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ROMANCE AND GENERAL REFORM.

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

VOL. XVIII.

W. B. JONES, EDITOR. PUBLISHER AND PROPRIETOR.

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NO. 6

A NEW FEATURE.

Materialized Spirit-Forms Under Extraordinary Test-Conditions through Bastian and Taylor.

TO THE EDITOR.—Dear Sir.—In furtherance of the great truths of Spiritualism, which are each day receiving more and more wonderful confirmation, and to assist worthy spirits in their efforts to remove from their mediums certain stigmas hasty skeptics have put upon them, I have been requested by the company present to give an account of a seance held in Messrs Bastian and Taylor's rooms, on Thursday March 11th. Our company was selected under the direction of "George" and "Johnny," two of the controlling spirits, for the express purpose of assisting our friends out of the flesh to materialize their full forms, and walk out into our midst. We first arranged ourselves in a semi-circle in front of the black curtains suspended before the door of the adjoining apartment, with Mr. Bastian seated in front of us, to sit in the dark and receive directions from the controlling spirits. The lights were accordingly put out, we sang a song, and "George" having saluted us through the trumpet, we had a little conversation with him respecting our arrangements. All met with his approval, and he added a few final directions, ordered lights again. It was generally remarked that a feeling of complete harmony, peace, satisfaction, and a certain amount of elevation pervaded our circle; it seemed as if we could feel the presence of the higher spirits; indeed, some very bright and beautiful ones were seen by clairvoyants in our company. "George" had explained to us in the direct voice a few evenings previous, whilst Mr. Bastian was in the trance, that he wished to have this seance "under the strictest test conditions; not to please the rabble, but to vindicate the honesty of his mediums, which had been impugned in several quarters, and also to bring forward another proof, for those who still doubted, of the continued existence of the spirit after the great change called death; not buried in a grave, but risen—active, useful, loving, and filling with sympathy for mortals left upon this earth!"

We now proceeded to follow out "George's" explicit directions. Two gentlemen were selected—Dr. — and Mr. Thomas Lowther—to examine the apartments adjoining the seance room. Strips of paper were then gummed over the frame of a back window, and over the door. Mr. Bastian then encased himself in a large bag made of a black material. This was drawn up tight about the neck, and the string sealed with Dr. —'s private seal; the same string was then passed over the top round of the chair on which the medium sat, and sealed again with the same seal. Thus secured, Mr. Bastian was left in the next room, and placed about four feet from the door across which the black curtain was hung. A little lamp was arranged on a chair by the side of the door. We joined hands and began singing, when a loud rapping was heard. We stopped, and Mr. Taylor, who sat at one end of our semi-circle, was informed by "Johnny" that he had forgotten something. "What was that?" "To nail Mr. Bastian's sack to the carpet." So into the adjoining apartment again went the three gentlemen to nail the sack enclosing Mr. Bastian to the floor, and all being right we resumed our places and our song. Scarcely five minutes had elapsed when two beautiful hands, bringing it, was very evident, a light of their own with them—for they looked quite luminous—appeared within the square frame fastened in the curtains. These, upon inquiry, were said to be the hands of Mrs. Woodford's guide "Lily," who has signalled to her medium several times in this way. They were followed by the face of a young girl recognized as "Almee" by one of the circle; and afterwards Mr. Ronald's brother, who made his tenth or twelfth appearance, showed his face, and spoke to us in a voice very nearly perfect. When we remarked, he seemed hoarse, he replied, "The reason is, I have not my earthly body." The spirit then spoke to his brother about an absent brother—"Write to George that I want him to see me before the boys go away. I am coming out! Friends! We meet to prove that we have an immortal existence, we are not dead, but living!" He then withdrew, and "George's" voice was heard saying, "Come in, and examine my medium;" he also ordered the gas to be lighted, for the lamp smoked, and the curtains were to be left hanging loose. The gentlemen entered the next room with light, and on returning reported that the test conditions remained intact and unbroken.

We now resumed our seats, and began singing again (the gas burning low, but leaving every object distinctly visible), all eyes fixed expectantly upon the mysterious black curtains dividing us from our materialized spirit-friends, who had returned to earth to display themselves once more to our longing gaze. There was considerable shaking and agitation of the curtains, when lo! a form robed in white, and looking ghost-like enough, parted them, and stood out in front for a moment only, as if he found his position upon such an unaccustomed stage rather uncomfortable. The arms were partially extended, with a graceful sort of half-balancing, half-saluting movement. "It was a lady!" whispered several voices. "No!" answered "George," promptly; "it was an Oriental gentleman!" Now the form advanced again, with the same graceful, timid movement, stood again a little while bowing, and retiring again. Once more he reappeared, stronger, more distinct. "Is it for me?" asked Miss Vigoureux. A bow in her direction. "Is it Charles?" Another graceful, de-

clined bow, in which the white drapery upon the head, of a decided Eastern fashion, was plainly distinguishable. Before retiring this time, the figure stretched out a bare dark foot, which was clearly seen; this he did several times. The color of the face, hands and feet was unmistakably Indian. The spirit had frequently retired to gain strength; and on emerging once from behind the curtains and appearing to step out with more strength, his sister addressed him, "Oh, Charles, can you come a little nearer—may I touch your hand?" Slowly he advanced, with difficulty, as if he might scarcely hold together, and stretched out one hand. Once more their hands were clasped in undying love, bridged over the great gulf, certainly in a very unexpected and marvelous manner. The spirit, again retiring, "George's" voice was heard saying, "Mr. Colman, you are now advanced half way to the cabinet!" Mr. Colman did so. Out again came the figure, and advancing to Mr. Colman, clasped his right hand in his, and laid the left as if in blessing upon the young man's bended head. In response to some inquiries from his sister, this spirit spoke in a whisper so faint it scarcely could be heard, and disappeared for the last time.

A strange aromatic odor now diffused itself through the room, to which our attention was called by a lady present, who said it was precisely like the odor she had frequently perceived about bodies newly laid out, and she reminded us of what Swedenborg had written regarding the odors the celestial angels (as he calls them) diffuse about a corpse as a protection against evil spirits. Whilst we were conversing about this, "George" interrupted us to explain, "It is caused by the disintegrating of the chemicals we extract from the atmosphere to form the materialized envelopes of the spirits."

We resumed our singing, and, in the course of five or ten minutes, the black curtains parted again and another white-robed form appeared—this time unmistakably a female. The movements were very graceful, but marked by the same halting care, as if the limbs refused to fill their office, or could scarcely be depended on. The garments of some thick white material could be heard rustling along the carpet, as if still. The robe was of simplest fashion, with long sleeves, caught in at the waist, and a white drapery covered the head, leaving the face exposed. The face and hands were fair, and the figure from the first directed its attention to one gentleman. "Is it you, Elizabeth?" he asked. A bow in response. "Can you come a little nearer, and give me your hand?" No reply, but a gradual, careful return to the curtains, as if the effort to hold the body together was almost painful. Again she came out, advanced with determination, clasped her brother's hand, and retired. She returned again with renewed power, and gradually made her way quite across the room to Mr. Taylor, and clasped his hand, when she retired for the last time. This spirit was not able to materialize a voice.

Our third ghostly visitant soon opened the curtains and stood before us, tall and commanding, with a black beard reaching to the middle of the breast. He was immediately recognized by us all. "Oh, Tom! that's you!" exclaimed Mr. Ronalds. "Yes! Here I am! Look at me!" answered the tall tones of our frequent visitor from the other side. "You see I have kept my promise. I find this dress very inconvenient, but I must make the best of it." "Can't you come and shake my hand, Tom?" "I'll try; I'll go back to get a little more strength." As he returned he seemed to grow stronger. Only for a moment or two he remained, and out he came with almost a rush, rapidly advanced with outstretched hand, and slapped it with a resounding blow into that of his brother's, and the two exchanged a good hearty shake. Mrs. Woodford now begged for the same salutation; and the spirit, having retired, returned again, moved rapidly towards her, and gave her a good, vigorous shake of the hand. His hand was said to feel rather warm, but the others had been deathly cold. When this spirit, having exhausted his strength, retired finally to the curtains, we remarked he seemed to grow less and less, until, having come out a full man, he disappeared a short one.

The gentleman was requested to go in again and examine; the tests were found unbroken. Our singing was resumed, but we had no more forms. "Johnny" asked for a pair of scissors; they were handed in, and shortly fell upon the floor. "George's" voice bade us "Good-night." Our friends went into the other room, and found the strings had been cut by "Johnny," and the seals remained unbroken. Mr. Bastian, waking out of his trance, was in the bag, and the papers on the doors undisturbed.

A sensitive entering the room afterwards said it felt exactly as if a corpse had been laid out there, and she seemed to perceive the air full of odorous atoms floating about. The inquiry arose in my mind, "Can it be that immediately after death, disintegration setting in, the atmosphere surrounding the body becomes loaded with atoms, which at a certain period of decomposition may possess a kind of chemical fragrance; and are these the same atoms employed by the spirits; and may it not be a process of composing and decomposing they know well?" I throw this out as an inquiry, not pretending to any scientific knowledge myself.

Thus ended one of the most remarkable seances ever recorded. I append, by request, the names of the parties present, and remain, yours truly,
GEORGE HEWLETT POTTS.
Miss VIGOUROUX.
Mrs WOODFORD.
Miss LODGE.
MR. ARTHUR.

MR. P. LOBILLARD RONALDS
MR. ARTHUR COLMAN
DR. —
MR. THOMAS LOWTHER.
MR. —
8 Madison Park Road Haverstock Hill, N. W., March 13th, 1875.—Medium and Daylerik, London.

TRACK OF A PIN.

Spirits Watch Its Course in the Body.

REPORT OF COMMITTEE APPOINTED TO INVESTIGATE THE CASE.

The Committee which was requested by Mr. Mounts to visit his house and examine into the condition of his little boy, who was said to have swallowed a pin, and which, by spirit influence, was to make its appearance at a certain spot indicated by Mr. Mounts, within the period of three weeks, did, in the early part of the present month, examine the child. It found the child, to all appearances, healthy. Called again on Sunday, 14th inst., at the house of Mr. Perkins, where the child was, found some slight eruptions on the skin, and pressure on the place caused pain. Called again Wednesday, 17th; found the child still fretful and restless. The spot indicated as the exit place of the pin having at that time a red surface, about the size of the palm of the hand, such as might be produced by a mustard plaster; the child seemed to be in more pain than at former visits; did not see any indications of pin coming out. Early on the morning of the 19th, were called to witness the extraction of the pin, as we were informed it would come out between the hours of eight and nine a. m. At that time there was a slight opening at the place formerly indicated. The Committee have no personal knowledge how the opening was made. At the time appointed for the pin to come out, the child was laid on its back, and, on examination, something like the blunt point of a pin was seen. Its course could be traced with the eye for about a quarter of an inch. The forceps or tweezers were applied, and a headless pin extracted, the large, or blunt, point being the one presented to the surface, and having an inward inclination. The pin was extracted without apparent pain to the child. Under all the circumstances, the Committee do not feel inclined, or deem it their duty, to pass upon the merits of the case. They simply present the facts as they came under their observation, and to their knowledge, and in a matter where honest differences of opinion are so diverse, they prefer that each one may draw his or her inference from the facts present. Nor is it possible for this Committee to discuss the question and present every phase of it to the public as it developed itself to them. Of one thing the Committee are sure—that no fraud was perpetrated or attempted under their eyes. They were allowed the most unrestricted liberty in examining the child—had access to it at all times. Were invited to be present, and see often than we did, and were advised, when practicable, when there was any change in the condition of the child. That no obstacles were ever thrown in our way by the parties to a close and rigid examination. Regret that on the morning of the 19th there were so many others than the Committee present, as it seriously interfered with their duties.

S. W. JANGHORNE,
CHARLES RICH,
WALTER COOPER,
S. B. BOWEN,
JAS. D. CRESSNUT.

MINORITY REPORT.

Acting, by your request, as a Committee to examine into the condition of your little boy, who, it was said had swallowed a pin, which would be extracted by spirit influence, through the mediumship of your wife, do say: That we visited your child in the early part of this month, at which time you exhibited the child to us, and designated the spot where the pin was to make its appearance. We called in a body and examined the child several times between the first and the 19th of the month, and on the 17th and afterwards the skin about the place designated was red and irritated. On the 19th we were called in a body, at your request, and were informed that the pin would appear between the hours of eight and nine a. m. About nine o'clock the child was produced, and, on examination, something could be seen in a slight opening of the skin, which looked like the end of a pin. A pair of tweezers was easily taken hold of, was carefully drawn out, and proved to be a headless pin, with perfect point. And your committee do further say that there were no restrictions placed upon them or their visits, and that they called and examined the child as often as they thought was necessary.

O. EDWARDS,
Bozeman, Montana Ter.

An Excellent Test Letter.

RETURN OF A WELL-KNOWN SPIRITUALIST IN 36 HOURS AFTER LEAVING THE FORM.

(See ordinary notice in this paper.)
CLEVELAND, O., March 13th, 75.
MR. D. A. EDDY, MY DEAR SIR:—At your request I make the following statement: On Monday last, March 8th, at 3 P. M. I called at the rooms of Mrs. B. F. Pirnie, 23 Prospect street, for the purpose of receiving a communication from some of my Spirit friends in regard to an important Spiritual movement in

which I am actually and deeply interested. The first spiritual control was by "Coriols," the attending spirit of the medium, who said there was a spirit present that wished to communicate with me, who had just left the physical form, and that he was a well known Spiritualist of Cleveland; a very pleasant and rather fleshy stout looking gentleman, bearing the letter "P" over his head, and that he would speak to me, and that I knew him well. After a few minutes, and the control changing, the medium shook my hands very cordially, as old friends will do, and said nearly as follows: "I am very glad, my old friend, that you are the first Spiritualist of this city I can speak to. You know me. My name is Pratt." This revelation made me somewhat excited, as I had not even so much as heard of his being sick.

"Yes, yes, I left the form very recently—today—just now."
"How long is it?" I inquired.
"About three or four hours ago, and now I must tell you that for the past two or three weeks I had a strong desire to visit this lady, but was always hindered by some passing business of the moment, but after my departure, coming to consciousness, I came directly here, and am really glad. I can tell you—"

THE HEREAFTER

is a truth, a glorious truth. As some of my family were rather skeptical, I would now earnestly ask them to investigate more fully. I will try to communicate through this medium with any friend that will please to meet me here. Good bye.

"Good bye—come again."
March 8th, 6 P. M. After having received a very touching communication from a very intelligent spirit friend, formerly living and dying in Germany (place of my birth) he closing his lecture by saying that my recently arrived Cleveland friend, the Spiritualist, would now speak to me.

"How do you do, my old friend? D. M. Pratt is speaking to you again. I have also had a very pleasant talk with a Spiritual lady friend, Mrs. Bowers, and hope to see some more of my old friends, including Mr. Eddy. I must make one correction of my former statement in regard to the time I gave you about arriving in the Spirit world. When I said three or four hours, I should have said I came to consciousness three or four hours before I saw or addressed you the first time. The fact is, I left my form Saturday about sunset, and the departure at this time of day had some effect on my spirit. Monday morning I became conscious of Spirit-life. One of the first to meet me on this side was the spirit of my first wife. I may here state that my second wife, for some years past, was pretty well reconciled to our philosophy. The new life is a grand existence, and I will work with you for progress. I had passed through much perplexity and disappointment in business for some years past, but at last was on a fair road to prosperity, when I had to leave my family, out it is all right now. I would like that my family would find no fault with the doctor, and not think that he could have done better. It is not so. He (the doctor) could not hinder or prevent my departure. I hope to see you again soon. Good bye."

The above statement is, to my recollection, the most important part of the two communications which I here submit to your free use.

Respectfully yours,

(Signed) JOHN A. HEINSHOW.

Immediately on receipt of the first communication in the foregoing statement, Mr. Heinshow dispatched a note to Capt. S. W. Turner, who resides on the West Side, near the residence of the deceased, inquiring if it was really so that he had passed on. Capt. Turner had not heard of his departure, but on inquiry found it was really so, and answered accordingly, so I am informed. The medium was a stranger to Bro. Pratt, and knew nothing of his sickness or decease at this time.

D. A. E.

How the "Devil" Talks and Acts.

Aside from my desire to do my duty to my fellow-men, as an humble member of the great brotherhood of humanity, by testifying, on all fitting occasions, to the truth of spiritual communion, I am indifferent as to whether my acquaintances believe or disbelieve in the continuity of human existence, and the constant presence of friends who have "passed away." I am gratified to see Spiritualism making rapid progress in Bozeman only because it enlightens, elevates and moralizes humanity. Spiritualists are not disposed to indulge in vain and selfish exultation over this triumph; nor have we feelings of resentment towards those who still continue to denounce us, as in their self-wise presumption "they know not what they do." But as some insist that Spiritual manifestations emanate from "the Evil Spirit," I give a spirit message below, just to show how the "Devil" talks. It was given through the mediumship of Mrs. M. Mounds, of this place. "The room in which she wrote it," says one of those who were present, "was so dark that you couldn't see your hand before your face." Paulina McCormick, Esq., a gentleman of established veracity in this community, was one of those in the room at the time of the writing. The letters were small, but plain, and the paper was unruled, and the message was closely written. At the time of the writing the paper seemed, to the medium, to be radiant with light, bright electric lines taking the place of the usual rule-lines. It came from Mrs. M.'s spirit mother, whom she frequently sees clairvoyantly.

lives have been one unbroken stream of kindness! And as you treasure these hallowed memories may you be strengthened to do as they have done. I know this course will become just as natural, and much more satisfactory to you, when you have once established proper habits of careful observance of the amenities of life. [Message here broken, for two lines, by disturbance of the conditions.] It has been said that there are few things which cost less than kind words, and few that are more valuable. May you learn this great lesson now, and not look for some time in the future when you can bring yourself into realization of these beautiful ideals—which shine out with such clearness, and invite you to come up higher. Spirits are uniform in teaching that the law of kindness should be carried out. We speak tenderly and lovingly of the erring, and are ready to lend a helping hand to the weak and needy, as well as to those who may seem strong. Our lessons are always calculated to bless mankind and awaken their higher and better nature, so they may lead true lives and realize the happiness that flows therefrom. Trust in yourself, and not in the Good.

Ab! the cloven footed manipulator of burning brimstone!—what diabolisms he would introduce among mankind could be succeed in getting everybody to follow his advice!

Now, what has the "Devil" done through this recently developed, but already wonderful medium? Snatched her from impending death, and restored her to her family and friends, as well, in due time, be proved by unimpeachable affidavits. And still more: Through her organism—though she has no knowledge of medical laws and remedies—the most complicated diseases have been correctly diagnosed, and intricate medical compounds prescribed, which were exactly adapted to the elaborate diagnoses given, and which are curing all the patients thus being treated. And in some of these cases the remedies were, with equal wisdom, regularly changed with the changing symptoms. Medical intelligence, of more than ordinary skill and experience, have been too clearly manifested in these cases for their agency to be questioned or doubted. In further proof of this, I refer to Judge S. W. Langhorne, druggist here, who heard some of the diseases diagnosed, heard the prescriptions dictated and compounded them.

And this is the way the "Devil" of Spiritualism visits stricken family altars—dispelling alarm and disease, and bringing hope and happiness to despairing hearts.

H. N. MAGUIRE.

Bozeman, Montana Ter.

A Blind Man Sees to Read.

SPIRITUALISM IN THE FAR DOWN EAST.

BANGOR, Me., April 4th, 1875.

MR. EDITOR:—I am a reader of your very excellent paper, which reaches our way down east city weekly, laden with its grand truths from this and the other side of life. I am glad to see the many developments of mediums in your western country, and that you sustain and uphold them as bearers of messages from the loved ones over the river. It is no doubt interesting to many of your thousands of readers, as it is to myself, to study the different kinds of manifestations that are taking place at this day, and, judging from the past, what may take place in the next twenty-five years to come.

But do not flatter yourselves that all these new phases of mediumship are confined to your Western country alone, for away "down East," on the shores of old Penobscot, we can boast of many good and wonderful mediums, one of whom I have been much interested in of late, as having a beautiful gift, a gentleman by the name of W. B. Merrill, who in early life studied and commenced the practice of medicine, but while compounding some chemicals they exploded, filling both eyes and causing him to become totally blind, as any one seeing him can readily tell. Yet the angel world found him an instrument they could use in many ways: first, by tiny raps upon the table, chair, or anything he laid his hands upon; then by entrancing, lecturing, seeing clairvoyantly, describing spirits, etc., etc., and within a year or two having his clairvoyant vision opened so clearly that, if he wishes to amuse himself and others during his leisure hours, he can take a book in his hand as a sort of a focus to concentrate his mind, and read page after page of essay, story, prose or poetry, holding his listeners sometimes spell bound for hours. Strange to say, he never reads anything that is contained in the book, the words coming into sight about a line at a time, the last one fading as another comes in view. In reading a story he often sees the illustrations pictured before him, and describes them, which he says are oftentimes very beautiful. He is never lonesome, for he can read at any time and always something new, although if requested, the spirits will present the same subject again, or if he leaves off in the middle of a story for days, on taking up the book again at the same place, can go right along with it the same as we read ordinarily.

The medium will receive calls to lecture or give readings anywhere the friends may require. His address is W. B. Merrill, Dexter, Maine. Yours for truth,

CARR. M. V. THOMAS,
41 Cumberland St., Bangor, Me.

The Chaplain of the House of Correction, Philadelphia, says: "We have 1,000 men and 200 women on an average, always with us, and three fourths of them are habitual drunkards."

FOOT-PRINTS ON THE CEILING.

The Sensation that Stirs up Staid Old Schenectady—What is Seen on the Ceiling of one of the Houses in that City—A "Press" Reporter's Investigation.

SCHENECTADY, March 30th, 1875.

The people of the staid old city of Schenectady, living in the Fifth, or upper ward of the city, have been greatly exercised for the past few days to account for a singular phenomenon in the shape of foot-prints on the ceiling of the house 34 Albany street, occupied by Mr. Wm. H. Veeder and his family, the latter consisting of his wife and three small children. The house is built of wood, and is owned by a Mr. Lansing, who erected it four years ago. It stands on high and rising ground, situated about one hundred yards east of the armory. Mr. Veeder occupies the upper story only, the lower being occupied by a Mr. Edwards.

The phenomenon was first discovered by Mrs. Veeder, a lady about thirty years of age, bright, active and intelligent. On Wednesday last, about two o'clock, while she was attending to her household duties, "washing dishes," and in passing between the stove at one end of the kitchen and a table at the other, the door of the house facing the south being open, a flash of bright and dazzling light shot past her, leaving her blind and confused. Rubbing her eyes, by which means she soon recovered her vision, and looking up, as was natural for her to do, to find out what was the matter, the first thing that caught her eye was a light on the ceiling overhead, resembling the impress of a man's foot. The form was at first dim, but gradually it grew brighter until it assumed a distinct and perfect form, and there it remained. But before it had quite assumed the latter form the outlines of a form similar in every respect began to appear right across it. Hereupon Mrs. Veeder became so excited that

SHE FELL TO THE FLOOR.

Her cries brought to her assistance Mr. Edwards from the story below, who on entering inquired the cause. Mrs. Veeder, rising from the floor, pointed to the foot-prints on the ceiling. Before she had done speaking, however, Mrs. Edwards herself discovered other foot-prints, which, like the two alluded to, were first dim, but gradually became more and more distinct. It was now Mrs. Edwards' turn to get alarmed. She ran out to fetch Mrs. Van Derveer and daughters, milliners, who lived next door, to see the wonders that had passed before her eyes. Soon the four ladies were looking at the phenomenon on the ceiling, wondering and inquiring of themselves and of each other what this meant. They stood gazing for an hour, and, during that time, not only did they discover more impressions on the ceiling of the room in which they stood, but also a large number on the ceiling of the room adjoining to the west. No impressions were to be found on the ceiling of the room to the east. At three o'clock the foot-prints ceased coming, but at that time no less than fifty impressions, some more perfect in form than others, were visible.

WALKING ON THE CEILING.

A Press reporter visited the house yesterday and examined the imprints, and to him it seemed that a six-year-old boy had been walking up and down on the ceilings of the two rooms above named, with his head towards the floor of course. The impress is six and a half inches long, and represents the sole of a boot that length. The breadth is in proportion to the length, and the hollow between the heel and the sole is distinctly marked. What is remarkable, too, there is no indentation on the plaster marking the form. The latter is marked only by a difference in color. The marks, too, seem all to have been made by one boot.

Before hearing the statements of Mrs. Edwards, Mrs. and Miss Van Derveer, the reporter was rather suspicious that the marks were made by the boot of Mrs. Veeder's eldest child, a boy. The impressions on the ceiling and the soles of the boy's boots seemed to him to be as near a size as could be. However, the positive and consistent statements of these four respectable ladies as to what each of them saw, as well as an attempt on the part of the reporter to make an impression on the ceiling with one of the boy's boots, to resemble the impressions already on it, convinced him that the impressions must have been made in some other way, or at least with a different kind of a boot.

Of course any number of surmises have been started to account for the strange phenomenon and to explain its import. Mrs. Veeder's first impression was that the foot-prints were a warning of something that was about to befall her, but what the something was to be, she, of course, had no idea. She is

NOT A SPIRITUALIST.

she informed the Press reporter, but says she is imaginative at times. All her ancestors, as far back as she has any knowledge of, too, were much given to imagine things, and sometimes vain things. Once her uncle, who was a farmer in Albany county, imagined that one night, in returning from his fields to his home, on the way he was joined by an apparition resembling his sister in every respect. The apparition took him by the hand and led him for some distance, but when they were about to step across a ditch the

APPARITION SUDDENLY DISAPPEARED.

On reaching home he found his sister sick with scarlet fever, and in a few days after she was dead. The appearance to him of the apparition he regarded as the intimation of what happened to his sister. Again, he was also able to predict his own death. He was warned of it in a dream by seeing a train of steam cars run through the house. He died a few days after. Her mother, too, and others of her relations had seen strange things sometimes by the wayside, and sometimes in dreams. Many we can not here detail, but all of which Mrs. Veeder believes. "But remember," she said to the reporter, "I am not a Spiritualist, I am only imaginative at times."

Mrs. Edwards can not account for the phenomenon, and has been greatly perplexed, night and day, since its appearance. Her children can not understand either what is on the ceiling that she keeps looking at all the while. She disbelieves in Spiritualism entirely; but who put those boot marks on the ceiling of Mrs. Veeder's house while she was standing looking at it, she can not divine. There must be something in it, she says.

A THEORY.

Mrs. Van Derveer, who is a thoroughgoing Spiritualist, sees much to talk about, but little to wonder at, in the phenomenon. "O! spirits," she says, "spirits! Mr. Veeder and Mr. Edwards say, 'Humbog,' and 'Fudge!' Some of the neighbors attempt to account for the manifestations by reflection. Across the ravine, in rear of the haunted house, on State-st. continued, 300 yards distant probably, is a shoemaker's shop. These people allege that the sun by some means has managed to photograph on the ceiling of Mr. Veeder's house the boots supposed to be exposed in the shoe-

maker's windows. But these people have not been very careful of the facts. They have invented one hypothesis to account for another hypothesis, and make use of both to account for the phenomenon. There are no boots exposed in the windows of the shoemaker, nor never have been. He is a custom-shoemaker, making all his boots to order. It would be tedious to detail all or many of the surmises regarding this boot phenomenon. Suffice it to say that the Spiritualists, of whom there are a large number in Schenectady, are delighted, and call the phenomenon

SPIRITUAL MANIFESTATION.

Others, not Spiritualists, admit that there is something about the affair they can not account for, while many think that by the boot marks it is tried to impose a trick upon them. This latter, however, can not be so, for both Mr. and Mrs. Veeder are highly respectable people. Hundreds are visiting the house daily, and leave shaking their heads, saying, "This is strange." Investigation and time may do much to explain the phenomenon. W. M. T.

Letter from Jonathan Koons.

DEAR BROTHERS.—Please pardon me for writing you so often, but I must seek out some Spiritualist to whom I may venture to express my thoughts and experience, and I know none more worthy than your own dear selves. Since forming your limited acquaintance, your dear RELIGIO-PHILOSOPHICAL JOURNAL has been a star in the east in my family, even since its first dawn. What I wish to state at present is this. While holding forth at my spirit room in Ohio, I received written articles from eminent spiritual sources, that were considered unsafe to place before the Christian world, which I carefully died away for future examination and criticism. Among this class of articles is an exposition relating to the origin of the Christian church, which was signed: "Jesus of Nazareth, the medium of the spirit Christ." Shortly after I had received the articles over the signatures of Christ and Jesus, I entrusted a copy of the most brief and unoffending to Christians, to A. P. Pierce, medium from Philadelphia, who published it in the New England "Spirit Messenger," if my memory serves me correctly. At least an anonymous writer entered his protest against the article, which caused considerable excitement. In the course of the editorial discussion in connection with an explanation from me, the anonymous correspondent accused the "Spirit writer" of plagiarism, himself with fraud,—he knew not which. From this instance, I withheld the most important portion to the present, amounting probably to some forty pages legal cap, mere or less; but I will add this much in my own judgment, that it does seem to me, that if said exposition could be placed in the hands of reasoning Christian believers, it would dislodge the last remaining brace to modern sect party of Christendom, enabling the devotees of the Nazarene to appreciate their "Lord and Savior Jesus Christ," in his true relations to heaven and spirit-life.

Now to my next point: According to your respectful counsel when I left your Publishing House, when I returned home from Chicago, I betook myself to the labor of arranging the uncompiled portion of my spirit manuscripts. Amongst those remaining, I transcribed the specified articles, over the forenamed signature. I concluded its arrangement two days since, about the hour of 8 o'clock P. M. During my labor thereupon, I felt the presence of a spirit throughout. I was curious to learn who was my control, and with my wife, accordingly, held a private circle, withholding from her my object, when, to her surprise, the signature appended to said article, was given alphabetically through her at the light stand by tips. After retiring to bed, my spirit was wafted away upon electric wings to a prominent elevation, where I had to behold the soul-speaking scene of a man crucified, the sight of which at this moment haunts my imagination; so here I drop the subject for the present, and await for further development.

SUPPLEMENTARY.

It does appear to me that I was conceived in trouble and vexation of spirit, to be unfolded into a living reality in my unhappy earthly existence, for it seems so destined that each ensuing scene and painful experience of my life should be a step towards the attainment of another equally, if not more painful. Allow me to relate that the moment I closed the foregoing statement relating to the grievous scene of two nights since, who should enter my humble cottage but a stately monocular human specimen of a genteel looking sectarian peddler of a book; entitled, "Bible Looking Glass," containing various picturesque scenes, portraying the theoretic images of sect party, objects of adoration, and miraculous plans of human salvation, through the atoning merits of a "crucified Savior," upon such stipulations that place man's redemption far beyond the power and grasp of mortal attainments.

This ingress with its fatal sequences upon infantile minds, of itself rendered its deteriorating portentions more hideous to my spiritual perceptions than the visionary scenes I endured two nights previously, for the former scenes were of a short duration, while the latter are of a durable nature, when once impregnated into the mental soil of the rising generation. Moreover, the objects of the authors of those poisonous theoretical drugs, are more especially objects of self-gain, than the moral culture of infantile minds, which renders the idea of this fact, under its demoralizing tendency, equally as terrible to my feeble understanding, as the idea of an "eternal hell fire of a bottomless lake of burning brimstone, without a drop of cold water to cool down the blazing tongue of a tormented sinner, embraced within the red hot glowing gnashing teeth of the merciless condemned, erring creature of fate and circumstance under the All-wise Creator of the suffering ones." Please excuse me; for my breath, as well as my endurance, is exhausted, or I would have carried this awful sentence to its full theological extent. But, verily, to my weak idea of this godly *modus operandi* in the suffering plane of human responsibility looks sad and terrible in the extreme, which to me, appears like a base libel, and an infamous disgrace upon all parties concerned therein, embracing God, Hell, Heaven, Jesus Christ, man and the Devil, who are all implicated in the concern. Awful! Too awful to be related! I am soul-sick at the horrible idea!

Permit me to add in conclusion, that the foregoing are the sentiments used through me, or by me, if the expression is more appropriate, in opposition to the monocular peddler of his "Bible looking glass," except that I said much more. But this alone caused him to retreat, bearing off his pet in his bosom. I politely invited him to call again. If he should comply, I will report to the head quarters.

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But we are told that Spiritualists should not organize, lest they fossilize! There may be danger, but need there be? If so, the fault is in our folly. But fossils are signs of progress. Nature organizes, and fossils are better than chaos. All that Spiritualism has achieved is due to organization. Nothing is done without it. In proportion as the organization is comprehensive and complete is the magnitude and success of the work. We have boundless material for the grandest structure that ever stood amid the crumbling ages. The temple is already begun. We are the "hewers of wood and drawers of stone," while immortal architects carve the outlines for the temple not made with hands. What can we do more than we are doing? Each cap add something as fast as we see the need and feel the purpose. Out the reputed eleven million Spiritualists in the United States, how many pay for the bread immolated which they enjoy? How many support the Spiritual press? How many send their children to the Lyceum or subscribe for the LITTLE BOUTIQUE to encourage the young and nourish their spiritual natures? How many waste \$10 a year to pollute their lives with tobacco and grudgingly pay \$3 for the JOURNAL OF BANKER for their family's yearly bread? How many pay \$100 to the fashionable church and grumble at \$10 to support the lectures of Spiritual societies? How many leave their children to the mercy of theological nightmare instead of encouraging the progressive Lyceum? Do we want a Devil to sharpen our sensibilities? Can we not work for a higher motive? Is there no inspiration in truth that can touch the pocket and warm into earnest action by appeals to our better nature? Shall we leave all work to the angels while we drone and dream and float on waves of popular ease and sensual gratification. Then we deserve no reward, and we shall get what we deserve.

Washington, D. C.

Henry Varley.

When Mr. Henry Varley, the English lay preacher and revivalist, visited Toronto, he held a series of "children's meetings" which were largely attended by the juvenile portion of our community. From Canada Mr. Varley proceeded to New York, where he has again inaugurated a course of "appeals to children." The New York Sun, one of the ablest and best conducted papers in America, thus addresses, in a leading article, the parents of children who either take or send their offspring to hear the revivalist:—

"We protest against the outrages which that ranting revivalist, Varley, is perpetrating upon some of the little children of this city. His proceedings on Monday afternoon in Dr. Hewitt's church show him to be either a brute or a lunatic, who ought to be at once forcibly restrained from doing further mischief. Under pretense of saving souls, he destroys both the souls and the bodies of the innocents he operates upon, and, in his way, is as great a monster as old Herod of Judea when he massacred the infants of Bethlehem.

If there is anything settled in physiological science, it is the tenderness and susceptibility to injury of the immature human brain. A growing child is a delicate piece of mechanism altogether, and particularly so in respect of those organs which are directly acted upon by the mind. Hence the evils of undue intellectual excitement, well recognized by parents and teachers. The best systems of education avoid with scrupulous care that overtaxing of the brain which was so common in a former era of ignorance, and led to such deplorable results. Yet here we have a wild fanatic allowed to go to work upon a room full of mere babes, and with insane cunning play upon their emotions until, for the time being, he makes them as crazy as himself! If the Society for the Prevention of Cruelty to Children is ever to be of use, now is the time to show it. Let its officers lay hands on the ranting Varley and his renegade abettor Hewitt, and lock them both up in a prison or asylum until this mad fit passes off.

The wonder, after all, is that the fathers and mothers of the little victims should be so idiotically supine in the matter. They would shudder at the thought of exposing their little darlings to diphtheria or scarlet fever, and most of them no doubt scrupulously keep them from what they esteem to be the moral contamination of the theatre and dancing school. But they make nothing of sending the children to a place where their sensibilities are morbidly excited, their feelings wrought up by harrowing appeals, and all their healthy notions of religious faith and life rooted out to make place for a perverted sentimentality. The fire that sweeps through a forest after a summer's drought does not more effectually kill every green leaf and twig in its path, than does the excitement aroused by such talk as this man Varley's blast and destroy in the childish soul every germ of true religion.

The religious education of a child, like his education in manners and deportment, is not the work of a minute or an hour. It consists in the reiteration of wise precepts confirmed by constant practice. Right thinking must be impressed on the soul by right doing until it becomes a second nature. Nor is it amid the whirl and commotion of revival meetings that the desired result is attained, but at church and at home, in the street and in the play room under the gentle influence of wholesome example. As in the adult religion should be a matter of every day life, so it should be in the child, and he who makes it anything else does a worse injury to society than the mere destroyer of physical life. In this respect fanatics like Varley are pernicious to the whole community, and its welfare demands their instant and thorough suppression."

Spiritualism in Foreign Countries.

Physical manifestations seem to be gaining ground on the Continent. The experiments of the Baroness Von Woy in Australia, with Mme. Pucher in the cabinet, as already related in this Journal, are being continued with success, and in Paris, at the circles of Mr. Firman, the ordinary movements of objects, playing on various musical instruments, hand touching and similar well-known phenomena, are being produced with regularly increasing power. A little Indian spirit is also said to appear sometimes in the light through Mr. Firman's mediumship. A Russian gentleman, M. N. de Lvoff, obtained from the Comte de Bulet the assurance that he had, after sitting daily with Mr. Firman for several months, seen in a lighted room, the complete materialized forms of five members of his own family, who came and pressed his hand, talked familiarly of their private affairs, and presented him with bouquets of flowers materialized by them. M. de Lvoff determined to follow the example of the Count, and after sitting fifteen consecutive days with Mr. Firman, had the pleasure of seeing the complete form of his sister, whom he was permitted to kiss on the hands and cheek, while "she pressed her cheek against mine, and tried to calm my joy, which amounted almost to pain."

It would be of paramount interest and a gain to the science of Spiritualism if some reliable observer who has witnessed the materializations in London through Miss Cook and Mr. Williams, could observe and report with equal accuracy on the points of similarity and difference in these alleged full-form manifestations in the French capital.

The second edition of the Baron du Potet's book, "Magic," is about to appear, in a preface in which he tells men of science that they are welcome to matter as their monopoly, since he has perceived in nature that agency which they ignore, that secret law which alone can prove to men of sense the immortality of the soul and the existence of a God. The German translation of Mr. A. R. Wallace's "Defense of Modern Spiritualism," published in the Fortnightly Review is appearing in monthly parts in the *Psychic Studies*. A correspondence in the same journal between Mr. Christian Reimers, of Manchester, and Mr. G. C. Wittig, on the subject of the ring test so frequently given in our spiritual circles, but which the Leipzig writer thinks is too much to believe, is illustrative of the lack, in Germany, of those ordinary phenomena with which investigators in England are becoming so familiar. It would surely be worth the while of such mediums as Messrs. Baetan and Taylor to make a lengthened tour on the Continent, so as to bring our hard-working German brethren up to a level with ourselves in the matter of phenomena. They would then be able to give us invaluable aid in working out the problem of Spiritualism from the mental side, the leading of the German school of thought being towards the philosophic, as ours is towards the practical, solution of things. The second part of the "Report of the Dialectical Society," translated by Mr. G. C. Wittig, has just been published by M. Alexander Akakof. The *Annali dello Spirismo in Italia*, edited by Nicotero Fialeto, and published at Turin, takes as its motto the dictum of Arago: "He who asserts that, outside of the domain of pure mathematics, anything is impossible, lacks a knowledge of the first principles of logic." The *Annali* is a thoughtfully-written journal, from which we hope to give some extracts in a future article.—*London Spiritualist*.

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THE SOUL OF THINGS; or Psychometric Researches and Discoveries. By William F. Denton...

REVIEWED BY HUDSON TUTTLE

The reviewer rarely has a more difficult task presented to him than the production of a just and discriminating criticism of these remarkable volumes.

Prof. Denton is a man of culture, a scientist by profession, a bold and daring thinker, a cautious investigator.

Psychometry was discovered by Dr. J. R. Buchanan, who published his researches in his Journal of Man, in 1849 or about the dawn of the great era of activity in Spiritual Revelations.

Of the former Prof. Denton says: "Apply these indisputable facts, and in the world around us radiant forces are passing from all objects to all objects in their vicinity, and during every moment of the day and night are daguerreotyping the appearances of each upon the other; the images thus made, not merely resting upon the surface, but sinking into the interior of them, there held with astonishing tenacity, and only waiting for a suitable application to reveal themselves to the inquiring gaze."

Neither the telescope nor the microscope can reveal these images; the balance and crucible are useless; the spectroscope that reads in the ray of light the material constitution of the remotest star, is not sufficiently delicate.

In the words of Dr. Buchanan: "The past is entombed in the present. The world is its own enduring monument; and that which is true of its physical is likewise true of its mental career."

This is the basis of Prof. Denton's researches, wherein he seeks demonstration by actual experiments. These experiments gave various results, seemingly conflicting, but when rightly understood in beautiful harmony.

THE RE

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particular specimen under inspection, and the result is free from what passes under the vulgar title of "Biology," by which the ignorant covers the nonsense which to him passes for science.

Criticism can find no objection here, but it would have been of great value in substantiating the claims of psychometry, had the same experiments been made with a great number of sensitive individuals.

Prof. Denton has penetrated further than any predecessor into that border land connecting matter with spirit. It is all unknown, dark, mist-enveloped, and philosophers and scientists, while they have wasted years in dissecting a caterpillar, or wrangled over the spots on a butterfly's wing, have warily avoided the subject of spirit.

It is difficult to understand how a Spiritualist can reject the conclusions of these volumes, however startling their revelations may appear. They clearly show the unity and omnipotence of spiritual forces, and their destructibility.

We close this review which presents only the salient portions of the vast field traversed by Prof. Denton with an extract from the conclusion of the first volume. It is pertinent in its application to the savans of the Carl Vogt and Buchner school.

Books Received.

- From Charles P. Somerby. Publisher 36 Dey St., New York. HEALTH FRAGMENTS, or steps towards a true life. By Geo. H. Everett and Susan Everett. 8 vo. 34pp. ANTIQUITY OF CHRISTIANITY. By John Alberger. 12mo. 69 pp. cloth and paper covers. THE CULTIVATION OF ART and its relation to Religious Puritanism and Money Getting. By A. R. Cooper. 12mo. 48 pp. NATHANIEL VAUGHAN: Priest and Man. By Frederica MacDonald. 12mo. Cloth. 404 pp.

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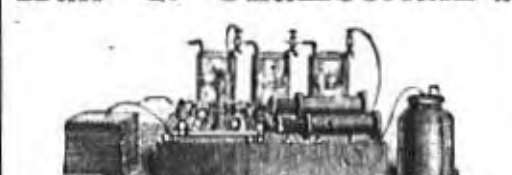
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CHICAGO, SATURDAY, APRIL 24 1875.

Christian Intolerance Run Mad.

A few weeks ago, Judge Ludlow, of Philadelphia, indorsed on an application for naturalization: "Refused on the ground of being an infidel." The ground of refusal is a curious one, and the law on which it is based is not known. Not only has Philadelphia its asinine religionists, but they are lifting their heads in various parts of the country, and hissing like venomous serpents. St. Louis, however, takes the first premium of not only being intolerant, but extremely foolish. The editor of Common Sense, a spicy liberal sheet published at Paris, Texas, desiring some paper on which to print his glad tidings of great joy, sent a draft to Salder and Holmes, paper dealers of St. Louis, ordering a supply for his office. Strange to say, they declined to furnish paper to diffuse liberal sentiments among the people. In connection with this affair, Common Sense says: "We suggest an amendment to the civil rights bill, that all paper dealers, and especially Messrs. Immaculates Spider & Holmes, be required, when the cash is tendered, to sell stationery to all parties irrespective of the religious or irreligious sentiments of the purchaser." It is only a step from the sublime to the ridiculous. Salder & Holmes, so we are informed, are in favor of forcing negroes down by the side of white ladies at a hotel dinner table, but are not in favor of letting such men as Darwin, Huxley, Spencer, Draper, Tyndall, Bradlaugh, Underwood and Seaver express their opinions of Christianity, O I O! Thou art fearful and wonderfully made. Is it possible that Messrs. Salder & Holmes believe that their God, who daily pardons hoary-headed thieves and red-handed assassins, would refuse them absolution for vending a few bundles of printing paper to an infidel editor? Common decency would have suggested to any but those pious fanatics that they should have turned our order over to some less deluded dealers, scores of whom are to be found, we rejoice to say, in St. Louis and elsewhere, so that we might not have been inconvenienced by their besotted superstition and bloated intolerance.

Then there was Mr. Thorn, of North Carolina, a man of keen perception and indomitable will and energy, who was ignominiously expelled from the Legislature of that State, simply because he did not worship Moses God or endorse his atrocities as connected with the discipline and management of earth's children. Though he emphatically declared that he believed in the existence of a God, his definition thereof was unceremoniously rejected, and law, order, and justice triumphed, the same as it did when witches were elevated in mid-air at the end of a rope, in Salem, in 1692, or Protestants cruelly mangled by machetes in the hands of Catholics, in Mexico, in 1875.

Then there was Dr. Treat, of New York City, who was not allowed to testify in a court of justice, simply because he had advanced far beyond the views entertained of a traditional God, who constructed this earth and myriads of worlds out of nothing, and whose career has been characterized by wars and bloodshed.

These acts, on the part of various judges and prominent business firms, are little prophetic specks on the horizon of the religious firmament, foreboding what we may expect when Moses' God is duly indorsed and recognized by the Constitution of the United States. It is as the New York Sun will say, "A foretaste of the judicial intolerance and bigotry which may be expected from them."

This outburst of intolerance in various sections at the present time, is only an evidence that history repeats itself, and as people progress and become more liberal in their religious opinions, these devilish repetitions become less dangerous, and occur at more distant intervals.

The rejection of Dr. Treat as a witness in New York, and the refusal to grant Julius Nolland his naturalization papers in Philadelphia, on account of his peculiar religious

views, is only an actual representation of the spirit of bigotry and superstition that existed fifty years ago in Bradford County, Pa., but which was finally compelled to yield. It appears from the Waverly (N. Y.) Advocate, which gives a full history of the case, that there were long continued legal contests between land owners and settlers, intense in feeling and virulent in action. At one of these trials, Simon Kinney, then a practicing lawyer in that county, was called to testify. The defendant's council objected to his being sworn, on the ground of his being a Universalist, and therefore incompetent as a witness. Col. Joseph Kingsbery, a wealthy citizen of Shesquin, and in the earlier days a surveyor in that county, was next called; but he objected to testifying under the ruling of the court, because he too was a Universalist, and incompetent if Mr. Kinney was. The Judge, to be consistent, was compelled to set him aside as incompetent on account of his religious belief. This occasioned some fluttering among the lawyers who had raised the question of incompetency, and secured the ruling of the court, for they did not know how soon the rule might come home to roost. Zephon Flower of Athens, was next called. He was an old surveyor, and perhaps had done more work in that line than any other man in Bradford County. In fact, it was almost impossible to try a suit in that county involving title to land without Major Flower as a witness. The Major announced himself a Universalist, and also refused to testify so long as that decision of the court remained. The excitement now became intense, and the Judge informed the witness that unless he was objected to by the other side he would be obliged to testify. Mr. Flower said emphatically that he would not be sworn under that ruling of the court. The Judge said if he did not he would commit him to jail for contempt. Said the Major, "Commit as soon as you please. I will remain in jail till the plimires carry me out at the key hole, but I will never testify so long as that infamous decision of court stands." The Judge realizing, as every body else did, who knew Zephon Flower, that he was a man not to be trifled with, reversed his decision and allowed the witness to testify.

Generally these waves superstition and bigotry that surge over the country, interfering with the inalienable rights of man, are followed by a reacting tide, which acquires a sudden momentum from some energetic impulse within the mind of the masses generally, and favorable results invariably follow. The improvement of the human race in morals, intellect and religion, will come in the future, as it has in the past, by arbitrary infringements on the rights of others, resulting in a strong reactionary feeling, which overthrows the oppressor and the wrong doer. The constant convulsion in nature—volcanic eruptions, earthquakes, epidemics, etc., although disastrous in their effects and causing great misery, pave the way for future unfoldment and additional happiness. The same law holds good in the religious world. The convulsions therein occurring are invariably followed by more intellectual light, greater liberty, and more substantial happiness. While, then, we deplore the intolerant spirit manifested among those who claim to be followers and imitators of the precepts and teachings of the gentle Nazarene, we know that their nefarious acts will result in animating a reaction that will afford greater light and additional liberty to the masses. They may murder in Mexico, ostracize the liberalists in New York, Philadelphia, and North Carolina, and mutilate grave yard tombs in Michigan, but in so doing, they soon illuminate grand purposes and high resolves in every honest heart, and a tidal wave rises that sweeps irresistibly on for truth and liberty.

TRANSFUSION.

An Interesting Experiment on Two Dogs.

It has been claimed that the blood of Jesus can wash away the sins of the world, and though they be as scarlet, through its instrumentality they can be made as white as snow. The world at large, however, especially the scientific portion thereof, have ceased to talk about the blood of Jesus, and are investigating the efficiency of the blood of animals. The last interesting case is related by the Buffalo, N. Y., Courier, involving the transfusion of blood, made at the Buffalo Medical College in the presence of the students. The operator was William H. Mason, M. D., Professor of Physiology, who prefaced his experiment with a brief but interesting lecture. The subjects upon which the operation was performed were two dogs, one a good-sized mongrel and the other a smaller animal, having something of the coach-dog in his composition. The Professor was assisted by some of the members of the class, Mr. Charles Carey having charge of the larger animal. The larger dog was first held upon the table, and after being put under the influence of ether, the Professor proceeded to expose the carotid artery. The apparatus through which the transfusion was to be effected was then produced. This consisted of a simple India rubber tube about seven inches in length, and having at each end a brass nozzle with a stop-cock. This tube was filled with a saturated solution of bi-carbonate of soda for the purpose of preventing the coagulation of the first blood passing through, and of also preventing the ingress of air into the tube. One end of the pipe was introduced into the artery, and the animal laid aside, all the while unconscious of what was going on. The second dog then received attention, was promptly anesthetized, and very soon thereafter Prof. Mason had laid bare the jugular vein. The other end of the tube was inserted into the artery, and thus a perfect tubular connection established between the blood-vessels of the two animals. The stop-cocks remained

untouched, and the time for the more important use of the tube had not yet come. If the small dog must have blood from the larger and equally unconscious neighbor, there must be a reason for it, and this was soon supplied. In the second dog an artery was opened, and his life-blood was permitted to ebb rapidly away. It continued to flow until respiration ceased, and he was to all intents and purposes a dead dog. When the lungs had ceased to act, the flow of blood was instantly stopped, the stop-cocks attached to the tubes that connected the animals were opened, and the blood was allowed to flow from the larger dog into the smaller one which had been exhausted by the hemorrhage. Simultaneously with this, artificial respiration was introduced by intermittent compression of the thoracic walls, and this was continued for a period of three minutes, at the end of which time the animal breathed and was practically restored to life. A few minutes more and the flow of blood was stopped, and the transfusion was complete. The tube was removed, the ligatures were deftly placed around the blood-vessels which had been severed, and, as the narcotic effects of the ether passed off and the stimulating properties asserted themselves, there were two intoxicated canines, nothing the worse for the experiment, to testify to the comparative harmlessness of the experiment and the skill of the operator. Both animals were doing well at last accounts, and the Professor concluded his illustration by instructing the students that before trying the experiment upon human beings they should repeat it two or three times upon animals.

Within fifty years all talk of the saving qualities of the blood of Jesus will cease, and religionists, as well as scientific men, will turn their attention to investigating the nature of blood as a remedy for the ills of flesh.

Another Impostor Exposed.

The good work of exposing humbug mediums goes traveling on. It appears from the London Correspondent of the Cincinnati Commercial, that a would be medium, a certain Mr. Williams, has been making a good thing by placing on tables sundry musical instruments, which cut various antics when it is pitch dark. Williams goes out to evening companies, where all present know each other's good faith, his two hands are held by persons on each side; he has no confederate, and yet the movements go on in the centre of the table. But a son of the late Baden Powell (one of the writers of the famous "Essays and Reviews") discovered a few evenings ago, that Williams was utilizing the peculiar way of joining hands in the dark circle which he adopts—namely, the hooking of little fingers together. He edges the hands of his two neighbors toward each other; he then proposes to one of them softly to rest his little finger by substituting his first fore finger; when this change is made that neighbor's finger is readily hooked on to the forefinger of the same hand whose little finger is already holding the other. In the dark the persons each side of him who fancy they each hold a separate hand, are really holding on the same hand. Williams' other hand is thus left perfectly free to act as it pleases. One night two investigators fully let into the secret, were present at a seance, and had Williams between them. Sure enough the medium softly proposed a change of fingers, but the change was resisted. The consequence was that the poor medium speedily found that the conditions were unfriendly to any manifestations, left the house as soon as possible, and the seance came to nothing.

Singular Recovery of a Drowned Body.

The body of H. L. Bickford's boy, that was drowned at Leavenworth, Kansas, was recovered by Mr. G. A. McGee, who followed the direction of his wife, clairvoyant. This is her statement:

"On Friday night I saw the wreck of an old building and a colored man standing below near a river. I felt sure there was trouble to come that day. On Saturday evening while drinking a cup of tea, my husband came in and said Mr. Bickford's little boy was drowned in the river, and if I could find the body, money would be no object. I told him if the presence of the boy came to me I would tell of it, but I should not hunt for it. Just then I felt a chilly sensation, left the table, and took a seat by the window, when the scene of the boy's drowning came to me. Nothing further presented itself until about daylight, Sunday morning, when my spirit left my body and went to the river, and I found the body had drifted under a rock or a log, about eighty feet below where it went down, and some twelve or fifteen feet from the shore. I told my husband he could go and take the body out, about the middle of the afternoon. He went and got the body, as directed. I am unable to tell how or why it is true. I am a firm believer in Spiritualism."

It will be remembered that Mrs. McGee is the lady who found Seyfarth's body, over a year ago.

John Collier from England.

This English lecturer has just received from the Free Religious Society of Springfield, Mass., before whom he has lectured four months this season, a handsome testimonial consisting of a finely engraved gold watch, valued \$125 and a selection of silver and glass ware. It is Mr. Collier's intention of settling in America, and making his home for the present at Springfield, Mass. He is most desirous of undertaking a connected western tour. Will societies out West correspond with our English Brother, who, as a public lecturer, seems to be meeting with abundant success in the country. Mrs. Collier, who is a good medium, is now on her way from Eng-

land. Mr. Collier may still be addressed care Markey Lyman, Springfield, Mass.

A. Wright to the Spiritualists of Terre Haute, Ind.

A. Wright, who has been holding a discussion at Terre Haute, Ind., taking the side against Spiritualism, pays the following richly merited tribute of respect to the Spiritualists there, in a letter to the Express:

Justice demands that I should say a few words through your columns in reference to the debate in this city between myself and Mr. Stewart, Spiritualist, during the present week. The Spiritualists of this city agreed with me that they would pay my expenses from my home, in Illinois, and back again, board me free while here, and guarantee me \$50 over and above all expenses, if I would come and debate with the person of their choice four nights. I came, and we passed through the discussion very pleasantly; they have treated me as kindly as I could have wished, and have paid me according to agreement; besides this, have made me a number of little presents.

During the week I have enjoyed myself as well as I could have wished. And lastly, I wish to say that the present short note to the papers in the city, was not asked for by any member of the Spiritual Society, but was prompted by my own mind as a little return for the kindness these people have shown me, notwithstanding my determined opposition to their doctrines, and the plainest of speech that I have used in the denunciation of their principles. I trust that at some future day, not far in the distance, I shall be permitted to return to your beautiful city and mingle again with those who have shown me such kindness during my short stay among them.

For Collection.

We are now sending out our accounts for collection against those who are owing bills that should have been paid long since. We dislike to make any one costs, but must do so rather than lose our just dues. Those who wish to avoid paying costs must remit at once, or give us a good reason for further delay. If any one is unable to determine how much he owes he can find out by writing to this office. Let there be no delay in making payments, or in giving good reasons for asking for further time. While we aim to deal justly with old subscribers, we have a right to ask those who owe us to remit dues without further delay. And those who fail to attend to this call must not blame us for any costs which they may be subject to.

Mrs. L. F. Hyde.

We are glad to learn that this fine test and business medium has consented to remain in the city until June. Although she has been here but a few months, she has become very popular and is doing a large business. We hope that she may conclude to settle here permanently, as her superior mediumistic powers, combined with culture and refinement, render her an acquisition to be prized by any community.

What Bro. L. L. Mott Says.

Bro. L. L. Mott, of Groton, N. Y., writes as follows: "I think your article of April 31, on 'DEATH, OR THE PATHWAY FROM HEATH TO SPIRIT LIFE,' worth the price of your paper one year to any investigator."

HUDSON TUTTLE'S ATOMIA OF SPIRITUALISM is to be republished in England.

Mrs. E. A. BLAIR, the celebrated Spiritualist, is now at Newark, Ohio, where she will remain for several weeks.

BRO. J. M. PRENLES lectures at Grow's Opera Hall, morning and evening, Sunday, April 18th.

BEN TODD, at the Battle Creek meeting, said with stentorian voice: "I don't want the sexless heaven taught by Hudson Tuttle—I don't want a neuter heaven!" Well, any one who has ever seen Benjamin Todd will agree with him on this point, although it is a hard judgment for a man to pass on himself.

This Inland Magazine for April is received. It is very creditable in matter and appearance; is edited by Charlotte Smith. Office 145 Clark street, Chicago. An enterprise exhibiting woman's work, both in the editorial and composing rooms, in both of which it is well done and deserving of large patronage.

DR. C. P. SANFORD, at the close of the Iowa State Camp Meeting last fall, at Iowa Falls, Iowa, was appointed to call and manage another camp meeting this year, and by the advice and co-operation of Bro. Chandler and others at Dubuque, Iowa, it is proposed to call an inter-State camp meeting for Iowa, Illinois and Wisconsin, at Dubuque, commencing the last day of June, and to hold over the 4th of July next. Friends of the cause will please bear this in mind, and make arrangements to have a "big" time. A primary meeting will soon be called, and meet at Dubuque to make permanent arrangements as to speakers, etc.

How an Old Stintal Church-Member Confessed His Sin.

(Winthrop's History of New England, vol. 2, page 14.) He came in his worst clothes (being accustomed to take great pride in his bravery and neatness) without a band, in a foul linen cap pulled close to his eyes; and standing upon a form, he did, with many deep sighs and abundance of tears, lay open his wicked course, his adultery, his hypocrisy, his perjury, his covetousness of God's people here, and especially his pride (as the root of all which caused God to give him over to his other sinful courses) and contempt of the magistrates. He declared what power Satan had of him since the casting out of the church, how his presumptions laying hold of mercy and pardon, before God give it, did then fall him when the terrors of God came upon him, so as he could have no rest, nor could see any issue but utter despair, which has put him diverse times upon resolutions of destroying himself had not the Lord in mercy prevented him. He spoke well, save that his blubbering interrupted him, and all along he discovered a broken and melting heart, and gave good exhortations to take heed of such vanities and beginnings of evil as had occasioned his fall; and in the end he earnestly and humbly besought the church to have compassion of him, and to deliver him out of the hands of Satan. And, to make his peace the more sound, he went to her husband (being a cooper) and fell upon his knees before him in the presence of some of the elders and others and confessed the wrong he had done him, and besought him to forgive him, which he did very freely, and in testimony thereof he sent the Captain's wife a token.

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The Free Luster's Wife and Children

THE FRUITS OF FREE LOVE SADLY EXEMPLIFIED.

[From the Boston Herald.]

At the late social reform convention held in Paine Memorial Hall, Boston, Mr. Moses Hull made a somewhat successful attempt to blind the convention and the public generally by saying that people claiming to be reformers had tried to steal the bread out of his mouth by circulating falsehoods about him. He, although poor in purse, was happy and contented, and would not exchange places with the richest man in this country. He denied that Mrs. Hull was supported by the overseers of the poor of Vineland, N. J., but said that she was employed at a fixed salary as nurse by the authorities of that town. Mr. Hull's friends, who knew the true condition of his family affairs, put on an air of virtuous indignation, and closely kept the facts concealed. Now, for the benefit of all who do not propose to be smothered down by a falsehood, I here present you with a few notes from the pen of Mr. Hull's wife. She having joined in a mutual or spiritual separation with her husband, I feel sure that her words will pass for truth, while perhaps others, equally truthful, might be condemned as lies. Mrs. Hull writes as follows:

"The facts are, that upon the 31st day of last December I found myself out of money, flour and fuel, and unable to find employment. Having always endeavored to pay my taxes and to help the poor around me, I thought the proper place for me to apply for relief was to the masters of the fund provided for the relief of the needy. I did this in preference to applying to Spiritualists who are not brave enough to employ Moses to speak in their hall or for their society. Moses and myself have been ostracised in Vineland, and have been shunned as something altogether vile. From this fact you can judge why I went to the town for help in preference to going to the Spiritualists. The amount I received from this town this winter is just \$3 35. Since I applied to the town for assistance the Spiritualists have been helping me. My pride revolts from receiving charity. Mr. and Mrs. Gage, knowing this, gave me work and pay for it, for which I am truly grateful. I am willing to work at anything honorable to support myself and daughters. My eldest is now working for her board; the other three are in school where I intend to keep them, unless compelled to take them out to keep them from starving."

ELVIRA L. HULL.

Vineland, N. J., Feb. 19 75

I have no comment to offer upon Mrs. Hull's letter, only that I am very sorry that their children should be compelled to pay such a ruinous price for their father's spiritual welfare. But for the benefit of the leaders in the free love ring, who are satisfied with nothing short of the naked truth when dealing with persons outside of their own school, I will respectfully inform them that the authorities of the town of Vineland emphatically declare that Mrs. Hull is not employed by them to nurse either the town or state.

MARGARET FLINT.

The Extremes of the Church of England.

The Rev. Newman Hall has an article in the last Independent in part of which he sketches some interesting facts in the recent history of the Church of England. The trial of the Rev. Mr. Mackenzie is one of them. This pugnacious parson is one of the extremists who pin their piety on big wax candles, smoking censers, pretty robes, and genuflections. He made his congregation mad by turning his back on them during the celebration of the Lord's Supper, and one of the ecclesiastical courts laid violent hands on him. He pleaded for his playthings manfully,—or childishly,—but the court suspended him from the ministry,—we beg pardon, the priesthood—for six weeks. The conscientious criminal took an appeal to a higher court, and is bowing and burning his candles as before. There are other similar cases. Meetings are held on both sides of the fence—the very high fence—which divides the extremists of the Church. The Ritualists tell the Evangelicals they ought to leave the fold they disgrace, and the latter returns the compliment. Dean Stanley is a thorn in the side of the Ritualists. He allowed Max Muller to deliver a note worthy lecture on 'Missionary Religions' in Westminster Abbey. Readers of the Saturday Review will remember his plaintive grief thereat. Stanley has now eluded (in Ritualistic eyes) still more grievously by asking Dr. Caird, of the South Church, to preach in the Abbey. Caird did so. His sermon was called a lecture, but the distinction was that 'twixt twaddledom and twaddledoo. The doughy Dean sealed his declaration of independence by inviting Bishop Colenso to preach. The Bishop of London had forbidden Colenso to use any pulpit within his Diocese, but Westminster Abbey, thanks to one of the anomalies of the English law, is not under the Bishop's jurisdiction. Colenso, however, declined Dean Stanley's invitation, because he did not wish to embroil him further with the ecclesiastical powers that be. The most notable recent departure from established use is that of the Rev. Mr. Hawsell, an Episcopalian, who is known in this country by his book on 'Music and Morals.' He has lectured in a London course which corresponds to that given by the Sunday Lecture Society here. His bishop re-monstrated, but he went on the platform nevertheless. The London Sunday League is somewhat jubilant over the fact, and Mr. Hawsell has been splattered with praise and blame in various 'leaders.' Newman Hall draws the inference from these facts that 'the Church of England seems to be fast disestablishing itself by its divisions.' Chamberlain and John Bright have already said this. They are not alone in their belief.—Chicago Times.

THE call for a meeting to form a Spiritual Institution in this city merits the careful attention of every Spiritualist in this vicinity. It is a step in the right direction. Something of the kind has long been needed, and if the movement can be inaugurated, the future results may be surprising to its projectors.—Scientist, Boston.

Philadelphia Department

BY HENRY T. CHILD, M. D.

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

(Continued from last week.)

POEM, BY MRS. F. O. HYZER, OF BALTIMORE.

"AND GOD SAID, LET THERE BE LIGHT."

God said, "Let there be light!" and thrilling evermore O'er nature's countless lyre-cords swept the glad refrain Of the divine commandment on from shore to shore, Breaking the power of darkness, and the bonds of pain. Through flame, and fire, and flood its echoes roll'd along, Rising in every age to loftier, grander strain. The rack, the stake, the cross, the sea of martyr-blood. Combining in their power to hush the voice in vain.

God said, "Let there be light!" and seer and prophet sprang Up to the mountain summits to proclaim the word, While the fair morning stars their songs of glory sang, And all the wearied sleepers in the valleys heard. Old superstition trembled as her gods of clay Crumbled to dust and ashes in the morning light, And bigot inquisition felt the chains give way, By which she held her victims in the realms of night.

God said, "Let there be light!" and star, and rock, and flower Threw wide their sacred records for mankind to see; The rusted gates of ages swiftly flew ajar, And legion slaves of error walked forth glad and free. Science stood glory-crowned beneath the noon-day sun, Thought on unfettered wing swept up Truth's paths of light, And love that casts out fear, her jewels one by one Brought from their long sealed caskets to man's dazzled sight.

God said, "Let there be light!" and yet the grave held fast Our brightest, dearest treasures, as they drooped and fell Into her cold embrace we beheld them pass, Looking on us through tears; their agonized farewell. Books gave us doubtful records of a life above Death's fearful empire, but no living ray Of revelation answers our imploring love—No angel from the tomb rolled the dark stone away.

God said, "Let there be light upon the sepulchre!" And lo! around us gathered our dear gone before—From the near climes of being we had deemed afar They sprang to our embrace, all our own once more. The grave no longer victor, death no longer king, Our dear earth drank fulfillment of Love's high decree. From her poor bleeding heart Truth drew the fearful sting, And crowned her with the wreath of immortality.

God said, "Let there be light!" but grandly as his will Hath wrought its glorious mission mid the countless spheres, Ne'er could it unto man such heavenly joy distill As it hath brought to earth in twenty-seven years! Now angels walk beside us on our mortal ways, Making of earth a world and home of pure delight, While all the air is throbbing with the song of praise To the eternal voice that said, "Let there be light."

Mr. Wheeler said, "I am satisfied with the ability of these celebrators. At the close of his able address, Mr. Wheeler offered the following resolution, which was adopted: Resolved, That we, Spiritualists of Philadelphia, on this twenty-seventh anniversary of Modern Spiritualism, favor an international convention of Spiritualists, and suggest that as a proper occasion therefor some time during the coming Centennial Exposition, to be held in this city. In furtherance of this purpose, we extend an invitation of co-operation to all Spiritualists, and in order to concentrate effort we appoint Edward S. Wheeler, Ann Eliza De Haas, Henry T. Child, M. D., John M. Spear, Watson Freeman, Minnie Stumway, Eliza L. Ashburner, Henry B. Champion and Helen Champion a committee to call the attention of Spiritual organizations to the matter, that they may take such action as to them may seem wise.

Mrs. C. H. Spear read a poem. In the evening a social was held which was largely attended.

FREDERICK W. ROBERTSON, THROUGH KATIE B. ROBINSON.

Twenty-seven years ago the Spirit-world opened communication with the external world upon a new and more perfect plan, by which intelligence was conveyed to mortals with greater certainty than had ever been done before. There was considerable excitement, as I learn, in the Spirit world to know whether this new movement would be any more successful than former attempts had been, several of which had failed, because mankind were not prepared for them. It was supposed that the Christian world would say that if this were of God it would not come to naught. Instead of that, the Christian world either took no notice of it, or denounced without examination, as of the evil one.

A great difficulty on the part of spirits was to find those who were willing to become mediums, and whom they could develop for the various forms of manifestations; but with these and many other difficulties the Spirit-world has worked on steadily and faithfully, and has accomplished a mighty work. Personally I knew very little of this before I left the form, though I am now well aware that during my entire life on earth I was under spirit guidance. It was for me to enter the ranks of Spiritualists on this side, and I have labored faithfully and earnestly in the introduction of this glorious gospel, which is indeed "Glad tidings of great joy to all people." I have visited many mediums in this country

and others beside my native land, and am rejoiced to know that there are mediums all over the world to-day who are bringing peace and comfort to millions of earth's children by proving the existence and nearness of their loved ones who have gone before them to the land of the angels.

We have watched with deep interest the numerous tidal waves that have swept over different countries affecting this cause, and we know that Spiritualism has been introduced just as rapidly as humanity could bear it. We know that some have predicted that it was passing away, and would soon be lost to mankind, while many who have realized its truths and principles, have known that it was destined to work out a greater purpose, and bring men of mind upon a platform where they shall feel that they work each and every one for the good of mankind. The time is coming when the Spiritualists of all countries should lay aside all petty jealousy and join hands in the one grand spiritual reform that is to lift humanity nearer to the angel world. Spiritualism has gone among all classes and conditions of society, and has proved to millions that there is a life beyond the grave. The mourner's heart is not so sad to-day as it was twenty-seven years ago. When they lay their household darlings away they only glance into the grave; they know that the darling has passed to a better, a holier, and a purer life. Spiritualism, by bringing the two worlds together, has taught mankind to be more kind and generous and true to one another, to know that all are subject to temptation, because God, the Father, sees and knows that his earth-children must be tried in this way that they may grow into full manhood and womanhood. Looking over your world from our standpoint, we find that the most intelligent and scientific minds of the age are looking into this philosophy because they see that humanity needs something. The tyranny of governments, and that which is more intolerable, the rule of the churches over the freedom of conscience, declaring that they must believe as we do or be forever lost, is raising the spirit energies of the people. My sympathies were always with the willing millions, the hard-handed, working men and women, and I rejoice to know that Spiritualism is bringing to them the means by which they shall be made happier and better. A brighter day has dawned, and the light of the Spirit world is falling upon millions of earth's children, giving them a blessed assurance of the better time coming, not only in the future world, toward which all are moving, but in your own world also. Spiritualism is not merely a light to illuminate the minds of mortals in regard to the life to come, but to bring them the means by which this life may be crowned with the highest happiness.

THE CROSS ON THE WALL.

What Appeared over the Death-bed of a Cohoes Woman—Battling with a Mysterious Shadow—The Fading Shadow and Ending Life.

Our Cohoes correspondent sends us to-day an account of the mysterious appearance of a cross on the wall over the bed where a pure Christian woman lay breathing her life slowly but surely away. It appears on the wall as if painted, but all efforts to remove it or cover it with whitewash were of no effect. The story is not one manufactured for the occasion—the cross is not the creation of a disordered brain, because too many persons have stood amazed by the bedside and watched the strange appearing cross, and they too have seen it fade and die away. But we will not anticipate our correspondent. He tells the story himself: For the past week a story has been current on the street which at first we could not believe. Mrs. Julien Jerome, a Frenchwoman, whom all that knew her say had always led a very devout good life, lived on Main street, and was taken sick about five weeks ago. Immediately after a cross appeared on the wall beside her bed, which all efforts cannot obliterate. It first appeared very small and faint and scarcely observable, but by degrees it began to grow large and appear plainer. Such was the story, and yesterday morning your correspondent visited the house of the sick woman to ascertain the truth of the story. There is no denying it was the cross on the wall, plain and observable to all. The wall is not papered, but is whitewashed, and when the cross first appeared some member of the family took a knife and attempted to scratch it out of the wall, but to no avail. Then whitewash was daubed over it with the same result. The woman died last evening and your correspondent visited the house again. He found the mysterious cross was fading as had the life of the woman who had just passed away. In the morning it looked on the white wall like a strong shadow, black and heavy, but in the evening it was the color of a November leaf. We questioned the son of the deceased woman concerning the case and he substantiated the above. He said that he was continually scratching, attempting to obliterate that mysterious reminder of our Savior's death. True it is the print of a knife was on the plaster, having worn it off about a quarter of an inch while attempting to destroy the figure. When asked why he did not give it publicity, the son said he thought if he did his house would be crowded all the while, annoying his sick mother (now dead). He also said that he told only his immediate friends of it, but somehow it began to leak out from them. The above may be thought by some a romance, but it is a plain, undeniable fact.

THE CROSS ON THE WALL—THE MYSTERIOUS FORM STILL VISIBLE.

Our Cohoes correspondent writes this morning of the cross on the wall, to which we referred on Saturday.

Last Saturday the Sisters of Mercy visited the residence of the late Mrs. Julien Jerome, on Main street, accompanied by some clergymen of the Roman Catholic church, of which the deceased was a member. At the request of the sisters the doors were thrown open to the public, and all invited to come and behold what is here termed, a modern miracle. The cross is observable, and several persons belonging to other denominations visited the house to behold it. Some persons ascribe it to a stain on the wood-work inside the plaster, but your correspondent, who is by no means superstitious, really thinks it has not come from that source, for on Friday morning, when he first saw it, it was jet black and looked like a strong shadow on the wall. About noon the same day the woman died, and it has decayed considerably by degrees since. If the mysterious cross came on the wall through the instrumentality of the wood-work, we think that the heavy coat of whitewash that the son of the deceased put on it would hide it at least for some time. The son candidly admits that when he applied the whitewash brush to it it did disappear, and he went into the kitchen, and immediately after returning to the bedroom, the cross was as brilliant as ever. Mrs. Jerome was buried at an early hour yesterday morning, and her remains were followed to their last resting place by a large concourse of people.—Troy Press.

A Letter from Foster—The "Medium" on a City Official—His Seances as "Religious Observances"—He will not Pay a License as an Exhibitor.

[From the Troy Whig.] EDITOR OF THE DAILY WHIG.—My attention has been called to the following item in last evening's Press:

Foster, the medium, has been notified by L. E. Gill, private secretary to the mayor, that he must procure a city license as an exhibitor. The charter makes it unlawful for persons to give exhibitions for pay without procuring a license.

This statement is true. But for the sake of the rash boy who, seemingly without the knowledge of his genial and gentlemanly superior, made this ridiculous demand upon me, I hoped that his folly would not have become generally known in Troy. I am a spiritual medium, and have been so for the last twenty years, tested by college committees, scientific societies and the most learned and distinguished men in Europe and America. I give no "exhibitions" in Troy, except private seances in the private house of a friend, the purpose of these seances being to demonstrate the one central hope and claim of all religions in the world, the immortality of the soul.

My "exhibition," therefore, is one of the religious observances of a very large body of the American people, the Spiritualists, who are already counted by millions. When some petty official sends a notice to all the clergymen in Troy that they must procure a license as "exhibitors" of the truths of immortality, he will carry out to the full extent the mandate of his impertinent note to me, to which, of course, I shall pay a little attention as I pay to the nameless mountebanks, who pretend to imitate by physical tricks a process through which I receive and impart revelations that can by no possibility be known except to the visitors who sit with me and the departed friends. I am not naturally a martyr, but merely a plain man of the world. If the people of Troy, however, desire a test of religious liberty, as late as the year 1875 I shall be happy to give them enough of it.

C. H. FOSTER, No. 35 North Second street.

A Fight over a Hymn Book.

A London letter in the Graphic says: "A new hymn book having been prepared by a committee of the United Presbyterian Church in Scotland, for the use of that body, the presbytery met the other day in Edinburgh to revise the book. Some of the proceedings were very amusing. The book contained 362 hymns, and objections were made to nearly all of them. Hymn No. 9, commencing 'Angels, help us to adore Him,' caused an animated debate. Dr. Reid did not like the idea of appealing to angels; he smelt popery in it. Other members replied that the Bible sanctioned the practice, and quoted: 'Bless the Lord, ye angels that excel in strength,' and 'Are they not ministering spirits?' The hymn was remitted for correction. Hymn 24, beginning 'Grace, 'tis a charming sound,' was objected to on the ground that it was like a valentine; but it was retained. There was a fierce fight over a translation of the Catholic hymn, 'Adeste Fideles,' mainly on account of the second verse, thus rendered: 'Though true God of true God, Light of Light, Eternal, The womb of a Virgin he hath not abhorred, Son of thy Father, Not made, but begotten, O come let us adore Him, Christ, the Lord.' And finally a beautiful hymn was stricken out. The hymn 68 which relates to the conversation of Christ with the woman of Samaria, and which says: 'And, Lord, to us as vile as she Thy gracious lips have told'—it was objected that the woman of Samaria was a person of infamous character, and that it was an insult to the good Presbyterians of Scotland to make them compare themselves with such a wretch. But some one suggested that St. Paul had called himself 'the chief of sinners,' and the hymn was retained. Mr. Thomson's hymn (No. 79), as it appeared in the draft, read: 'When our heads are bowed with woe, When our bitter tears o'erflow, When we mourn the lost, the dear, Jesus, born of woman, hear!'

The refrain being the same in each verse. Mr. Thin explained that in the original the refrain was: 'Gracious Son of Mary, hear.' While in some other versions it was 'Jesus, Son of Mary, hear,' and he did not see why it should be altered. Because the Romanists made a great deal of Mary it was no reason why they should exclude the phrase altogether. Mr. Sherman deprecated the idea of invoking the humanity of Jesus in that way. Mr. Thomson said when they saw that Mary had become, the worship of the Church of Rome in a great degree, they could not be too anxious to maintain their simply Protestantism, and avoid the slightest approximation to any tendency of that kind.

A vote was then taken as to whether the hymn should be omitted altogether, when it was agreed by a large majority to retain it. A vote was then taken whether the refrain should be 'Jesus, Son of Mary, hear,' or 'Gracious Savior, hear,'—as in the old book—when the former was carried by 15 to 10. Mr. Thomas—it will not go down throughout the church. Mr. Robertson—it will go down in the hymn book. [Laughter.] Mr. Thomson—the Protestant spirit will arise [Hear, hear.] Mr. W. Thomson (elder) Great King street moved that the fifth verse of the hymn, 'When our eyes grow dim in death, When we heave the parting breath, Should be restored to the original, 'When the sullen death bell tolls For our own departed souls.' Mr. Thomson, Stamford, maintained that tolling the bell was an entirely popish practice. A Member—that is not the case; a large number of the members of our own church have the passing bell tolled. But the Conference voted to have no popery and rejected 'the sullen death-bell.'

John Chinaman.

The New York Times publishes a letter from a Chinaman named Ah Sin. The substance of it is that he gets no part of the school system in America. He puts his case as between himself and the Irish American citizen as follows: 'Why we know all same "Paddy" Paddy cally sod. Me sell cigals. St. Patrick good man. Confucius good man. Me no like Melian school. No get school. No washee. No sell cigals. Ah Sin.' The Chinaman has as much right to a part of the school fund as the Catholics!

\$1.00 cents renews trial subscriptions one year.

Perfectly Restored to Health by Spirit Power.

MANSTON, March 23, 1875.

Mrs. A. H. ROBINSON. MY DEAR FRIENDS AND SISTERS.—You may perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of your guides I have entirely recovered my lost health. I do sincerely think that I should now be in Spirit life, only for you. Your raising me to health is what induces a friend of mine to send to you now two dollars at this time, but says she will try and send you more as soon as she can. Her family are all Seven day Adventists, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, I want you to know them a little what the spirits can do. [Then followed a description of her case.] I will inclose an order of two dollars and a lock of her hair. I have become partially developed within a few weeks and have been thinking that it might help me if I were to send to you for some more of your magnetized papers. Please let me hear from you as soon as possible, as my friend will wait anxiously for a letter. Direct to Mrs. M. A. Leonard, Manston, Wisconsin. Gratefully yours, M. A. LEONARD.

A CASE OF CHRONIC INFLAMMATION OF THE STOMACH CURED. PHAIBIE CITY Jasper Co., Iowa, March 25, 1875. Mrs. ROBINSON, Chicago, Ill. DEAR SISTER.—Your letter dated the 15th of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will last about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-office order for \$2.00. Please accept this with best thanks. I remain yours in truth, EDWARD SCHULENBURG.

NO MORE FALLING OFF OF HIS HAIR. Mrs. A. H. ROBINSON, CHICAGO, DEAR SISTER.—I do not know as it is necessary for me to send for new magnetized papers. Since I began to use your remedies my hair has quit coming out. You have done me more good than all other doctors I have ever tried, and they are many. My wife continues to be successful in your noble work. If you think that I should wear new magnetized papers longer I shall do so. Yours truly, PETER MAJERUS, 510 North Lee St., Bloomington, Ill., March 25th, 1875.

ONE BOX CURED HIM AND HE WANTS IT TO SELL. TAMA CITY TAMA Co., Iowa, March 14th, 1875. Mrs. A. H. ROBINSON.—I sent to the Religio-Philosophical Publishing House, Chicago, in February, for a box of your tobacco antidote, which came in due time. I followed the directions on the box, and it has cured the hankering desire for tobacco on me. I would say, tobacco chewers, try it. It will cure you. I want the agency of Tama County, Iowa, to sell your tobacco antidote. I think I can sell a good deal of it this coming year. I shall make a business of selling it. How much will it cost me a dozen boxes? Hoping to hear from you soon, I remain, W. F. BURLEY.

Reply: You can have them at wholesale rates—\$12 per dozen, and order one-half dozen at a time, if you wish to do so.

Mrs. A. H. ROBINSON. Chicago, April 12th 1875.

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.

Business Notices.

WASHDAY is a holiday, thanks to Dobbins' Electric Soap, (made by Cragin & Co., Philadelphia,) which is rapidly coming into general use. It acts like a magic, and bleaches clothing without injuring the finest fabric. Try it.

No man likes to be swindled; no man likes to pay money without receiving its equivalent. So be sure and buy Wallace's Tonic Bitters. The only reliable bitters sold, as no person has ever used them and felt dissatisfied. As a tonic and an appetizer they have built themselves a world wide reputation. Try them. For sale by all druggists and dealers.

Fresh Eggs and Sweet Butter. We call the attention of those who wish to keep eggs fresh for family use or for market, and how to scientifically treat butter, to the advertisement in another column. We have been acquainted with the chemist of the Practical Chemistry Company for years. He has probably experimented more and longer than any living man on the subject of keeping eggs fresh and the treatment of butter.

We learn that the company propose to put up five hundred thousand dozen eggs next month for the winter market. This is certainly a practical demonstration of their method of keeping eggs.

Only One Dollar a Year. That beautiful magazine, THE LITTLE BOURQUET, is sent free of postage to any person one year for ONE DOLLAR. Any one who will get up a Club of Five subscribers, will have it sent to him or her free. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

Postage on Third Class Matter.

Our readers will please bear in mind that the iniquitous law doubling the postage on third class matter is now in force. The rate is one cent for one ounce or fraction of an ounce, and includes all transient printed matter and merchandise. Our book list this week contains the corrected rate, and our friends will please observe it in ordering.

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

This celebrated Medium is the instrument of organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONCIOUS TRANCE MEDIUM CLAIRVOYANT AND CLAIRAUDIENT. From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored. Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Board, who give a prescription suited to the case. Her Medical Board use vegetable remedies, (which they magnetize) combined with a scientific application of the magnetic healing power. Diagnosing disease by lock of hair, \$1.00 (Give age and sex). Remedies sent by mail prepaid. SPECIFIC FOR RHEUMATISM AND NEURALGIA. Address Mrs. C. M. MORRISON, Boston, Mass., No. 102 Westminster St., Box 259. 17 25-13

Passed to Spirit Life.

Passed on to the Everlasting Home on the 6th day of March, from Cleveland Ohio, David U. PRATT, after a short illness, aged 57 years. Brother PRATT was for six years president of the First Spiritual Socy of Cleveland, in which capacity he had the happy faculty as well as that of his brethren in life, of making friends not only here, but wherever known. His was a good and noble nature, and he was a true friend to all who were in need of his aid. It is seldom we meet with a person possessing so many such fine qualities. Kind remembrance of his life and noble character will be ever in the hearts of those who were associated with him in life. His relatives and friends were such as to make them proud to be numbered among the members of the Society. His life was a life of usefulness and of noble character. He was a true friend to all who were in need of his aid. His life was a life of usefulness and of noble character. He was a true friend to all who were in need of his aid.

Passed to Spirit Life from Clouds, Mich. PETER WHITNEY, aged 57 years. He was a pioneer of the Spirit world; was a magnetic healer, and clairvoyant medium.

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\$200 a month to agents, everywhere. Address RUCKELSHOFER & Co., Buchanan St. N. Y.

Woman and the Divine Republic. BY LEO MILLER.

The author says, in his preface: "This Work is not an Essay on what is philosophically understood as Woman's Rights. One could hardly do more than glance in such a field, after it had been treated by thinkers like Mary Wollstonecraft, John Stuart Mill, Elizabeth Cady Stanton, George W. Curtis, Lucy Stone, Susan B. Anthony, and many others. But notwithstanding so much has been written and said on the particular subject of Woman's Rights, the Woman question is by no means exhausted. There is a whole side of the question of her enfranchisement (and I mean to touch the larger side, which has been but incidentally noticed, and that is, her moral bearings and relations. Giving full weight to the legal claims of Woman, which are as sacred and inalienable as those of man; I am confident it will yet be found that these are of equal moral interests, wrapped up in the same, which far transcend in point of importance, any and every other consideration." Price—\$1.25, postage 10 cents. For sale, wholesale and retail, at the office of this paper.

TRUE GREATNESS. Were Christ and Judas Criminals?

BY F. B. DOWD.

Is there such a thing as true greatness? If so, in what does it consist? In these times these questions are all important. It is said that history repeats itself. There was a time when great men were worshipped, i. e., deified, and it seems to me that we are fast drifting back to the same folly. I love greatness, but I despise the world's estimate thereof. "There is but one step between the sublime and the ridiculous," so also there is scarcely a step between the great and the weak—indeed, the great men of the world have, without exception, been great criminals. This brings us to a definition of crime. Crime consists in violation of law.

I am aware that a knowledge of the law, and an intent to violate the same, must enter into an act in order to constitute criminality. That is according to the definition of men, but nature makes no distinction between the one who violates her laws knowingly, and the one who violates in ignorance. Each must pay the penalty. Crime, in my estimation, consists in violation of law, either with or without knowledge—with or without an intent to violate. The great men of the world have always held in contempt the rights of others; rights with them consisted in force. It is the code of to-day. According to this code an adjudged criminal has no rights; he forfeits them all to the State.

The world says Napoleon the First was a great man. He had no respect for the rights of others in the least. If law stood in his way, he trampled it under foot. If kings and armies crossed his path, he dethroned the one and butchered the others without a feeling of remorse. Liberty he recognized only as a myth for the common people, belonging only to kings who were strong enough to maintain themselves.

History is one long, black record of the doings of greatness; it is, in other words, a record of outrage and crime from Adam to Alphonso of Spain. It is a crime to eat and drink of the labor of others without rendering a just and equal compensation therefor. Kings, queens, popes, bishops, priests, and the titled nobles, lords, dukes and aristocracies everywhere, who live off the toil of others, are all criminals together. A host they are, who "fare sumptuously every day," who set in judgment upon the poor, and out of whose ranks come the greatness the world delights to honor.

Christ was a great man, but he also was a criminal, and duly punished according to law. It was a just punishment, for did he not trample under foot the sacred traditions of the fathers, and strive to overturn the loved and time-honored institutions of the Jewish people? Professed Christians who read this will cry out "blasphemy," etc. But I ask any candid, reasonable person, this question, if any man should do now as Christ did of old, even if Christ himself should come, and if at all consistent with his former teachings, should cry out, "Woe unto ye," Baptists, Methodists, Presbyterians and the like, "ye worship me with your lips, while your hearts are far from me," "hypocrites," etc., "the last shall be first," etc.; "verily, I say unto you, the harlots go into the kingdom of heaven before you"; I ask, would not he be considered a criminal by all good church members, and promptly abated as a nuisance? He

was a criminal, inasmuch as he repeatedly violated the law of the Sabbath, and without reverence claimed that "I and my Father are one," thus making himself his own creator—God. A few years ago A. G. Becker was mobbed for claiming the same thing for himself. But Christ was not considered a great man in his day, fit only to be executed among thieves. It remained for the future to deify him, and to found in his name institutions that are a shame and a disgrace to civilization, and which he would denounce with even more vehemence than he did the Scribes and Pharisees of old.

The great are those who violate laws which they make to govern the herd of non-thinkers. I would not, however, be understood as saying that all criminals are great. It does not necessarily follow that a man must be a criminal in order to be great, but this much I say distinctly, the main element that makes the one makes the other; one the world adores, the other it abhors; and yet often an individual is adjudged criminal, who was a real benefactor of his kind, and the future builds temples to his fame, or erects monuments to commemorate his greatness. The law-breaker, who has for his governing motive the good and progress of the race, is a great man, yet such always are cursed and branded as criminal while they live, and their memory blackened after death in exact proportion to their true greatness and the good they labored to advance.

Then there was the "Great Western Land Pirate," as he was called, although a thief and murderer, was nevertheless a great man. He had all the attributes of a king, not of one who is born to a throne, but of one who was capable of making a throne for himself, and sitting thereon to rule. He was king of outlaws. He despised laws and governments, and said "that laws were made to govern fools, and that the vast machinery of governments, was only to delude mankind into supporting a host of idle yagabonds who were too lazy to earn their own living, and too cowardly to rely on their own strength to take it by force, as he did, on the highway." He was Napoleon in a small way—him the world hates—but the Napoleon who murdered by wholesale, and robbed nations as well as individuals, was a great man.

I despise the world's greatness. Christ was a true reformer, a teacher of true morality, and all he said may be summed up in "LOVE ONE ANOTHER."

He was great, but the world said he was a criminal, and from his standpoint of morals and religion punished him as such; but Judas, what of him? The world cries out to-day "collar!" But Judas has no advocates—in fact, all men despise a traitor; and yet it may not be amiss to remark that Judas was doing the will of God as much as Jesus, although he did not claim to be doing "the will of him that sent me," as Christ did. Perhaps he did not recognize the fact that he was a mere instrument in the hands of unseen powers to work out a great purpose, and that to his own utter and hopeless damnation. Who knows but what, in the great hereafter, when "the first shall be last, and the last first," Judas may take rank alongside of him beyond for money, and of which he most bitterly repented, saying, "Take back your gold, I have betrayed innocent blood." And when they refused, he cast the thirty pieces of silver at their feet, and went out and hanged himself.

Great God! what an exhibition of true greatness. He saw the wrong he had done and

WOULD MAKE RESTITUTION. To him, when his eyes were opened to the crime he had committed, the silver was of no earthly value. Aye, more, his life henceforth was a burden to him. My soul instinctively

utters a prayer for poor heart-broken Judas, the

THEOLOGICAL CRIMINAL.

of Christianity, and yet the only real sagacious financier of the magic twelve. He should be called greater than Peter, who "denied him thrice." And although Peter wept, there is no record of his repentance, nor that he made himself known to the Saviour, when in danger, as one of Christ's followers. But Judas acknowledges his crime, flers to refund the money, and declares, "I have betrayed innocent blood." Christ said to Judas at the supper, "What thou doest, do quickly," seeming to recognize the fact that Judas must play an

IMPORTANT PART.

in the last drama of a world's salvation. Think you that Christ loved Judas any less for doing his part? If so, then he is not worthy of praise. Without Judas the world were without hope. Then why call one man great and the other criminal? What Jesus Christ was to the theological world, Thomas Paine was to the political. Christ's grand theme was Love; Paine's was Liberty. In his soul Paine hated the slavery of mind and soul as earnestly as Christ did hypocrisy, and the glittering greatness, pomp and show of sham manhood. Paine was a criminal; he buried poisoned arrows at the hearts of all popes, kings, priests, and nobilities. His arrows still stick in the vitals of all enemies of freedom, and they will distill their deadly poison till the earth is free from their accursed presence. He lived in "times that tried men's souls." A man of wonderful genius, he might have been as great as the greatest of his time. But he loved liberty more than all else on earth; and instead of fawning at the feet of kings, he hurled in the teeth of the world the immortal saying, "We hold this truth to be self-evident, that all men are born free and equal, with the universal right to life, liberty, and the pursuit of happiness." Here is a sermon equal in political grandeur to the

MORAL GRANDEUR.

of Christ's sermon on the mount. In that declaration is found the last requiem of departing greatness. It is the death knell of all who arrogate to themselves power over the bodies, minds, or consciences of others. The clergy recognize this fact, and hence they hate with a deathly hatred the man who gave it utterance, and in every manner try to blacken his name. They fight the dead even with more bitterness than the living. They seem to recognize the fact that although Paine may be in his grave, he is still a dangerous power. Aye, and his power increases as the years roll around—his power increases as the heavens bend to the earth, and the dead are awakening to the grandeur of his great work. Scarcely an hundred years have rolled away since the birth of liberty, and yet Thomas Paine has more followers than Jesus had in the same length of time. Yet a few years more and the blackened name shall become white with purity. A few more years and temples of human equality and liberty shall take the places of churches dedicated to slavery and bigotry. There is a strange harmony existing between those two words love and liberty. It can not be that their authors were at such variance as we are told. They both were lovers of mankind. Love can not exist without liberty; neither can liberty exist without love. But there yet remains another declaration of principles, another word to be added before the trinity and harmony will be completed. That declaration will be like unto this, "We hold that love is the life of all things, and that liberty is the spirit thereof; and that power is true greatness, or the soul of things; that power comes only through the harmonious blending of love and liberty."

Power is not force in any sense of the word, but the practical recognition of the fact that the weakest of God's creatures need the most care, and hence the object of all governments should be the tender care of its weak members. None are great; some are strong while others are weak. But "the first shall be last, and the last shall be first."

CRIME AND AUTOMATISM. Dr. Oliver Wendell Holmes' Theories about Criminals—Moral Insanity.

The Atlantic Monthly for April has an interesting paper by Dr. Oliver Wendell Holmes, entitled "Crime and Automatism, with a notice of Mr. Prosper Despine's Psychologic Naturelle." Dr. Holmes deals upon crime and criminals very differently from an orthodox theologian, or a judge of the police court. If a fellow creature does deeds at which a whole community shudders, while he regards them with entire indifference, it is safe to conclude that he has a moral nature very unlike theirs; and the question is whether it should not make him the object of an exceeding great compassion, instead of scorn and reprobation. But that would not signify that he must go unpunished. Instinct urges the common mind to swift, certain, and extreme measures; and lynch law is as natural an outgrowth of instinct as it is natural for a serpent when he is trodden on to strike, or a man when he is smitten to hit out from the shoulder in return. One might as well reason with a she bear as with a border mob.

Law has little to do with logic or psychological inferences. It is a coarse but necessary food for dealing with the surface of things; with Mr. Gradgrind's very hard facts. Formerly it arraigned men because the devil had tempted them to commit murders. Now being able to get at the devil and hang him, it swung his victim off as a substitute. Law knows something of relative justice, a good deal of expediency; but with absolute justice it does not concern itself. Theology has become little more than traditional anthropology, and has climbed out of sight of the fact of human nature. The anthropologist of this new day must request it to stand aside, as the geologist of yesterday has the old cosmogony. The subject of crime and the character of the criminal must be studied, if studied at all, fairly, calmly, and unprejudiced by inherited prejudices. Says the wistful doctor:

"Every novel growth of ideas has to encounter the weight of vested opinions and mortgaged prejudices. It has to face a society more or less unprepared for it; the Chinese with their fixed customs, the North American Indians with their feral natures, are not in a condition to listen to the last revelations of that multiple Mahlah, modern civilization, as it speaks through its sanctified races. The Pilgrims and the Kickapoes of the wilderness are hard to reason with. But there is another tribe of irreclaimables, living in much larger wigwags, and have all the look of civilized people, which is quite as intractable to the teachings of a new philosophy that upsets their ancestral totems. This is the tribe of Pook-Pooks, so called from the leading expression of their vocabulary, which furnishes them a short and easy method of disposing of all novel doctrines, discoveries, and inventions of

a character to interfere with their preconceived notions. They may possibly serve a useful purpose, like other barbarous and semi-barbarous human beings, by helping to keep down the too prolific family of noxious or troublesome animals—the thinking, or rather talking and writing ones. Beyond this they are of small value; and they are always retreating before the advance of knowledge, facing it, and moving backward, still opposing the leaders and the front ranks with their inextinguishable war-cry, Pook-Pook! But the most obstinate of them all can scarcely fail to recognize that the issues of to-day really turn on points which, within easy remembrance, would have hardly been considered open to discussion except in prescribed circles."

In place of predestination we now discuss organic tendencies; and in place of original sin we have inherited instincts, sometimes in the direction of the most terrible crimes; and the stronger we find these inherited tendencies in a man, the more we pity and forgive him. We do not look on a human being so utterly profligate from sin that he needs to be wholly made over; but we see the necessity of paying attention in our training to his natural attractions and repulsions. As he does not give these attractions and repulsions to himself but lies at the mercy of a thousand previous conditions, our tendency is again to limit the range of his moral responsibility. As a striking illustration of the direction of modern thought, the reader's attention is called to the three large volumes of M. Despine, in which the psychology or mechanism of crime is studied from nature. Judging from Dr. Holmes' description of it, this must be a work of most interesting character. M. Despine believes very fervently in the transmission of mental qualities by descent; and is disposed, while he does not do away with a sense of moral responsibility, to regard crime as very largely automatic. He believes in punishments which shall be restraining and reformative, rather than savor at all of revenge. He argues against capital punishment on the ground that "it is just as applied to moral idiots, immoral considered as revenge, unless as a means of intimidation, and dangerous to society by cheapening the value of life. To Despine the most frightful acts seem proofs of innocence"—that is to say of moral idiocy; while the lesser sins of those to whom nature has made it possible to discriminate between right and wrong should be much more severely condemned. He believes strongly in the preventive treatment of crime—in shutting up criminals—in preventing intemperance, gambling, and kindred vices by law; but his is every where the gospel of compassion, and not of condemnation.

Moody and Sankey.

Some time ago, Chicago, conscious that its world-wide fame for purity and piety made its engaging in missionary efforts highly proper, decided to evangelize the British Isles. So she sent forth her Moody and Sankey. They have wrestled with Satan and overthrown him. Twenty-five thousand British converts testify to the power of Moody's monologues and Sankey's songs. Chicago's position, as the great centre of moral reform, has been triumphantly established.

Our two missionaries visited England on the invitation of two residents of York. Arrived at that city they found both their friends dead. Nothing daunted, they went to work on their own account. "The sword of the Spirit" wielded by their dextrous hands was soon destroying sin at a great rate in Edinburgh. They almost converted Glasgow en masse, stopped on their way to Uster "to save a few smaller cities," as it was sneeringly said, and then swept through Ireland triumphantly. At Dublin they filled the largest hall to overflowing. The whole population was excited. Cardinal Cullen issued a pastoral against them, and two clowns were caricatured them on the stage, but the clowns were hissed down and the Cardinal ignored. Birmingham was next visited, where thousands were converted. In Sheffield the success was equally great. Manchester and Liverpool vied with each other in furnishing converts. At last, the great metropolis itself has been attacked. Moody is preaching at it, and Sankey is singing at it, and people are fighting for a chance to get into Agricultural Hall, a vast structure as big as the Exposition building in this city. The "Thunderer" thunders in their favor. Fifteen to twenty thousand persons crowd to hear them nightly. According to the London Telegraph, "vast public edifices are filled to the skylights and corners to hear them, the theatres are deserted, the gin-shops emptied, the streets depopulated, and the very nature and habits of a work-a-day world seized and transformed by them into something new and strange." Mr. Moody has, we are told, "a voice of prodigious power, but full of soft and persuasive tones; he flings abroad the thunderbolts of his gospel, and afterwards soothes the frightened and despairing hearts which his searching eloquence has stricken. Sankey is a chief musician; he commands in strange perfection, it is said, the fine art of singing successfully pious litanies, songs of Zion. None of your humdrum, old, accustomed Hundredth-Psalms, which drone a rural congregation into sleepiness in preparation for the afternoon sermon, but rousing ballads of righteousness, fervid and flowing outbursts of religious rapture, where words that stir like the voice of a trumpet caught from the battle field and camp are set to tunes that flood the common heart with tidal-waves of rhythm, and set the inner spirit throbbing."

The English papers are full of comments on the Chicago missionaries. They describe Moody's style as "the simplest Saxon; he never beats about the bush, but calls things by their names, and Spiritual metaphors and phrases are interwoven in all that he says. "His skill in illustration is marvelous, and is constantly employed. In disposing of the objections of those who think they are too bad or too good to become Christians, he describes very vividly, what we give only in substance, the progress by which men were made soldiers in our late war. The richly-dressed and the ragged volunteer had both to be stripped of their garments and clothed in the national uniform. They were then equal, and not until then soldiers. The story of the mercy of President Lincoln, and its application to religious ends, produced a remarkable effect upon his audience. According to a recent statement of a high official of the Free Church of Scotland, the converts of this layman's movement already numbered 25,000."

Before they reach a city, its walls are covered with placards, "Moody and Sankey are coming." Shrewd little paragraphs are sprinkled through the papers. Classes are held to practice the songs which sweet-tongued Sankey and the multitude are to sing. When the ground is thus prepared, in come the revivalists and reap the harvest. Sankey has taken a hint from Wesley, and set hymns to stirring tunes of the battle field. Together they preach, and pray, and sing sinners into salvation at a rate which makes Chicago justifiably proud of her good influences over the persons, who dwell beyond the seas.

It is a great revival. No doubt about that. The Pall Mall's sneers and pious Examiner's unkind remarks about Moody's grammar can not hide that fact. Whether the work will

last is another matter. Perhaps some of it will. It is a phenomenon in religion such as we have not had since Whitefield called multitudes to repentance with his famous saying, "I can write damnation" in the dust that covers your Bibles." Brother Moody resembles Wesley and the former's work was more-fertile than the latter's. The resemblance may not hold good in this, however. Chicago's preacher and singer may carry all before them, and their work may hold. The Prince of Wales is reported as about to leave for India. He evidently fears involuntary conversion. Leading Albert Edward in the right path, would be a triumph indeed. Having done that, our missionaries might return and attack with some hope of success the Board of Police and County Commissioners, the Common Council.—Chicago Tribune

Voices from the People.

MANCHESTER, IA.—Justin Healy writes.—I am doing what I can for the dear old JOURNAL, and long may you live in the form to furnish it to the people, to help them cast off the fetters of old theology.

TEKAMAH, NEB.—Wm. Smallwood writes.—Spiritualism is gaining ground slowly but surely in this place. Old dogmas are crumbling, old creeds are dying, and the watch-word of the day is progress, upward and onward forever.

MELVERN, KAN.—W. B. Mayes writes.—I am trying to do something in developing the spiritual philosophy in this part of the vineyard, by sending the JOURNAL out in different parts of the country. It is rapidly growing into favor with the people, since it claims no relationship with the Woodhull party.

OAKFIELD, WIS.—Isaac Orvis writes.—The communication in the JOURNAL of April 13, purporting to come from George Gates of Oakfield, should be taken with several grains of allowance. The mediums are puffing their own powers under a borrowed nom de plume. The people of Oakfield have quite a different view of what they call their higher phase of mediumship, than that is represented by them.

WOODBURN, OREGON.—E. C. Cooley writes.—We rejoice to know that in you we have a champion in the cause of truth, progress and humanity, and may good angels continue to hover near to guide and bless you. We feel that in you we have a friend who is able to withstand all the shafts of religious fanaticism, ignorance and superstition, and like a wall of adamant when their missiles strike you, they will rebound with such force that ultimately destruction and annihilation await them.

FORT CRAIG, N. M.—John J. Bippus writes.—Permit me to thank you for your kindness in continuing the JOURNAL. I pass it around, and though there are as yet few confirmed believers in the Spiritual Philosophy, I have noticed some of the skeptics manifest a decided interest in, and a desire to learn more concerning the return of spirits who were once inhabitants of this earth. The most intolerant opponents of Spiritualism, I find, are so-called orthodox Christians. The cheerfulness with which they damn all who doubt that the "blood of Christ can wash our sins away," shows a hellish spirit sadly inconsistent with the teachings of the humble "Carpenter of Nazareth," whose followers they profess to be. I like your manner of throwing "hot shot" into old orthodoxy; continue your fire.

BAY CITY, MICH.—Chas. L. DeWade writes.—The JOURNAL is to me a dear friend. The sublime Philosophy taught and advocated by the JOURNAL, has changed my mind in so far that from a skeptic and unbeliever, I began to study and appreciate Spiritualism. Is there in reality anything more absurd, more contradictory than the humbug of Christianity, everlasting hell or heaven! Burning for ever in brimstone and flames, or being in the monotonous business of chanting hymns for all eternity! Absurd! I love to think on the great principles of Spiritualism set forth and explained in your Philadelphia letter of Feb. 20th, 1875. It has more truth and philosophy in it than all the Bibles and New Testaments of the whole universe. I believe that man being of a spiritual nature as well as a corporeal, that there is a spirit-world for man after death, and that all around is one vast sea of life emanating from the great first cause, the Divine Mind; the Great Spirit.

LECLAIRE, IOWA.—Peter H. Dennis writes.—I see in your paper a communication from Mr. Cook, of Warsaw, Ill., concerning J. B. Tupper, a renegade from Spiritualism, claiming to be a trance speaker and a doctor, who in fact is only a plasterer, living in Plattville, Wis. Since he was exposed, he is selling under false colors, passing by the name of J. Allen Taylor, J. Tyler and Tucker, besetting the Spiritualists out of all he can. While he was passing as Taylor or Tyler he claimed to be a physician from Wichita, Kansas, desolated by grasshoppers. Mr. Tupper stands about six feet high, appears to be about sixty-eight years of age, but states he is only fifty. He is very gray, with a long white beard under his chin. He has a sore on the top of his head that he continually picks at; wears a very seedy overcoat, and a entirely overcoated. He wears gaiters split down the front. He has lost two front teeth. He claims to be a widower of four years standing, and makes love to all the girls from fourteen to sixteen, while he has a wife and five children living in Plattville, Wis. These are facts which can be well established.

CARROLLTON, MO.—G. P. writes.—Though I am a patron of your paper, I am not a Spiritualist. I am satisfied, however, that those who denounce Spiritualism as a humbug, know nothing about it. There is, undoubtedly, some vitio-chemical action connected with the phenomenon of life, that science has entirely overlooked. These strange occurrences which Spiritualists believe to be the work of departed spirits, are, I believe, produced by vital causes not yet understood. I am not a church member, but am rather skeptical on the subject of the immortality of the soul—somewhat a Sadducee, but would rejoice to have a demonstration that death is not an eternal sleep. Many years ago I became personally acquainted with Robert Dale Owen. He was then a member of the Indiana Legislature. I have said a thousand times that I always considered Mr. Owen one of the best and purest men I ever knew. His candor, truth, and modesty secured for him the esteem of all honorable men. I believe he has ever retained, unblemished, the high moral tone of character he possessed in days of Auld Lang Syne, when I knew him. But the best of men are most often the victims of deception. Indeed Mr. Owen is so honest he never looks for deception in others, and this accounts for his being so sadly hoaxed by Katie King, personified by a buxom young widow with a bad breath, who convinced him she was a spirit. If a man like Owen can be deceived, can not thousands of others be equally hoaxed? Spiritualists denounce Christianity as being the cause of bloodshed and persecution. Now the truth is, if men had followed the teaching of Jesus, there never would have been any bloodshed or persecution in the world; he forbade everything of the kind. It is folly to charge on Christianity the crimes it so emphatically condemns. Let this guilt of persecution be charged to man's depravity, the very thing Jesus himself charged it to when he said, "Out of the heart proceed evil thoughts, murders, etc." (Matt. XV: 19.)

Convention Proceedings.

The last convention of the Central New York Association of Spiritualists, which met at Skaneateles, N. Y., March 20th and 21st, was one of the most profitable and interesting ever held since its organization, and we felt more particularly to congratulate ourselves, as those most interested predicted a failure, but the time has passed to have a Spiritualist meeting prove a failure. It would be difficult to find a locality where there was not an interest felt in the subject, and a few earnest ones ready to devote their time and means to its promulgation. Mr. Woolson, though but recently recovered from a long and serious illness, gave several powerful lectures. No word of praise need be said of Mrs. Wiley to those who have listened to her inspired utterances, and the increase of audience at every session was a sufficient guarantee of the interest which they awakened. Mrs. B. Kimball and Miss Martha Kellogg, two excellent test mediums, saw and described the spirit friends of those present, who were recognized in almost every instance, and frequently the spirits gave their full name, proving beyond a possibility of doubt their identity. Among these was the noble philanthropist, Gerrit Smith, who also wrote through Miss Kellogg the few following words of encouragement to President Lives:

"My dear friend and brother in the great human family, I come to-day to give you greeting, and to tell you I am more free than I ever anticipated being; free I thank the good Father, to work for all the down-trodden ones of earth—the black, the white and all! My heart is overflowing with love to you for the work you are doing in helping on the great work of proving immortality. The blessing is grand beyond conception which will come to all God's workers in the earthly vineyard. God bless you."

The convention adjourned to meet at North Bay, June 19th and 20th.

WM. C. IVES, Pres't, Peterboro. C. H. HUBBARD, Sec'y, Waterville.

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Death---The Conversation with Lucretius---Continued---No. 23.

"We have all suffered much during this trial, but it has been blessed to our souls. Say no more that death is an evil. It is good both for the living and the dying. It enforces a lesson on the former which no other experience could furnish, and it is the salvation of the latter from disease and suffering.

"We have heard from the departed. He had to rest for some time, and he is not quite recovered yet. He finds that he has to 'work' in the Spirit-world. It is not a place of idleness, not a place of sensual enjoyment, nor of degrading punishment, but it is a sphere of action--duty--in which all may work out their salvation from the effects of spiritual undevelopment which they may have carried with them from earth.

"I say again, thank God for Spiritism. It was the grandest work that was ever confided to the hands of men to carry forward. In working for others, we are really laying up treasures for ourselves. It is not the profits realized by our schemes, our little victories, and our pleasing successes in the external work which constitutes Spiritism, but it is the grand process of spiritual development in the individual--in the worker as well as in the pupil. Perhaps in the future we may find that in trying to enlighten and bless others, we have been thereby enlightened and blessed ourselves."

LUCRETIUS--Those statements are true, no doubt, in every respect. Anything which interrupts the natural action of the life-currents in the system, is very injurious to the indwelling spirit. The use of alcohol changes the molecular action; arouses, as I have said before, the animal nature (animals in the nature) and the spirit becomes brutish. Let a child be nursed by a wolf and reared in a cave, and it will walk on all-fours, and its physical organism will, in many particulars, resemble that animal. An Indian woman who came under my observation, has a child covered with hair, and it resembles in various respects a bear, the result of an impression made upon her mind from the sight of one during the embryonic growth of this monstrosity. Then there was another singular case that occurred, as you well know, in Kentucky, and which, in a very impressive manner, illustrates the potent influence which the mind is capable of exerting over the molecules of the mother's system, when carrying the embryonic child in her womb. It appears that the body of the child, from the head down to about the hips, is in form and color, with few exceptions, very much like other white children, around the hips it is perfectly black, its legs being like those of an ordinary child. The head also is spotted, and the hair upon it is as stiff as the bristles of a hog. A short time before its birth, a vicious wild hog broke out of his pen, which was near the house where the mother resided, and with devouring intent, immediately made at a child that was playing in the yard. The mother witnessed this scene, and so imminent was the danger, that she was greatly terrified. She sprang to the little one's assistance just in time to save it from the furious animal. The marks on the child corresponded to the color-marks on the hog. The hair on its head is simply a number of stiff bristles, projecting out from the skin. The spirit within you is even more pliable and impressible than the physical organism of the embryonic child serenely reposing in the mother's womb, and if you wish to brutalize it, arouse your animal nature (animals in your nature), and the result you are seeking will be fully accomplished. By the inordinate use of intoxicating beverages, and by vicious practices, you can so change the character of your spiritual organism, that it will, in many respects, resemble a *bestial animal*. To accomplish that is *far less* difficult than it is for the mother to so mold her embryonic child, that it will have the appearance of a hog or a bear. I can only compare death to a flowing current connecting the mundane and supramundane spheres. On your plane of existence, it is estimated that there are about 1,000,000,000 inhabitants. What a mass of mortalities human life! On an average one dies each second; computing for the same average, there are about 900,000 who pass to Spirit-life each year in the United States. It is estimated that about one-twelfth of this mortality is caused by the inordinate use of intoxicating drinks. You can imagine, then, the terrible condition of that death-current--once witness the staggering semi-idiotic expression of many that are floating thereon, and you would see the necessity for hospitals and physicians in Spirit-life. You can realize who are on this death-current that connects the two worlds, when you glance at the half-civilized, barbarous and savage nations. One year of good deeds on earth, actuated by pure impulses, will do more toward refining and elevating the spirit than twenty-five in Spirit-life.

INQUIRE--What is the character of death resulting from murder? Look at Jesse Pomeroy, that juvenile monstrosity, who murdered Katie Curran, a little girl. How came the little fellow to have such a terrible nature? The only explanation adduced thus far is the fact that his father was a butcher, and that when carried in the womb, he was marked, in mind, with blood. The sight of blood by the mother during that critical period sometimes gives a blood blotch to the face which never departs. It is supposed that in this instance the blood stains struck deep, giving an incurable bias to the brain and moral faculties.

LUCRETIUS--Katie Curran was cruelly murdered by Jesse Pomeroy; and you desire to know the character of her death. All sudden deaths are injurious to the spirit, especially when caused by violence. When a person dies under the influence of terror, fright, or violence of any kind, he wakes up in Spirit-life with like feelings, and years may elapse before they subside or vanish altogether. Those spirits in nature like Katie Curran, remain for years intensely nervous, timid, and wretched, and nothing but the constant care and vigilance of kind guardians can cure them. Their invariably follow causes, therefore every act or circumstance of one's life, leaves its impress on the spirit. The natal influence molded Jesse's mind, formed around his spirit, ferocious, heartless molecules--animals--and they, in turn, actuated him to murder. As the molecules belonging to each one, cause hunger and thirst, so do they sometimes induce heartless murders. They are occasionally so insatiable in their nature, that the result is a glutton in the form of a man. The habit is not formed through the instrumentality of the mind, but by the inordinate rapaciousness of molecular animals. Mrs. Pomeroy, by witnessing the horrid butchery of oxen, hogs, etc., aroused her animal nature (animals in her nature) and the result was, she formed around the spirit of the embryonic Jesse, an organism composed of cruel, savage molecular brutes, and they inspired him to commit murder, just as they cause you to eat by inducing hunger. They carry the seeds of crime; pulsate with inordinate appetites; incite acts of cruelty; become darkened when angry and appeased when gratified. Whatever their conditions may be, they stamp their nature on the indwelling spirit, hence how important it is to die under genial influences, for the last impressions of earth are the dominant ones in Spirit-life. When one expires breathing revenge, he is the most pitiable object imaginable; his spirit becomes brutalized, and all the nobler aspirations dwarfed, and it is not easy for him to overcome the insatiate promptings of such feelings. To die properly, is one of the most important affairs of life.

INQUIRE--What was the condition of Katie Curran in Spirit-life? LUCRETIUS--At first one of temporary misery and unhappiness. The dominant idea of the one just ushered into Spirit-life, is the last intense feeling, or impression made upon the mind. The mother who says she yields up her spirit, "Oh! my dear children," when she awakens in a higher sphere, her first thought is of them, and she tries to minister unto them. The miser who says, "Oh! my gold," returns to earth to hover over that. The villain who says, "I will have revenge," visits earth actuated by that feeling altogether. Poor Katie was ushered into Spirit-life like a frightened fawn captured by pursuing hunters, and at first she was most miserable, and remained so until the effects of those horrible last moments gradually wore away. He who dies with revenge in his heart, is only nursing an enemy which will render him miserable; but he who dies with genuine repentance and forgiveness toward all who have wronged him, blooming within him, prepares his spirit for immediate progression. Not one criminal out of a thousand, however, feels sincere in such manifestations, and under those circumstances nothing whatever is gained.

INQUIRE--Is hanging under any circumstances justifiable? LUCRETIUS--Not emphatically not! The greater the offense, the less is hanging justifiable. The one who murders, is true to his innate promptings, the same as you are true to yours while you eat when hungry, or drink when thirsty. It is an offense against nature to force criminals into the Spirit-world, for their power then to do evil is greater than ever. Retain them on earth until the controlling idea of their mind is to do good rather than evil. When Harrison died, saying, "I wish you to understand the true principles of government, I wish them carried out,--I ask nothing more," the affairs of the nation over which he presided, were uppermost in his mind, and he passed into Spirit-life with that expression as his dominant actuating idea, and he continued to feel an interest in governmental affairs. He who dies with hate, revenge, or any sordid passion animating him, awakens with the same intensified, and his power to do evil is quadrupled. A forced death is like bringing into the world a child before it is fully developed in the womb of its mother--both are attended with unhappy consequences. Of course a great wrong is perpetrated when one is in the heat of passion, or otherwise, murders another. To hang the murderer only intensifies the evil, and delays his progression. When the spirit is thus driven out of the body, it is only in a half-developed condition, the same as the child before the period of gestation is fully completed. Those who advocate the horrible doctrine of euthanasia, or the putting to death of the aged and infirm, are abortionists at heart, and know as little of the true philosophy of life as the wild savage.

INQUIRE--Death certainly is an interesting subject, and one in which all should feel a deep interest. What part do spirits perform in the transition? Did ever anything like the following come under your observation? It is related by Mary Lanston Strong, writing from Dayton, O., May, 1873: "During my labors in St. Louis, and a while engaged in preparation for the memorable 8th of March, I received a telegram bidding me hasten to the sick-bed of a son at Columbus, Ohio. I hastened only to find him uncon-

scious to all outward things, and but faintly uttering the name of 'Mother.' After several days the disease seemed to yield to treatment, and a hope was entertained of his recovery, so much so that I was making preparations for his removal to my home in Dayton, Ohio. When Mrs. Jennie Savage, wife of Dr. Savage, of Columbus, Ohio, a young wife and mother, after a lingering illness of five weeks, passed on, I was invited to assist Mrs. Coate at the funeral, and after closing my remarks, and while yet the glow of inspiration was on me, a spirit came and laid a wreath of white flowers on my lap, when instantly a clear conviction of the truth flashed on my mind that my son would die, so much so that I was forced to speak of it as I was going to the cemetery. On my return I perceived a change, and from that time he gradually grew worse, and after four weeks of patient suffering, Walter D. Lanston passed on, aged twenty-one years. During the lonely hours of silent night the angels were with me, and my vision was opened. I saw the mystic river and the angel-convey, waiting for the spirit of my departing one, the description of which may be encouraging to others, as it was to me. For several days before his release, I saw a large circle of spirits, and gradually it grew nearer until they seemed to touch me with their loving hands, and then the end came, the boat that had stood on the river was entered by myself; twenty mortal hours did my spirit accompany him, and during that time he frequently spoke of seeing his spirit brothers, and once said, 'Ma, which way home?' Then when the light that had shone like morning's golden sunlight floated over the river and made its dark waters an open doorway to the Spirit-home, I stood and gazed wishfully after his receding form, now made immortal by his change."

LUCRETIUS--You fully realize the necessity of kindly caring for the mother when she is about to give birth to a child. No less care and attention is required when a person is to be transferred to the spirit-side of life. Spirits, kind guardians, are always aware when one of the denizens of earth is about to escape from his outer material dress, and they then tenderly watch over him, and aid the spirit in effecting its transit. Sad indeed would be the experience of the new-born spirit, if left alone. Sometimes years are required to eradicate the deleterious effects which are imparted to it by the physical organization.

INQUIRE--The following is a strange occurrence, related by the Detroit Free Press. I would like your opinion thereon. It appears that Henry Andre and John Schroder, both of whom died on the same day, determined to visit Rochester, N. Y., together. At parting they shook hands merrily and joyfully entered into an agreement that they would both die on the same day. Three weeks had passed Andre was dead and Schroder was hopelessly ill, both having the same disease. Twelve hours after Andre's death, Schroder screamed out that Andre was calling him, made an effort to rise, choked and fell back a corpse. He did not know that his friend had died, and the facts stated in this paragraph are vouched for by members of his own family.

LUCRETIUS--This indeed is a peculiar case. They may have been so closely en rapport, or so wedded in sympathy, that the sickness of one produced a like condition in the other. There are organisms so nearly alike that when en rapport they can read each other's thoughts, and the pains of one are imparted to the other. In fact, they are like two strings of different instruments so attuned that when one vibrates, the other will respond thereto. Distance--space--between two such organisms--does not in the least diminish their degree of sensibility. When Andre was taken sick, the organism of Schroder became affected in like manner, just as a sensitive jet of gas will respond to certain notes, notes, or sounds, as before illustrated, and death immediately followed. Disease in the human system has its vibration resulting from molecular action, and it affects all who are in harmony or sympathy therewith. Diseases that are not in the least contagious, often attack a whole family.

INQUIRE--But here is another case, somewhat similar, related by Newton Crossland, in his work on "Apparitions." The author says:

"My next story reads like an extract from a superstitious medieval romance; but I am assured, on the best authority, that the incidents I am about to relate, actually occurred, early in this century, in a family of high position in one of the English counties, but names, dates, and locality are purposely concealed. A female servant in this family felt desperately in love with her young master, an only son, and the heir to the property. Her passion seemed hopeless, as being a good modest girl, she kept it secret. The young gentleman treated her with kind and polite indifference, but her love had taken such entire possession of her soul, that she could not submit it, and it seemed as if she had fate to sink under the weight of her ungratified desire. One day when she was going up stairs she met a strange gentleman, who accosted her in this style:--'I know the secret which is eating into your life, and I will assist you to realize your fond hope on one condition. I will endeavor to bring about a marriage between you and your young master, provided you sign this paper, stipulating that you will come to me after you have been married to him twenty-one years.' The stranger seemed so respectable and earnest, that the girl at once agreed to his proposal. In fact, to obtain the object of her love she would have signed any agreement, however harsh in its terms. She accordingly went into an adjoining room, and signed the document which the gentleman laid before her. He then took it away, and left her to ruminate over this singular adventure. Soon afterwards, she noticed a decided change in the manner of her young master towards her, and at last he professed the most devoted attachment to her. By-and-by, the engagement of these two young persons became a matter too evident to be unobserved. The family endeavored to prevent such a misalliance, but destiny was against their interference. In due time she was married, and she entered upon her new duties most discreetly and happily, and we are assured that neither husband nor wife ever repented their bargain. He was attentive and indulgent--she wise, loving, and gentle. On their twenty-first wedding-day, the husband determined to give a grand ball. On their first acquiescence in the plan, but on the eventful night she was observed to be depressed, and she desired to have the assistance of her spiritual adviser; his attendance, however, could not be procured conveniently, and she was obliged to dispense with it. In the course of the evening she left the drawing-room, and as she was absent a long time, her husband went in search for her. He found her in her bed, lifeless, with the fatal paper, she signed over 21 years before, in her hand!"

LUCRETIUS--Such an occurrence is not impossible. Compacts are often made between spirits and mortals. I have no personal knowledge, however, to give you in reference to the character of her death, or the incidents connected therewith.

Religious "Battering."

A painful case of rattening in the Scotch Presbyterian Church at Sheldfield has caused no little excitement in that town. It seems that a majority of the congregation decided on placing an organ in the church, much to the disgust of some of the members, who in vain protested against the "innovation." On Saturday night the choir went to the church for the purpose of practicing the tunes to be sung on Sunday, but to their horror and consternation discovered that no supply of wind could be obtained for the organ. Some one had cut a large hole in the bellows, and thus rendered, the instrument, which had been a bone of contention, useless for the promotion of harmony. If, however he imagined, that this proceeding would put a stop to music on Sunday, he was disappointed. Workmen were immediately sent for, and by extraordinary exertions managed to effectually repair the damage that the organ next morning poured forth a flood of melody which delighted its patrons, and seemed none the worse for the trick which had been played upon it.--*Full Mail Budget.*

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IMPORTANT TO ALL PERSONS OUT OF EMPLOYMENT.

Office of R. Kennedy & Co. Pittsburgh, Pa. Dear Sir:--We take pleasure in herewith handing you a copy of our Circular to Agents which we feel confident will bring you a liberal amount of business, and we are sure to make money rapidly and certainly. We are now the SOLE PROPRIETORS AND MANUFACTURERS OF

DR. RADCLIFFE'S GREAT REMEDY. Seven Seals or Golden Wonder.

For this Great Remedy We Wish You to Act as Our Agent.

DEAR SIR:--The above fully explains the article we wish to sell. This business is remarkably profitable, and well 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 your 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. This wonderful remedy, Seven Seals 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 a doubt. 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, (Rich Co., Pa.) He writes that he expects to sell one gross per day, at retail, for 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 but reasonable wages--say \$100 per month for the first three months, (many make more)--you would nevertheless be establishing a business that would pay you largely in the end. SEVEN SEALS OR 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. To druggists our scale of prices are:--Large size, \$1.00 Bottles, Per Dozen, \$9.00; Small Size, 50 cent Bottles, Per Dozen, \$4.50. We give special terms to our Country 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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In order to have live, energetic men to take hold of the business at once, we have concluded to give free gratis to each and every agent a present of a handsome, fine

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beautifully engraved, 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 counties 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 agents 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 practice 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, industrious, active person who will attend to it, and secure to himself a permanent situation and a trustworthy agent to us.

If you want your county, let us know as soon as convenient, as the territory may be taken. We would be pleased to have parties who contemplate taking an agency, to send for a sample package of this wonderful remedy before engaging largely in the business.

REMEMBER, WE GUARANTEE EVERY BOTTLE.

NO CURE, NO PAY!

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 none but honest, conscientious men. To such we will guarantee success. Address all communications to

R. KENNEDY & CO., SOLE PROPRIETORS, PITTSBURGH, PA.