixing the early hour of 10 here.) I sat at the time ap-pointed, and she came with my mother stand-ing by her aide. ing by her side.

All these facts I give you are the result of the most rigorous investigation, and I can avouch all I say.

G. J. DE BULLET. (Signed)

Now here was a case of the presentment of Now here was a case of the presentment of six living human beings at a time when they were most probably asleep. The mind of the sitter was strongly directed to his sister. He had established a rapport with her, and the mysterious link which joins soul to soul ap-pears to have bridged over the gulf, and to have established the side, to manifest her preshave enabled the sister to manifest her presence objectively. But where did the virtue reside? In the Count? In his sister? In the photographer? or in all three? A careful consideration of the question has convinced me

At any rate, I present you with the fact as a contribution to the history of the subject, and I am not without hope that some among your readers may be able to relate experiences bear-ing upon it, or may have had experiences in the same direction themselves.

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

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APRIL 10, 1875.

BOOKS AND MAGAZINES.

The Reviewer.

THE MENTAL CURE, illustrating the influence of the mind on the body, both in health and dis-ease, and the Psychological Method of Treat-ment. By Rev. W. F. Evans, pp. 564, 12mo. Price 1.50, postage 16.

VITAL MAGNETIC CURE: An Exposition of Vital Magnetism, and its application of treatment of mental and physical disease. By a Magnetic Physician—Rev. W. F. Evans, pp. 216. Price 1.50, postage 16. Boston: Colby & Rich, Fublishers. Ohicago: For sale by the RELIGIO-PHILOSOPHICAL FUBLISHING HOUSE.

REVIEWED BY HUDSON TUTTLE.

The author of these volumes preached the doctrine of Methodism for twenty five years, and at the time of his writing and publishing the "Mental Cure," was a member in good standing with the Swedenborgian society. On ats appearance, however, the bigoted leaders, perceiving its Spiritualistic tendencies, sought to counteract its influence by adverse and prejudicial criticisms in their journals. He found, as others have to their cost, that Swe-denborgians can excel even Calvinists in bigotry. The liberal wing received the book with favor. The author writes under spiritual influence, which is his reason for keeping himself in the background.

The "Vital Cure" was written later, when Mr. Evanshad planted himself firmly on the Spiritualistic platform, and boldly avoved his convictions to the Spiritual public, having given over the expectation of succeeding with the Swedenborgians.

His method in his "Mental Cure" indicates the course of his previous studies and profes-cion. It is of the theologian immerging into the light, but not sufficiently to cast his old ideas aside. Hence his first chapter gives "the relation of the human mind to God," and his first sentence is, "All true philosophy must begin and end in God, the fountain of all life, and love, and truth. A correct knowledge of the soul involves of necessity a true conception of the divine Being."

What kind of a God Mr. Evans believes in, he hastens to tell:

"But God is personal, or an indefinitely dif-fused principle! In a certain sense, he is both one and the other. He is love and wisdom, These are the essential properties of personality. They are essentially human. An impersonal affection or intelligence is an impossible conception. He is an infinite man, and we are men by virtue of our derivation and conception from him."

If "all true philosophy" must "begin and end in God," we are a long way from such a philosophy, for the mind of finite man, for reason of its *finiteness*, can never comprehend God, who must be from his nature infinite. Mr. Evans regards him as an "infinite man," which is a contradiction in terms. If God have personality, he is finite and not omni-present, and whatever the hears may gain in affection, it loses in truth.

Again he defines him:

"God is the central life, the first and only life. All life in the universe, is a derivation from him, and a manifestation, a modification. of this primal vital force. But his life is love, Hence his love is the first and only substance, whence all other substances emanate." This is a dash of Swedenborgian mysticism, which is as puerile as the guess of a child in the dark. Making love and wisdom forces and substances corresponding to light and heat, is all fine talk which amounts to nothing.

We confess in the beginning we know nothing about God. Being finite, we can not grasp infiniteness. He may be an "infinite man," or love that is a "substance" may be

cases the spirit should receive more attention than the body. By changing the current of 168 thoughts, by directing the force of will, the bodily functions can be wonderfully affected. The honorable profession of medicine arrogates the patent on the right to kill, and has succeeded well in that business, yet it has a residuum of truth, and were it once discovered, it might go hand in hand with the magnetist. Every page has fresh and valuable suggestions, and those passages relating to the world of spirit are highly interesting, and indicate their origin in the clearness and truthfulness of their expression. Of obsession Mr. Evans remarks:

" Every abnormal state of mind, by an invariable law of our being, constitutes a bond of sympathetic and living connection with similarly diseased mind in the interior world." This idea is extended in the "Vital Cure" into a very interesting chapter. Among other causes of obsession there given are a negative condition, exhaustion, discouragement from failure, and overtasking the mental powera. He produces, among many other illustrative instances, that "of an interesting girl of some twelve years of age, who would at times write, sing, and play upon the piano in a style far beyond what her natural skill and taste, or her acquired ability had enabled her to do. These agreeable exercises were attended with others of a character painful to witness. There were sudden outbreaks of vulgar and obscene language; and these paroxysms continued for several years, the unruly powers steadily gain-ing the ascondency. At length, in a moment of violence, she was thrown upon the fire, the hair burned from her head, and her face badly scarred. She lived a most miserable life for the remainder of her days."

This is a fair example of what passes ordinarily for insanity, and a majority of cases treated in insane asylums are of the same origin. The restraint and influence exerted at these institutions is the very reverse of what it should be, and the most potent of all remedies to overcome obsession, the stronger mag-netism of an earthly operator is entirely ig-nored. On a recent visit to a famous asylum for the insane, where seven hundred pitiable beings are consigned by the tender care of their relatives and friends, I asked the superintending physician what remedy they most relied on. "Well," said he, "we expect a good deal from diet, but our chief reliance is phosphorus and iron."

The brain is depleted of phosphorus, and hence a person goes mad, is the theory! Even if so, will it assimilate substance which is an unmitigated poison taken in any other form than the infinitesimal portions in combination in organic bodies used for food? Very nicely kept, obligingly attended, are our asylums, but very beds of torture, inquisitions of unutterable woel The obsessed souls can never tell the unfathomable pain they experience.

Of the Spirit-world and our relations thereto, I can not refrain from making a few brief extracts:

"We believe, with the force of a prophetic conviction, that the time is coming, and draws near, when men will be educated into the normal use of their spiritual senses. Then the spiritual world will no longer be like those large blank spaces in the earlier maps, of Africa, marked unexplored territory.....To see and converse with those on the shining shore, and to pierce the hidden depths of the inner realms, will be deemed no more extraordinary occurrence than our every day social intercourse with those who are in this outside

circumference of being." The method of spiritual communion, and why it shapes itself to the form of the receiv-ing vessels, is exquisitely told in the following paragraph:

Books Received.

SECRETS OF THE SANCTUM. An Inside view of the Editor's Life. By A. F. Hill, author of "Our Boys," "The White Rocks," etc. Phila-delphia: Claxton, Remsen & Haffelfinger, publishers. Cloth, 12mo. 312 pp.

THE DOCTRINE OF DESCENT AND DARWIN. IBM. By Oscar Schmidt, (Professor in the University of Strasburg), with twenty-six wood cuts. Cloth, 12mo. 334 pp. New York: D. Appleton & Co., Publishers.

THE GERMAN LANGUAGE as a Regular Branch of Public Instruction. Paper, 12mo, 38 pp. New York: E. Stelger, publisher.

Medium's Column.

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COMPOUND



man," or love that is a "substance" may be his, out of which he created worlds; we do not know, and by comparing the ideas of others we learn they are equally ignorant. A very acceptable science of life, physical and spiritual, is possible without even a men-tion of his name, or a knowledge of the least of his ideal attributes.

Mr. Evans here commits a mistake, common In the past, but scarcely to be overlooked in the present. And still worse, he allows those views, as he is compelled to do if made the foundation of his treatise, to extend through all his chapters, and to the full extent of their inducate vitiate his deductions. As in the Divine Being, wisdom is evolved from love, so in man love is the basis of the mind, from which all other faculties are evolved, one position being quite as tenable or untenable as the other. It forces him in his investigation to adopt the exploded theory of a distinct vital force, and the distinction between matter and spirit, and the absolute dependence of the former to the latter. To show the unsoundness of all these positions would require far more space than is at our disposal, and hence we can only allude to them in passing. Aside from this, the book has especial merit.

Mr. Evans advocates that there is a spiritual Mr. Evans advocates that there is a spiritual body contained within, and permeating the physical body; that the physical body is formed and fashioned by this interior spiritual being; that the functions of the mind corres-pond to the functions of the physical organs, pond to the functions of the physical organs, and disease is the inharmony which primarily begins in the spiritual forces, and works its way into the physical being. "The inner form is the prior seat of all dis-cased disturbance in the body." This is in a great measure true, but not in an absolute sense. The spirit is directly af-fected by aniritual forces, but the physical

fected by spiritual forces, but the physical body is itself amenable to physical conditions. If the spirit be the seat of disease, instead of the body, we are forced into the unpleasant its interview that it is more improved that its conclusion that it is more imperfect than its envelope; that even when freed from the body it will be subjected to disease.

Perhaps Mr. Evans does not mean as he says, but rather that disease arises from want of harmony between the body and the spirit, in which case he should allow for physical as well as spiritual causes.

He argues that healing power should be ap-plied to the spiritual, instead of the physical side, and as human magnetism is the only known method of effecting spirit, he recom-mends that in unqualified terms. Here he expresses a great truth, one which will undoubtedly be of greater usefulness as the occult realm of spirit is better understood. He also advocates the use of the "will" in willing away disease, and there is no doubt in many cases it would be all sufficient.

In diseases relating to the spiritual being, the will, the imagination, and magnetism are highly serviceable, yet there remains a class of diseases, related directly to the organic being, which these can not heal. Of these our au-thor makes no motion thor makes no mention.

Orime he refers to disease, and most correctly. He touches the basis on which the re-vised criminal code and method of dealing with unfortunates of the future will rest. He says:

"It is a disease of mind and body, and the unfortunate beings should be sent to the hos-pital, rather than to prison, or rather, our pen-itentiaries should be turned into hospitals for the souls of men." the souls of men,"

Although we regard the principle on which he rests as incorrect, yet his method of treat-ment is every way commendable. There is not the least doubt that in the majority of

".Spiritual ideas flow into our thoughts and these find utterance, or an embodiment in the words that are in our memory. But our thoughts may not be capacious enough to hold an angelic idea, and our words but poorly express our thoughts. He whose mind is exalted to a spiritual plane of activity, may perceive, as Paul did, unutterable things. The soul, in the calm, loving and living light of a supersensuous realm, may enjoy an ineffable intellectual and effectional experience."

How shall the impressions of spirits be distinguished from our own thoughts?

"In a calm, passive, and receptive mental state, our first impressions, before we have had time to reason, are always the safest and surest guide. What we call reason, is often only a struggle of doubt with truth, and not unfrequently throws us from the pathway of light into the dismal darkness on each side of it."

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RICH MEDWAY'S TWO LOVERS. By Cella E. Gardner, author of "Stolen Waters," "Broken Dreams," "Tested," etc. New York: Carleton & Co. London: S. Low, Son & Co. Cloth, 463 too piles SI 75. pp. price \$1.75.

Miss Gardner is best known as the author of 'Scolon Waters," a novel that has had quite a run? She is a writer possessing good attainments which she uses to much advantage, to engage the attention of her numerous readers. Thuse who have read her previous works will want this. It will also, no doubt, add considerable to her number of readers.

350: A YEAR: HOW I MADE IT by my Bees; And how others may soon do the same. By J. W. Pagden. Boston: Loring, publisher, price 25 cents.

The author says that the main of ject of all recent publications, on the management of bees, seems to have been to sell some patent contrivance. While he does not condemn the costly hives, boxes, etc., he gives his own ex-tensive experience, and shows how nearly all the advantages claimed for them can be at-tained by the common straw hive and a few inexpensive additions, for the purpose of ob-taining the largest amount of honey without destroying the bees; and how in a few years, commencing with one hive of bees, they may establish a permanent source of income. We commend the little book to all interested.

1N THE CAMARGUE. By Emily Bowles. Bos-ton: Loring, publisher. Paper-price 75cts.

Whoever picks up this uppretentious ap-pearing book will not be attracted by its ap-pearance, and will wonder somewhat at the title, as few will be aware that it is the name of a large island at the mouth of the river Rhone, the scene being located in Southern France. Whoever commences to read the story will at once discover it to be one of the most delightful novels they have read in a long time. The characters are few in number long time. The characters are few in number but sharply drawn and portrayed, with a fresh-ness that is wonderful in these days of ma-chine-made stories. The story differs in ma-terial respects from the popular novel of the day. Our space forbids a detail of the plot. We can only again, as we have done before, congratulate the publisher on the excellent taste displayed in his series of "select novels" and commend the book to all who love a good fresh atory. fresh story.

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APRIL 10, 1875. P

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CHICAGO, GATURDAY, APRIL 10, 1875.

Catholics in New Hampshire.

The New Hampshire Patriot says that during the long years that the Democrats held power in New Hampshire, they would not change the Constitution to grant to Catholics the same rights held by Protestants. Since the Republican party came into power, although the Irish vote is almost solid for the Democratic ticket, they have made several efforts to amend the Constitution giving the Catholics the right to hold the offices from which they are barred, but have not succeeded. It says further, that "the truth is, the Democrate want the Irish votes, but they don't want them to hold office. The Republicans from this city have permitted representatives of the Catholic faith to represent Ward Five, though the Constitution is against it."

New Hampshire is the only State in the Union that prohibits Catholics from holding office. Although it allows them the privilege of voting, it has imposed civil disabilities on account of their religious belief. On the second Wednesday of February, 1772, that law was passed, and in view of the fact that the his death. His head was nearly severed from

"I now, in the presence of the Almighty God, the blessed Virgin Mary, etc., etc., de-clare from my heart, without mental reserva-tion, that his holiness (Pius IX) is Onrist's Vicar-General, and is the true and only head of the Catholic Church throughout the earth, and has power to depose heretical kings, princes, states, commonwealths, governments, all being illegal, without his sacred conforma tion, and that they may safely be destroyed Therefore, to the utmost of my power, I shall and will defend this dectrine of his holiness rights and customs against all usurpers of the heretical authority whatever. I do renounce and disown any allegiance as due to Protest ants, or obedience to any of their inferior mag istrates or offices. I do further declare the doc trine of Protestants to be damnable, and that they themselves are damned, and to be damned that will not forsike the same. 'I do further declare that I will do my utmost to extirpate the herteical Protestants' doctrine, and to destroy all their pretended powers, real or othervice, all of which I do awear by the blessed sacraments."

Catholics should modify this Jesuit oath, before they ask the privilege to hold office in New Hampshire, and also give their opinion in regard to the massacre of unoffending Protestants in Mexico. It appears from the correspondence of the New York Herald, that the assessing were thirty-five in number, and without any sign of warning whatever, bared their machetes (matschatas-broadswords), and commenced an indiscriminate slaughter of the peaceful inmates of the church,-not entirely indiscriminate, for the leader of the murderers and one of his men marked out Diaz as their special victim. A couple of machete blows were aimed at his head, which, if recoived in full force, must have terminated his existence. As it happened, he had sufficient presence of mind to dodge his head behind the pulpit, and a portion of the board was cut through before the wespon reached its mark. He drew his pistol and tried. to fire, but the assailants were too quick for him, and the leader inflicted a ghastly gash on his pistol hand. While this was passing, the heroic wife of Disz picked up a chair, rushed upon one of her husband's would-be murderers, planed him to the wall, and by main force wrenched the machete from his bloody hands. With this she defended herself and hastened to the aid of Diaz. Perceiving a favorable opportunity, she said to her husband, "Now fire." He did so, and fatally shot the leader. Within the church a bloody and murderous hand-to-hand fight was waged for six or eight minutes. The machete was wielded with fearful effect. Human flesh was cut and gashed like bullockmeat, while blood streamed in torrents over the floor, now incumbered by dying or wounded men and women. Ten or a dozen shots

were fired, a few from the assailed, some of whom had revolvers. At the commencement of the onslaught those who were near the door attempted to escape. « As the affrighted worshipers gained the street, they were deliberately cut down by the ambushed rufilans stationed on both sides of the door outside. In this way the American citizen, Henry Morris, met the body by a machete blow, and his chest cut open at a single blow. He and two other men and a woman were killed outright, and eleven wounded more or less severely, of whom several have since died. Why is it that the Catholics raise no voice of condemnation against this outrage?

given of the trial of the libel cases. Williams called out that the sheriff should lead Mr. Storey to jail. Mr. Agnew, the sheriff, did not appear. In fact, no one made a motion to lead him anywhere. He sat still, his hat in one hand, his other resting on a gold-headed cane, making no motion, but calmly looking before him. Finally, Col. Ricaby stooped and spoke to him, when he stood up and erect,

AND QUIETLY FOLLOWED HIM. They walked together to the passage way lead ing to the jury-room, where Doyle, the jailer, had arrived, and the latter walking ahead, Mr. Storey and Col. Ricaby following, they passed along the hallway to the covered passageway leading to the jail. There was no confusion, and no crowd. Had the old gentleman been on a tour of inspection about the premises, it could not have been more matter of fact. Inside the court room the crowd suddenly dispersed. "It was a beautifully written docuument," said Reed, the State's Attorney, and he took up the papers in the case of an over coat thief, whose sentence, presumably, will not be a heavy one in the face of the satisfaction of the court.

THE END

On entering the jail, Mr. Storey walked down the iron steps, the jailer leading the way to that inner entrance which opens into the office, and which affords the ordinary means of entry. The party passed out of the jail proper, and were ushered into the private office of the jailer, a nicely carpeted, handsomely furnished room, in which were arm chairs, desks, books, papers, etc. Men were set hurrying about, and, in a twinkle, all dust and dirt was removed, and an air of freshness im. parted to it. Mr. Storey took off his spring overcoat, hung it up, seated himself in an arm chair, and leaned his chin on the head of his cane, and was soon

IN A SORT OF BEVERIE.

His calmness was remarkable. He mada no effort, one way or the other, and not the least sign of emotion escaped him. Had he been sitting in a waiting room of a hotel expectant on the return of a measenger, his appearance would not be different. The jailer soon left. His company was not congenial. Col. Ricaby also took a seat, and an ordinarily conversation followed. Ricaby soon left, Mr. W. W. O'Brien meanwhile coming in, and with him Mr. Storey soon entered into a spirited general talk. He looks at the imprisonment as a matter of not much import. Ten days will soon be over, and in the meantime he is to have the best that the jail can afford, with free ingress to all the people who want to visit him.

The Chicago Daily Times is a live paper. It not only fearlessly exposes the corruption of the Chicago rings and officials, but corruption wherever found. It was the first secular paper of any note, that opened its columns editorially and for correspondents in defense of the truths of spirit-communion.

Mr. Storey with that fearless spirit that dares speak the truth when once advised of facts, sought to know by personal examination what there is of Spiritualism, and as is always the case with honest persevering investigators, he soon learned that open communion between this and the spiritual plane of life is a reality -that man though dead physically, has a spirit none the less intelligent after such death. It is not strange, nor is it anything new that Mr. Storey should be a marked object of disfavor to the thieves and rings that like leeches absorb the people's money. We have no inquisitions in this country to pass sentence upon heretics, but there are many other ways in which desired results are obtained. While we express no opinion in regard to the position taken by Judge Williams, we do say that for ourself we would much rather occupy the cell wherein Mr. Storey is incarcerated, than wear the ermine with the suspicions of Mr. Storey's friends, however unwarranted, of vindictiveness resting upon us. The freedom of the press is of inestimable value, and held above all price by the American citizen. Millions who hear of Mr. Storey's incarceration, will be loth to believe that a blow has not been intentionally struck by judicial power at that freedom which is sacred to liberty. That Mr. Storey will gain friends wherever the report of his incarceration is read, and that will be in every hamlet in America, we doubt not. The conjecture in regard to the demand for his paper as uttered by the judge in passing sentence/of imprisonment, instead of a fine, will prove prophetic. We forbear to utter another prophecy; one which will however be uttered by the millions who will read the report of Mr. Storiy's imprisonment for publishing his opinion of a Chicago Grand Jury. The Legislature of Illinois now in session may do a good work in legislating against presumptive contempts of courts, and by prohibiting all judges from exercising unlimited power, often vindictively, in righting their own imaginary wrongs.

riage was in readiness for Mr. Storey, when that gentleman, accompanied by Col. Ricaby Hon. B. G. Caulfield, Mr. Goodell, Mr. Chand ler, and Judge Dickey, left the jailer's room, and made their way out of the building. Entering the carriage, Mr. Storey was driven to his residence on Michigan avenue.

And thus ended the eleven hours' residence of the editor of the Times in the private office of the jailer of Cook county.

IN HARD LUCK.

A Little Worldly Strategy.

Churches, although they are supposed to to have first-class backing, one of the wealthiest of bankers and the shrewdest of beings in existence, the Author of all things, mundane and supramundane,—notwithstanding this, cyclones destroy them, winds unroof them. fire burns them, lightning strikes them, and debts take them. Now this is one of the most difficult things to understand on this terrestrial sphere; it is a problem too abstruse for poor mortals to grapple successfully with, and if you don't wish to become crazy in cogitating over it, let it alone. However, we are inspired with hope for the churches, when we see one exhibiting genuine sharpness, real Yankes acuteness in the discharge of its business management. It appears from one of the city papers, that the Third Universalist church society of this city, (which built, and has been worshiping for several years in, Murray chapel, a small wooden church located at the corner of Indiana avenue and Twenty-ninth street,) is in trouble. At the time of its organ ization, Mr. Ballard, one of the trustees, loaned the society \$12,000 to enable it to build, and took a trust deed on the building and lot as security. Some time afterward Mr. Ballard died, and the lien on Murray chapel passed into the hands of the administrator of the estate, Mr. H. H. Gage. Since that time until about a year ago the society paid interest, at 10 per cent on the debt, but about the date last named it became so cramped as to be unble to meet the annual interest. About six weeks ago Mr. Gage took possession of the church, and placed a custodian therein with orders to keep the Third Universalists out He did so, and the Third's have not since had a place wherein to worship. Mr. Gage has allowed them to hold their Sabbath school there, and that was all. Meantime the thrifty administrator was looking around for another tenant for his property. He found one in the Rev. Herbert Smythe's society of the Bishop Whitehouse memorial church. This last named society has been worshiping there about four Sabbaths. The Thirds did not complain much about the rather summary ejection, but they would like to get their personal property worth about \$3 000, out of the church. This Mr. Gage would not allow them to do. Then they wanted to sell it to him, or arbitrate their title to it, or its value, but to all these propositions Mr. Gage turned a deaf ear. Last Sab-

of an Indian is 8 feet, that the size of Adam must have been immense. Ho must have been at least four rode in height. We have a right to believe he was a very tall man. Material was plenty; there was any quantity of dirt from which to make him, and nothing least than a man 66 feet in length would have satisfied God's ambition. Indeed, it would add greatly to his power and grandeur for us to believe that Adam was a hundred feet in height. It is no more difficult to believe that, than many other Biblical statements, and in this free country, each one can believe as he chooses.

The Davenport Brothers. A Letter of Inquirey.

S. S. Joines Esq. DEAR SIR. Excuse the privilege I take in addressing you this letter, hut I do so for the purpose of susteining truth against falsehood. I have had conversations with several gentlemen of this place, in regards to the wonderful phenomena that occurs in the presence of the Davenport Brothers! They say that the Davenports themselves acknowledge it to be jugglery and not Spiritualism, Now what I desire to know is -1st, Whether or not the Brothers ever proclaimed it to ba)nothing but jugglery; 2nd, Whether it is Spiritualism or Jugglery; 3rd, Are the Brothers spiritual mediums or jugglers? Please do me the favor of answering this letter, as I desire to keep your answer and show it to those who are ignorant of the divine truth as proclaimed by the agents of the true God of the Universe.

Yours Truly, Thomas J. Sherrair. Savannah, Ga., March 22nd, '75.

REPLY

. It is not a fact that the Davenport Brothers admit their manifestations to be jugglery. They are genuine mediums, as every careful investigator will confess. They have been and yet are traveling among the most bigoted opponents of Spiritualism, in this and foreign countries. They have often been mobbed by ignorant religionists because they claimed that spirits cauced the demonstrations witnessed at their seances.

To avoid persecution the controlling inteligences directed their mediums to make no announcement in regard to what power it is that produces the phenomena witnessed.

The inquiry is often made at their seances. Do you claim that spirits are doing these things? Their reply is, we make no claim in regard to the matter, you see and can judge for yourselves. We only say this, we do not do these things of ourselves.

Thereupon priests wisely wagging their little heads, say "Ab, yes! Don't you see they don't claim it to be spirite. It is all jugglery."

These wise sayings are bandied about from mouth to mouth, until they are told as confessions of the mediums, which is not true. They never confessed it to be jugglery nor imposition of any kind. The published Life of the Brothers gives all the particulars in regard to their development as mediums, and the trials and persecutions they encountered by reason thereof.-[ED JOURNAL]

Catholics of Mexico lately butchered unoffending Protestants, and yet were not censured. therefor by their sect in this country, the Protestants of New Hampshire will be slow to make a change. It is a fact worthy of note that the moment Catholics have a particle of influence in governmental affairs, they exert it towards tearing down our magnificent school system. Can they expect the Protestants of that State, then, to give them equal privileges in the eye of the law, when it is conceded that the moment they have the power they unite **Church and State.**

It does look like the manifestation of an intolerant spirit, to see in any Constitution a clause prohibiting Catholics from holding office; but do not their actions have a more intolerant and bigoted tendency in their warfare against our own present school system? Would it not be well for the "Mother Church" to condemn the assassing in Mexico and let our schools rest on the basis of unrestricted freedom, before expecting the sensible .people of New Hampshire to revise their constitution? See the struggle that took place in Cleveland, Ohio, during 1873. Bishop Gilmour commanded all Catholics to withdraw their children from the schools there. He said that the present school system must cease, must cease not because it teaches Protestantism, but because it does not teach Catholicism. The Pope of Rome, through this, his bishop, demands that the American system of education, which is the pride of our nation and the model for the world, shall cease, because it does not subserve the interests of the church which he represents. He commands every Catholic to help break down that system. He threatens every Oatholic with severest possi-

ble penalties if he disobeys. Here is the Church asserting its supremacy over the State, and commanding her adherents to assault it at its most vital point.

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The Rev. T. B. Forbush sums up Bishop Gilmour's position in these words, "Let me re-state the case of our Bishop. He proclaims antagonism between the church which he represents and the forces of freedom and progress which are embodied in modern society, He declares that in this antagonism the Church is supreme. Whenever the State conflicts with her dictum, she must be obeyed and the State disobeyed. In order that Catholics may be kept pliant and obedient, they must be trained in Church schools; in order that Church echools may flourish, the American system of education must be destroyed. Every Catholic is summoned to assist in this work under pains and penalties. To gain power for his purposes and to secure the obedience of his flock, the Bishop holds in his single hand the immense property of the Catholic Church. Under the broad ægis of freedom he plots its destruction, and summons, his forces for the assault." Would it not be well for the Catholics to abolish the following oath, which Jesuits take before entering on the duties of that order?

In Jail.

On Monday, the 29th of March, 1875, Judge Williams, presiding as Judge of the Criminal Court of Chicago, sentenced Wilbur F. Storey, editor and proprietor of the Chicago Daily Times, to ten days' imprisonment in the county jail, for contempt of court, peremptorily ordering the sentence to be carried into immediate execution.

There are seven indictments pending against Mr. Storey in that court for libel.

The Judge, in passing sentence upon Mr. Storey, READ HIS DECISION.

He began by reviewing the cause of the publication. There were seven indictments found against Mr. Storey. While the Grand Jury was sitting an editorial had been published in the Sunday Times, called "Disreputable Vengeance." This article was read. The decision was very full and covered all the ground. The articles were all included and the objectionable sentences read. The allusions to several of the Grand Jurymem created a sensation. They had been indirectly called loafers, male strumpets, etc. It was not deemed necessary to read them in full, and those parts only were given which contained the most direct allegations. Then followed the consideration of contempt, its committal, jurisdiction and punishment. Authorities in large numbers were introduced. The Judge said

IT WOULD BE A MOCKERY of justice to merely impose a fine. The gale from the papers, containing the articles. would refund him immediately any ordinary amount which would be inflicted. He would therefore impose no fine nor no costs, but would order that the defendant be confined in the county jail for ten days. A buzz in the court room immediately arose. There was a swaying of the people, followed by an intense silence. Two or three smiled, but the great mass frowned and looked troubled. Then a slight murmur arose, but the Judge, although expecting it, quickly said, " There will be no demonstration." People sat still and watched. Mr. Storey did not move.

HIS FACE WAS AS CLEAR AND PLACID

ng the summer sky, and whatever might be the inner effect on him, outwardly it was peaceful enough. Mr. Goudy stepped to the front and asked for an appeal. There was no law by which he could ask for it, returned the Court. "There was a Supreme Court decision," returned Goudy. "None that is printed," replied Williams, "and I overrule the motion." "Then we accept," answered Mr. Goudy, and

Out of Jail at 10:30 P. M.

Mr. Storey was released from custody by Justice McAllister, one of the Judges of the Supreme Courta

THE TELEGRAM.

WAUKEGAN, III., March 29.—To GEO. CHAN-DLEE, Room No. 42, No. 162 Washington Street: The following is the order for release of Mr. Storey: "Upon plaintiff in error enter-ing into negotiation before the sheriff in \$2,500, with George Chandler as security, he will be discharged from custody. Signed W. K McAllister, Judge Sepreme Court.".

When the reading of the telegram was concluded, Mr. Storey's friends joined in

DEMONSTRATIONS OF APPLAUSE

and congratulated him most cordially. after Col. Ricaby had asked that due notice be At 10:45 o'clock it was announced that a car- We can readily imagine that if the remains I they are trial subscribers.

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bath the Sabbath-school children gathered there as usual, but were also denied admission. This aroused the universal (ist) ire of the Thirds, and they resolved to outwit Mr. Gage. They therefore waited till past midnight, Bunday night; got out a writ of replevin for their personal property; took possession of it, and sold it immediately to an innocent purchaser.

When religion becomes "sharp," cutting like a two edged sword, and able to outwit the worldly cussedness of sinful man, then it will be worthy of the highest admiration. Religion should give us keener eyes, a more far-scenting nose, a more delicate taste, additional cunning, a keener insight into the way! of those that are devilish, more money than the non-believer, longer life than the sinful and pleasanter dreams than those who do, not acknowledge Jesus as the Savior of the world. Evidently, these Universalists were worldly enough to resort to a legal trick, to thwart the worldly Mr. Gage. In doing so they exhibited the qualities of an improved religion, and no doubt met the approval of God himself.

If the churches have the "Author of all things" for a backer, why is it that Methodist and Baptist Churches, at Appling, Georgia, were destroyed by the late fierce tornado? Why is it that God makes no destinction between a house of ill-fame, and a meeting house, when he is controlling the movements of a cyclone.

An Indian Burying Ground.

It appears from the Columbia, (Ky.) Speciator, that Dr. R.H. Perryman, of Casey's Oreck, same state, has made a discovery that is truly won derful. On a perpendicular cliff not far from his house, about 25 feet from the bottom, is a shelving rock about 100 yards long, sheltered from rain and stormy blasts by an overhanging rock, which was once used by the Indians as a graveyard. Hundreds of well preserved bodies were lying there side by side, with s thin rock slab between them. Each body has a stone vault, covered over by a thin rock, and the whole row is covered with dirt brought from a distance. It was a very cold day when the Doctor made this discovery, and he opened only three of these vaults, but in each of these he found a well-preserved corpse-the hair and everything complete, but they melted to dust as soon as the air struck them. The bones remained intact, and one sheleton was of enormous size, some 8 feet long. In these vaults were willow baskets, ornamented with shells and various trinkets, showing the handiwork of the departed. These trinkets all crumbled on coming in contact with air. This place, the Doctor says, has been observed before, but, there being nothing visible but dirt, has attracted no attention. The place is almost inaccessible to men, and how these bodies and these stones were got there will ever remain mysterious.

Is Perjury a Royal Privilege?

The jury in the Mordaunt divorce case have found Lady Mordaunt guilty of adultery.-London telegram.

It is a well known fact that during this trial Lady Mordaunt's paramour went on the witness-stand and solemnly swore to his own innocence and that of the woman; in regard to which fact several English journals made the following comment: "All Englishmen ap. plaud his pluck, though doubting his statement!"

It is generally believed in England that His Royal Highness, Prince of Wales, swore falsely on this occasion, in his efforts to clear himself; and exonerate Lady Mordaunt from the stain of guilt. Being the heir apparent to the English throne and prospective head of the English Church, can the latter prosper with such a "head," one guilty of perjury? It seems, however, to make but little difference in the prosperity of the church, whether its members are rigidly moral and upright, or licentious and dishonest. But what is the condition of a people from a moral standpoint, who will applaud perjury, considering it a manifestation of pluck?

O. L. GREEN sends renewal for JOURNAL, but gives no post-cflice address.

A subscriber at Franktown, Nevada, sends renewal for JOURNAL, and orders a book, but gives no post-office address.

THE lectures of Bro. J. M. Peebles, in this city, have been a grand success, crowded houses greeting him on each Sunday. His addresses were replete with good suggestions and eloquent thoughts. In our next issue, we shall publish one of his lectures, delivered on Sunday, March 28th.

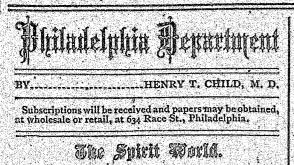
R. A. DEMNICK sends resolutions unanimously adopted by the DesMoines (Iowa) local association of Spiritualists, endorsing Dr. J. W. Kenyon as an "eloquent speaker," giving utterance to "grand ideas." The society regard him as a successful magnetic healer, and recommend him to Spiritualists everywhere.

JOHN W. WRIGHT, of Clinton, Ill., sends his indorsement of Morris and Green, mediums. in contradiction of the statement of Theodore F. Price that they were frauds. He attended a scance where he says materialized hands were exhibited, musical instruments played upon, etc., to the entire satisfaction of all present.

Tan Spiritualists of Long Lake and Lake Minnetonka, Minn., send us resolutions signed by G. Teas, President, and Rella Stubbs, Secretary, fully indorsing K. Graves as a lecturer. Mrs. E. A. Briggs, of Kingston, Minn., also sends like resolutions fully indorsing him.

TRIAL SUBSCRIBERS who renew for one year must not fail to state, when they remit, that APRIL 10, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL



A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-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 Journan furnishes the means of reaching more individuals than any other paper on Spiritualism. Spirits have expressed a desire that I should not only read forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications. H. T. C.]

Communications Through Katie B. Robinson, of 2123 Brandywine Street, Philadelphia.

We would ask, oh! Father of all life, that, connected with the beautiful philosophy of Spiritualism, there would come that true harmony and peace that would develop all mediums and investigators to that plane on which they could realize the nature of that power which doth pervade all things with love. We know that in all ages and at all times that power has been the same, and that_it is only the peculiar conditions that surround thine earth's children that hath brought confusion amongst them. We know, oh! Father, thou art looking upon all thy children, and that thou dost know that in the end all these agitating questions will pass away, and thy children will come up out of the darkness into the marvelous light of thy glorious truth. We realize that the conditions which are ever coming to the people, are those which are best adapted to their real needs, and that each one should endeavor to draw the lessons from their daily life experiences that shall help them onward in the journey of life. Mankind are coming to know, more and more, that departed spirits can and do return, and by identifying themselves to their fellow beings, prove immortality. They are inspiring you as writers and speakers to bring these facts to the world, and say unto humanity, we know and understand that there is a life . beyond the grave, and knowing this, we should prepare our spirits while on earth and in these material bodies so that we may go out into the Spirit-world ready for the work that is appointed for us there.

CARBIN W. WILLIAMS,

As this is the anniversary of my entrance into Spirit-life, I wanted to say a word to you and my friends. I have found much to do in the past year. I have been around many of my friends, especially those who are engaged in labors tending to promote the happiness and welfare of humanity, those who are seeking by every means in their power to assist and re-lieve the sufferings of the poor. I have had no cause to regret any efforts I made in that direction when I was on earth. I found that this prepared the way for me to go to work at once, and I have enjoyed real happiness ever since I came here in these labors. I am with you much, and am always glad when I can you much, and and always grad when I can assist you in the good works that are before you all the time. I don't see how any one can be either idle or indifferent in this suffering world where re sta so many opportur

and enable you to know more about your own life as well as ours. I know one thing, Ged is the supreme power, and I look upon him as the light that shall guide us over the sea of life. I can see there are a few people around you that are looking into these things, and by and by there shall come a truth to them that will show them that Spiritualism is not exactly the work of the Devil, and they will have evi-dence unmistakable that we still live. When a spirit goes out as I did, in a sudden manner, it feels rather lonely at first, but our eyes are soon opened and we know that we live. Spirits mostly see their bodies laid away, and are around those who weep and mourn for them. It is my wish that our family should investigate Spiritualism, for when they do so they will become thoroughly convinced, and it will help me very much. I shall be much obliged to you if you will publish this in your paper, as I know our folks will see it.

ELIZA STEVENS.

Please to say to my friends that I still live, and have given some communications to friends outside of my family, who believe in such things. I was enabled to give a pretty good test to them at one time, and I would like that mother and the dear ones at home would know that I still live. I know what their ideas are concerning the other life, and perhaps it would please them if they_could quietly read that Eliza is happy; that she is engaged in a work that is making her more happy than if she had lived in this life. It is pleasant to gaze upon nature, and I do not know how any person can be an infidel—how they can deny the supreme power. When I came to the spiritual side and saw how beautiful everything was, I was perfectly charmed. I shall never Was, I was perfectly charmed. I shall dever forget how beautiful it seemed to me here as I was borne along to my beautiful home, and soft and beautiful strains of music fell upon my cars; it seemed to me as if it was heaven at once, and I felt as if I was a little child. When I awoke I seemed to be in a strange place, yet there were some there who knew me, and some one whispered, "You may return and tell those that mourn for you that you atill live." For some days I lingered around the old home, and tried to impress them with my presence, but when I found I could not do this, I passed to my Spirit home, and it seemed a long time before I could give them such a test that they would say, "Elizs, we know it is you," and I have not been able to do this. I don't think my dear mother would have any objection to reading what I say. I want her to know that I live in a peaceable and happy land; you would call it heaven, dear mother, land; you would call it heaven, dear mother, could you see it. Often when the twilight gathers round the dear old home, my spirit comes to you, and would whisper words of love for all the dear ones. There were many plans laid out by me, but I have now a better work to do. Say to all my friends in Snow-denville that I hope to be able to give them many tenths, that I hold tham all in hind remany truths; that I hold them all in kind remembrance, and my prayer is that God may grant that the light of true Spiritualism may shine in their hearts and bless their lives.

Bismarck and the Pope.

Ample time has elapsed to admit of the formation of a correct opinion on Prince Bis march's celebrated circular in regard to the papalsuccession. As a diplomatic document it has not met with the slightest success, but outside official circles it has made considerable noise and evoked much comment. Not one of the Powers addressed has returned a favorable response to the Chancellor's proposition for a coalition to impose conditions on. the College of Cardinals with respect to the choice of a successor to Pio Nono, In former times a sort of veto power was possessed by some of the European Sovereigns on the selection made by the Conclave, and it is substantially this right of vetoing, which Bismarch would revive. But France, Spain and Aus-tria are disinclined to meddle in the business, or to give any aid in the matter to Germany. The old rules which relate to this question have either become obsolete, or they are inapplicable on account of the change in the relations which exist between the European Governments and the Holy See. The German Chancellor argues that the pro-mulgation of the infallibility dogma has rendered necessary the intervention for which he contends. He maintains that any Catholic who accepts that doctrine in its fullest sense can not be a good subject, and refers to the conflict that, prevails between the civil. and ecclesiastical jurisdictions in Germany, Italy, Switzerland, Russia and Mexico. The circu-lar, although a diplomatic failure, has made some apparently strong points, and has carried all the more weight because it has been backed up by a pamphlet from the pen of William E. Gladstone. The circular was considered of sufficient gravity to demand an authoritative answer from the German Catholic Bishops, twenty of whom united in a protest and denied every material allegation made in the document. They particularly deny that the episcopal jurisdiction has been swallowed up by that of the Pope: that the latter may substitute his power for that of a Bishop; that the power of his Holiness over the Bishops is absolute and not limited; that in principle the Pope has become the successor of each particular Bishop; that he can, at his pleasure, and at any moment, occupy the place formerly held by the Bishop in relation to the civil au thorities of the country; that the Bishops are his tools; and that, in relation to the civil government, they have become the officials of a foreign, absolute and infallible sovereign. Such are the Episcopal denials. The Bishops, however, admit that they, and all in the oc-cupancy of the Catholic Sees of the world, are subjected to the spiritual jurisdiction of the Pope, a jurisdiction which, they allege, is not now as it has always been exercised. Although we in the United States are happily out of this quarrel, it, nevertheless, is not destitute of interest on this side of the Atlantic. Here there is no predominant state church, and it would appear that the only trouble which would arise between the Catholics and the rest of the citizens is in regard to the education question, a subject which we will not now discuss. Bismarck refuses to recognize, or, rather, to place reliance on, the distinctions which the Bishops draw between the loyalty that Catholics owe to the govern-ments under which they live, and the fealty which they consider is due from them to the head of their church. The Catholics contend that they act on the rule laid down by the Savior when he said, "Give unto Casar the things that are Casar's, and unto God the things that are Casar's, and unto God the things that are God's;" that if the Pope were powerful enough, as a temporal sovereign, to invade say the United States, they, the Catho-lic citizens of this country, would take up arms as vigorously against him as they would against any army that might be sent hither by the Queen of England or the Emperor of Germany. There are those, Bis marck among the rest, who will not credit this allegation. It is one which can never be prac-tically tested, and hence, we assume, there will never be unanimity of opinion in the mat-ter. And yet it is, in reality, on this hypog ter. And yet it is, in reality, on this hypogenetical case that Bismarck's circular reats, "Believe implicitly in the infallibility dogma," give you many things that will open your eyes says the Chancellor, "and you can not be good at 12:50 p.m. All are invited.

German subjects." "We do believe in that doctrine," retort the Catholic Bishops, "and we can be and are good German subjects." The Episcopal gentlemen, of course, explain that the only infallibility claimed for the Pope is in matters of faith; that on all governmental questions and every day happenings the poor old man who occupies the chair of Peter is just as fallible as the commonent human being that breathes the breath of life.

History does not supply an instance of any of the 250 odd Popes who have reigned ever invading, as a temporal sovereign, any foreign country, and therefore the assertion that the Catholics of the latter would fight for their own ruler and against the Pope, as a temporal prince, has never been tested. But it probably is not in any fear of such an event, although the question is properly raised by this extreme case, of which Bismarck is in dread. In some mysterious way he appears to connect the claimed spiritual infallibility of His Holiness with disaster to the temporal welfare of Germany, and therefore he exclaims, "Let us coalesce, and get the right kind of a man elected to succeed Pius the Ninth." As stated, he can obtain no favorable response to the proposition, and Germany is left singlehanded to fight the occupant of the Vatican. In the course of nature he must soon he released from the troubles by which he is encompassed, and then it will be seen if the College of Cardinals will be interfered with in the choice of a successor. Germany will scarcely seek to do s , alone; but it is quite possible that the Emperor would at least find one ally, and that in the person of Victor Emmanuel.-Chicago Ecening Journal.

B. F. UNDERWOOD speaks at Chillicothe, Mo., April 6 h, 7th and 8th; Ottumwa, Iowa, April 10:h, 11th and 12 h; Mt. Pleasant, Iowa, April 13th, 14th and 15th; Oskaloosa, Iorta April 17th and 18th; Toledo, Iowa, April 19th, 20th and 21st. Mr. Underwood's next engagements are at Osceola, Red Oak and Sidney, Iowa; Lincoln, Neb.; St. Joseph, Mo.; and Paola and Columbus, Neb.

THE April number, of the PHRENOLOGICAL JOURNAL is for sale at this office.

JESUS OF NAZARETH by Paul and Judas is one of the most intensely interesting books ever published. It has been read by thousands and universally commended: . Price \$1 50; postage 16 cents.

WE would refer our readers to the adver tisement of that sterling paper, the New York Sun,

\$1 65 cents renews trial subscriptions one year.

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Newspapers and Magazines For sale at the Office of this Paper: Phrenological Journal. N. Y. 30 cts. Per Copy Banner of Light. Boston. 8 " " " Spiritual Magazine, Memphis, 15 " " " 7 ¹¹ 11 ¹¹ 11 Spiritual Peientist. Boston. 20 Science of Sicalth N.Y.

Zusiness Notices.

The Seven Scals.

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This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Control-

ling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an

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

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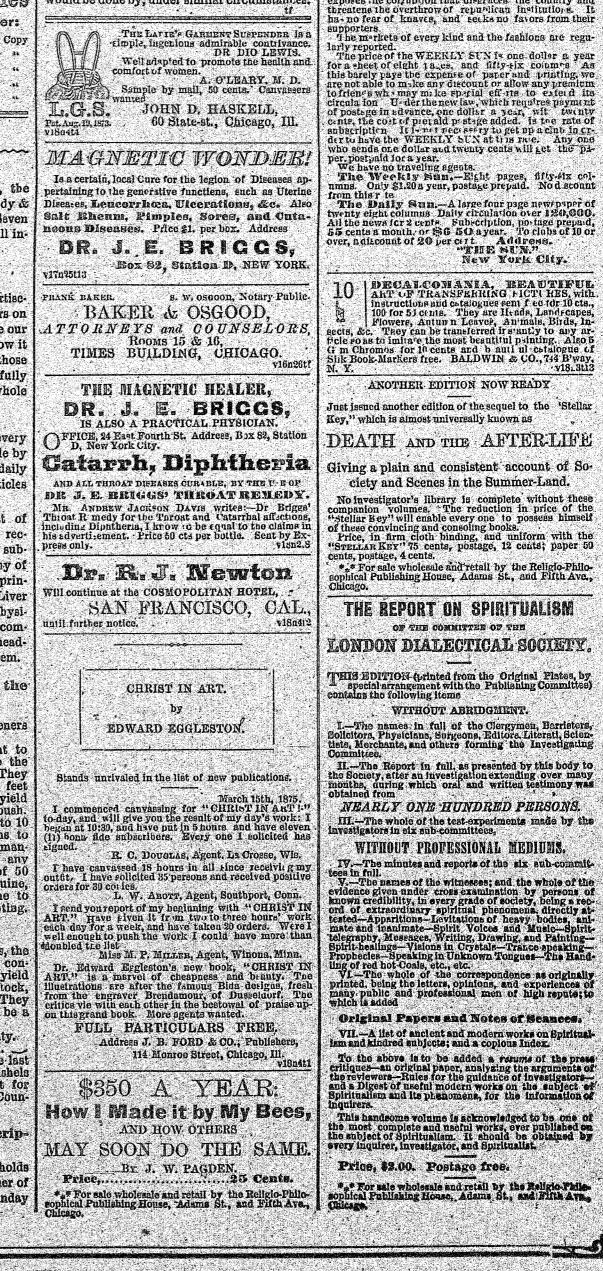
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Please Look to Your Accounts.

Those of our subscribers who are indebted for this paper as well as those whose time of prepayment has nearly expired, will oblige us very much by prompt remittances. Our necessities for funds are very great. Those who promptly respond to this call will put us under renewed obligations of gratitude, and inspire us to renewed efforts to make this eighteenth volume of the JOURNAL, which we have just entered upon, superior to any of its antecedents. Please act promptly, friends, and do yourselves and us justice. We never knew a true Spiritualist to regret doing to others as he would be done by, under similar circumstances.



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The approach of the Presidential election gives unua-nal importance to the events and developments of 1875, We shall endeavor to describe them fully, faithfully and

We aball endeavor to describe them tury, tailinging and fearlessly. THE M EEKLY SUN has now attained a circulation of overseventy thousand co.its. Its readers are found in every State and Territory, and its qualy yis a cill ha own to the public. We shall not only endeavor to keep fully up to the o'd standard, but to improve and add to its minimum at nume.

variety and 1 ower. The WEEKLY SUN will continue to be a thorough newspaper. All the news of the day will be found in it, condensed when unimportant, at full length when of

cordensed when unimportant, at full length when of moment, and slways, we trust, treated in a clear, inter-eating and instructive manner. It is our aim to make the WERELY SUN the best family newspaper in the world. It will be full of enter-taining and appropriate reading of every fort, bu will print, nothing to offer dihe most termpolor a d delicate-taste. It will always contain the most interesting at ries and romances of the day, carefully selected and legibly printed. printed

prints d The Apricultural Department is a , premiment feature in the WEE 4LY SUN, and the articles will always be found freeh and useful to the farmer. The number of men independent in politics is in-creasing; the WEEKLY SUN is their paper especially. It belongs to no party, and obeyer to detailor, contend-ing for principle, and for the election of the bestmen. It exposes the corruption that discraces the country and threatens the overthrow of republican institutions. It has no fear of knaves, and seeks no favors from their institutions.

an extend of a sublement

of helping those who are weak and erring. I shall always be glad to work with you, and to bring to you all the power to do good that I can. Georgie joins in love to all our friends.

L. JUDD PARDEE.

My friend Mrs. Sharps may sometimes think that I have forgotten the many kindnesses of the past. I have not, and often with your companion I come to you in your lonely hours. and we try to console you and drive away all sadness and sorrow. I would not have you ever think that I have gone away from earth so far that I can not come to you at any time. I want you to know that your husband is now with me in the circle of love, and that you shall never be forgotten by us. I recall with mingled feelings of pain and pleasure the two years spent under your hospitable roof, pain in remembrance of the suffering, but pleasure for the kindness and disinterested benevolence which you and your companion extended to me. I remember, too, the pleasant circles and the communications that we received through this medium and myself and others. I recall now the prophecies that were given through me, some of which have already been fulfilled. Frequently when I stepped upon the rostrum subjects would be presented to me that I would rebel against, but then an influence would take hold of me, and I was soon lost to all external things, yet my sensitive spirit often suffered. I knew that I was not a popular speaker, and I suffered much both physically and mentally, but that is over now. I never knew what were the comforts of a home from the time my mother passed over till I came to your home, and the remembrance of this always attracts me to you. The manuscripts that I left may be of interest to some. Good morning, Dr. Child. I find you have been spared longer than I for the earthly work. I am much interested in the great work that is now going on, can see how much you have to do. We rejoice in the evidence that Spiritualdo. We rejoice in the evidence that Spiritual-ism is spreading broadcast over the world of humanity. I frequently stand on the rostrum by your speakers, and am glad to know that the progressive ideas are so much more popular than they were in my day.

MOSES MADISON, OF SNOWDENVILLE, CHESTER CO., PA., TO HIS MOTHER.

When the cry of war swept over our country, all the young men, as well as many of the older ones, seemed to rouse up and say, we will defend the Union, and if called for will take part in this war. With such feelings I entered the war, and now as I look back to the end I feel that it was right. I rejoice that slavery was wiped away from our country, I trust, forever. As my dear father and mother and sisters may know more of what you call Spiritualism by and by, I would like to say a few words to them. I know my father is one of those independent sort of people who will certainly look into this subject when his attention is called to it. It is a deep subject. The Spirit-world is a big country. I have not seen half of it. Yet it would take a long time to tell you what I have seen. I have met some comrades who passed on during the war. We ere attending school together, and are learn-ing many things that are useful and important to us. I see father is often influenced to hold discussions with certain parties concerning the spiritual philosophy. Go ahead. I shall stand by you and give you an idea whenever I can. I often come to mother, and I wish they could have a circle to the transformer to th have a circle so that I might communicate to them. You know we can do better when we are with our friends. I hope to be able to

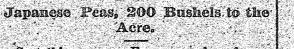
If you are sick or looking for business, the two column advertisement of R. Kennedy & Co., making known the merits of The Seven Seals or Golden Wonder, as a remedy, will interest you. -

A Large Advertisement.

We refer to the large four column advertisement of the Home Iron Co., which appears on another page; it prominently places before our readers, a very useful invention. We know it will interestall our lady readers. All those wanting a paying business should carefully read the advertisement, which tells the whole story better than we can.

WE trust the time will come when every one will use Dobbins' Electric Soap, (made by Cragin & Co., Philadelphia.) Its sale is daily increasing, as is always the case with articles of merit. Try it.

PODOPHYLLIN,' a concentrated extract of Mandrake, or May Apple, has long been recognized by the best practitioners as a safe substitute for calomel, without producing any of its injurious effects. This is one of the principal ingredients of West's Vegetable Liver Pills, recommended by all prominent physicians as the standard remedy for liver complaint, dyspepsia, indigestion, and sick headache. Try them. All druggists sell them.



Something new. Farmers and gardeners read this! Agents wanted. These peas have recently been brought to

this country from Japan and prove to be the finest known for table use or for stock. They grow in the form of a bush from 3 to 5 feet high and do not require sticking. They yield from one quart to a gallon of peas per bush. A package that will produce from 5 to 10 bushels of peas with circulars giving terms to agents and full directions as to time and manner of planting will be sent, prepaid, to any one desiring to act as agent, on receipt of 50 cents. The seed I offer are fresh and genuine, this year's production. Now is the time to order, so you may prepare for early planting. Address, L. L. Osment, Cleveland, Tenn.

TESTIMONIALS.

We have cultivated the Japanese Peas, the past season on a small scale, and we are convinced they are a perfect success. Their yield was enormous. For the table and for stock, they are unsurpassed by any other. They grow well on thin land and are bound to be a No. 1 fertilizer.

A. J. WHITE, Trustee, Bradley County. A. E. BLUNT, P. M. Cleveland, Tenn. I have cultivated the Japanese Pea, the last year and raised them at the rate of 200 bushels to the acre. The bloom excels buckwheat for bees. F. E. HARDWICK, J. P., Bradley Countv.

81.65 cents renews trial subscriptions one year.

THE PROGRESSIVE LYCEUM OF (UNICAGO holds its sessions in Good Templar's Hall, corner of Washington and Desplains, sts., every Sunday

RELIGIO-PHILOSOPHICAL JOURNAL.

Port Department. **3. t**W BY E. D. BABBITT. D. M.

30

Bubscriptions and Advertisements for this paper re-ceived at the New York Hagnetic Care, 252 Hagt 23rd street, by Dr. Babbitt.

How to Control the Spiritual Forces.

In a late article I described a gentleman of New England, whose psychological power was so great as to cause a preacher in one case to break down in the pulpit, to draw a man from a crowded house, causing him to follow, him out into the street and to his home, in another case, and controlling perfectly fifty workmen so that they never disobeyed his slightest commands, and many other things which showed the power of his magnetism and his will. I have received several letters with reference to that cess, one of which, coming from Long Lake, Minnesote, will

quote: "DR. BABBITT, N. Y.-Dear Brother.-I have been most intensely interested in your communications in the "JOURNAL," especially those touching upon Vital Magnetism and the wonderful mysteries of mind in its power over matter and over disease. I have all faith in your philosophy, for I have actual experience enough to know I am not mistaken. There have been many instances in which I con-trolled individuals to a remarkable extent when they would not have the least idea of the fact. I can, as it were, make a perfect battery of mycelf, when in the presence of the sick. My will power scenes doubly strong on web creations. such occasions. I can cure myself of head-ache, rheumatism or almost any other disease. I have never tried my healing powers very much over others, although I have thought I

ought to devote my whole time to it." True enough my friend. You have evidently magnetic and spiritual powers, and should use it in this blessed cause. The fact that you feel so strong and positive in the presence of the sick, shows that the good spirits are charging you for the benefit of the suffering.

A physician from Ohio cent a number of queries to me to forward to the New. England gentleman, first named. I have received his answer incog, with reference to how he gets this psychological power, and how he wields it, and before forwarding it to Ohio, I will quote a portion of it:

"Inever felt or called for the aid of spirits as so understood, only invoking the aid of the thing, power, divine essence which is within me—a thing distinct from intelligence, mind, faculty; not the soul, but the soul of the soul

"It is not the will alone but the action of the will upon this innate power."

"If you are strong mentally and physically and a strong desire comes to yox, don't stop and con over the chances of success, the whys and wherefores of the question. Kill doubt and wherefores of the question. Kill doubt with a will-map! Grasp faith and your hair if necessary. Ory in soul I will, I will, I WILL!!! Jump from your chair! Stride your room! Admit nothing to your brain only I will, I will, I WILL!!! The more terrible the struggle the more complete the victory. Your fees will black and yours good will not Your face will blush and veins swell until you think of burating blood-vessels, but keep it up! Kill doubt dead, dead! Don't let the enakey, inert devil creep in anywhere and you are master of the situation. * * * Even if you are not a very comparationalist you are not a ready conversationalist, will and psychology will make you as much greater than Chesterfield, as he was greater than a country booby. Cultivate faith in your innate self, and you will grow and flourish like a green bay free. I shall be glad to answer any questions or do anything quietly for the de-

where those who had met with a change of heart according to the gospel of Moses, Woodhull & Co., could speak freely as the spirit gave them utterance. Now there were certain "freelove" doctrines held by the disciples of Woodhull, on which their hopes of reforming the world by cultivating the animal passions, and removing all obstacles to the free enjoyment of "my affinity," that were considered dangerous by the unconverted, subversive of the interest and happiness of society and at war with every sentiment of chastity, virtue, and morality. But the "faithful," true to the instincts of their animal natures and the baptism of "free love," according to the gospel of Woodhull, being assembled together "with one accord in one place," did then and there declare to the world what it is fair to presume they "knew after much experience," as the best and only means of inaugurating a revolution through the enchanting galvanized doc-trine of "social freedom," and behold there was present "him who is first in the holy trinity," even John M., whose surname is Spear.* Now he who was first in this work being moved by the spirit, stood up before the congregation, (of 20) and spake as hereafter recorded by the scribe, whose surname is Stansbury, and behold the same was printed in the BANNER OF LIGHT on the 23d of the first month, and in the

tract: "Recolved, That we sympathize with Victoria C. Woodhull in her persecutions, trials and imprisonments, and her late severe illness, and trust she may soon be restored to her usual health and strength and be enabled to yet further pursue her sgitative work, believing as we do, that in the future she will be classed with the most eminent reformers and benefactors of mankind.

year of grace "75, of which I make this ex-

"Mrs. Lois Waisbrooker was then introduced and proceeded to deliver one of her ablest speeches on the social question."

Now laying aside any further attempt at an-cient style, and coming down to plain English, who were the master spirits of this "free love convention?" Dr. (doctor of what?) Coonley although not one of the first, is a zealous worker in the Woodhull abomination movement; Mrs. Waisbrooker is also a promi-nent advocate of the Woodhull doctrine. John M., is, perhaps, most conspicuous in this congress of reformers, as he is the best known. being one of the first to openly advocate the free love doctrine, having compassed sea and Intel love doctrine, having compassed set and land to disseminate a theory "conceived in sin and brought forth in iniquity," (although Ste-phen Pearl Andrews may perhaps feel slighted at not being hoticed among the pioneers of this malignant scourge of the 19th century).

Among the converts to free-loveism who who have recently come to the surface, I no-tice with some surprise and no little regret, in Woodhull & Claffin's Weekly of Feb. 13th, a letter from Rev. J. O. Barrett, of Wisconsin, originally a Universalist Clergyman and afterwards a Spiritual lecturer, expressing the warmest sympathy for Mrs. Woodhull, com-mencing by calling her his "dear friend," and breathes his regrets that he can not accompany 'his missive with substantial evidence of good will in the form of money," and looks for-ward to the time when she will be crowned with the "martrys."

Does Mr. Barrett understand the Woodhull teachings? Let me refresh his memory as well as all others who take sides in this movement whether for or against. "Social-freedom means freedom in the social relations as well. for the demon as for the angel. I repeat, the sexual passion is the voice of God in the soul." creed, as given in Mrs. Woodhull's speeches and writings, read "Moses-Woodhullism in a Nut Shell." It is too vile to be reproduced in this article. These are some of the statements of Mrs. Woodhull's teaching which it is well to keep before the people that they may be kept post-ed what kind of religion "free-love" inculcates; what kind of doctrine or theory Mrs. Woodhull and her enthusiastic disciples are moving heaven and earth to inculcate. When I call "free-love" an abomination, I speak advisedly and with confidence that all people who regard decency and purity will sustain me in protesting against the spread of this shameful and disgustful pestilence, sexual promiscuity—politely called "social-free-dom." Referring again to Mr. Barrett, who regets that he "can not send on money" to aid the circulation, of a paper disseminating and practicalizing fornication and adultery,-s paper, the very title of which is enough to crimson the cheek of every virtuous mother and daughter throughout the land. Has J. O. Barrett a family? Has he children? Does he teach them that the sexual act is religion? That they have a right "to have promiscuous intercourse fifty times a week if feel-icg thus di-posed ?" What are rights and what are theories worth unless reduced to practice? I can give Mr. Barrett and all other lecturers of his stripe notice, they are not wanted in this locality.

who had been spared the righteous indignation of an outraged community, and succeeded in reaching the ark of safety and a free platform well laid out;" while a portion of the time was occupied with scenes of an immoral and sens-uous tendency, especially that of the "Punch

and Judy Family." With the skeptic and Christian portion of the audience, the "exposure" was considered complete, which shamefully exposes their ignorance af what they have passed judgment upona

It consisted in producing raps with the aid of strings and springs concealed about the stand, the eating of cotton and spitting fire (touch-wood), the rope-tying feat, and soveral other slight-of-hand tricks, most of which are to be found and explained in a pamphlet called "Everybody Friend, or the Universal Handbook.

I noticed some present that would have considered it an unpardonable sin to have attended a "poppet show," had it not been they con-sidered it a Christian duty to attend the funeral and assist in burying the corpse of that "Devil-born delusion," Spiritualism.

There were those present, however, who considered it an insult against what they knew to be true of Spiritualism, and have prevailed on me to reply to the same. I have deferred so doing until some time in April, on account of other business that is pressing. It remains to be seen if Christians will turn out as liberally to a free defense of Spiritualism, as they did to see it exposed, which costs them a quarter of a dollar each. Unless I am greatly mistaken they will not.

A few evenings since while seated at my stand with my pen in hand, preparing a reply to the above, no other person in the house but my own family, and they all retired for the night except my wife who lay fast asleep on the lounge, about six feet from where I sat writing, judge of my surprise on hearing plain and unmistakable raps on the top of the stand on which I was writing, when suddenly the movement of my hand was arrested, and then it was controlled and moved in a singular manner. I sat in a passive attitude all this time, and wondering if it might not be caused by some unconscious action of the nerves. when the stand moved away from me about when the stand moved away from his about one foot, with no portion of my body resting against it, and my hand only in contact with it, and that lying passively upon its top with pen closed within it. Unwilling to be without a witness to this phenomenon, I awoke my wife from her slumber to witness it, which destroyed existing con-ditions and ended any further demonstration. This is truthfully stated, and now what am I to conclude? Was Prof. Collier present with his hooks, strings, and triggers, moving the stand and producing raps, or was it as the National Baptist has decided in case of such phenomenon-inat "it is the work of the Devil?" or, may it not have been the work of some de-parted friend in spirit life, seeking to make his or her presence felt or known?

Last summer my attention was called to a trailing vine that was growing in front of a neighbor's house which had almost covered the front from view with its foliage. A portion of it had grown around on the north end of the house and formed a beautiful wreath about two feet in diameter, which was a natural curiosity to all who saw it.

The owners of the property were of the Baptist persuasion, and they assured me that no hand of art had ever touched it. They believed it to be the work of "blind chance," or that of the God they fear and flatter. To me. it spoke a different language. While I do not see any reason for believing in chance, or in a special providence, I can not but conclude that that wreath was shaped through law by some that wreath was snaped through naw by some guiding, designing, intelligence, it was so per-fect and beautiful in symmetry. I will not stop here to sermonize upon the moral or lesson it teaches; suffice it to add, "Wathrea has made mothing so base but can "Nature has made nothing so base, but can

BLOOMFIELD, CAL.-J. B. Pressey writes.--You are gaining the esteem of all who have selfrespect, or wish to be respected by others for the firm and noble stand you have taken in defense of Spiritualism. The JOURNAL is doing a good work. All classes borrow it to read. They all like its tone. It brings with it a beam of light which penetrates this dark cloud which hange over us like a pail and gives us a view of the abode of angels and eternal bliss.

BOSTON, MASS.-Dr. Chas. Main writes.-I have now fitted up a home at 60 Dover St., Boshave now nited up a nome at so Dover St., Dos ton, where I hope to enjoy the fruits of my labor, and if possible be of some benefit to my fellow workers. I see by your JOURNAL the good cause is making rapid progress in the West. I am glad to know our Western friends are so deeply en-gaged in this harmonious cause, and my prayer is that they may long be permitted to enjoy these rich blessings. I derive much pleasure from read-ing your JOURNAL. Long may it live to proclaim these glorious truths.

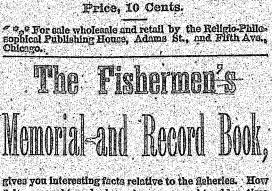
ITHACA, N. Y.-Jerome S. Davis writes.-The first copy of your JOURNAL on my three months' subscription, arrived last night, and I have read it with much satisfaction. It is just the paper for me. Make it hotter than ever, friend Jones, for the priests and Bible writers; show the inconsis-tency and ridiculousness of such dogmas. The article on the "Plan of Salvation" is excellent. If every family in the country would read the RE-LIGIO-PHILOSOPHICAL JOURNAL, there would be less cases of murder, bigamy, etc., than there now are. Have you the back numbers containing the obituaries on Father Adam and Mother Eve, which you spoke of in your last; if so I must have them; vhat is the price? ·

REMARKS: We have not the obituaries you speak of on hand. You can readily see how much you have lost by not having been a constant reader of the JOURNAL. Those obituaries may, possibly, be recorded in the Bible when revised two thousand years hence.

BLOOMINGTON, NEB.-Dr. L. Maynard writes.—Tuesday morning, in company with Mr. R. K. Hill, editor of the Bloomington Guard, we started for a drive across the river to Mr. Peter Philipps, for the purpose of learning more of the fossils in that vicinity. We examined the speci-mens Mr. P. had collected, which consist of the crown, or that part above the jaw, of an animal's tooth measuring 7½ by 3½ inches; a bone belong-ing to a joint, measuring 24 inches; in circumfering to a joint, measuring 22 inches in circumfer-ence, and a piece of jaw bone, from which the tooth came, measuring 17 inches. As near as we could calculate, the jaw bone, when whole, was about 5 feet long. We followed Mr. P. to the place where a portion of these specimens came from, and saw the remaining pieces of a bone which he dug up, which measured 9 feet without a joint. a joint.

MULBERRY GROVE, ILL.-N. Mendendhall writes.-In this remote corner of earth's inhabiwhites.—In this relates to advocates of the pro-trants, we as Spiritualists or advocates of the pro-gressive philosophy of life, are quite limited in number. J. H. Mendenhall, of Eastern Indiana, an able debater and lecturer, recently visited our dilapidated "shake-rag" village, and delivered to its citizens four very forcible and interesting lec-tures on the cause of Spiritualism, being subjected to address his hearers at the school-house, not be-ing permitted to speak at either church. At the close of one lecture, a Campbellite preacher, better known under the title "Prof. gambler," rose to his feet, and said, "There will be a meeting to-morrow night at the Christian Church. All come, and I will tell you what I know about Spiritualism, and what I don't know." We went-yes, we helped to swell the list at the God-house, to hear this noted (g) display himself, of what he knew of Spiritualism, and did not know; but here I pause. What he said of Spiritualism consisted only in abusive slang. The church not being willing to concede Mr. M. the privilege to reply, in his second lecture he ably reviewed his sermon.

PEOTONE, ILL.-Mrs. F. W. Calkins writes.-We have been known as Spiritualists for six years, and have done a large and successful business in the way of Clairvoyant Physiciar, and have in hundreds of cases, demonstrated beyond a doubt that if a man die he shall live sgain; also that a



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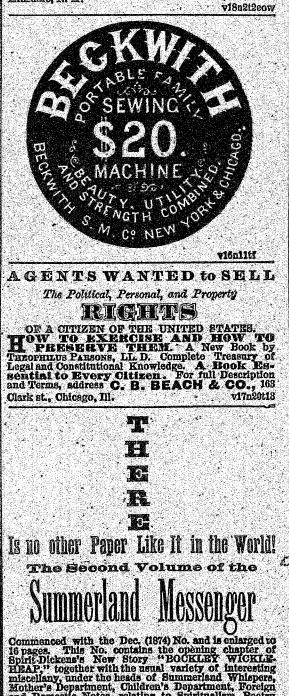


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APRIL 10, 1875,

velopment of this grand power and godlike science. It is of God! Yours, INCOG."

There is great meaning in these stirring words. Mighty passions and struggles of the human will sometimes imprint an interior soulaura upon the walls of a building, or upon the rocks, that is indestructible, and houses where murder has been committed are generally so. saturated with this aura of the struggling victim that spirits very easily come back and manifest themselves by its aid, thus produc-

ing what frequently pass as haunted houses. Incog, above, says he never invokes the aid of spirits. He certainly has a very strong spirit within his own breast, but he should not presume that disembodied spirits have noth-ing to do in his greatest achievements. In another letter he admits that he "always feels the invisible power when quiet," and goes on to state what remarkable things he accomp-lishes by its aid. He speaks of having spells of sluggishness, just the negative condition that spirits can control best, and after getting control can arouse to a tempest of power and passion in some cases. A powerful psychologist once boasted that he could overpower by his gaze a certain lady medium of Brooklyn. She at first felt timid about engaging in such a contest, but was nerved up to a high pitch by a spiritual influence, who told her to go ahead and he would fix him. The spirit then seemed to gaze through her eyes for a few moments when all of a sudden the psycholo-gist rushed out of the room into the street. When asked why he ran off so suddenly he admitted that in one minute more he himself would have been entirely overwhelmed, and that he was forced to a strong action to save

himcelf as it was. "Incog," who in a former letter admits many discordant and clashing elements in his strong generous character, has just written me the following note.

"My Dear Doctor.—I'm a true follower of your beautiful faith. Glory to God! I think I'll get out of the woods yet. Yours for the "good time coming" as truly as there is a God, and a world to be glorified."

It is my purpose to establish a monthly "Journal of Life," devoted to the illustration of these wonderful laws of being as soon as a sufficient number of shares have been sub-scribed for sustaining it. The true philosophy of cure and the method of wielding the occult life-forces which constitute the realm of power are not set forth by the popular Health Journals of the day, though Dr. Holbrook's "Herald of Health" has bravely admitted articles on the subject. Some of the ablest writers in the land have promised the use of their pen for this work. Any one wishing to take one or more shares in it can write for information to E. D. BABBITT, D. M., 282 East 23rd St., New York.

The New Jersey Free Love Convention.

J. O. BABRETT'S LETTER TO MRS WOODHULL-

* The Holy Trinity is supposed to be made up of John M., Victoria and Moses. It is hoped that other leading spirits will not take offence for being left out. D. A. Eddy.

Cleveland, Ohio.

Another "Expose of Spiritualism."

A person by the name of W. J. Chappelle announced to this community by "show-bills," that he would appear in the Town Hall on a certain evening for the purpose of "Exposing Spiritualism,"—"admission only 25 cents." I will quote from the "bill," to wit:

"Prof. Collier, whose recent exposure in Philadelphia, Ps., of the so-called 'Katie King Mystery,' wherein he proved to the entire satisfaction of an audience composed of leading citizens and the entire press of the city, that Modern Spiritualism, or at least the phase, Materialization, was a gigantic and glaring piece of imposition, will give a full and satis-factory explanation of the wonderful, and to many, unaccountable manifestations, consisting of rappings, table moving, spirit hands, voices, and materialized bodies, precisely as they are produced by the wonderful Eddy Family of Vermont, and the original Fox Girls."

"Believers in these strange and mysterious manifestations, as well as skeptics, and those credulous people earnestly in search of light, should not fail to witness the Professor's wonderful mediumistic powers."

"As far as practicable, I have met all these briections and demands, and labored assiduously to keep faith with my patrons. In fact, my present entertainment, while it is highly mor-al, is sufficiently amusing and instructive alike

WAR ARTICLES

Read some instruction to the wisest man." O. W. TENNANT. New Milford, Penn.



GERMANTOWN.—Elisha Simpson writes.—I wish you success for the bold stand you have taken to expose crime and deception.

WORCESTER, MASS.-E. R. Fuller writes.-I don't see how I could get along without the JOURNAL.

BOISE CITY, IDAHO.-D. Bacon writes.-I like the JOURNAL for the position it takes in regard to fraudulent mediums. Give them an alr-ing and give us the truth; that is what we want. STONECUT, CAL.-Sarah Graves writes.-I am doing a good work in California, holding circles week evening, and lecturing Sundays, with success. Please give notice in your paper that my address is changed to Stonecut, Yuba Co., Cal.

CAMP_VERDE, ARIZONA T .- John Davis writes.—I do not denounce Spiritualism as a humbug because I do not understand it, but wish to be enlightened on the subject. As there are so many men of known ability and integrity believers in it, there must be some truth in it.

GREEN CASTLE, MO .- Prof. D. C. Seymour writes.-I know the JOURNAL is making weekly visits to the four corners of the earth, carrying words of good cheer to many a allent mourner. I find but little Spiritualism in this state, yet or-thodoxy is below par, and all the good people need is educating into our grand sublime philosophy.

SAN FRANCISCO, CAL.-Joel Byrns writes.-My knowledge of Spiritualism, is not based upon what Dr. Child or R. D. Owen has heard, felt, or seen; but upon what I know through my own seenses, consequently if all the world should cry fraud, or delusion, I stand upon the rock "I know." May all good spirits aid you in your endeavors to disseminate the truth, is the heartfelf wish of a constant reader.

ST. FRANCISVILLE, ILL.-J. Potts, Sr. writes. -I would like you to tell me, for the benefit of one of my neighbors, what to do with his door; he can not keep it shut. It is a cabin door, with a very deep iron catch and lock, and it comes open from three to six times through the day and as often in the night, without any jar or wind, or human be-ing near, and it will latch and lock itself. It is creating quite an excitement in our neighborhood. creating quite an excitement in our neighborhood.

ST. JAMES, MO .- Alexander Dwelley writes.-The evidence which you are giving through the Journal of a life beyond the grave, is of great in-terest to me, standing as I do, upon the shore of that mystic river over which I must soon pass to be determined by the standard state of the the "other shore." The facts presented call for the serious and candid attention of all desirous of a solution of this momentous problem. You have taken the right side of the free-love question, which should commend your paper to all pureminded Spiritualists.

REMARKS AND CRITICISMS BY OUR CLEWE-LAND CORRESPONDENT. And it came to pass in the year of grace "74, about the latter part of the tenth month that the disciples of Woodhull, whose christian name is Victoria C., were moved to assemble together for the purpose of whistling and sing-ing to keep up their courage. And it came to pass when the multitude were assembled to gether, numbering all told nearly a score, more or less, that they were called to order by the Presiding Elder, a certain doctor whose sur-name is Coonley, congratulating the faithful RIPLEY, OHIO,-J, H. B. writes.-I like your

The second second

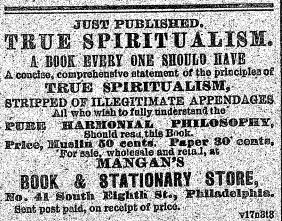
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that have tested my powers as a medium, although they may not be convinced of the truth of Spirit-ualism, have in no case felt disposed to slur or rid-icule my calling. The publishers of the Will County Atlas in the business directory of the town, Peotone, made the following mention: "Mrs. F. W. Calkins, Spiritual Medium and Public Lec-turer." By this manly act they showed their fair ness in representing all the business of the town. Those who have not tested my powers as a medium, are the ones who cry devil, humbug, etc. Not contented with what we could do for the cause, we engaged Mrs. Mattie H. Parry to deliver a course of lecture in several places in the county, and the way she handled her subjects, she awakened new thought and gained many friends. that have tested my powers as a medium, although

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

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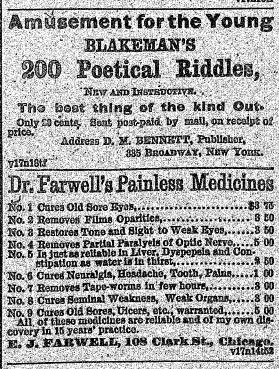


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S. S. C. Land



RELIGIO-PHILOSOPHICAL JOURNAL.

APRIL 10, 1875

Harth to

INQUINER-You don't assume that death occurs in the spheres as here? LUCRETTUS-I claim that the outer organism or dress of the spirit must be left with the sphere in which it resides. If in the third sphere, it is composed of the material of that sphere, and the spirit must be divested of it before it can advance to the fourth sphere. It is death in the third sphere, just as much as death on earth.

INQUIRER-Does the imagination ever cause the death of any one? LUCRETIUS-Most assuredly.

LUCRETIUS aloss assurency. INCURER-I desire your opinion on the following. A New York paper, I think the Brooklyn Eagle, has been discussing this question, as to whether Entwistle, a printer, died from the effects of hydrophobia, or the action of the imagination. He was bitten in early spring-time by a dog, and in about three months, when several were dying from hydrophobia, he was attacked by the disease. Then this related of the gardener, at either Heidelberg or Gottingen. He was working in the garden on a fresh spring morning, in the very prime of health. A student passed him with the words:-

"Ah, Fritz, passed a bad night, ch?" "No, sir. Never felt better." "I'm glad to hear it. Thought you looked pale. Your garden looks beautiful, Fritz." "Thank you, sir." Comes along another student. "Good morning, Fritz." "Good morning, sir." "System a little out of order?" "No, sir!" "You look bad, heavy-eyed, and pale." "Didn't know it, sir." "A mere spring debility, I suppose. Good morning." Fritz (solus) I do feel a sort of queer like. Comes along a Professor. "Well, Fritz, how are the violets?" "Beautiful, sir, beautiful." "You don't look very beautiful. What's the matter with you? Let me see your tongue. Your forchead clammy, too. I think you'd better go home to bed, Fritz." "I do feel queer, sir." "I should think you would. Go to bed. Keep quiet for a few days." "I believe I will, sir." "I see Dr. Broeck coming this way-ask him. Good day, Fritz, I'm sorry

to see you in this state."

"Good day, sir."

32

Up comes the doctor.

"Doctor, what's the matter with me?" "Springoliana, Fritz, evidentil?" Go to bed, my man. And here, send this to the dispensary, and take a tablespoonful every hour. Don't eat till I see you again. I'll call after the lecture is over, however. Be very careful. I'll bring Doctor Wolff with me to see you. It's a curious case, very curious."

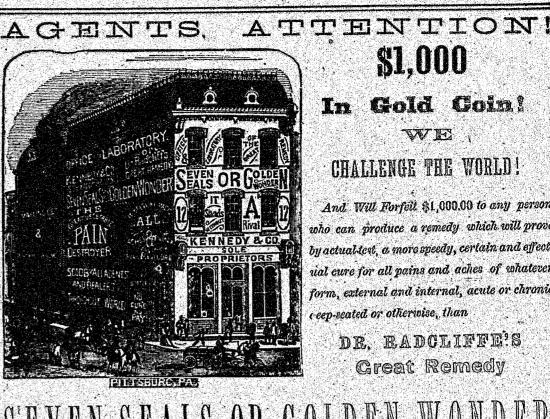
Fritz went to bed. The doctors came. They walked on tiptoe; spoke in whispers. They darkened the room. They gave him medicine-i.e., spoonsful of pure water, and pills made of bread, to affect his imagination.

They left him. That night Fritz grew weaker and weaker. And in the morning the students and the faculty were shocked with terror and horrified in the midst of their laughter at poor Fritz's fears, when his weeping daughter came to tell them that her stout, strong father of 30-odd years lay dead at home-dead of a phantasy. There is no case better authenticated.

LUCRETICS-Allow me to say before responding, that I use the word "death" in the sense of "change," indicating the transition from earth to Spirit-life. There is no death, that is, no cessation of life on the part of any individual. You desire my opinion on the incidents you have related. I again state that the mind can effect the same molecular disarrangement, as the virus of the mad dog. It is in all respects bydrophobia, and the bite of such a person would communicate it to others. The imagination of poor Entwistle, no doubt, caused his illness, which, in essential particulars, was like that generated by the poison of a rabid animal. You take a good psychological subject, and a powerful operator can, in a short time, make him possess every symptom of hydrophobia, and if he does not restore him to his normal condition, death would ensue. The imagination only destroys life when the same molecular changes take place that the real malady itself would generate, and no person could ever imagine himself into an attack of hydrophobia, who is not familiar with some of the symptoms of the disease. The insane in Europe never fancied that they saw an Indian until after Columbus had discovered them in America, and returned with some to his native land, although in their illusive moments they were constantly seeing negroes. The imagination is, therefore, productive of real sickness—of hydrophobia, the virus resulting from which is almost certain to cause death. Dr. Abererombic relates the case of those having epileptic fits caused by one thus affected, who was taken into their presence. The disease, however, disappeared when he threatened to apply a red hot iron to the body of the one re-attacked. It is needless to say that the malady did not return. 'Then, there was Fritz-his death might have occurred in the manner mentioned. His imagination-the influence of his mind-generated the same molecular action that a malignant disorder would, and those who produced the morbid state,-were guilty of murder! To illustrate: When certain substances are taken into the stomach, molecular agitation follows, terminating in vomiting. A highly sensitive lady sits down to eat a plate of luscious strawberries, when a loathsome worm is exposed to her view, and she commences to vomit at once. The influence of her mind induced the same results that the medicine did. The mind possesses the power, under certain well defined conditions, to produce any discase It has caused cholera, malignant fevers, epilepsy, hydrophobia, etc. Cases of thorough purging of the bowels have arisen purely from the exertion of the will. Disease does not exist within the mind, but the power to cause peculiar molecular results, does. Such deaths are as painful as if induced by the influence of the malady itself, independent of the thoughts. There is a mental dure for disease, as well as a mental cause therefor. He who trifles with the imagination of the sensitive, better be careful or disastrous effects will surely follow. The influence of the mind upon the physical system, is very strange indeed. The thought of a plate of luscious fruit incites a flow of saliva. How could that be produced without a change of molecular action? Sir H. Holland said, "There is cause to be-

the outer dress of the spirit—is composed of innumerable molecules, which are eliminated from the food you eat, water you drink, and air you breathe, and therein may be found all the constituents of the animal, vegetable and mineral kingdoms. There are animalcules in your body exactly the shape of the lizzard, snake, worm, etc., etc., and therein the great mystery of man's organic structure lies. Let the mother, who is nursing in the womb an embryotic child, be frightened by a snake at a certain period of gestation, and she arouses all the molecules in her body that are in the form of that animal, and in consequence of their increased action, they modify the shape of the being she is developing, and when it is born, it resembles a snake. To demonstrate the potent character of molecular influence, I would refer you to an incident that occurred in San Francisco; Cal, where a lady, Mrs. Jervis, was bitten by a poisonous tarantula. She lingered for six months in continual agony, her blood literally drying up, till she was reduced to an absolute skeleton. Three months before her death her entire right side became paralyzed; yet strange to say, the hand had a tendency to crawl, and the fingers incessantly moved like legs of a spider. I tell you, further, that molecules of the system in the form of animals, gencrate the virus that causes hydrophobia when induced by fear, the impulse of the mind, or by the bite of a rabid dog. These molecules are obedient to the desires of the will, under certain conditions. You have heard of men who have hoggish dispositions; in them molecules in the form of hogs predominate; in others that of ferocious beasts, and they are pugilists; in the murderer animals of prey are the ruling power;' in the man or woman who is snappish, mean, and quarrelsome in disposition,-those molecules are in the ascendency that represent such animals. This is one of the grandest truths in existence. When molecular activity-esases in the arm, paralysis has occurred; when in the optic nerve that, perhaps, is paralyzed too. When their action wholly stops in the system, the molecules of an interior body predominate, and it escapes therefrom, and we call it the liberation of the spirit. No longer fear death! It opens the portals of the celestial world, and presents to you a home, beautiful and grand. Remember, too, that you can only refine your spiritual nature by illuminating the soul with generous acts and high resolves. As the thought of hydrophobia will often induce the disease in its aggregated form, so will contemplating committing murder, prepare you for the desperate deed, The thinking of doing wrong arouses your rapacious passionate molecules, and places your system in a condition where you are forced to commit some bad deed. The man dwells on the intention of committing rape until his body moves him irresistibly along to do it. He, whose mind is pure, never arouses to activity the insatiate animals of his nature, and he develops the angel within him. I appeal to all, then, who wish to take an advanced position in the Spirit-World, to have their whole life distinguished by good deeds and philanthropic purposes. Life is short on earth at most, and the improvements there made are felt throughout all eternity. INQUIRER-From what has been previously said in reference to death, it has lost to a great extent its terrors, yet there is a dark side connected therewith that is not generally seen. Glance for a moment at the annual report of deaths by violence and accident in New York City, for one year, There was an aggregate of 1,155. Of these 113 were infants found dead in streets, alleys, rivers, etc. Accidents of a general character and in great variety, removed from life 685. Of drowned people there were 151, and there were 101 suicides. The murders were 50, more than one a week. Of the modes of committing suicide,-more than one-third-34 in numbertook poison, and 23 of these made a choice of Paris green. September shows the largest number of self-destroyed people of any month in 1873. Next in order is April, with 12 suicides. May and August each have 11, The female sex only contribute 31 of the 101 suicides.« Next to polson comes shooting, 28 persons having destroyed themselves with guns or pistols. This, it may be presumed, is not strictly accurate, for in another table the coroner reports 148 cases of drowning. In the absence of positive knowledge; many of these are not recorded as suicides, though they probably were. Of the drowned, about an equal number were found in the two rivers. In the North River there were 75, and in the East River 72. And it is curious that the unknown drowned hold a relatively similar place in statistics. In the former river there were 24, and in the latter 26. Germany contributes 40 of her people to the suicidal list; the United States, 24; Ireland, 17; England, 13; France, Switzerland, and Russia, 2 each; Italy and Poland, 1 cach. There were 6 persons under 20 years of age who were fired

of life, and the maximum number, 35, were between 30 and 40 years old-It has been stated that less than one-third of the suleides were women, yet it is noticeable that of the 34 persons who took poison, 21 were women. This analysis of a single department, covering about ten per cent, of the violent and accidental deaths in New York for a single year, presents a melancholy feature of metropolitan life. Have you any remarks to make in reference to this? LUCRETIUS-Really, death by violence and accidents, is not at all desirable. The majority of those who commit suicide are insane, bereft of reason. You have often heard it said, in reference to a certain individual "his animal nature was aroused," and under the influence thereof he committed murder, rape or some other heinous offense. As the human body has a distinct form, so has each molecule, representing in the aggregate the whole animal creation. Occasionally those molecules collect together, and form an animal several inches in length. I wish here to state that when the "animal passions" are inordinately excited, it consists wholly of a disturbance of those molecules that represent destructive poisonous creatures, the influence of which react upon the mind. A suicide whom Iwell knew on earth, was induced to commit the rash act, in consequence of the effects of delirium tremens. Through the agency of poisonous liquor and the potent influence of his own desires, those molecules of his system which existed in the form of snakes, became inordinately stimulated, wonderfully excited, and through a reflex action impressed their image upon his mind, and they were as real and tangible to him as anything that ever greeted his vision.



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HERE IS A SAMPLE LETTER OF WHAT OUR AGENTS ARE DOING.

lieve that the action of the heart is often quickened or otherwise disturbed, merely by centering the consciousness upon it." Any organ of the body can be affected by directing the attention closely to it. The potent infinence that the will has on the various physical organs, was recognized by Dr. Armstrong, and he cured an aneurism of the aorta with a slight purgative. ossification of the heart with a blue pill, and chronic diseases of the brain with a little Epsom salt. You are familiar, no doubt, with the incident related of a lady in Massachusetts, who cured herself of a disagreeable tumor, by simply rubbing the hand of a dead person upon it. This favorable result was accomplished through the instrumentality of her mind alone A medical student was once initiated by a sham process into the Masouic Order. His eyes were bandaged, and then his arm was so acted upon as to induce him to believe it was cut, and then the dropping of water so completely deceived him, that he fainted.

INQUIRER-If the mind can cause disease, can it not cure it also?

LUCRETIUS-Most assuredly, if the right molecular action can be in duced. It is easier, however, to cause it than cure it. It is easier always to destroy than re-construct. Disease can be generated without trouble, but to effect a cure is often very difficult. The imagination, or pernicious influence of the mind, is a prolific source of premature deaths. Thus the fear of cholera originates the dire disease, the symptoms of which being in the mind, are imported to the molecules of the system. In hydrophobia induced by the virus of a rabid animal, the symptoms are first manifested in the body; but when caused by the imagination alone, they are at first within the mind only, and they exist there in such intensity that they are imparted to the body.. It is a well known fact, that in many instances, physicians die of the disease that they make a specialty of treating. The symptoms of the disease are so carefully studied and dwelt upon that finally they are impressed upon their own molecules.

INQUIRER-Can't partial death of the body occur? Here is a peculiar case. One of the principal actors, Herr Wellenbeck, connected with the Meiningen court company, at Berlin, Prussia, and who takes the part of Pope Sixtus, has been perfectly blind for the last three years. Few people who attended the performances ever imagined for a moment, however, that the actor who moved with such case and precision on the stage before them did not see the scenes around him. Fortunately for him, his affliction did not come upon him until he had been for some years a member of the Meiningen troupe, so that he knew the boards by heart when blindness came upon him. His colleagues are very devoted to him. Whenever a new piece is be given they undertake many rehearsals in order to make the blind actor feel at home in his new role. The drama of "Pope Sixtus" was guile new to him, and a critic who knew of his affliction wrote how lie trembled for fear of the actor making false steps. But he moved about and ascended the throne with safety and dignity. "Since my eyes died," said the actor to this critic, "I see everything clearer with the nerves of the brain. Life concentrates itself in my head undisturbed by the external world, which for me no longer exists."

LUCRETICS-A portion of the brain may be removed, and still the vigor of the mind be not impaired in the least. The arms and legs may be amputated, the eyes destroyed, the auditory nerves rendered useless, the tongue severed from the mouth, and other parts of the body cut off, yet life remains and the brain loses none of its brilliancy. Your external covering-

INQUIRER-Indeed, sir, your ideas are opening a grand field for thought. Please proceed. I am intensely interested.

LUCRETIUS-No man ever committed suicide in his sane moments. Polsonous liquors inflame the destructive animals of the physical organism, and they in turn influence the mind, and when inordinately stimulated. they will control it. Accustomed to the use of liquor, these molecular animals become topers. The original design of one's being under their action is reversed-the intellect becomes subservient to them, and premature death follows. In all cases these molecules should be held under subjection, and when properly controlled, they never rebel successfully, or cause mischief. A person commits a rape because certain passionate molecules become inflamed, and he can not always resist their impulse! Man is placed in connection with matter in order to become familiar with its peculiar characteristics and laws. To be able to control your own body, is equivalent to governing an empire. Teach those who design self-destruction, that they are the subjects of a rapacious malady, and that the only possible way to effect a cure, is to remove the thoughts entirely therefrom; impress upon them their actual condition; teach them the effects of suicide on the spirit, and kindly seek their aid in effecting a cure, and success will generally crown your efforts. Only secure the co-operation of the suffering one, and you will triumph over the insane promptings.

INQUIRER-But I can't understand why molecular action, or the condition of the physical system, should sometimes prompt a person to commit

suicide. That is a mystery to me. . ELUCRETIUS-Is it not molecular action that causes hunger, thirst, and lecherons rapes? Is it not that which incites a person suffering from hydrophobia, to snap at, and bite others, and to tear his own flesh? That induces delirium tremens, forms hideous feelings within the body, and renders a person an abject monster? That generates burning fevers and disagreeable chills? That creates hideous images within the mind, when no such objects are present? That makes peculiar sounds when no outward noise can be heard? That causes you to love this person, and to hate another? That leads one individual to engage in fights, another to flee from physical encounters? Dr. Hammond relates the case of a young man, a member of a highly respectable family, who consulted him for what he called insanity. It appeared that a few weeks previously, while walking down Broadway, he had been struck with the appearance of a lady in front of him who wore a very rich black silk dress. Suddenly the impulse seized him to ruin the dress, by throwing sulphuric acid on it. He therefore stopped at an apothecary's shop and purchased a small vial of oil of vitriol. Hastening his pace, he soon overtook the lady, and, walking by her side, he managed in the crowd to empty his vial over her dress without being perceived. He derived so much satisfaction from the act that he resolved to repeat it at once. He therefore procured another supply of vitriol, and, singling out a lady better dressed tham others around her; he poured the contents of the vial over her dress, and again escaped detection. He now began to consider more fully than he had yet done the nature and consequences of his conduct, and the next morning went to Dr. Hammond for advice. He stated very frankly his entire conviction that his acts were in the highest degree immoral and degrading, but expressed his utter (inability to refrain. "A handsome dress," he said, " acts upon me very much as I suppose a piece of red cloth does on an infuriated bull. I must attack it-The bull uses his horns, while I use vitriol." If you see a painting of wonderful beauty; your eyes become brilliant, your countenance illuminated, and under the effects thereof, your whole system seems to expand, and you involuntarily praise the author, and lend him all the assistance in your power. What you saw acted pleasantly on the body through the medium of the mind. This young man saw a black dress, and instead of pleasure being excited thereby, the opposite impulse was imparted, and he was irresistibly moved to destroy it. In both cases a peculiar molecular condition of the system was produced, giving rise to the respective emotions. Now, one desires to preserve his life, while another wishes to destroy it.

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SCOTT TOWN, LAWFENCE Co., Ohio. MESSIIS, KENNEDY & Co.-DEAR SIRS:-At this late hoar I will inform you of the great benefit. I received from the use of Dr. Radelifie's Great Remedy, SEVEN SEALS OR GOLDEN WONDER. After being conduced from the dight years with a complication of diseases, viz:-Dyspepsia, Bronchitis, Palpitation of the Heart, Pain in the dight Side, with General Debility, for which I tried the skill of our home physicians, also a doctor of New York City, and two of Pattsburgh, and one in the Northera part of Ohio. Took enough pattert medicine to swim in-allto no purpose. At length I was induced to try Dr. Radelifie's SEVEN SEALS OR GOLDEN WONDER. I sent and got six (6) fifty cent bothes, and before using it all, found myself able to travel in a buggy. Took the agency for its sale last April, four months ago, and have sold thirteen (13) gross, or 1.872 bothles up to this date, August, 20, 1871, and expect from the growing demand to sel ten thousand (10,000) bottles in the next year. Gen-themen, if you think this worth using you can do so, as I am generally known over three counties as a man of Yours respectfully. II. J. DARLING.

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Seven Seals or Golden Wonder. For this Great itemedy We. Wish You to Act as Our Agent.

DEAB SIN:—The above fully explains the article we wish to sell. This business is honorable, and by being energetic, will pay you well. It is our desire to appoint an agent in every county in all parts of the United States and Canada, granting to each the exclusive right to sell every bottle sold in the county. "Should you accept the agency for one or more counties, you shall have the exclusive right to sell every bottle sold in the county." Should you county, as long as you continue to act as our agent, and all orders which we may receive from your territory shall be turned over to your account.

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This wonderful remedy, Sever Seuls or Golden Wonder, sells rapidly in the hands of the right kind of men, and we want none other. Now, if you think you are the man for the work, forward your order, name your county, and go to work; you can sell a gross in a few days, without adoubt. We have one man who buys on an average three gross per week, and his orders are increasing rapidly, and he has a small county, (Berks Co., Pa.) He writes that he expects to sell one gross per day, it retail, the coming season, not counting wholesale. You have the privilege of selling wholesale or retail, or putting it on commission with druggists, or selling by sub-agents. This business is worth the attention of good men, and men of capital. Should you make hur reasonable wages—say \$100 ness is worth the first three months, (many make more)—you would nevertheless be establishing a business information of GOLDEN WONDER is put up in \$1.00 and 50 cent bottles, elegantly finished in neat and appropriate wrappers, and packed in nice boxes, one dozen in each box.
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We give special terms to our County Agents at such figures that they can sell to druggists and country stores at the above price and make a handsome profit. We also give an

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beautifully ingraved, and correct time keeper, worth \$20.00; and a certificate of agency giving SOLE CONTROL of such county as the agent may select, (not already taken;) and, furthermore, all orders coming from such count ites as the agent may select, will be sent back by us to the agent to be filled—in fact, we give sole control of such counties as long as the agent continues in the business. Remember, the Premium Watch is given-gratis to agents. We take this plan to have our great remedy quickly and thoroughly introduced. Let us hear from you at your earliest convenience, and secure your county at once, before being taken by some one else. Remember, this offer

is open for a short time only. We will send to parties contemplating to act as our agent, sample, large and small bottles securely packed with our different posters, bills, show cards, terms, &c.

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Which are given gratuitously to our agents for free distribution. Should your business be such that you can not act as our agent, please call the attention of some honest, ill-dustrions, active person who will attend to it, and secure to himself a permanent situation and a trustworthy

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With these suggestions we leave the matter with you. We do not wish you to engage unless you will follow the business as a business, and really desire to make money. We want note but honest, conscientious men. To such we will guarantee success. Address all communications to

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