

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

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

Truth wears no mask before an human spirit, seeks neither place nor applause: she only asks a hearing.

VOL. XVIII

J. N. S. JONES, EDITOR.

CHICAGO, MAY 1, 1875.

SEVEN DOLLARS A YEAR IN ADVANCE.

NO. 7

THE EDDYS.

A Complete Report of Their Wonderful Seances.

BY ROBERT COOPER OF ENGLAND.

"CAN SUCH THINGS BE?"

Accounts have already appeared in this journal of the manifestations at the Eddy's. I am not sure that my experience differs materially from that of others; but I place the record of the seances I witnessed before the readers of the RELIGIO PHILOSOPHICAL JOURNAL, and they will then be able to judge whether there are any fresh developments of this wonderful power at Cheltenham. The facts are certainly very extraordinary, and require to be witnessed in order to be realized. It is indeed most difficult to believe that the figures or forms, or whatever name they may be designated by, that nightly appear on this humble stage, possessing all the properties of humanity, clothed in

DRESSES, RICH AND VARIOUS,

are not human beings, like ourselves,—that being palpable to sight and touch one moment, should the next, be no longer cognizable by the natural senses. "Like the baseless fabric of a vision they depart, leaving not a trace behind." It can be no hallucination of the senses for they have been seen by hundreds who do bear witness to their reality; and the appearance of the girlish and sprightly Honto is alone sufficient to dissipate the idea that the spirit forms are personated by the medium. These manifestations also do away with the duplicate theory, for in no case is there the slightest resemblance between the spirit form and the medium, either in form or voice.

The numbers that witness these phenomena, and the still greater number that, for some reason known to the spirits who are the arbitrators in the matter, are refused permission to do so, attest the great and growing interest in them. From a book in which the names of visitors are recorded, it appears that since January, 1874,

600 PERSONS

have come from far and near to witness these manifestations, and this does not show the total number, as a good many refused to enter their names on account of being "church members" or in deference to Mrs. Grady.

METHOD OF CONDUCTING SEANCES

At a short distance from the Eddy's resides Mr. E. Brown who came as a visitor last summer. He did not do what the sinner did, who "came to see and remained to pray," but he did what was far better, he came to investigate and

REMAINED TO MARRY.

He found a suitable partner in one of the Miss Eddys. Every evening accompanied by his wife, Mr. Brown comes to the house, and punctually at 7 o'clock, tells the visitors to take their places for the seance. Mr. Cleveland, a neighbor, is also a regular attendant. Having arrived at the room and taken their places on the two forms placed at about ten feet from the platform, the company in the front row are enjoined to join hands; and all to keep quiet. William Eddy then walks into the room, and without saying a word enters the cabinet after adjusting the curtain at the entrance. He is dressed in the same clothes he is about in all day, sometimes wearing his overall boots that he goes about the farm in. Nothing more is seen or heard of him till the last spirit disappears, when he at once walks out and away, without taking notice of anybody. The man who does the work on the farm and the odd-jobs in the house, sits in front of the platform and plays the fiddle. This he generally does in the room previous to the seance. Whether this is done as a sort of overture, or to invoke the spirits, or for his own amusement or practice, I did not inquire; but for some reason music (?) appears to be an indispensable concomitant of these seances, and either fiddling or singing is kept up all the time, and is only suspended when a spirit speaks. Sometimes the spirit Brown will give instructions about the music, saying, for instance, "play lively music," or direct a certain song to be sung. A paraffine lamp placed at the further end of the room, is the light by which the spirits are seen. This is regulated by Mr. E. Brown by the direction of the spirits. Ten minutes generally elapse before anything takes place, and then the curtain is observed to move, and slowly a form is seen to emerge from the cabinet. If it is Honto, she draws the curtain aside at once and comes out on the stage waving her head gracefully after the manner of a public performer; and after going through this performance makes her exit in the same style. After the appearance of the first spirit an average interval of three minutes elapses between the appearance of the others, and the number that generally appears is from 10 to 13. On one occasion it is said as many as

THIRTY TWO APPEARED.

Frequently the spirits retire to the cabinet for a few minutes and then return, the object apparently being to get strength from the medium.

It is obvious that manifestations of such a conclusive character, given under circumstances that "leave no loop to hang a doubt on," must be convincing to all such minds as are capable of appreciating facts and reasoning on them. Consider for a moment the difficulties involved in personating the various characters that are seen, upwards of

TWO THOUSAND

of which have already appeared; and the work

attending the providing of the various costumes. Why, a theatrical costumier would be required to supply the necessary wardrobes. As Colonel Olcott remarks, "I feel confident that if Professors Huxley and Tyndall would spend a fortnight here, they would see their protoplasm and such like soothing syrups flying out of the windows upon the entry of the first materialized ghost from the Eddy cabinet."

With these preliminary observations I now submit what I witnessed and this I do in diary form, the notes being made after each seance, whilst fresh in the recollection. I have recorded some of the utterances of the spirits, not on account of their importance, but on account of the interest attached to the circumstances under which they were given.

RECORD OF SEANCES.

MARCH 5th.—The first spirit form to appear was recognized as Honto. She is of elegant form 5 ft. 2 in. in height (that of the medium 5 ft. 8 in.), every movement evincing much grace and activity. Her black hair hangs down her back in two lots. She wears a sort of white muslin gown reaching to the ankle, and has something like a dark apron tied behind her, round the waist, meeting in front. After saluting the audience she went to one end of the platform and stooped down, and picked up a shawl apparently from the floor, which she extended and threw over her head, and then proceeded to produce other shawls in the same way from other places. These shawls are

SEMI TRANSPARENT.

After drawing out two or three she takes them into the cabinet. She then took up an accordion and tried to play it, but finding the instrument defective she put it down and reached through the railing and took a guitar from the table—then skipped across the stage to a chair, in which she sat and played. After a little posturing she retired to the cabinet. Other spirits then came just outside the door and were recognized by their friends. A Mrs. Eaton stood at the doorway and gave an address, which lasted about three minutes. The first of her remarks was that in her life time she held the ordinary orthodox views which were detrimental to her progress in the Spirit-world. We, she said, had the advantage of possessing truer views through Spiritualism, and therefore should not have the same obstacles to contend with as she had when she died. She then went on say that prayer

WAS USELESS.

of itself,—the best way to pray was to work. If a man was hungry it was his duty to supply his wants instead of asking God to do it. Mr. Brown, the spirit who gave the funeral address, then appeared at the door and said he concurred in what had been advanced by the previous speaker. He said that they had now exhausted the power of the medium, who directly came out of the cabinet. Seven or eight different figures appeared on this occasion, but the light was not strong enough to see their features.

MARCH 6th.—William entered the cabinet as before, and after some music by Horatio on the violin and some singing by the company, Honto appeared. She saluted the company in her usual style, and then proceeded to

DRAW FORTH SHAWLS

from different places. She then came down the steps to the floor and intimated a wish for Horatio and Mr. Cleveland to go on the stage with her. Upon their doing so, the three joined hands and began dancing. They then let go hands and went dancing round, passing each other in a circle. This lasted about five minutes. Honto then danced by herself in a sprightly manner, throwing up her legs an extra height by way of finale as she entered the cabinet. The light was then turned on full, and she showed herself at the doorway with a self-satisfied smile on her face. Other spirits then came outside the door and were recognized by friends present, one speaking in a whisper. A child also appeared inside the cabinet, holding the curtain on one side in order to be seen. The seance was closed by the spirit W. Brown stating that so much force had been spent on Honto's manifesting that the other spirits could not manifest so strongly as they otherwise would do.

Horatio then held a dark circle. His hands being securely tied behind by one of the company, he sat in a chair in front of the platform. On a table about a foot from him were a great number of musical instruments, viz: guitar, banjo, two tambourines, two concertinas, accordion, eight head bells of different sizes, spring ball, two speaking trumpets, triangle, six mouth organs, whistle pipes; also two swords and two iron rings. False sitting in the front row were requested to join hands. The light was then turned out and immediately the instruments were heard in motion, and a variety of sounds produced by them. A voice then spoke which was said to be that of George Dix. He addressed me by name and asked me to give him my

MEMORANDUM BOOK.

I said, "Shall I bring it to you?" "No, we will fetch it, we are going to write in it." I held it in my hand and soon felt a hand touching mine, and the book was taken away. It was soon brought back. A light was then struck, and I found on an unwritten space, the names of two relatives written in pencil. I examined the writing and found the medium secure. The light was again extinguished, and the spirits told us they would perform the

STORM AT SEA.

Hereupon commenced a most extraordinary musical performance, effects being produced that are never heard in an ordinary or-

chestra. It was wonderfully descriptive of the event it intended to represent. The whistling of the wind and the rushing of the waters were imitated to perfection. Every now and then was a dreadful crash as if some heavy object had fallen on deck. The principal instruments engaged in the performance were a violin, a guitar, a mouth-organ and tamborine. An Indian spirit named "Mayflower" then spoke and said, "Would you like to hear me play

HOME, SWEET HOME?"

We said we should. The sound of a concertina were now heard floating in the air, and the above melody was artistically played with a slight departure from the usual method that rendered it very pleasing. George Dix next spoke inviting us to ask a scientific question. I asked him "Why spirits could not manifest as well in the light as the dark?" Upon which he commenced a very lucid and comprehensive explanation. He spoke in a clear and moderately strong voice for about ten minutes, every word being clearly articulated. At the conclusion of his discourse he addressed a few words to me, saying he was glad I had come to this country, and had no doubt my visit would be attended by very satisfactory results. Mayflower's voice was again heard. She said she would give a poem, and commenced reciting in a very pleasing manner a rather lengthy poem. Her style and tone of voice reminded me of the recitations I had heard by the young ladies at the Children's Lyceum at Boston. I was informed that she was Italian by birth, and was stolen by the Indians when a baby, and lived with them till the age of 16, when she passed to Spirit-life. She is certainly a most charming and interesting spirit. A light was now struck, and I was invited, by way of test, to sit on the medium's knees. I did so, and a gentleman sitting opposite me, we held each other's hands. Under these circumstances strong manifestations took place. The instruments were brought from the table and thrummed and fluted over our heads and then placed in our laps. Feeling hands touching me and pulling my beard, I requested my spectacles to be taken from my face and placed on the gentleman sitting opposite me. This was immediately done. Resuming my seat on the form, the Indians were announced. They signified their presence by a

DREADFUL CLATTER AND NOISES

of various kinds, mingled with snudry war-whoops. This ended a very remarkable demonstration of spirit power.

MARCH 8th.—Seance commenced as usual. Wiyakachee, an Indian, said to be Mr. E. Brown's controlling spirit, was the first to appear. He was dressed in

KNEE BRACES

and white stockings, and resembled one of those circus performers that took children about, and do such like feats. He walked two or three times across stage in a stately manner, and then stood at the top of the step as if intending to come down, but did not do so. The next that came was Sankum, also an Indian. He was taller than the last, his height being 6 ft. 4 in. He was followed by "Big Oak," also very tall. Two others named Silver Heel, and A-wanda, a female, then appeared. Next came Seokum, who is said to have been a hunter and trapper in earth life. He had a pack on his back and walked across the stage—then retired to the cabinet and returned with something white in his hand, which turned out to be a rabbit. Honto has been known to bring

A SQUIRREL.

which ran about the platform. When on earth Seokum was a searcher after minerals, and used to trade with the neighboring tribes in rabbit-skins and such like commodities. He can control Horatio to find things when lost. Horatio has a sword that he dug up under his influence, a considerable distance underground. The next two spirits were recognized as relatives of a gentleman present. This was followed by another who claimed to be a relative of mine, but as I could only see a figure in white in the cabinet, it was impossible to identify it. Old Mrs. Eaton, a lady who died at the age of 83, next appeared at the cabinet door, and gave a short address, the first of which, was, that in order properly to appreciate Spiritualism, the spiritual nature required to be unfolded. Mr. Brown then spoke from the cabinet and said they had done all they could; it was the Indians' night. Their reason for manifesting was to improve the manifestations, and at the same time to give strength to the medium. Both Mrs. Eaton and Mr. Brown speak without a tube.

MARCH 9th.—Honto was the first to appear. After protruding about on the platform and drawing a shawl or two

OUT OF THE FLOOR,

she, to our great gratification, came down the steps and signalled to Horatio and Mrs. Cleveland to come to her. They then all joined hands and began dancing close beside us. Honto then let go and sat on the form, as one of the company, and as she did so it ceased quite a jar on the stool. She then went up to Mrs. Cleveland and drew, apparently from off her one of her

MYSTERIOUS SHAWLS,

and then ran down to the further end of the room, dancing around the stove. Stooping down on a sudden, in front of the lamp, she drew forth another shawl, and then came to where we were sitting, and pointed significantly to a ring on a ladies finger. Raising down to the far end of the room again, she drew forth another shawl and placing them on her head, retreated to the cabinet, having been out a full quarter of an hour. Her dress is said to

be more modern now than it used to be; form-erly she was dressed in true Indian style. She is said to wear jewels and pearls, but I was not close enough to detect them. After Honto had disappeared, several spirits came, all of whom were recognized by those present.

After this, Horatio held a light seance. The table containing the instruments was placed on the platform, in the corner of the recess. A cloth was then hung on a rope across the recess, about five feet from the floor, thus hiding the table. Three chairs were then placed in front of the cloth, in which sat a Mr. Harris myself, and the medium, who occupied the outside chair, and placed his hands on Mr. Harris' bare arm. I held Mr. H's other hand. A cloth was then placed in front of us, leaving only our heads exposed. Two paraffine lamps were burning in the room. Before the arrangements were completed, the guitar began to sound, and a violin being played, the guitar and tambourine joined in a vigorous accompaniment. Bells were then rung and thrown into the room, and the tambourine and guitar held over our head. The guitar was next protruded underneath the screen and appeared at our feet, playing. It remained in this position several minutes, and the strings could be seen vibrating all the time. We next felt something like hands striking us on our backs, and then observed a

WELL FORMED HAND

coming through an opening in the screen, between our heads. The little finger of the hand was observed to be defective. It was said to be the hand of George Dix. The hand pointed to some cards that were lying on the rail. Some of these were handed to it, and in a few moments returned written upon. A card was then held on a tambourine just by our faces. The hand came forth and wrote a name on the card. This was repeated several times. The hand, a considerable portion of the arm being visible, then placed a card on Mr. Harris' head, and wrote a name on it, and handed it to me. It was the name of my grandmother. The name of another relative was written in the same way. The hand then pointed to two iron rings that were hanging on the corner of the rail. These were handed to it and taken behind the screen. Horatio, speaking in a trance, told me to take his hand. I did so, and immediately felt a shock, and on examining, found both rings round my arm. This concluded the seance, which was most satisfactory in every respect, and well-calculated to convince unbelievers. As Horatio remarked, "I never sit in a light circle for a party of skeptics but I convince them all."

MARCH 10th.—The first spirit to appear was one Smit Mary. She was dressed in a raiment snowy white, with black bands crossing the breast. She stood at the steps of the platform and beckoned Horatio to her. Then took his hand in one of hers and placed the other on her breast, and then extended it upwards, then returned to front of cabinet and held up both hands as if in supplication. She was formerly a nun at Quebec, and sister of Mercy. This was the first time she had appeared. Her general appearance and snow white dress had an inspiring effect. A sprightly little spirit who was said to be Honto's sister and named

"LADY OF THE LAKE"

next appeared. She was dressed in a white-tunic, which did not quite reach her knees. Her legs were encased in tights of a gray color. She looked very much like a circus performer, and had the agility of one. She danced about on the floor immediately in front of us, placing her foot on the fiddler's shoulder. Seeing a vacant space on the forms, she bounded over them and went to the far end of the room, and then returning vaulted over the railing and retired to the cabinet. She performed Honto's shawl feat. Honto next appeared and danced with Horatio on the floor. She placed her head on his breast, and then with his arm about her waist, went round in true waltz style. Honto was the gracefulst dancer of the two. The

"WITCH OF THE MOUNTAINS"

was the next to appear. This was a weird-looking figure dressed in white. She stood on the platform and spoke in a loud shrill voice, with considerable emphasis and gesture. The substance of what she said was that she was the daughter of King Balshazzar. She was the cabinet door and announced unknown characters. Most of the relatives of persons answer by rapping with their hands on the wall, or by bowing; they rarely speak. Wiyakachee, the Indian, next appeared. He sprang from the platform at a bound, making the room shake. He now hunted Horatio about the room, and both going on the platform had a fencing match with swords, after the style of the

"TERRIFIC COMBATS"

that take place in melodramas. Another Indian followed. A wanda, a female. The spirit, Mr. Brown, in announcing that the seance was at an end, said they were doing as much as they could to develop the manifestations which will in time be greater than the earth ever witnessed before. The time would come when they would not be required to convince people that there was a spirit-world. "Friends,

I wish you all good night," we always his last words.

MARCH 11th.—The first spirit to appear on this occasion was the same that appeared first last night, Saint Mary. She was draped the same, but did not attitudinize to the same extent. The

WITCH OF THE MOUNTAINS

came next, looking as on the previous occasion. She sat in a chair in front of the spectators, and gave a short address, her articulation being much plainer than on the previous evening. In the course of her address she said, "What would have been the state of the world at the present time if it had not been for Spiritualism? Mankind would have been below the beasts if it had not been for spirits bringing the world spiritual food. Saw not your seed on a barren soil, but on good ground, and it will spring up and bring forth abundantly." A Mrs. Harris next appeared, who was recognized by a gentleman of that name as his mother. Mrs. Shaw followed. This was recognized as the mother of Mrs. Cleveland. Mary Angel aunt of Mr. Harris, was the next. These spirits were dressed in ordinary costume. A figure of quite a different character next came out. He was described

AS AN

ANCIENT SPIRIT,

and was dressed like a soldier; wore a sash and purple velvet breeches with buckles, and had a black speck on his back and a sword by his side. William White, formerly of the BANKERS' LIGHT, then came out of the cabinet, and standing in the center of the platform, spoke through a trumpet, and said, with apparent fluency, "I pour out my spirit upon you. I am glad to be one with you, though you are few in number. You have a powerful lady at the head of your band, who will startle the world with her power and make the world yield to her." John Nevins succeeded. He was recognized; and then Mr. Harris recognized a spirit as his uncle. Mr. Brown said in conclusion, "Work while the day lasts. Whatever your hands find to do, do it if it be good. Say whatever your tongue finds to say, and say it without fear, for the night cometh, when no man can work." Mr. Brown does not use the trumpet, but speaks quite clearly without. The spirit, Mrs. Harris, spoke in a whisper, but loud enough to be understood.

MARCH 12th.—Honto came first and went through her usual performance. She was probably out of the cabinet, from first to last, a full quarter of an hour. She danced with Horatio and Mrs. Cleveland on the floor of the room in front of the spectators, and suddenly vaulted over the rail, and with a graceful salute retired to the cabinet. A gentleman present, who has been among the Indian tribes, says in action and appearance Honto is a thorough Indian squaw. A lady with a child in her arms came next. She was unknown. Mr. Harris was next visited by his mother, who spoke in a whisper. An uncle of this gentleman, who died forty years ago, came next. An Arab appeared next.

ELLAPRETTALLA,

who lived at the time the pyramids were built, and had charge of a gang of slaves. Two relatives of those present next presented themselves, and then old Mrs. Eaton. This lady is a constant visitor, and appears as she died, 83 years old. She gave a short address, in which she said that allowance has to be made for mediums. They were naturally sensitive and had a great deal to put up with from skeptics, and it was not to be surprised at if they were somewhat irritable. She then began fiddling, remarking jocosely as she entered the cabinet that "she felt like a gal." A few words from Mr. Brown concluded the seance. After this a dark seance was given by Horatio, when the same kind of manifestations took place as before. The "Storm at Sea" being performed with, if possible, more characteristic effect than on the previous occasion. A very pretty accompaniment was played to the violin on several bells which sounded as if suspended in the air, reminding one of a party of bell-ringers. This lasted several minutes. Mayflower then produced some pretty echo effects on the mouth organ, an instrument of the accordion tribe. After this she recited a poem on

GUARDIAN ANGELS.

She improvises the poetry. I said, do you speak through a tube?

"Not I speak independently." George Dix then invited a scientific question. I asked for some information as to the constitution of the sun. A learned dissertation then followed in a somewhat stilted voice. George, I understood was necessitated to use a tube. Mayflower then volunteered some information about the moon, and appeared as able to talk on scientific topics as George. The Indians came next, and seemed to be running round in front of us, shouting most lustily and jabbering most unintelligibly, creating an infernal din. George Dix, whose real name is Smita, was a sailor on board the ill-fated President, at the time it was lost some thirty years ago. Lumps of snow were found on the floor which were supposed to have been brought by the spirits. I was told that on one occasion Horatio, and the chair on which he was sitting, were missing when the lights was struck. They were then told to look outside the house, and then they saw the medium sitting in his chair on the chimney. On their going to the room again he was brought back. A Dr. Gardner told me that on the occasion of his former visit, a stone weighing

65 POUNDS

was brought into the room at a dark circle. MARCH 13th.—This seance was distinguished (Continued on page 52.)

New York Department.

BY E. D. HABBITT, D. M. Subscriptions and advertisements for this paper received at the New York Magnetic Cure, 222 East 37th Street, by Dr. Habbitt.

New York Items.

The 27th Anniversary of Spiritualism was duly celebrated in this city on March 31st by a number of spirited lectures and fine pieces of music at the Republican Hall on 33d St., near Broadway, during the afternoon, while in the evening a social gathering was held at the same place, and a public test scene at the Harvard Rooms. The day passed off delightfully, being a time of general reunion among the friends of progress.

THE CONFERENCE is now held every Sunday afternoon from 2 to 5 at the Harvard Rooms, opposite the Reservoir Park. It consists of various ten-minute speeches on both sides of the Spiritualistic question, and has become a dignified assembly of keen debaters, among whom are judges, lawyers, physicians, clergymen, etc.

Mrs. Hyman of Baltimore is charming our people by her fluent and graceful oratory at our forenoon and evening meetings, which are held at the Republican Hall, on West 33d St., two doors east of Broadway. She is our speaker for April.

WONDERFUL PHENOMENA are inspiring in certain private circles of New York which exceed anything that has yet been recorded. After awhile I shall probably be at liberty to give an account of them, but can not at present. The spirits are out-doing themselves now-a-days and ere long there will be a mightier shaking up of the dry bones of old ideas than the world has ever seen. Every hand at the helm then, and let us work for liberty and life, and the new joys which are to come.

PUBLICATIONS.

THE LITTLE BOCQUET published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE at \$1 a year, lies on my table. It is full of delightful stories, which carry a high moral lesson, and is really better than it was when its price was \$1.50 a year. It is interesting to mature minds as well as to the young, and the Editorial Department at the end has a slice of food in each number for philosophers.

THE "ELECTRIC PHYSICIAN, or Self Cure through Electricity," is a most useful and practical little work, by Emma Hardinge Britten, and costs but 50 cents.

THE "LYCUM STAGE," by G. W. Kates, of Cincinnati, abounds in poems, speeches, and dialogues, excellently adapted to make our Lycums more interesting, as well as more instructive to the young. Many years ago when I had charge of the Miami Commercial College, of Dayton, Iowa, I remember George Kates as one of the conscientious, earnest and thoughtful students, but I should have been somewhat distressed at that time if I had known he was to become such an industrious worker in the Spiritual ranks. Another of my students was Mr. A. D. Witt, with whom I often labored, to bring him from his Spiritualism into the orthodox fold, where alone safety was to be found as I sincerely believed. I was well trained in the logic of the churches, and could silence many an antagonist, but found this young stripling of a Witt, generous of soul, blameless in moral character, armed with those facts and thoughts which at times were not so easily met. My iron bound creed has since been shattered to atoms before the logic of invincible facts, and I went over to him and young Kates instead of their coming to me. Young Witt has grown up to be an able man, and for many years back has been Principal of the same Miami Commercial College which I founded in 1850, and which he has made one of the best institutions of the kind in the United States.

Indian Mediums and Manifestations.

The sudden unloosening of mediums from the cloases, and most skillfully knotted bonds, has been a wonder during the last few years, and now becomes an ordinary manifestation. Like everything else under the sun, it is, however, nothing new. In the Portuguese History of the Indies, printed in 1581, folio, there is an account of a set of magicians, called Ovans or Soangus, in the island of Grombocanore, in the East Indies. They are said to have had the art of rendering themselves invisible, and passing where they pleased; and, as they did infinite mischief by these means, the people hated and feared them mortally. The history goes on to say that the king of the island once presented a Portuguese officer, named Brito, with some of the ovans, who made an incursion with them on the people of Tidore, and, by aid of their magic arts, conquered and killed great numbers. To test whether, in effect, they possessed the faculties ascribed to them, Brito had several of them tied by the neck, and their limbs strongly lashed with ropes, without any possibility of disengaging themselves by natural means; but, however closely guarded, they were in a short time found loosed and free. The history adds that Brito, in order that the King of Tidore might not complain that he made war on him with devils, dismissed them at length to their own island.

What real occurrences may be hidden in this wild story it were hard to say, but the feature of sudden resolution from bonds by unapparent means is clearly indicated. Some extraordinary mediumistic powers probably originated the tale. The uncouth name, Grombocanore, seems to be the same with Grambocanar, an ancient port on the western coast of India, now abandoned. As for the barbarous appellation "ovans" and "soangus," the present writer can only conjecture that the former is a word distorted from a Dravidian root, signifying evil, mischief, murder; and the latter a mangled form of "sunyakoran," i. e., magic-monger, from "sunyam," magic, sorcery.

In connection with this subject it may be remarked that some of the famous Indian juggling feats appear hardly explicable except on the supposition of wonderful mediumistic and levitating power, which though only of late attracting attention in Europe, has doubtless existed in great force and practice amongst the ancient nations of the East. For example, the famous basket-trick, now performed under many modifications in London and elsewhere, has been often described with wonder by travelers in India, where it has reached a highest and rarest manifestation—for less striking and marvelous gradations of performance are far more common—Is thus briefly described. The performers are just as ready to do it by daylight as by dusk, and the usual place for exhibition is the broad, solid chunam floor of the verandah of an Indian bungalow, or even its flat roof. The spectators sit round in a circle, and the principal juggler brings forward a lit-

tle girl, from six to eight years old, and leads her round the circle. He then places her in the midst, ties her hands behind her back, and binds all her limbs together, which all the company may inspect, and then puts over her a large, beehive shaped basket of closely woven bamboo. He then walks about flourishing a sword and making various strange, gesticulations after the manner of jugglers, and presently enters into conversation with the child, who answers from within the basket; affects to become angry, at last furious, and rushing to the basket, plunges his sword several times violently into it. The groans and struggles of the child are heard within it, and "griffins" who see it for the first time can with difficulty be kept from rushing on and pollarding the murderer, but shortly he smooths his brow, paces round, waving his arms mystically, and uttering sundry incantations, then raises the basket, and, lo! in place of a dead and bleeding child there is nothing!

Presently the little girl, free and unbound, comes smiling from round a corner into the circle, holding out her hand for the "basket," she is sure to get. He remembered that this is done in open day, on a hard floor, and in the midst of spectators seated a few feet distant all round, and seems inexplicable from any point of view except by some enormous mediumistic and levitating power: and so indeed is the well-known mango or flower trick, performed under the same conditions, in which from a dry mango stone, buried in a few handfuls of earth, a shoot is made to arise, first shown in bud, then in leaf and flower, and lastly bearing a ripe fruit. This trick quite baffles all who see it, and who would explain it by ordinary sleight-of-hand.

Whilst on the subject reference may briefly be made to the astounding accounts given by medical travelers, especially Marco Polo, of feats witnessed by them in India, when objects flung up into the air vanished and never fell down, and performers mounting a rope, apparently attached to nothing, disappeared, and presently their dismembered limbs came tumbling down out of the empty air! This the old travelers witnessed in an open space by open day, and of course could only attribute it all to Satan. The full account, with curious wood-cuts and notes, may be read in Col. Yule's splendid edition of the travels of Marco Polo, published a year ago; the truthfulness of the old Venetian's account of what he saw, like that of Herodotus, after long ridicule is now established, and Col. Yule sees no reason to suspect that in the above particular instance he was telling travelers' tales. The power necessary for such displays, however, seems to have been lost or fallen into disuse in modern times; at least, the present writer has heard of no instances near our own age.

To conclude these Indian manifestations the writer may add one within his own knowledge. In Tinnevely, the extreme province of the Indian Peninsula, there lived, and still may be living, a Brahmin of ill repute, a gaunt, weird-looking, wild-eyed man, possessed of uncanny powers, especially of fascination or power of eye. European residents would often send for him and desire him to exhibit this. He, or any on present, would then tear from any hedge or bush a long wreath of convolvulus or other trailing plant and throw it on the ground or in the verandah before the spectators. Then standing a few paces distant, he would fix his unearthly eyes intently upon the long green streamer, fingering his beads and muttering to himself, when, sometimes in a shorter, sometimes a longer time, the wreath would begin to move, and, as though endued with life or pulled by a string, approach him serpent-like, coming up to his feet and following him if he retreated; people might walk between and scrape with sticks to discover any suspected string connecting him with the plant, but to no purpose. For all that could be discovered the long wreath moved of its own accord in obedience to his power of eye or will. In Dr. E. Crowell's work on Spiritualism and primitive Christianity there are some curious instances and speculations respecting eye-power. It is remarkable that this Brahmin was induced by a European gentleman, now living, for a considerable bribe, to disclose the secret of his power. He acquired it from him, and was able to effect the feat. But it would seem he considered there was something objectionable in it, for he was religiously disposed, and after a time desisted from putting the power into practice, and lost it. He would not be questioned about it, and declined any conversation on the subject.—Spiritualist, Eng.

DEAD GODS.

Their Remains Lying Around Loose: TERRIBLE SLAUGHTER OF GODS IN THE PAST—HOW THEY KICKED BEFORE DYING.

The Rev. E. P. Powell, the pastor of the Third Unitarian Church, preached Sunday, April 11th, on the subject of "Dead Gods." The lesson for the day was read from the eighth chapter of Second Kings, in which book and chapter was the text: Cry aloud! he is a god! Either he is talking; or he pursues; or is on a journey; or, peradventure, he sleepeth.

It is a curious fact that this world has had a multitude of gods almost equal to its mortal inhabitants; indeed, the deities will tally well with the individuals. There are not only dead tribes, dead nations, dead languages, whose finger-tips point to the dead past, and dead histories, but also dead gods. Worshipers and worshipped have decayed together; the first fatten the soil, the latter fertilize thought. They are both good. With this view of the subject we say, the more gods the better. Nothing is achieved without friction and antagonism. Progress is the result of leverage, and old gods, as well as exploded theories andologies, have served for fulcrums. When the log is rolled we leave the fulcrum behind, and when these gods have lived out their day they have aided in rolling humanity forward.

A host of gods implies a host of ideals. Beauty can not become idealized in an Apollo or Apollo Belvedere until it gets a powerful possession of the human soul. All Greek aesthetic culture culminates in Olympic forms, and these forms grow beautiful as the culture is enlarged. At last it is possible for a Greek soul with a chisel to put these glorious ideas into marble. Strength, law, honor, truth, poetry, love, become personified gods, and these personifications in turn become the tutors of the generations.

Second. This multitude of gods implies our ignorance, our stupid, ignorant, undeveloped natures; that is, we feel that we are surrounded by mysteries, powers, forces for which we can not account. It is difficult for us to attain that higher grade. There are some who have not yet gone beyond the worship of the stone. Their thoughts, their aspirations, are severely material; they have not caught even a glimpse of that which is anything but tangible. Another class have reached to the worship of this eternal brightness of the universe, the sun, and adore the flames. Still again others look back on a glorious ancestry whom they venerate as gods, and whose deeds are told in story and song.

Third. This multitude of gods implies our superstition. It is looking down rather than understanding what comes from looking up. But this multitude of gods also implies a natural seeking of the finite for the infinite. We are incomplete alone. This seeking is for the complement of our being, the complement of our nature. The finite can not know itself until it knows the infinite. To seek and to know God is the greatest infinite problem. Again, this also implies our yearning for a present God. We always desire a God with us, in whom we can live, love, work, hope; in fact, a God ever near. When this present God has no place in our nature, we may take our ideal and put it away in the ends of the earth, and it will not matter: we can live alone. These dead gods, then, are only dead ideals, which stand for something that once had life, and breath, and thought, and hope.

There is in idolatry the germ of the present theology. It is the worship of a power, a force; and that is as far as scientists or even our archbishops have ever reached. The fetish is a simple power. The four-armed and double-faced idol is a hewn conception of complicated and infinite power; the one exhibition-meaning omnipotence, and the other omniscience, of the image of our deity. It is all climbing what some one has called the "endless stairway." The Christian worships his ideal, the heathen his, and it is all wrong and it is all right; wrong, because of its defectiveness; right, in its approximativeness, its hope and effort. We all seek to worship Him in spirit and in truth. Dead gods, then, are simply dead ideals, the outreaching of the imaginative forms of the human mind.

It is sad for a people when they outgrow their gods, and it is sad for a soul when it leaves its deity behind. It is equally sad when a nation shrivels and falls behind its ideals. And so it is sorrowful also when a man grows meager and baser in his conceptions of life than when he worshipped the god of his childhood. We must have a God. If we destroy one we must have another to take the vacated place. When one god is outgrown another is constructed. When man sweeps away one deity and does not substitute another he will inevitably fall back upon himself. As our great Apostle, Paul, tells us, he falls back upon himself, he becomes a god to himself; that is, he makes a god of his belly, his stomach, his grossness, his brutality. When we fall behind our ideals we begin to worship what corresponds to the best of mythology.

I say it is sad when a vast church or people, or cluster of peoples, or any age outgrows its god. I mean that it produces a temporary chaos, a relaxation of hope, a dissolution of faith, and probably a lower moral life. Men can not live in this way. Anything but a godless soul or a godless generation. It is the most unnatural of conditions, and it implies that our hopes know not whither they fly; we are orphans. The family of babes is left without a protector.

The most natural course, therefore, for man to pursue is to fight for his gods. The basest and the meanest actions, as well as the most glorious and heroic, are done to keep our gods alive. Gallies are imprisoned; Jesus crucified; but both for the same purpose afterward glorified. Martyrs die; but inquisitions are equally working in the cause of their god. Theologies spring out of the brains of those who are at one time called the apologists and at another the defenders of gods and of the faith. Nothing so quickly arouses hate and malice as a question brought against man's deity. Because to bring my gods in question brings in question my ideal thoughts. It is attacking my moral art, the fine arts of the soul. If you look through those old cathedrals of sunny Italy, and there see the pictures of Raphael's thought and smelt at them, then you sneer at the conceptions of the artist, at his iron soul, at his highest ideal, and at his life.

It does not anger me that a man is angry with me for dialking or disproving his deity. If he desires to burn me I will bless the age. He has done his best. I will do better if I can, but do it respectfully. If I can not worship a god that is peradventure on a journey or asleep, or a god who "visits his churches" and who must be waited for for salvation, or one who eats and drinks and grows in wisdom as he grows in stature, I will, however, rejoice that others get comfort or good or sustenance from such ideals.

But if the world moves on, every step of progress will not only leave behind dead arts, dead conceptions, dead sciences, dead heroes, but also will be strewn with dead gods. The more there are the more the tokens of growth.

At the first glance, the most painful feature of our generation is that Christendom has lost faith in its gods—in all three of them. The Holy Spirit first lost its personality with all thinking minds, although many still look on the Holy Ghost as a perpetually deity, largely under the sway of revivalists or emotionalists. Then the lovely Jesus quickly took his place, the only place he ever claimed as Prince of Peace among men. And now at last the vast anthropomorphic God—the vast Being whose abode was heaven, and whose fiat created, governed matter—is dead. It seems as if Christendom had been pushed into chaos by natural science. Matter has risen up against spirit. Giants will be born. The battle described by Milton in heaven, for the glory of God, is not so futile of grand councils and expedients as this struggle of matter to dethrone spirit. W. T. Harris, of St. Louis, the great mathematician of the United States, says that unless this Saracenic inroad can be met there will be no God. Martineau says "matter assumes to write Hamlet, and substitutes a molecular plebeian for a divine monarchy." So far the outlook is great in its fertility. Old gods make good corner-stones for modern houses and good ornaments for modern museums. But any god that can die ought to die—in time. Any god that lives can not die. The eternal and infinite are indestructible. Created gods are anomalous. The creator god only exists. At present the question is: Have we a God—a God above assault? The problem of the day is to find a God. When I return from the East I will define "what is a living God," as I have tried to define what were the dead. In the long look, in the far look, we can see what is to hope in, what there is which endures. We can gather up from the very soil the gods which have come down the ages. In fact, I have a god from the soil glistening in my pocket to-day. The old poetic gods remain old in story. A thunder storm even now to some has the tread of a god in it.

Come with me to Yucatan, to Palenque, to those old cities unearthed in Central America

By Stephens. Staring up through the tropical luxuriance of foliage, half-grown over by trees, spanned by roots and tangled with vines, lie the giant gods of the Aztec race. They have really outlived their worshippers, as stone outlives flesh. Pitiful old enthroned heroes, hewn with skill, covered with hieroglyphic prayers or history, they are tumbled into the ruins of the ages, and are scorned by the wildernesses that have sprung up over their worshippers' bones and cities and shrines.

Go to the East with me, to the cradle lands of the human race, and there in the mounds of Nineveh, in the ruins of Basalbec, where once were the palm trees of Palmyra—broken, forever untrimmed, subjects for museums and cabinets. Those who go down to Herculeum and Pompeii; those who understrain Rome and Athens; those who plow the fields of Greece and Persia turn up to the light of the nineteenth century the gods of the old poets—dead, "stone dead."

God with us is a yearning as natural to the finite soul as the yearning for home or companionship. Every nation has its tradition of a time when God was with them. They all prophesy that He will some day return. The Saxons tell you how the God of Innocent once held mild sway over happy mortals; that by treachery he was killed; but that some day he will be resurrected, and with him will return peace, plenty, and universal love. The Aztecs told their Spanish conquerors of the white god who long ere before ruled them in a golden age; but that grieved by their sins, he had gone over the sea to the East, to the sun, and has never returned. The heart of man has yearned its way upward and outward to finish its god. You can not rid yourself of this god idea. It belongs to human consciousness.

So our mythologies become enriched with the names of Odin and Thor and Jesus and Apollo. By a slow growth reverence and honor grew into worship, and miracles began to spring from their bones, and fables of their power grew slowly to be received as facts. And so the founders of a people, the heroes of battles, the great conquerors developed into divinities—dead gods. Were it not for the art of printing, restraining history from a too rampant wildness, Washington would be by this time a dead god, and Lincoln would be well on the way beyond the sphere of common mortals. The best we can do with our heroes now is to bury their faults and make giants of them. Also for us! there is no more a single chance left of attaining to a seat at the table of divinities. Vallhalla and Olympus are locked.

We have inscribed on the famous Rosetta stone a curious account of how a god was made, the deifying of a king. The stone was found in Egypt by the soldiers of Napoleon, and it records, in three styles of writing, "how the chief priests and prophets, and all the other priests from all the temples of the land, being gathered together at the temple of Memphis, did decree that since King Ptolemy, the ever living, beloved of Ptha, has in many things benefited the temples and those connected with them, and all those living under his sway; since being a god, born of a god to a goddess, he has given revenues to the temples and lightened the taxes, and has made great gifts to Apis, and also to the other sacred animals in Egypt; and having provided far better than previous kings for their funerals—it has seemed good to the priests of all the temples in the land to greatly augment all honors now paid to the ever-living King Ptolemy, God, and to decree an image in each temple in the most conspicuous place to God Ptolemy, near which shall stand the image of the god to whom belongs the temple, and it shall be with glory declared on high why the people of Egypt exult in the God Ptolemy; and all people may set up his shrine in their private houses, and perform rites appropriate to a god."

Put together the different mythologies, and count up the gods from Saturn to Isis—the gods and goddesses of the woods, the rivers and the cities—from Buddha to Juggernaut, those of Egypt, Greece, Rome, Chaldea, Saxony, India, China, and there are millions of poor, pitiable, dead gods, now mostly not only dead but also forgotten, some fertilizing the soil, some serving more usefully, as seats and hammers and museum curiosities.

Pan, Pan is dead.
Gods, we vainly do address you;
Ye return not voice nor sign,
Not a votary I'd secure you.
Even a grave for your living,
Not a grave to show thereby,
Here these gray old gods do lie.

Pan, Pan is dead,
And that dismal cry ran slowly,
And sank slowly thro' the air,
Full of spirits melancholy,
And Eternity's despair.
And they heard the words it said—
Pan is dead, great Pan is dead.

God Pan is dead.
'Twas the hour when o'er in Zion
Hung for love's sake on a cross,
When his brow was chill with dying,
And his soul was faint with loss.
When his priestly blood dropped downward,
And his kingly eyes looked throneward.

Then Pan was dead.
By the love He stood alone in
His sole godhead stood complete,
And the false gods fell down moaning,
Each from off his golden seat.
All the false gods with a cry
Rendered up their deity,
And Pan was dead.

Thus Mrs. Browning sings the departure out of the old mythological gods of Greece, Jove, Juno, Apollo, Mercury, Venus once had for votaries all the world, but not one worshiper remains to them.

The churches are full of dead gods—gods of our fancy, after our own hearts; gods of hate, gods of revenge, gods of cursing, gods of covetousness, gods of maudlin folly, the golden calves of our selfishness, no more the real Jehovah than the fetish of the African; other gods of our bigotry, begotten of ignorance and conceit; other gods of inheritance, heirlooms from our fathers, inherited just as we inherit farms and utensils. You may always test the character of the God you worship by the life that He imparts to you. If you are dying on his theology, if you are shriveling and dwarfing and growing narrower, then your God is wrong. If you are growing more sensitive to wrong, more keenly just, more delicately pure, more tolerant, more humble, more anxious to know and to do, you have found "the living God." Jehovah is in your soul when the elements of life are there. Praise, love, honor, trust, are the results of feeding on God. Christ tells us we must eat His flesh and drink His blood if we would have life. But he adds, "My meat is to do the will of my Father; that is, eat of Christ's nature, and ye shall live forever; digest Him, assimilate Him. He that drinketh of the water that I shall give him, it shall be a well of water springing up into eternal life."

\$1 65 cents renews trial subscriptions one year.

WEST'S VEGETABLE LIVER PILLS. Rheumatism, Gout, Gravel, Dropsy, Catarrh, Indigestion, Sick Headache. A SURE CURE FOR LIVER COMPLAINT, DYSPEPSIA, Indigestion and Sick Headache. Sugar Coated. 30 Pills in each Box, 25 Cents. SOLD BY ALL DRUGGISTS.

THE MAGNETIC HEALER DR. J. E. BRIGGS, IS ALSO A PRACTICAL PHYSICIAN. OFFICE, 24 East Fourth St. Address, Box 28, Station D., New York City. Catarrh, Diphtheria AND ALL THROAT DISEASES CURABLE, BY THE USE OF DR. J. E. BRIGGS' THROAT REMEDY.

THE LADY'S GARMENT SUSPENDER is a simple, ingenious, admirable contrivance. DR. DIO LEWIS. Well adapted to promote the health and comfort of women. JOHN O'LEARY, M. D. Sample by mail, 50 cents. Canvasers wanted. JOHN D. HASKELL, 60 State-st., Chicago, Ill.

10 DECALOMANIA, BEAUTIFUL ART OF TRANSFERRING PICTURES, with instructions and catalogues. Price for 10 cts., 100 for 50 cts. They are Heads, Landscapes, Flowers, Action Leaves, Animals, Birds, Insects, etc. They can be transferred in any article so far as limit of the most beautiful painting. Also 5 4-in Chromos for 10 cents and a beautiful catalogue of Silk Book Markers free. BALDWIN & CO., 744 Broadway, N. Y.

FRANK ESKEL, Notary Public. BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS, Rooms 15 & 16, TIMES BUILDING, CHICAGO

\$350 A YEAR: How I Made it by My Bees, AND HOW OTHERS MAY SOON DO THE SAME. By J. W. PAGDEN. Price, 25 Cents. For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

MAGNETIC WONDER! Is a certain, local Cure for the legion of Diseases appertaining to the generative functions, such as Uterine Diseases, Leucorrhoea, Ulcerations, &c. Also Salt Rheum, Pimples, Sores, and Cutaneous Diseases. Price \$1. per box. Address DR. J. E. BRIGGS, Box 22, Station D., NEW YORK.

GREAT OFFER Number Four. FATED TO BE FREE. Jan Ingelow's great story price in book form \$1.75. TWENTY SHORT STORIES, a rich variety of miscellaneous reading, over sixty large pages splendidly illustrated. TEN STEEL REPRODUCTIONS, facsimiles of famous pictures; original engravings worth \$1.50. All the above sent post paid with HARRY A. WYBARK, the great illustrated weekly magazine, (two weeks) on TRIAL for only 50 CENTS. GUESTS: Introduce the paper to new subscribers. Price reduced to only \$2.50 per year. Single numbers, six cents.—Come free. Ad news stand or by mail. (Gratifications to agents and clubs. The GRAPHIC COMPANY, 39-41 Park Place, New York. Please state in what paper you saw this advertisement.

BOOK AGENTS get Best Book and Best Terms. Catalogues of Things Worth Knowing, or \$5,000 Wants Supplied. The King of Receipt Books, 16-color Chromo Form. Co-OPERATIVE BUREAU and PUB. CO., Muscatine, Iowa.

Agents Wanted! For the Physical Life of Woman! Advice to the Mother, Wife and Mother, by G. M. W. Warrick, A. M., M. D. (1874) that the instruction and advice given therein will reach every woman in the East, West, South and North. General Wm. A. Hammond, U. S. A. "Every Mother should have this book, for should she suffer a child to be marred without the knowledge which it contains, she may have her own child's life." The best selling book ever published. In Eng. and Ger. Price, \$2.00. Address: N. D. Thompson & Co., St. Louis, Mo.

FLOWER & VEGETABLE FEED. CATALOGUES FREE. HOVEY & CO., 141 STATE ST., CHICAGO, ILL.

WRITE ME A LETTER, JOHN, WITH BALDWIN'S BEAUTIFUL COLORED ENK. Highly recommended. Send 10 cents for sample, sufficient to write 15,000 letters. Three different colors by mail, 10 cents. Box of official note paper and one bottle, 75 cents. French paper and 3 colors, 50 cents. J. M. BALDWIN, 744 Broadway, N. Y.

AGENTS WANTED for the fastest selling book ever published. Send for circulars and our extra terms to agents. National Publishing Co., Chicago, Ill.

Turkish, Electric and Vapor BATH INSTITUTE, FOR THE TREATMENT OF DISEASE, Grand Pacific Hotel, PRIVATE ENTRANCE ON JACKSON STREET, NEAR LACALLE, CHICAGO. THE ELECTRICAL DEPARTMENT of this Institution is unequalled in this country. Electricity is applied in all its forms, with and without the Bath. OPEN FOR LADIES AND GENTLEMEN From 7 a. m. to 9 p. m. The Ladies' Department is under the personal supervision of Mrs. Bosman. DR. G. C. SOMERS, Proprietor.

Book Notice.

THE DOCTRINE OF DRS. BENT AND DARWINISM. By Oscar Schmidt, Professor in the University of Strasbourg...

This is the 13th volume of the "International Series," and like all the numbers of that series, its mechanical appearance is unexceptionable.

He does not add a single new idea or thought to the details of Darwin, nor does he bring more felicitous illustrations.

Prof. Schmidt is a follower of Bucher and Vogt; in other words, a believer in the gross form of Materialism.

In the beginning (p. 2) after lauding the attainments of science, he says, deplorably, as showing the need of more light:

"We have only to look around at the Spirituists and summoners of souls, who now form special sects and societies; at the advocates of cures by sympathy and incantation, and we can but marvel at the extensive sway of a superstition hardly superior to the Fetishism of a race as alien to ourselves as are the negroes."

To all deference to great authorities, we pronounce this constant reiteration of "law" and "evolution" as though they were causes, as the most glaring charlatanism.

Darwin, like all great minds, is modest, and claims for his theory only merit as an explanation of the method, whereas, his exponents wildly assert, that evolution is a cause; that "natural selection" is the key by which the mysteries of creation are unlocked.

The unprejudiced mind will acknowledge that it carries us one step further into the secret portals of Nature, one step only, and the light it reveals only makes the darkness beyond more profound.

Those who desire to understand Darwinism should read his works, after which they will gain nothing by the perusal of such books as the one under review.

The facts of that spiritual side are rapidly accumulating, and will submerge as with an avalanche this gross material philosophy.

They are, however, constantly proving that the new and true conception of the order of the world has little or nothing to expect from them.

Newspaper Subscribers.

The London Newspaper Press contains the following classification of newspaper subscribers, which is somewhat vaguely credited to an African paper.

URGENTS—These are men who take newspapers, pay for them, and read them. Observe the order in which these things are done: The paper comes first—the reading next.

Do WILLS—This class is nearly related to each other—so near, that it is hard to tell where one begins and the other ends.

Now comes the paying up—"Meant to do so before." Don't mean to let such things pass by. A publisher can live with such men.

EASY D. RES—These men believe in newspapers. They have fully settled in their own mind that a newspaper is a good thing.

They pay for the first year—at any rate they mean to, pretty soon. If they have done so, they sit down with the comforting conviction that their newspaper is now settled for; and this idea having once got into their heads, they obstinately refuse to be dislodged.

pute his bills—they know books tell better stories than moss covered memories. If the publisher has faith enough, or a long purse, and can live like a hibernating bear, he may survive this class. But if he is a mortal only, woe to him.

THE NIX CUM ROUSE—No matter how this man begins his subscription, he never pays for it—not he. He don't like that sort of paper. It don't give news. He never did like it.

THE SCRAPBOOK—It is enough to say of him that he never fails to have a newspaper—two or three of them. When he thinks they have come about long enough for the publisher to want pay, he sends back with "stop it."

Reader, in which of the above classes are you found?

\$1.65 cents renews trial subscriptions one year.

Special Notices.

Attention Opium Eaters!

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

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

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

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

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

W. H. Mumler, SPIRIT PHOTOGRAPHS

Mr. Mumler is constantly in receipt of letters from parties desiring to have pictures taken, and although being about to engage in other business, he has, at their earnest solicitation, concluded to take pictures for a few months longer.

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

W. H. MUMLER, 170 W. Springfield St., Boston, Mass. v17n11

THE HERB

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

Commenced with the Dec. (1874) No. and is enlarged to 16 pages. This No. contains the opening chapter of Spirit Dickens's New Story "DOCKLEY WICKLE REAP," together with the usual variety of interesting miscellany, under the heads of Summerland Whispers, Mother's Department, Children's Department, Poetry and Domestic Notes, relating to Spiritualism, Fairy and Short Stories, especially adapted to the Family Fireside.

These who are now subscribers for the paper are entitled to the book on receipt of the difference in subscription price.

The subscription price for the "Messenger" alone is \$1.00 a year. Subscriptions should be addressed to T. P. JAMES, Bristolboro, VT. v17n11

Are you going to Paint? USE Averill Chemical Paint. Hundreds of testimonials from owners of the finest residences in the country, with Sample Card of Colors furnished free by dealers, and by Geo. W. Pitkin, 85 & 87 Market St., Chicago, Ills. v17n11

Medium's Column.

HENRY BLADE, CLAIRVOYANT. NO. 25 EAST TWENTY-FIRST ST., New York. v17n11

SEND 25 CENTS TO DR. ANDREW STONE, 274 West 33d St., New York. Terms \$3 and three cent Postage Stamp. Money refunded if not answered. v17n11

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, 274 West 33d St., New York. Terms \$3 and three cent Postage Stamp. Money refunded if not answered. v17n11

Mrs. H. Morse is lecturing in Iowa. Her permanent address: DUBUQUE, IOWA. v17n11

MRS. L. F. HYDE. TEST AND BUSINESS MEDIUM. RESIDENCE, New York, At Chicago, for the Winter, 280 W. Madison St., Parlor No. 7. Hours—11 a. m. to 5 p. m. v17n11

OBSERVE WELL! The celebrated healer, DUMONT DARE, M. D., is now located at Rochester, N. Y., in Porter's Building, Patience successfully treated at a distance. Send leading symptoms, age, sex and hand writing for searching diagnosis. DR. DARE has no peer in locating and treating diseases, incident to both sex. Diagnosis—\$1.00. v17n11

Julia M. Carpenter, Spiritual Clairvoyant and Psychometrist, has located permanently at No. 2 Indiana St., Boston, Mass. Hours, from 10 to 4. Patients at a distance enclosed lock of hair, and \$4 for medical examination and prescription. Psychometric delineations of character by lock of hair, stating medium powers and leading business qualifications, \$2. v17n11

E. D. Babbitt, D. M., PSYCHOMIST AND ELECTRICIAN. Assisted by a powerful lady healer. Psychomized, articulated paper of great vitality power sent weekly for two months, including directions for \$5, or in severe chronic cases, sent weekly for one month for the same. BABBITT'S HEALTH GIVER sent postpaid for \$1. Vital Magnetism for 25c and both for \$1.00. v17n11

E. D. BABBITT, 336 E. 23d St., New York. v17n11

The Well-Known Psychometrist A. B. SEVERANCE. Will give to those who visit him in person, or from photograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the indispositionally married, etc. Terms—\$1.00 for full delineation, brief delineation, \$1.00. A. B. SEVERANCE, 417 Milwaukee St., Milwaukee, Wis. v17n11

Lay Hands on the Sick and They Shall Recover. DR. CYRUS LORD, SOUL & HAND PHYSICIAN, treats all diseases with success: as, croup, neuralgia, fits and insanity. The worst cases have been cured by one treatment. Has Magnetized Medicines as specific for all Lung troubles, Asthma, Croup, etc. Holds circles for development every evening in work. Ladies can be examined by female clairvoyant or by independent writing. (4) see Billings for medical treatments and development during the day. As I have several localities for responsible parties and have received an interest in said mines for so doing, I now believe I hold the keys to millions of wealth yet unknown, I wish to assist capital and labor in exploring for minerals and coal. Parties owning tracts of land in the mineral or coal producing regions, upon receipt of a piece of the product or a profile of the lot, can have the locality examined and mines located, so that they can be reached with the least possible expense and labor. My fee for examining localities for mines, to \$100 ten dollars, to cover expense of examination and a liberal share in the proceeds of the mine. Parties interested in the loss of property or persons, or foreign and domestic markets, can confer with me. DR. CYRUS LORD, 150 E. Adams St., Room 4, Chicago. v17n11

Clairvoyant Herb COMPOUND. Consisting of Roots, Herbs and Barks, with directions for making over one pint of Syrup. For purifying and strengthening the blood, curing Rheumatism, Organic and Rheumatic diseases. Price, 50 cts. per ounce. AGENTS WANTED. Send for the sample. References: TRV IF. Address: Mrs. J. W. Dafoerth, Clairvoyant and Medium, No. 100 West 56th St., New York. v17n11

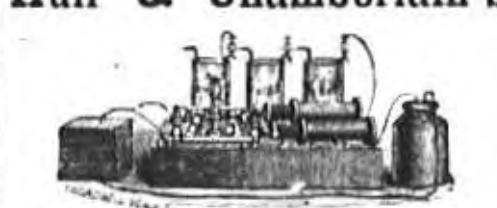
SPIRITUALIST BOARDING HOUSE. Spiritualists visiting Chicago for one day or more, will find a pleasant home at reasonable charges at Mrs. Huddleston's Boarding-House. (Formerly Mrs. Wright's.) 148 West Washington street. v17n11

Dr. J. S. Lyon's HYGIENIC HOME is at SPRINGFIELD, MO. Send for Circular. v17n11

Twenty-five Cents To Trial Subscribers, WILL PAY FOR THE TRUTH SEEKER Three Months—post-paid in all cases. 25 Cents will pay for THE TRUTH SEEKER Three Months and Hakemann's 200 Poetical Middle. 50 Cents will pay for THE TRUTH SEEKER Three Months and either of the following valuable standard works: Lamb's Essays of Elia. De Quincy's Confessions of an Opium Eater; Gokan's Vicar of Wakefield; Victor Hugo's Hunchback of Notre Dame; De Quincey's Confessions; Macaulay's History of England; Smollett's Roderick Random; Gerald Griffin's Colleen Bawn; Dean Swift's Gulliver's Travels, all neatly bound in flexible covers. 75 Cents will pay for THE TRUTH SEEKER Three Months and the complete works of William Shakespeare of over 1000 pages and 36 illustrations. Address D. M. BENNETT, Publisher, 335 Broadway, New York. v17n11

AGENTS' GUIDE Tells who want agents and what they will pay for. 8-page monthly, 10 cts. a year, post paid, James S. Scott, 135 Clark St., Chicago. v17n11

Hull & Chamberlain's



Magnetic & Electric POWDERS,

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

Mrs. Horace H. Day, New York City, severe case of RHEUMATISM. Miss Ella Stewart, Brooklyn, N. Y., very severe attack of QUINSY. Mrs. J. Staats, Brooklyn, N. Y. NEURALGIA. Mr. Staats, Brooklyn, N. Y. CHOLERA MORBUS.

Mrs. E. Sybert, Bell Air, Ill. ERYSIPELAS AND RHEUMATISM. Mr. B. Moore, Blooming Valley, Mich. NEURALGIA. Mrs. Moore, Blooming Valley, Ill. RHEUMATISM IN FOOT. Also young girl in same town. RHEUMATISM.

Mrs. E. Squires, Gooden, Kan. CANCEROUS AFFECTION. Mrs. A. Cummings, Cleveland, Ohio. FEMALE COMPLAINT. Mrs. Morgan, Grandy, Portsmouth, Ohio. DERANGEMENT OF LIVER, ETC. Also a lady friend, same town. NERVOUS PROSTRATION.

A child of George Cooper, Nashville, Tenn. ST VITUS DANCE. Mr. V. B. Crosby, Hamilton, Ohio. CHILLS AND FEVER. Mr. Geo. Sheldon, Chillicothe, Ohio. CATARRH. Mr. H. Green, Soldiers' Home, Ohio. CATARRH. Mr. B. Brooks, Soldiers' Home, RHEUMATISM. Mr. Joseph Shaw, Soldiers' Home, PARALYSIS OF NECK. Mr. Beth Sheldon, Dayton, Ohio. ASTHMA. Mr. E. Shank, Soldiers' Home, DYSPEPSIA. Mrs. C. Tuttle, Marlboro, Mass. Nervous Affection and Insipient. PARALYSIS. Mr. A. B. Sanborn, Green Castle, Ohio. SCROFULA. Mr. J. Clark, Miami City, Kan. CATARRH. Mrs. Malina Stewart, Fort Dodge, Iowa. PARALYSIS. A lady of Benton Harbor, Mich. SEVERE PROSTRATION. Mr. Lothrop Perkins, Ottawa, Ill. HEADACHE AND SLEEPLESSNESS.

TRY THEM, TRY THEM, TRY THEM. Mailed Postpaid 1 BOX, 1.00. at these PRICES: 5 BOXES, 5.00. AGENTS WANTED EVERYWHERE. CIRCULARS, and Agents' Terms, sent FREE, to any address upon application to proprietors.

HULL & CHAMBERLAIN, 127 East 16th Street, New York City. F. C. HULL, A. L. CHAMBERLAIN. Office, 117 E. 10th Street, Boston Office, 190 Warren St., Chicago. New York City. For sale wholesale and retail at the office of this paper. v17n11

HOW I MADE \$70. The first week, and am now averaging \$20 in a safe business. Any man who can do the same. A full and complete description of my business, with a list of names of those who have done the same, will be sent to you on request. Write at once to EDWARD L. HULL, Eighth St., New York. v17n11

Dr. Farwell's Painless Medicines. No. 1 Cures Old Sore Eyes, \$1.75. No. 2 Removes Pimples, \$1.00. No. 3 Restores Tone and Sight to Weak Eyes, \$1.50. No. 4 Removes Partial Paralysis of Optic Nerve, \$1.00. No. 5 Is just as reliable as Lard, Hygiepsela and Castor Oil as a water in the eye, \$1.00. No. 6 Cures Neuralgia, Headache, Tooth Pains, \$1.00. No. 7 Removes Tape-worms in few hours, \$1.00. No. 8 Cures Seminal Weakness, Weak Organs, \$1.00. No. 9 Cures Old Sores, Ulcers, etc., warranted, \$1.00. All of these medicines are reliable and of my own discovery in 15 years' practice. E. J. FARWELL, 108 Clark St., Chicago. v17n11

BEGG WITH PORTABLE FAMILY SEWING MACHINE \$20. BEG WITH S. M. CO. NEW YORK & CHICAGO.

THE Spiritual Magazine. Devoted to the elevation of every good country, is published at Memphis, Tenn., by SAM'L W. TROSBY. Being long in no sect or party, allied to no creeds or catechisms, it will be independent upon all subjects. Being true to the teachings of Jesus, science and spiritualism, it perfectly harmonizes with the principles of the Bible. It is published from the stand-point of the spiritualist, and is not a mere vehicle for a score of years, and is expected to adhere to these principles, we expect to extend to those who differ with us, we are careful to consider, and claim nothing for ourselves that we do not claim for all others, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve their privilege. We are fully aware that we occupy ground which is sacred and irrevocable. That we have extremely greatly in the majority of our country, to have their own views and to express them fully, we are not able to non-but God for the measure in which they improve

Religio-Philosophical Journal

H. M. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance, \$1 00. Three months on trial, to new subscribers, 50 cents.

Religio-Philosophical Publishing House, 25 North Dearborn Street, Chicago.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office... 2. If any person orders his paper discontinued, he must pay all arrears...

In making remittances for subscription, always procure a draft on New York, or Post Office Money Order, if possible.

Subscribers are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

CHICAGO, SATURDAY, MAY 1, 1875.

The Culmination of Free Love.

On the 31 day of August, 1874, the Rev. Moses Hull published in Woodhull & Claflin's Weekly a "statement," which created a decided sensation throughout the ranks of Spiritualism...

On the 31 day of August, 1874, Moses made his celebrated statement, and the world was astonished at his moral turpitude; however, on Feb. 19th, 1875, Elvira, his wife, made the culminating statement, 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 altogether something 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 \$6.35. Since I applied to the town for assistance the Spiritualists have been helping me. My pride reared 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."

The effects of the debaucheries of the free lovers have had three central culminating points; one in Vineland, N. J.; one in Boston, Mass.; and the third at the Valcour community. One (Vineland) presents to the world abject poverty; the third (Valcour) resulted in a putrid pool of licentiousness, where lust held high carnival and all sense of shame fled away. The tongue of one of the leading characters besmeared Paine's Memorial Hall in Boston with his filth while his family are

crying for bread, and the beautiful fields of Valcour afford a retreat for those who hold infernal orgies, and indulge in a carnival of the passions, until at last they disintegrate from their own rottenness and are scattered to the four winds of the earth. Augustus A. White, who lived on the free and easy plan with one Woodhouse, in Chicago, was so purely unselfish that the more men she had to love the better! She supplied the female element for the lustful Valcour community, while her first love, Woodhouse, was snubbed by its superior officers. She, in connection with Wilcox, one of her many paramours, can have Paine's Memorial Hall, at Boston, probably, to scintillate in, and if Prof. Denton or Pike should refuse to attend on the score of respectability, no doubt some aged "veteran" of Boston can be found to act as President, who is so thoroughly infatuated with the idea of free speech that he would allow a monkey to give his opinion, even if the animal could only express his ideas in grimaces.

The following letter explains itself: BEAVER DAM, Wis., April 13th, 75. MR. S. S. JONES.—I do not think I am asking too much of you when I request the publication of an insulting letter written to my husband from a free love community at Valcour, Wis. I am not satisfied in the separation of his own family, but he wants to make others unhappy. Our house and home has always been a pleasant one, and I hope it will continue so to be. My husband and I are Spiritualists of the true stamp. There is no free love in the question, or in our make-up. My husband has not replied to the letter, and did not want me to, but I desire John Wilcox to know how much he has hurt my feelings in writing such a licentious letter to my husband.

ALINA L. BLANCHARD. WIFE'S LETTER. SOUTH PLATTSBURG, N. Y., April 4th, 75. MR. BRADFORD BLANCHARD DEAR BRO: No man of whom I have any knowledge, in my opinion, is better calculated to enter communion life than you. I have thought of you a thousand times, and wished you was with us; but I will not disguise the fact that Mrs. Blanchard would not be happy here, or permit others to be so. I am confident that your highest duty and happiness lies in this direction. There are thousands who would join us, but there are but few who are fitted for communion life. You are one among a thousand, and should do your utmost to unite yourself with some well organized community. Now, Brother Blanchard, I want you to write me and let me know whether you can not make arrangements to join us soon. If I have not made things plain, please ask questions, and I will take pleasure in answering. Write soon. Your brother, JOHN WILCOX.

The infernal old lecher! Not satisfied with deserting his own family, he tries his best to induce others to follow in his footsteps! King Kakaia banishes the lepers from the Sandwich Islands, and they are infinitely superior to those characters that prowl about the country, and under the guise of free love destroy the peace and happiness of others. In alluding to this culmination of the doctrine and practice of free love, it is with pain and sorrow, rather than joy. It is far from being a pleasure to us to witness scenes of suffering or debauchery. We foresaw the result when it was first inaugurated by the publication of Moses' letter. In the Valcour community the condition of affairs is really deplorable, as exhibited by Mrs. Sarah Jane Shipman in a circular which she has just issued, and from which we make the following extracts:

The Shaker brother reported that there were in the house occupied by Wilcox Mrs. White and others, "orgies" or "frantic revels" taking place in the dark by blowing out the lights; that he found in the absence of Woodhouse to Valcour, who was the ally of Mrs. White, that Wilcox had succeeded as a "go between" in regularly sleeping with his associate secretary; and these facts were known to all in the house. On the return of Woodhouse, Wilcox gave way. They being superintendents, it is said they both ordered in Woodhouse to the island. Before going, the latter stated these truths to his husband, who invited the three in his presence. They all owned the charges; said their practice was in accordance with their principles. We were shocked. My husband wrote, revealing these facts to virtuous persons.

Vague and strange reports came from Valcour. To know for myself, my son and I visited the island. I was amazed to find similar events there transpiring—looseness and promiscuity was open and plain before me. I passed the night without sleep. I went over the ice among the neighbors of the N. Y. shore. They assured me it were better that the island sink than contain such a Sodom. I hastened home.

Wilcox came for our team to get to the Community another woman, with whom it became evident he was committing adultery. She fled. To justify herself he declared over and over in my presence that the President's wife and daughter, in the absence of the husband and father, both slept with different male members of the community. To know something for myself I visited the room nightly occupied by Mrs. H. Agusta White and J. Wilcox, and there I truly found evidence of the moral disease, naturally at home with dirt, and physical degradation.

Ob, Virtue! Are such persons to be our exemplars and guides to build an Industrial Science Fraternity? Mr. Editor, I am to tell you plain and simple truths that can be well attested. In this house I found nearly all the members at war with Wilcox, charging on him falsehood, tricks and fraud, refusing to recognize him as a leader, and two women who came to the community gave me plain evidence they had a private disease. One a fair young girl of seventeen, whom my husband and I advised to go quickly as possible to a reliable physician in Burlington. One furnished myself and husband a statement in writing, which we now hold. This disease was spread among the two sexes. J. Wilcox first revealed this state of things to my husband in my presence. He assured us of his knowledge of patent medicines, and having had much personal experience with the disease, claiming to be able to master it. Also on reaching home, J. Wilcox wrote an abusive letter to my husband, and for some time kept out of sight. Forbearance had ceased to be a virtue. As a painful act of duty we applied to the State's Attorney. A warrant was issued. Wilcox was arrested and went to jail. The trial is not yet closed. There is a Divinity that shapes our ends, rough how they come, how we will."

By reading Elvira Hull's statement and this

report of the Valcour Free-love Community, you have a culmination of the pernicious teachings of Moses Woodhullism, worse even than a realization of the witch's invocation:

"Fillet of a stony snake In the cauldron boil and bake; Eye of newt, and toe of frog, Wool of bat, and tongue of dog, Adder's fork, and blind worm's sting, Lizard's leg, owl's wing— For a charm of powerful trouble, Like a hemlock-bill and bubble."

The Earth to be Destroyed!

Superstition exists in this, the 19th century, and possesses the same potency that it did hundreds of years ago. One religious denomination blesses water, thereby making it holy; another eats bread and drinks wine, attributing miraculous properties thereto; another sprinkles with water, as gently as rain drops from heaven; another ducks the convert completely under, in order to make him acceptable to God. All these claim to preach the truth. Another denomination, the Adventists, believe that on Monday evening, April 19th, they will ascend heavenward, while this earth and all that is in it, will be knocked into chaos in the twinkling of an eye. We are writing this, April 18th. It is Sunday,—a day, too, of unusual quietness for Chicago. If the Adventists are correct in their conclusion, the next number of the RELIGIO-PHILOSOPHICAL JOURNAL will be published in the New Jerusalem, and will contain news from the different spheres of the Spirit-world, including, of course, items from Diak's land. Our terms will still continue to be \$3 a year. The destruction of this planet will not interfere at all with our business. The burning of Chicago did not prevent the regular issue of our paper. In case, however, the Adventists do prove correct in their conclusion, we shall open an office within twenty-four hours thereafter on one of the principle thoroughfares of the New Jerusalem. Why, men who are more consequential than the destruction of a half a dozen dirt balls the size of this planet, have tried to crush us, and under their opposition we have continued to prosper, therefore our quarrel will not be disturbed at all by the demolition of this earth. Really, then, we do not know now whether this article will appear from our paper issued here, or there; but knowing the spirit of enterprise we possess, it certainly will be presented to the world within one week from this date; if not on earth, in heaven.

Now, the Adventists in this city, are in earnest—deeply in earnest, and if correct in their calculations, we will have on Monday night the grandest thaw of the season. Fogen said to a Tribune reporter:—"We have given up our occupations, and given our goods to the poor. We have food to last until next Monday, and that is all. Some of us have given away as much as four and five thousand dollars."

"Our faith is too firm. It would be peculiar if the Lord should hear us in other things and not in this. Why, we have performed some miraculous cures in the name of Christ. One of our brethren has received the gift of tongues, and can speak in all languages. We were mistaken in 1873 when we expected the Advent. We used to belong to Eder McCullough's church on West Madison street, and drew out about three years ago. After we were disappointed in 1873 we got Thurman's books and papers, and saw where we were mistaken. Brother Thurman joined with us only about ten months ago."

There are about 144,000 Adventists in the United States. Many of them have faith that the long looked for event will surely come at the time designated. Many have given away their property in consequence. In so doing they acted wisely, and manifested their confidence in God and their religion, and should their prediction prove correct on Monday, direct all orders for the JOURNAL to the general post office, New Jerusalem, in care of Adam and Eve. Advertisements will be inserted at the usual rates.

APRIL 20TH.—The anticipated crash did not come, and consequently we did not have the pleasure of promenadeing in the streets of the heavenly city.

Startling Facts.

Dr. Wolfe must be, and no doubt is, highly gratified by the cordial welcome awarded his book on its first appearance, and the continued substantial demand for the same ever since. Owing to the entire exhaustion of the very large edition published by the author and the continued unabated demand for the book, we have arranged to publish a new edition of Startling Facts in Modern Spiritualism forthwith. The new edition will be offered to the public in the same elegant dress as the first edition, and will be ready as soon as it can be got out. Orders attended to in regular course as received.

Contents of the Little Bouquet for May, 1875.

Scenes in Arabia—the Camel (Illustrated); His Guardian Angel; Reincarnated Baby; A Sterling Old Poem; A Child's Idea; A Cat that Loved Music; Jesus Walking on the Sea (Illustrated); Bible Account of His Life; Legends of the R. Inc.—The Spectral Bride; The Goblin Tower (Illustrated); Little Nellie Vonk; Montezuma; Squire and Her Kittens; The Elephant in Siam (Illustrated); A Lost Grave; Mrs. Collier's Mediumship; A Little Hero; Facts; A Terrifying Trance; Paul Fending; Not a Good Example; The Philosophy of Life; Death; In Italy; An Ancient Custom.

The articles in this number are very fine. Every family should subscribe for it. Terms \$1 per year. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

(Continued from First Page.) by an absence of the dancing element, and a much larger introduction of talking.

SAINT MARY was the first to show herself. She was attired as on the previous occasions. The figure spoke not, but simply stood a short time and raised her hand. The Witch of the Mountains came next. She said nothing on this occasion, but sat quietly in a chair for about a minute and then retired. The mother of the Eddys was the next to appear. She was dressed in a light colored body, with a dark skirt. She gave a short address in a strong clear voice, speaking "independently." She exhorted us to hold out and be faithful in the great and glorious cause of Spiritualism. After this she retired to the cabinet for a short time and appeared again at the entrance and kneeling down, with uplifted hands, uttered a fervent prayer in which occurred these words: "May we all rise up prayers to God that the spirits may continue to manifest themselves for the good of humanity, and that we may lead pure and holy lives." Old Mrs. Eaton was the next to appear. Being asked by some one whether it was Mrs. S. and S., she replied sharply, "No it isn't." She then proceeded to say that "she was a fool for having neglected Spiritualism in earth life. She used to pray a good deal after the Orthodox fashion, but it did no good; she had better have saved her breath to cool her porridge." She was then asked to dance, to which she replied "I AM TOO RELIGIOUS."

to dance to-night." Mrs. Phillips, a lady from Michigan, was the next to appear. She was beautifully dressed in white. The brother of the Witch of the Mountains was the next, followed by an ancient spirit, an Arab. W. White then came from the cabinet and standing in the center of the platform, said, speaking through a tube which he held in his hand, "When I was here I worked for the cause of Spiritualism through the crisis. The light is now dawning on the world; they (the skeptics) must come down, for the truth will prevail, and then exhorted us to "live pure and upright lives." A great laughing was next heard in the cabinet. "That's BLACK BALLY."

said two or three who recognized the spirit by her laugh. Black Bally was formerly a slave at New Orleans, and was servant to a Mr. Jacobs who visited the Eddy's last summer, when she first manifested. Since then she has occasionally put in an appearance, and plays the tambourine whilst dancing, laughing most heartily all the time. She has been known to SMOKE A PIPE on the platform. She was asked to come out on this occasion, but she could not be persuaded to do so. She said, "When there was a jolly lot she would come out and have a jolly time." Through the laughing which, as the chorus says, became "contagious," a colloquy could be heard going on between three voices,—those of Bally, Mrs. Eaton and Mr. Brown. The latter in conclusion, standing at the door way, said they had done all they could, and thanked the company for their kind attention. After this Horatio held a light seance which was the same as on the former occasion, the only difference being that several plain cards were given to the spirits who kept throwing them from the recess, one by one, with the names of deceased friends written on them.

MARCH 14th. This being Sunday the usual seance was not held. In the course of the evening, however, Horatio was controlled by a spirit, who gave us directions what to do. Under his directions, we blindfolded the medium by placing a piece of wet rag on each eye, and then tying two handkerchiefs over them. Various experiments were then made to demonstrate the powers of clairvoyance. Horatio would take up a photograph, and placing it on his forehead upside down, the front facing the spectators, would minutely describe it and give particulars as to the character of the person. Experiments were then made with books and other objects which were for the most part successful. A guitar was then played by the spirits, as an accompaniment to a violin. The head of the instrument was placed just underneath the table, the rest of the instrument being exposed to view. Under these circumstances an artistic accompaniment was played in a moderate light and continued for about a quarter of an hour, the spirit talking through the medium at the same time and holding conversation with us.

MARCH 15th. Saint Mary was the first to appear; then

WITCH OF THE MOUNTAINS.

who spoke in an emphatic manner. Lady of the Lake came next, and danced with Horatio and Mrs. Cleveland—concluded by running down the steps and then vaulting over the railing waving her hand as she entered the cabinet. Honto then came. Her dress was not the same as usual, she wore a white bodice and black skirts. She beckoned to Mr. Harris and he went up and she shook hands with him. She then drew out a shawl and gave one end to Mrs. Cleveland to hold. Then extended it to a distance of seven feet, turning herself round, the shawl was wound round her, making her figure look dark. In a few seconds the shawl was no longer visible—it was gone. She has been known to produce shawls and stretch them right across the room and then wind herself up in them. Mrs. Eaton came out and spoke for a few minutes, then began dancing, and as she retired to the cabinet, remarked, "I think I did that very nicely." The lady from Michigan, Mrs. Phillips, was the next to appear, and then the brother of the Witch of the Mountains. W. White followed, and placing the trumpet to his mouth, spoke in a loud and clear voice. The remarks of all the spirits were directed to two men who had come with not the best intentions with regard to Spiritualism. Mrs. Eaton came again followed by two relatives of those present. Mr. Brown said in closing the seance, that to-morrow night Wickachee would appear with his family in full light. Honto, on this occasion, had the light turned on her for a few moments, when it could be seen that her face was of the Indian type and something on her head.

SPARKLED LIKE DIAMONDS.

MARCH 16th.—Honto came on the platform and drew forth one of her magic shawls. She then ordered the light to be turned on full and appeared in full view at the cabinet door. Her face could be seen quite distinctly and the little cap that hangs in the cabinet, a present to her by some visitor, was observed on her head. The light being lowered, three spirits came out in succession. Wickachee then appeared on the platform and signalling the light to be turned up retired to the cabinet. He then drew aside the curtain and could be plainly seen, even the embroidery on his dress. In the same manner his wife M. M. M., his daughter Amanda, Black Swan, Silver Heel and Sautum, appeared in full light. The forms all differed in height and they were all differently dressed. Sautum's head reached above the doorway. Two other spirits then appeared in ordinary costume. Thus was fulfilled Mr. Brown's promise of the previous evening.

A light seance by Horatio followed which was much the same as on the two previous occasions.

MARCH 17th.—In all eleven spirits manifested on this occasion. When the seance was half through, Mr. Brown, from inside the cabinet, said the night was not favorable for manifestations on account of the wind which caused motion, but if we would play some lively music they would do the best they could. Hereupon our bounded Lady of the Lake who danced about the platform, first by herself, then with Horatio and Mrs. Cleveland. The most interesting event of the evening to myself was the appearance of a female figure dressed in white who purported to be my wife. The light was not strong enough for me to identify the features. All I could see was that the size of the figure corresponded with that of my wife, and that the hair was done in the same style, hanging down in ringlets each side of the face. After this a figure came dressed in modern military costume, who was recognized by a visitor, and another came with a stick which could be heard as it came in contact with the floor as the spirits walked along. Mr. Brown then concluded by saying that they had done the best they could; they did not want to draw too much on the medium as he was not in good health. He would not be with us long, they desired to do the best they could with him while here. This announcement confirmed the fears that were entertained respecting William and caused a gloom to fall on the whole party, and the meeting broke up in silence.

MARCH 18th.—In company with three men I visited the place known as

HONTO'S CAVE.

Here, last May, a seance was held by moonlight, and Honto and other Indians appeared. A previous thaw and subsequent frost had made the surface of the snow hard enough to walk on; at times, however, the surface proved treacherous and we found ourselves knee-deep in snow. Following the course of a stream that ran down the mountain's side we at length came to a deep and narrow gorge, across which lay an immense block of granite estimated to weigh 1,500 tons. Underneath this is a cavernous recess through which the water flows. The seat in which the spectators sat still remains, as does also the frame work of the cabinet. The locality even at this time of the year has a charm, although the overhanging trees were bare and the water that flowed down its course was rendered invisible by a thick surface of ice. In the glory of summer I can well imagine it to be a beautiful spot, and viewed under the circumstances of the seance, must indeed have been grand and awe-inspiring. We felt well repaid for our somewhat difficult journey.

At the usual seance, Honto appeared and her programme was much the same as usual. The spirit that purported to be my wife again appeared, and ten others, among whom was a little boy said to be the son of a Dr. Gardner, who was present. Four of the spirits that appeared had not been seen before.

BLACK BALLY

was heard inside the cabinet, but did not come out. She walked away, laughing most heartily after every sentence, she said some smart things. A dark seance by Horatio was then held. It was much the same as before. The "STORM AT SEA"

ORTHODOX PRAYING.

We then heard something in a style characteristic of revival meetings as if the being supplicated was very deaf. George then said he would give us a Spiritual prayer. He then gave a most excellent invocation. The contrast was very striking. An interesting experiment was then performed with a tumbler of water. This was placed on a table and the light put out. In a few moments we were told to strike a light and to our surprise we found the glass inverted and every drop of water underneath it. A gentleman raised the glass and the water ran out; but for this, we were told by the spirits, that the glass would have been restored to its original position. The light was again put out and we afterward found several young potatoes about the size of peas and another small tuber in the glass. Where they came from nobody can conjecture. I was told by Mayflower that if I provided three-fourths of a yard of blue ribbon and the same quantity of white and pink, she would make me a bracelet as a souvenir of my visit. Now comes After this George said, "I smell smoke!"—then the fire-bell was sounded—and then a great scold and confusion, amid which were cries of "fire, fire," making noise enough to alarm a small town. When the din had subsided George laughed and said, "It's a false alarm." George, I noticed, is an accomplished whistler and joins in occasionally in this direction.

MARCH 19th.—The seance to-night was distinguished by more talking than usual. Four spirits gave short addresses, speaking distinctly without the use of trumpets, one of whom, Mrs. Eddy, enjoined us to perform our essential duties, and assured us that a bright reward awaited obedience to every laborer of love and kindness, and that we should pray with kind deeds and acts rather than by words; that we should harmonize together on one united brotherhood; "then would the Mighty God of Nature and Infinite Love give us liberally the very best evidences of his kindly regard." The figure then claimed to be my wife again appeared and I could see a greater resemblance to her than before. The only other incidents of note were, the appearance of a star on the brow of a female which sparkled brightly in the dim light, a lady carrying a child in her arms, and a spirit who, herself carried a bouquet, coming forward and accepting one which she took with her into the cabinet. The ribbon did not arrive in time for Mayflower to fulfill her promise.

CONCLUDING REMARKS.

The great drawback to the materialization seance is that the figures do not appear generally in a sufficiently strong light to be satisfactorily visible. This objection will, no doubt, be removed as the manifestations become developed. I have no doubt that a spirit could appear in a strong light for a considerable time, but as this would be a drain upon the vital force of the medium (of which there would appear to be only a certain amount available on each occasion) it would prevent other spirits from manifesting. Instead, therefore, of concentrating the power on one object, it is preferred to diffuse it in producing a diversity of results. In time, if the medium's health holds out long enough, all the spirits will, doubtless, be seen to as great an advantage as some of them are now. The prediction made by the spirits some years ago that in a materialized form, they would, one day, give addresses in public, seems about to be realized, as my notes show. An account has already appeared in the RELIGIO-PHILOSOPHICAL JOURNAL of a spirit delivering a funeral address, and Mr. E. Brown informed me that he was married by the Witch of the Mountains, which, in a materialized form,

Joined the hands of the contracting parties together and pronounced them man and wife. What the ultimate developments of this marvelous power will be, it is impossible to conjecture, but all who read these notes will see that they have already reached a point that, a few years ago, the most sanguine could hardly have anticipated.

It certainly seems strange that phenomena as marvelous as to be the greatest wonder of this wonderful age, should have their existence in such an obscure and remote locality among simple and uncultured people. But it would seem to be in the order of nature that important truths and religions should have a humble origin. Thus we see Christ born in a manger and Modern Spiritualism dating its initiation from the rappings of the "humble home at Hydesville, through the organism of little children, and now we see the grandest development of this wonderful working power manifesting itself under the least likely circumstances.

Taking all the facts of the case into consideration, the nightly appearance of those people from the other world, in their habit as they lived (an occasional appearance was formerly considered a great marvel) the certainty with which they appear, as it were to order, and the actuality of their presence, I hesitate not to assert that nothing so wonderful ever took place in the world's history, and that no greater medium for the manifestation of this class of phenomena ever lived than William Henry Eddy.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 613 Race St., Philadelphia.

A Peculiar Book.

TEN YEARS WITH SPIRITUAL MEDIUMS. By Francis Gerry Fairfield.

A singular book this. The author reminds us of a medical student preparing his thesis. Having selected his subject, he strains every point to find matters which may have some possible connection with it, grouping together facts and fancies which have no relation to the subject. The author's theory is that mediumship consists in "larvated epilepsy". We suppose this to mean in plain English, masked, or concealed epilepsy. He cites the cases of about forty mediums, beginning with Swedenborg and coming down to Judge Edwards, A. J. Davis, and Mr. H. M. of England. The epilepsy of these is certainly very masked, but he enlarges the range of epilepsy so as to include the least absence of mind—that which is known as "brown study," and every twitch of the muscular system comes within the range of his "larvated epilepsy". He speaks from experience, having on several occasions had the disease himself, of which he gives minute details of his own feelings and impressions. Having settled this theory of "larvated epilepsy" to his satisfaction and illustrated it by numerous cases, the bearing of which does not seem very clear, he then admits all the various phenomena of Spiritualism as real, and attempts to explain them by saying, "It seems to me evident that the psychical phenomena associated with Spiritualism are the exponents of nervous lesions; also that this lesion belongs to the epileptic type. It is demonstrable, however, that so far from supporting the hypothesis of spiritual intervention, these phenomena lie strictly within the circle of nervous and cerebral disturbances" (page 101). Again, page 122 he says, "The term aura, as it relates to nerve tissue, is, therefore, as in the instances of drugs and medicines, appropriated to the emanating atmosphere having the molecular properties motor and sensory, of nervous tissue itself, though in lessened intensity." "In my own case, in one instance of well marked clairvoyance, though within a small periphery, occasioned by fever, I was distinctly conscious of being enveloped in a peripheral sensory aura; and that my impressions of enveloping objects originated in this aura."

On page 132 he says, "Observation and experiment seem alike to indicate that nerve aura is material—an imponderable, nervous ether, possibly related to odyle, not long since announced by a celebrated observer as an element of organic structures. It is thus fit once a force and a medium, susceptible of control by the will of the operator, and capable of sensory impression; an atmosphere to take shape at his command, and to dissolve the moment volition ceases, or when the habit of the medium's will has become fixed in that direction, to come and pass in visible apparitions, without conscious subjective impulse on his part. Here, then, is the sensible medium enveloping me like a spirit, that may be caused to rill at the wildest imaginings of my own soul."

Having thus laid down his theory of an aura, the result of "epileptic larvated epilepsy", the author proceeds to explain the manner in which "the will, either of the medium or of some one present, acts consciously or unconsciously, more frequently the latter, to produce the various manifestations, which are generally claimed to have a spiritual origin. The rapt, the movement of bodies, the formation of masses of light, out of which hands, faces, and even entire forms of beings resembling humans, are projected, having the power to write intelligent communications; to play upon musical instruments at a distance of several feet from the medium; and the faces and forms to move about and speak intelligently." He asserts, however, "that the intelligences, either when written by the hand or spoken by the figure, is the result of the mind of the medium, or of some person present, except in some rare instances, one of which he describes where a young physician, Dr. Sprague, dreamed that he saw the form of his father standing by his bedside, and the young man being quite anxious about a case of fever which he had under care, he was much gratified to find that his father described the case and prescribed a remedy which, on being used, was successful." This our author explains to have resulted "from the action of this epileptic aura, going back some years and reading the mind of the old gentleman, while he was living in the form," and thus obtaining the prescription "Verily, this is wonderful."

On page 171 he says, "The reader now sees how it is that the will of a Spiritual medium may, intelligently yet unconsciously, act in the production of the so-called psychical phenomena; also, how it is that nerve atmosphere, invisible, imponderable, cut, entering into intimate molecular relation and contact with surrounding bodies, and with surrounding nervous organisms, is susceptible both of sensory impressions and of motor impulses. He sees how it is that, as in the case of Florence Cook, a person in a trance may produce a visible phenomenon, and control his movements, or may even visit a person living at a considerable distance as an apparition, write a message and flit away, or waste into the invisible. How wonderful our unconscious operations are—far more wonderful than our conscious acts!"

daily indicate to the observer who studies human life in its deepest psychological aspects. Also how superficial it is to fly to spiritual agencies, or to presumptions like the psychi-force, to furnish an explanation of phenomena purely incident to morbid states."

We have quoted thus freely in order to do justice to the writer. Should we not be thankful for sickness even for "larvated epilepsy" which has thus enabled the author to give forth such lucid explanations of spiritual phenomena? These things seem scarcely worthy of notice, but they are put forth as learned and scientific explanations of phenomena that are very properly claiming the attention of the thinking minds of the world.

Epilepsy is an old disease; its symptoms and tendencies are well known; the results are dementia, or weakness of intellect, and in long continued and oft repeated cases, even idiocy; while spiritual mediumship, when properly cultured, and we demand this for it is a means of producing brilliancy of intellect and spiritual powers. Our best orators and most eloquent speakers are often conscious of the inspiring influences of spirits upon them. The effects, therefore, of spiritual impressions are directly the reverse of epilepsy and hence the necessity of calling it "larvated" or masked, because its appearance is not visible, and its effects are directly opposite to those of genuine epilepsy. We recognize that there is an aura around mediums, clairvoyants and sensitive, are aware that there is an aura or atmosphere around every human being as well as every object in nature, living or dead, as we are accustomed to call them. That this atmosphere or aura is one of the means of communication between human beings, and especially between spirits and mortals, there can be no doubt.

But that an unconscious will can perform a feat so simply absurd. Then again his statement of facts does not cover the whole ground. We have a small percentage, it is true, but enough to establish the fact that absolute knowledge has been communicated by spirits entirely independent of all the minds in the firm associated therewith—often contra to the ideas of those who receive it. Spiritualism stands upon a basis as eternal as the heavens. Its facts are that man is a spirit who survives after that that spirit has continued its existence after throwing off the body and that under favorable conditions it has in all ages, as is provided by the traditions and history of all peoples, been able to communicate more or less clearly with mortals and to-day, owing to the increased intelligence of mankind and their progressive development, this communication is far more general and valuable than at any former period, and in proportion as the laws governing it become understood and are carefully followed, will it become a blessing to all mankind.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER LIFE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the JOURNAL furnishes the means of reaching more individuals than any other paper on Spiritualism. Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.]

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

JUNIATA TO HER MEDIUM BRIGHT STAR.

My want you say to my pale face Bright Star that me come here to send talk to him. Me want him to feel that Juniata bring him big power. Me bring big chief from the Council in the happy hunting ground of Great Spirit. Me want Bright Star to write for your talk-sheet. Me want to make all the medals grow strong then they will have faith in the Great Spirit. Me no much talk, but me bring strength from our hunting ground. Me want to put my medicine in a trance, and take me with me to the happy hunting ground; show him where me live; show him big chiefs up here, then he can tell people what he see. Indian no more come with tomahawk and scalping knife, but come to do good, to bring big strength. Have no more revenge, but love for the pale face. We all like to see pale face grow good. Me not know much, but me know when me do good, then me happy. Just so with pale face. It is not what he know, but what he do, that make him happy, or make him suffer. When we feel good we have much good times in the happy hunting ground, and then we come to earth and make good times for our mediums. Me glad Spiritualists most all like Indian, and want am to come and make em strong.

There was a peculiar vivacity about the influence of this untoured child of the forest that we know can not be conveyed to our readers, though we give her words as nearly as we can.

Items through Dr. H. P. Fairfield.

Wisdom plans and designs; love energizes and strengthens; and will executes and accomplishes. There are degrees of wisdom adapted to the different planes of life, resulting from the unfolding of the mental and spiritual capacities. There is wisdom connected with man's physical nature, which enables him to plan and design upon that plane with more or less perfection, according to his condition. It is love that energizes and strengthens him to carry out these plans. It may not be a very high form of love, but through its influence the will power executes and accomplishes the objects sought after. The intellectual philosopher has his wisdom upon a higher plane. In accordance with the extension of his knowledge, these plans are carried forward in life manner. There is a higher wisdom resulting from a union of man's spiritual and intellectual nature, which outworks the best plans and designs that man can reach up on this plane of life, and the love which strengthens man here, as well as the will which executes and accomplishes his purposes, are purer, nobler and more efficient. Spirits, in their unfoldment upon higher planes of knowledge, are still subject to the same law of wisdom, love and will; to plan, strengthen and execute their works. Over and above all is infinite wisdom, which plans and designs the universe and all things therein contained. Here is the perfection of wisdom, accompanied by the beautifully attractive force of love; and the executive power of an omnipotent will. The purer man approaches to the divine in all these attributes, the more perfect will be the results of his labors and the realization of his happiness.

In the days that are past, when there was comparatively little written, men were disposed to treasure up everything, and hold many things sacred; but to-day, when inspiration is more free, and almost every body writes, everything is weighed and criticized, and but little canonized.

Society has been so organized that it has actually made criminals, and then its chief labor has been to punish them.

Monarchical governments are passing away, so also will monarchical religions pass away.

The pernicious doctrine that you must endorse a vicarious atonement makes you all moral paupers.

Earth has no truth so grand, no bliss so sweet, no harmony so beautiful as that which shall result from the perfect outworking of the living gospel of Spiritualism. Every rap has been an invitation for man to come up higher and see for himself.

Bro PREBLE lectures in this city have been well attended, and have excited marked attention.

Death, or the Pathway from Earth to Spirit-life.

The next number of this series of articles will appear in No. 3 of the JOURNAL, and will contain a narrative of a spirit, who, when on earth life, was a confirmed inebriate, and who had the delirium tremens. He will give a full account of his experiences.

Mediums' and Speakers' Convention.

The next Quarterly Meeting under this head will be held at "Hemlock Hall," Tucker Grove, Brand, E. in County, New York, on Saturday and Sunday, the 8th and 9th of May next.

As this is the old rallying grounds of the "Friends of Human Progress," a cordial invitation is extended to all who have the good of our common humanity at heart. Parties coming by the Buffalo and Jamestown R. R., will stop off at North C. Bus Station, which is in the vicinity of the hall.

J. W. BEAVER, Com.
A. E. TILDEN, Com.
GEO. W. TAYLOR, Com.

Perfectly Restored to Health by Spirit Power.

MANISTON, March 22d, 1875.
MRS. A. H. ROBINSON,
My DEAR FRIEND AND SISTER.—You may perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of 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, what induces a friend of mine to send you two dollars at this time, but as she will try and send you more as soon as she can. Her family are all Seven Day Adventists, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, I want you to show them a 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 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, Maniton, Wisconsin. Gratefully yours, M. A. LEONARD.

A CASE OF CHRONIC INFLAMMATION OF THE STOMACH CURED.

PRAIRIE CITY JASPER CO. IOWA,
March 25th, 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 SCHULENBERG.

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 you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer I shall do so. Yours truly,
PETER MAJERUS.

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

ONE BOX CURED HIM AND HE WANTS IT TO BE SOLD.

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 13th 1875.

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.

Post Office Address.

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

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.

\$1.65 cents renews trial subscriptions one year.

Business Notices.

Removal.

We call attention of our readers to the card of the Royal Insurance Company of Liverpool, who have removed to their new office, 120 La Salle St.

THE MERCHANTS', FARMERS' AND MICHIGAN SAVINGS BANK gives a tabular statement of the increase of their Investment Certificates in another column, and also a strong indorsement of them by E. M. W. Key, of New York, the acknowledged authority on Savings Banks in this country.

CLOTHES last longer when washed with Dobbins' Electric Soap (made by Cragin & Co. Philadelphia) because no rubbing is needed. Clothes are worn out more on the washboard than on the person. Try it.

THERE are over one hundred thousand persons die annually of lung disease. We want everybody to know that West's Pulmonary Balm never fails to cure any disease of the throat or lungs. All druggists sell it for 25 cents, 50 cents, and \$1.00 per bottle.

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 Hand. They through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, 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 Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize) combined with a scientific application of the magnetic healing power.

Disguising disease by lock of hair, \$1.00 (Give age and sex)

Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPSY AND NEURALGIA.

Address Mrs. C. M. MORRISON, Boston, Mass., No. 102 Westminster St., B. x 2519.

Mrs. Julia B. Dickinson, (late of London), MEDICAL CLAIRVOYANT.

Residence and Trance, in Chicago for a short time only, 115 WEST WASHINGTON ST.

2 BEAUTIFUL CHROMOS.—500 MONEY MAKING RECEIPTS

Laws of Life and Thompsonian Remedies free paid for 50 cents. Address DANFORTH & BRUNSTON, 637 Broadway, New York.

"PEOPLE FROM THE OTHER WORLD." The Great Work of the Age.

"Spirit Manifestations" at the Edge Homestead Vermont. Most astounding results. The whole country astonished. 50 full page magazine taken from Life. Send for circular and terms to agents.

American Publishing Co., 118 Randolph St., Chicago.

AGENTS WANTED FOR THE CENTENNIAL UNITED STATES GAZETTEER

A book for every American. It is every where read. Farmers, Teachers, Students, Lawyers, Merchants, Body of Directors, Manufacturers, Mechanical Superintendents, men of learning and men who can only read off and young, all want it for everyday reference and use.

Shows grand results of 100 YEARS PROGRESS. A whole Library. Books Bible—Not a luxury, but a necessity. Your Own Best Selling Book Publishers Good Day West of the West. In every city of 2000. Address J. C. McGUIRE & CO. Publishers, 5th Ave. and Adams Street, Chicago, Ill.

A NEW AND REMARKABLE BOOK.

Bible Marvel-Workers.

And the power which helped or made them perform Mighty Works, and other Inspired Words, together with some Personal Traits and Characteristics of Prophets, Apostles and Jews, or New Readings of

"THE MIRACLES," BY ALLEN PUTNAM, A. M.

MR. PUTNAM has here, in his uniformly candid and calm spirit, written an unusually vivid, interesting and instructive volume of about 280 pages.

Without questioning the genuineness or truth of any part of the Bible itself, and without attack upon any sect, denomination or individual, Mr. PUTNAM, following the clear leadings of light which John, the Revelator, furnished, examines most of the prominent Bible marvels and passages, and presents to the public a work which will show to most readers spots where they have been accustomed to overlook very plain and distinct information lying upon the very surface of our English Bible, which, if recognized, will lead devoted lovers of the Bible, and its commentators also, to estimate it with more discriminating justice than they have been accustomed to apply there.

The book is simple and EASY to be understood; (the author says that it is written for the masses, rather than for scholars and critics) and

IT IS WELL ADAPTED TO SUPPLY the wants it is intended to meet. The character and merits of this book need only acquaintance to make it a popular favorite.

BUY IT, READ IT, CIRCULATE IT.

Price \$1.25; postage 14 cents.

*For sale wholesale and retail at the office of this paper.



FIRE INSURANCE CO. OF NEW YORK.

Twenty Five Years' Practical Experience. Largest and Surest Agency Company in New York.
CASH ASSETS, \$1,500,000.
INVESTED IN UNITED STATES BONDS, over \$800,000.

The Record of this Company in the Chicago fire and through the West, while one of the four companies forming the late "Underwriters' Agency," is well and favorably known.

BEVERIDGE & HARRIS, Managers Western Dept., 110 and 118 LaSalle Street, Chicago.
DAVIS & BEQUA, Agents, 153 LaSalle St., Chicago.

THE MERCHANTS', FARMERS', AND MICHIGANS' SAVINGS BANK,

75 Clark-St., - Chicago.

TABLE of Increase of Investment Certificates, secured on improved real estate, bear interest payable in quarterly installments, at the rate of 7.10 per cent per annum, showing the amount of sums invested for the benefit of Children or others.

Amount Invested.	Time.	Amount Accumulated.
\$100	5 years	\$150.00
100	10 years	310.00
100	15 years	470.00
100	20 years	630.00
100	25 years	790.00
500	5 years	710.00
500	10 years	1420.00
500	15 years	2130.00
500	20 years	2840.00
500	25 years	3550.00
1000	5 years	1420.00
1000	10 years	2840.00
1000	15 years	4260.00
1000	20 years	5680.00
1000	25 years	7100.00
1000	30 years	8520.00

Estimated upon the basis that interest when due, is divided on each payment day into four equal parts, and credited to the account of the depositor.

For further particulars apply to the office of the Bank, or to any of our Agents.

From the "Scientific Monthly" (New York), edit. by Emerson W. Reynolds, Superintendent of the New York State Printing Office, No. 107 West Broadway. \$1.00 per copy. For a full list of articles in this paper, apply to the Superintendent of the State Printing Office, No. 107 West Broadway, New York.

FISH NETS.
80 feet Balm. A feet deep \$4.75
50 " " " " " " " " \$3.50
30 " " " " " " " " " " \$2.25

Best Material. Ready for use. All sizes. Price Lists low to Trade. Sent by Free Lists.

RUDOLPH & CO., St. Louis, Mo.

YOU KNOW How often the "spirits" come to you? They are not so far away as you think. They are all around you. They are in the air. They are in the water. They are in the earth. They are in every part of the universe. They are in every part of your life. They are in every part of your soul.

IT HAS black magic, but it has white magic, and it has both white and black magic. It has white magic, and it has black magic, and it has both white and black magic.

WE KNOW That our paper is read, it feared, and it is read. It is read, and it is feared, and it is both read and feared.

THY KNOW We are not a good work. We are a good work. We are a good work. We are a good work.

HELP US To carry on the good work by sending \$1.00 for a copy of the "Spiritualist" and a copy of the "Medium" (price \$2.00) and a copy of the "Phases of Spiritualism" (price \$2.00).

THE VITAPHONIC PRACTICE.

The Vitaphonic Practice includes a complete system of instructions for the use of the Vitaphonic Practice. It includes a complete system of instructions for the use of the Vitaphonic Practice.

Plants Free By Mail. Will send any of the following plants out of season as to variety in amount of root at One Dollar. Free by mail, at 10 cents each. Root of One Dollar. One Dollar. One Dollar. One Dollar. One Dollar.

HOW TO PAINT. A COMPLETE COMPENDIUM OF THE ART. Designed for the use of the Tradesman, Mechanic, Painter, and Farmer, and to guide the professional Painter. Containing a plain common sense statement of the methods employed by painters to produce satisfactory results in

PLAIN AND FANCY PAINTING. Every description, including Gilding, Bronzing, Staining, Graining, Marbling, Varnishing, Polishing, Glazing, Paper Hanging, Stripping, Lettering, and Ornamenting. With formulae for mixing paint in oil or water; descriptions of the various pigments used, their cost, and the best method of applying them. By B. G. SANDERSON, author of "The Cornsman's Magazine."

Price \$1.00; postage 10 cents.

*For sale wholesale and retail, at the office of this paper.

The Pursuit of Knowledge Under Difficulties.

LETTER FROM JUDGE E. S. HOLBROOK.

EDITOR JOURNAL.—I believe, Mr. Editor, if I should put the thoughts now uppermost in my mind, they would be upon the pursuit of knowledge, or the search after truth under difficulties. Not that I have a new subject, or new ideas upon an old subject, but only some thoughts in elucidation of an old subject. For, according to the most approved cosmogony of those who assume to be versed in such matters, even God, the mighty maker, at the very first, absolutely prohibited the acquisition of knowledge on the pains of death and hell; and would have succeeded in consigning all to utter ignorance, had not the devil instigated Eve to enter up in the pursuit of knowledge. It was surely a good thing for the devil to beat the great God in his plans for ignorance, and to open up the way of knowledge so far as he did (and for this many thanks); but yet the difficulties, which even to this day attend the search after truth, beat the devil himself. All along the ages, the truths, locked up in the bosom of nature, hidden down deep and almost inscrutable, have yielded and come forth only upon the most extreme expenditure of labor, of cunning, of force and of never-ending patience. A thousand failures to one success! I doubt if you remember (but I do well, for my Sunday-school education was well attended to) how Plato must have considered himself on the royal road to knowledge, when the Son of God was before him. He thought he would make the best of his opportunity and put the vexing question, "What is truth?" It was surely a good time for a good answer, but, as usual, no answer came. Whereby I think Jesus conclusively proved that he was indeed the real Son of God; for you know it is often said by puzzled truth seekers, "God only knows, and he won't tell." But I think any common man would have answered Plato something I would have answered, if I had been there. "The truth is that which is—dark and ye shall find it—if you don't fall!" Plato might not have considered that answer, though true as far as it goes, any great advancement in information, and that no answer would have done as well, though quite unseemly in one who affected to teach him, and to "bear witness unto the truth." But either answer were better than the one of Jesus. "Thou sayest that I am a king" when Plato only asked him, "Art thou a king?" For that was a falsehood—that which is not—at least it would be if found any where else than in "the infallible word of God."

Truth—that which is—and falsehood—that which is not—utterly at variance with each other; yet how they approach each other, how they resemble each other, how they interweave with each other, so as to puzzle the observer, so as to baffle the inquirer, so as to deceive the believer, who had thought to rest in unquestioned assurance! How much in this respect is our life like a panoramic vista of dissolving views! And yet there are facts, and laws, and reasonings, and conclusions, and truths, and principles that we must be warranted in accepting and incorporating into our very souls as a part of our being, and it is our business to find them in the face of all difficulties.

In speaking of truth and falsehood, their several discovery and eliminations, and the difficulties of discrimination, it is quite apropos to remark how often it seems as though the latter follows and attaches itself to the former, as a shadow the substance; and it is noticeable, too, that the thicker the shadows (the closer and more approximate to the original), the more perfect the deception; and further, the greater and more valuable the truth, the more likely the attempts to deceive, and the more fatal if successful. Valuable money is counterfeited, the bogus not. It may be observed, also, that there are two methods of deception, or deterioration of truth. The one is such as we have mentioned, where the false is the mere shadow of the true, and wherein the greater resemblance to the true the greater and more damaging the cheat. According to Milton, Satan sat at the ear of Eve "as quiet as a toad," whispering lies, and with the power to deceive. The angel Ithuriel touched him with his spear, and he forthwith assumed his own form, a devil. May we all be Ithuriels to the devils of falsehood. The other is a kind of mechanical union of the true and the false; something of the one and something of the other. The former is not common in moral reasoning; the latter is very common, so common that I have wondered if the human mind could put into expression a sentiment that is absolutely true in all its parts. Hence the remark so common, there is something of a truth in this, and something of a truth in that, and something of error in each as well. Wherein we must continually labor for the purest truth and the highest good, which requires an ever active discrimination, an educated judgment; and which also involves this, that there is, or may be, at least, always something better beyond; still a higher truth, a greater good.

I think, Mr. Editor, somebody at some time entered very vigorously into the "Search After God," and, if I recollect right, never found him. But if he did not find God absolutely, he still found him approximately—his fixed and unchanging laws. So if in our search after truth we can not reach absolute truth, yet we can reach relative, comparative truth, provided we exercise sufficient power, ingenuity and wisdom; and blessed be even such truth when it is found.

I was intending, Mr. Editor, if I could ever get at it (but this is my theme, the difficulty of getting at anything, and I must prove it practically), to make some remarks on the difficulties that attend our search after knowledge in spiritual things. Passing by, therefore, merely temporal things, such as "Whether Beecher did or Beecher didn't" (a truth to be found, if at all, with the greatest difficulty, and involving no principle of importance, only this, perhaps, if "devil with devil damned firm concord holds," or "ministers they have been kneged, in holy rapture, a rousing which at times to bend, and nail with Scripture," as "pertain of our poets have said," long ago), we will come to the more important question if "Katy did," or "Katy didn't"; and those of a like character. While the evidences of spirit communion are greatly magnifying, the stories of most impudent deceptions are pouring in from every quarter. There is eminent success, too, or at least seeming success on the part of the expositors—believers and unbelievers—and the magicians are easily passing their counterfeit coin. Consequently there is much bewilderment with half believers, and jocularly with unbelievers. What of it? Shall "the mourners go about the streets?" or, like Peter, "deny and swear I know not the man?" I have long since wondered what a certain thing could mean, the seeming fact that spirits are engaged sometimes in deceptions at the dark circles, and at the expense of the honor of the mediums. If so, I can not but regard it as an invitation from the Spirit-world to us mortals to exercise our utmost ingenuity to beat their proofs if we can, for the higher good that will come. That is to say, they want to show what they can do. They say, "You are too credulous, too insipid and soft. Lead us down with

your test conditions, and then we will do a work worthy of our vocation; and we will produce conviction every time." Now I will not say positively, Mr. Editor, that spirits are so engaged, for the truth is found with difficulty; but I do say this, let us work up a system of testing so sharp that no mortal, no angel, no devil can beat it, and then invite in the skeptic and enjoy the fun. Science says, "If you will harness me down with bands sufficiently strong, and yet give me my methods of action, I will carry you and your heaviest burdens over land and sea; but if the boiler bursts through your weak contrivance, there will be disaster, and all my force will dissipate into thin vapor." Let spirit power have its proper conditions, appliances and tests, and then behold the result!

Again, our search after knowledge, as to the spirits in their own Spirit world, seems to be especially attended with difficulties. That might well be expected, as their plane of being is so remote from ours, and from our senses. "To be, or not to be, that is the question;" but when this is settled in the affirmative, and the questions are issued, where, when, what, how?—oh! oftentimes what wicked transgressions of all reason, and what contradictions! I will refer, as a prominent specimen of such, to one in the BANNER OF LIGHT, a few weeks since. I quote from memory. The direct question was put to the presiding genius of the free circle, (Mrs. Conant medium, Theodore Parker controlling), how he had located the Spirit-world so far from the material world, while Judge Edmonds had located it immediately bordering on, etc., and as to the discrepancy? The answer was that the Spirit-world was sixty five billions of miles from the natural world, and then the advice was given not to inquire of babes when they wanted to find out the truth! Oh, dear! it is the same old question, Who shall show us any good? "What is truth?" and "can it be found either on Christian or on Heathen ground?" and now we will add, in the heavens above, in the spirit spheres? Oh! Theodore! sixty five billions of miles! quite a long journey, no wonder people hate to start. I remember that Baron Munchausen, after telling his gaping auditors how he rode horseback at the bottom of the sea from continent to continent, and what wonders he saw, added further, "Some travelers are in the habit of exaggerating in order to amuse or astonish their auditors, a pernicious practice, and which I never do." As I am but a humble individual, and never traveled, I will not venture on comparison.

Oh! how difficult this search after knowledge! What may we feel that we know, and what are we justified in believing? Speaking of knowing and believing, Mr. Editor, reminds me to say (as I have heard from an eye and ear witness) that at the last quarterly Spiritual meeting, held in this city by Brother Wilson and his associates; he stated that what he knew he knew, and what he did not know he believed, thus spanning the whole universe. Sister Saverance replied that then he must believe a great deal, quoting for once as authority some one other than herself, or "Victoria and her crucifix." Then "Wilson, the gentle, replied, and strenuously maintained, according to his clear convictions, that the domain of his belief was not very broad; and so that matter remains settled unto this day. Time and the patience of your intelligent readers will not permit me to say some of the chief things that I thought at the first to say. I thought how Col. Blood, in the Weekly a few months since, called for information now any of the community had a right to interfere with others as to their social practices, provided the parties immediately interested were agreed, and how I wrote an article for that paper showing such right (according to my ability), and how that article (poor thing!) never saw the light! and therefore how difficult it is for the readers of the Weekly to get any true knowledge.

And, also, as the sun crossed the line of spring to day, and yet the cold of winter still abides, and people have been begging to know why it is that we have had and are having such a cold time, I had thought to throw in my views as to how it is—how it is happening according to the woes threatened in that wonderful prophecy, "The Earth of Life, or why do we die?" that either V. Key did not attend to that last stirpicultural experiment that was to introduce a new order of immortals under the smiles of the "assembled hosts of the spheres" or, having made "the one last experiment," she had failed, and so the earth, according to the programme, had commenced to whirl "back into chaos" (where it is to be "for millions of years," and hence the commencement of the freezing process, and yet she was staving it, or staving it around the world, all unconcerned—Nero fiddling while Rome was burning—and thus add my mite to the discovery of truth in the midst of difficulties. But I have not space nor time, and, besides, I think it is as well, for a hint to the wise is sufficient. "Great is truth, and it will prevail;" but what is truth? It must be wrought out by the sweat of the brow from the deep hidden mines of nature, purified, tested, polished and stamped; and in this work hard, intellectual skillfulness will stand at a premium; soft, lackadaisical stupidity at a discount. Chicago, March 21st, 1875.

BASTIAN AND TAYLOR.
Their Seances Increasing In Interest—SPIRITS MATERIALIZE THEIR FULL FORMS, WHILE BASTIAN IS TIED IN A BAG.

[From a Special Correspondent.]
A journalist often meets with strange experiences in his pursuit of the information requisite for the gratification and instruction of his readers. The other evening, it was my lot to spend a couple of hours in a circle eager for the "materialization of spirit forms" and drawn together for the very purpose, in full expectation of these manifestations, which I was informed had been definitely promised. The circle is under the direction of Messrs. Bastian and Taylor, two American gentlemen, who, it is understood, are very powerful "mediums," the former being the chief instrumentality in producing these "materializations," the latter a clairvoyant of superior gifts. For the benefit of the curious, I may state that these gentlemen are to be found at 3, Vernon Place, Bloomsbury, but it is not so easy to obtain an introduction to the seances. The Spiritualists are jealous of the intrusion of strangers, who often come with eccentric notions as to how they are to behave, and what they may expect to see, and they bring with them, it is said, many disturbing influences.

As to the particular circle to which I had the privilege of an introduction, I believe, to use a phrase current just now, the door is shut on the elect, and there is no chance for strangers to obtain a further glimpse of the further mysteries to be disclosed. My own admission was a special favor, granted at the request of a lady who is an active member of the circle, and I certainly shall not repay the courtesy with which I was received by any coarse and ribald remarks on the extraordinary phenomena which were presented in the course of the evening. How, indeed, could your correspon-

dent be guilty of such bad manners with the recollection of having "interviewed" spirits? Much has been said against these seances because they are usually held in the dark, and darkness, it is assumed, is favorable to trickery, and is chosen because it is essential to the impositions that are practiced. But this accusation will not apply in the present case. It was not exactly dark. A small jet of gas was burning, and it produced a dim, religious light, by the aid of which I could discern at least the countenance of the sitters. It was also a seance under

"EXTRAORDINARY TEST CONDITIONS," to adopt a phrase by which the Spiritualists mean that every possible test of bona fides was given. The conditions were such as to render it impossible that the "medium" should be assisted by a confederate in producing false spirit forms, or of personating the "materializations" himself by the aid of masks, changes of garment, legerdemain, or otherwise. We fastened the meek, complaining medium in a sack, his head only being allowed to emerge at the top, the strings which drew the mouth of the sack round his throat were tied to the chair on which he sat, and covered the knot with sealing wax, and sealed it with a signet-ring. We nailed the bag in which he was enveloped to the floor of the ante-room which served as his cabinet, and measured with a careful attention the exact spot where we had driven in each nail. We sealed the doors and windows after we had well examined the cabinet, and found there was no confederate present, so that it was impossible for any confederate afterwards to obtrude into the cabinet without breaking these seals. I satisfied myself on all these points before the opening of the programme, for I am not given to take every thing on trust, and I satisfied myself when the manifestations were over, that all was fair and above board. Mr. Bastian was still in a deep-trance, exactly where we left him. The seals on the cord that bound him to the chair were unbroken, the nails by which he was tacked to the floor had never been drawn, and there was proof enough for any candid mind that he had not stirred an inch from his place, and it was 4 ft. or 5 ft. away from the curtain behind which the "spirits" emerged. I examined all these tests most rigidly, and have no hesitation in saying that Mr. Bastian's personification was simply impossible. The assistance of confederates was equally impossible, for reasons I have already explained. In front of the cabinet there hung a black curtain parted down the middle. It was through this that the "materialized forms" from the cabinet passed into the room where we sat. As a prelude, some hands and faces were shown, and were duly recognized; but the real spectacles were full forms that afterwards presented themselves, looked us full in the face, shook hands with us, and spoke to us. Your correspondent is no adept at sensational writing; but

THREE WAS SENSATION
in the evening of that night enough to make each particular hair to stand on end—only, so far as my experience went, it did not. I don't know whether it was the harmony of the meeting, which was pointed out with much emphasis; whether it was a holy, soothing calm brought from the higher spheres I know not, but I can testify that in the appearance of ghosts that night there was not so much, after all, so alarm even nervous people, and, as for my fellow-sitters, they took it all as a most familiar and delightful experience. The first that came forward was

AN ORIENTAL FIGURE;
solemn and majestic, he burst not suddenly on our vision—that might have frightened some of the more timid of us—but after a great shaking and rustling of the curtains he stood in front a moment, then, with a graceful and a timid step, moved forward into the middle of the room. That was a crisis for a man or woman with a guilty conscience—to see a veritable ghost slowly approaching, albeit, a ghost of gentlemanly and respectable appearance, clad in white, from head to foot, but black in complexion, like the enemy of universal man, who, as a memorable line has it, "danced awa' wi' the excelsieman," and might possibly be coming to "dance awa'" with some of the company, if not all of them. But some how or other no one seems to be afraid. I positively aver I felt no emotion in the slightest resembling fear, and looked on with profound, but calm amazement. As for the ladies, one or more recognized the Oriental gentleman, called him "dear uncle," and had a brief conversation with him, he answering first by graceful bows and afterwards by articulating sounds. That dusky form turned out to be no evil genius, but a polished, graceful, agreeable visitor.

This spirit had frequently to retire behind the curtain; the skeptics would say for some purpose of fraud, the initiated told me to "gain new strength from the medium," who sat in his cabinet as quiet as a mouse, a deep sleep having fallen upon him. I particularly remarked that on each successive occasion, the spirit grew apparently less timid and more conscious of his power to exhibit himself. He shook hands with one of the ladies, and then with one of the gentlemen present—it was a solid shake of the hand, they said—he raised a small hand-bell from the table, gently rang it and replaced it; he spoke in faint whisper to one of the ladies, and then finally retired. Next came a fair female form; at first with the same halting step and manifest timidity, but this was shortly overcome, and "Eliza" was recognized by her friends. She shook one or more of the company by the hand; and then retired; but "Eliza" though so fair, lovely, and angelic, could not materialize a voice. Her dress was a

BEAUTIFUL WHITE FLOWING ROBE
of the most simple form, and caught it at the waist as if by a belt. It dragged in a long and graceful train at the bottom, and we distinctly heard it rustling on the carpet as though made of some thick and stiff material.

The third visitor at length stood before us—a noble and commanding figure, with a fine head and a long, thick, black beard. "Oh, Tom; that's you?" exclaimed one of my near neighbors, and

TWO BROTHERS
exchanged a most fraternal greeting—the one in the flash and the other—out. That, too, was a sight to behold! "Yes, here I am; look at me. You see I have kept my promise." There was no failure in that voice. It was full of musical sound, and fell upon the ear with all the force of a hearty natural utterance. The two brothers shook hands together, as if they both understood the philosophy of shaking hands, and the ring of that fraternal greeting sounds in my ear while I sketch this narrative. "Tom" retired to the cabinet renewed his strength, once more came forward, and, at the request of a lady, shook hands with her, and receded from our view. But this was no sudden vanishing; he retired gracefully, as he had advanced; and, as he regained the curtain, that tall commanding figure dwarfed into a little form, but preserved the same relative proportion of height and breadth. To my mind that was a most remarkable feature of the spectacle, and was a conclusive evidence that there was no personification of the "spirit" either by medium or confederate.

No living man could so retire within himself or dwarf his stature—say, from six feet, down to four feet or four feet six inches. A trick might have been performed, it is true, by optical illusion or otherwise, but there was no contrivance for anything of the kind. When speaking of "Eliza's" appearance, I ought to have said I distinctly observed her shadow as she passed in front of the gas light, and the shadow traversed the wall in exact correspondence with her transit across the floor. Nor should I forget to mention a peculiar odor that diffused itself through the room in the course of these strange proceedings. It was like the odor that is often perceived about bodies that have been newly laid out. We were told by the ministering spirits that this odor "was caused by the disintegration of the chemicals we extract from the atmosphere to form the materialized envelope of the spirits."

There are spirits, it seems, whose duty it is to direct these seances and secure the proper conditions—there were two in this case, and each of them spoke to us in an audible voice. Such was my night among the ghosts, and I simply narrate what fell under my own observation. It is not for me to reconcile these marvels with our philosophy. Science seems to be no longer able to ignore the phenomena, and to attribute them to "the tricks of mediums and the credulity of their dupes," but science is puzzled in its attempt to account for them—science must try again. The "Satanic" theory has often been tried, but it is clear that this theory is most in favor with those who know least about these manifestations, and therefore the least able to form a correct judgment. The Spiritualists say that there is no marvel at all, in the strict and proper sense of the word, and that it is not the actual spirit that we see, for the sight of a spirit is not of mortal eye, but can be only spiritually discerned. This view may relieve us from one difficulty, but it plunges us into a greater. They tell us that their friends from the higher spheres long to assure them of their personal existence and happiness, and having acquired a better knowledge of chemistry and cognate science, are able to collect from the aura emitted from the medium and the circle, and especially from the former, material, with which they clothe themselves. They then project a strong will-force into the collected aura and transform it into a perfect picture of themselves in form and lineament, and invest the forms, temporarily "materialized," with speech and motion. Mortals are thus able to recognize a departed brother or sister, husband or wife, as the case may be, and are established in their faith in spirit communion. This theory may not be altogether satisfactory, especially to those who have been carefully nurtured in strict orthodoxy, but it is at least plausible, and, fresh from the experiences which I have given above, I am bound to say it has at least the merit of being the best explanation I have heard. The phenomena are certainly not to be ignored, and there is neither candor nor philosophy in making the attempt. Let every one go and see for himself, but let him go with unbiased mind. For myself, I venture not on any explanation. The philosophy of these things is too high for me.

London, Eng.

Voices from the People.

MARENGO, ILL.—Mrs. H. Miller writes.—I am proud that the JOURNAL is published. I feel that it is the greatest blessing that I enjoy.

CHATHAM, N. Y.—Lorette Maurin writes.—Enclosed please find remittance for the JOURNAL for the present year. Many thanks for continuing the same after my time had expired.

TOLEDO, O.—G. W. Kirk writes.—My time is so near out that I thought I would renew my subscription to the JOURNAL. I hardly know how I could get along without it.

NEW DUNDEE, CANADA WEST.—Titus Wheat writes.—The JOURNAL is a regular and welcome visitor. I have not lost a paper all the last year, and that it may go on and prosper is my sincere wish.

DU QUOIN, ILL.—I. E. Willis writes.—I should have renewed at expiration of my time as trial subscriber, but was absent until yesterday. Please send me the JOURNAL, I can not do without it. It is my meat and drink.

NEW LISBON, OHIO.—John Frost writes.—I like the plain, blunt style of the JOURNAL. We have orthodox here pretty severely, but on the other hand we also have men and women of liberal thought and expanded views in matters pertaining to so-called religious subjects.

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.

LEAVENWORTH CITY, KAN.—Mrs. J. McJee writes.—Through the kindness of some of my spiritual friends, I have had the pleasure of reading the JOURNAL, and I am well pleased with the stand you have taken in exposing everything that is not true spirit-manifestations. I am a medium and expect to take the field as a speaker before long.

WOODSTOCK, ILL.—R. P. Simmons writes.—Enclose please find post office order for renewal of the RELIGIO-PHILOSOPHICAL JOURNAL. Can't do without it. Shut out from the external world as I am by blindness, the sound of its clarion notes on the march of human progress, and its demonstrations of the after and higher life, affords a guide to my steps, and a light to my path, now on the shady side of four score years.

VERNON, IOWA.—Wm. P. Lippincott writes.—Having just read the curious photographic experience of your London correspondent in No. 4, 18th vol of the JOURNAL, reminds me of an experience of my own some six or seven years ago. I am a farmer, and like other farmers, I have been told to tell in the fall. It was a cold evening in November and nobody in the house but myself, when I sat up to the table to read a newspaper; at the bottom of a column to fill it out, were these words, "The cotton crop of Georgia is estimated to be worth forty millions of dollars." When I had read this item and was turning the paper to look at the head of the column these thoughts passed through my mind: "If all the cotton states have done as well it will enable them to buy pork and advance the price," and instantly as I sighted the head of the next column I saw my nearest neighbor in his shirt sleeves. I was wonder-struck, and stopped reading to think about what I had seen; in about a minute there was a rap at the door. There stood my neighbor in his shirt sleeves, without coat or vest, just as I had seen him at the head of the newspaper about a minute before. And still more strange, if possible, there was a hog buyer at his house, and he (the neighbor) had cautiously and silently left his house to consult with me about selling our hogs. This is the whole story. Now, what was it? The hog buyer had hogs in his mind, my neighbor had them in his, and I had them in mine, and all at the same time. How did this produce the apparition when we were all, with in sight of each other, and neither one knew what the other two were doing?

\$1.50 pays for this paper one year, to new trial subscribers, and 15 cents pays the postage one year, which has to be paid in advance, making \$1.65, which must be remitted in advance.

BABBITT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$7 00.

Newspapers and Magazines

For sale at the Office of this Paper:
Phrenological Journal, N. Y. 30 cts. Per Copy
Banner of Light, Boston, " " " "
Spiritual Magazine, Memphis, 15 " " "
Spiritual Scientist, Boston, 7 " " "
Science of Health, N. Y. 30 " " "

BANNER OF LIGHT for sale at the office of this paper.

Good Commissions or valuable premiums are given to agents for three first-class religious papers and one agricultural monthly. Copywriters are making excellent wages. AGENTS WANTED send for sample copy and terms. Address H. A. KING, Box 2289, New York City. v184118

Try Dobbin's Electric Soap.

CONSTANT EMPLOYMENT.—At home, Male or Female, \$30 a week warranted. No capital required. Particulars and valuable sample sent free, address, with 5c return stamp, C. Ross, Williamsburgh, N. Y. v184113

THE CROSS

—AND—
THE STEEPLE,
THEIR ORIGIN AND SIGNIFICATION.

By Hudson Tuttle.

Price, 10 Cents.

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

ELEGANT JEWELRY.

WATCHES, DIAMONDS, GOLD CHAINS, STERLING SILVER, and Fine SILVER PLATE. New Goods received daily from the best makers and always offered at LOWEST PRICES.

HAMILTON, ROWE & CO., 99 STATE ST., Corner of Washington, CHICAGO.

HOMES FOR ALL! CHEAP FOR CASH.

We mean Home Saving Machines. LARGE DISCOUNTS FOR CASH. Cashiers sent on trial to any part of the country at our expense if not accepted. Send for best circulars and terms to JOHNSON, CLARK & CO., Gen'l Ag'ts U.S.A., CHICAGO, ILL. v184119

The Fishermen's Memorial and Record Book,

gives you interesting facts relative to the fisheries. How fish are caught, and where they are caught, old time and modern time fishing OFF HAND FISHMEN. BIO TRIPS, STATISTICS OF THE FISHERIES, TALKS OF NARROW ESCAPES, FEARFUL GALES, MARITIME POSTRY, and other matters of interest concerning this important industry. Very handsomely illustrated with original engravings. Price \$1.00 in Paper Covers, \$1.50 flexy bound in Cloth. Sent anywhere on receipt of price. Agents wanted, to whom exclusive territory will be given. Liberal commissions. Write for particulars. PROCTER BROS., Publishers, Cape Ann Advertiser Office, GLOUCESTER, MASS. v1783619

Commercial Hotel,

7th St. bet. Robert & Jackson. ST. PAUL — MINNESOTA. Fare, \$3 per day. This house is now and fully equal to any two dollar a day house in the State. FLOWER & WINDER. v1781111

THE LYCEUM STAGE:

A collection of contributed, compiled and original Recitations, Dialogues, Fairy Plays, (With Full Music Notes) &c. Adapted for Lyceum and School Exhibitions, by G. WHITFIELD KATES.

PART FIRST—The Lyceum Stage is a very valuable book for Lyceums, Schools, or individuals desiring to get up performances. Price 50 cents, postage free.

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

The Fall of Man,

Critically Reviewed. This pamphlet, with other Theological and Rational Tracts, including a Prelude to a projected new ontological work, harmonizing Science and Religion in adaptation to an age of free thought and liberal will be sent free to those employing a stamp letter—send for Circular to ROBT WALLS, 48 Vesey St., N. Y. P. O. Box 1897. v1782118

THE AGENTS WANTED EVERYWHERE.—The A. L. C. chooses in the world—Importers prices—large—see Company in America—stable articles—please every-body—read—increasing—best inducements—don't waste time—send for Circular to

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

Table listing various books for sale, including titles like 'All orders, with the price of books desired', 'An Hour with the Angels', 'Astronomical Origin of Jehovah-God', etc.

Table listing various books for sale, including titles like 'Koran, with explanatory notes, by George Bain', 'Why I Was Excommunicated from the Presby', 'A Tale of Eternity', etc.

Advertisement for 'A Tale of Eternity' by Gerald Massey, 'Healing Psychometric & Business Medium' by Mrs. A. H. Robinson, and 'A Good Head of Hair Restored by a Spirit Prescription'.

Advertisement for 'Prof. Wm. Denton's Works', including 'RADICAL RHYMES', 'THE SOUL OF THINGS', 'SOULE OF THINGS', 'GOOD BOOKS', 'STANDARD WORKS', 'SEXUAL PHYSIOLOGY', and 'Poems of Progress'.

Advertisement for 'STATUVOISM', 'ARTIFICIAL SOMNAMBULISM', 'MESMERISM', 'MIRACLE', 'AVILUDE OR GAME OF BIRDS', 'SCIENCE OF EVIL', and 'Eating for Strength'.

THE CRACK OF DOOM!

A Deluded People on the West Side Expect to Hear it at 12 O'Clock To-Night.

Amid the Wreck of Matter and Crash of Worlds They Will Take Their Flight from No. 110 Desplaines Street.

[From the Chicago Times, April 19th.]

As the time draws nearer, according to the Adventists, or old Millerites, for the end of the world and the descent of Christ from His throne above to His throne on earth, as a visible sovereign and ruler of the world, their anxiety increases. They have set the time of His manifestation at midnight of the 19th of April, to-day. According to Roman time, by their chronology it would be the 14th day of the first month Abib, counting their jubilee cycles by moons or Jewish time.

THE SUM AND SUBSTANCE OF THEIR BELIEF is about as follows: In the first place, they hold that a literal adherence to the prophecy of ancient scriptures, the revelation of John and the primitive apostolic rites, is absolutely necessary to the elect. They base their calculations, in setting the definite date of our Lord's appearance on earth, on the prophecies of Daniel and the revelations of John. There have been four epochs, or starting points, upon which they have based their interpretation of the prophetic numbers, and each giving a different date. They have used three of these already, and they have all failed. This date, the 19th of April, is the last one, and they are confident that it can not fail.

THEY DO NOT BELIEVE IN A HELL, nor any eternal punishment, nor do they believe in the resurrection of a spiritual body. They claim that the spirit has no separate existence out of or independent of the body of which it is the vital principle. But when Christ shall come, that is to-day, or at any other time, a certain portion of the living shall be changed and immortalized and reign with Him. Also a certain portion of the dead shall be raised in their own bodies, and live forever with the righteous. Christ is not held to destroy the wicked; He simply takes His people out from among them, and establishes His headquarters at Jerusalem, where His reign on earth, which is to last 1,000 years, is inaugurated.

THE JUBILEE OF JUBILEES and rest for God's people. For this period of time Satan will be bound, and the people who have not acknowledged the Messiah will have an opportunity to become reconciled to Him.

THEY BELIEVE IN A HELL, nor any eternal punishment, nor do they believe in the resurrection of a spiritual body. They claim that the spirit has no separate existence out of or independent of the body of which it is the vital principle. But when Christ shall come, that is to-day, or at any other time, a certain portion of the living shall be changed and immortalized and reign with Him.

THEY BELIEVE IN A HELL, nor any eternal punishment, nor do they believe in the resurrection of a spiritual body. They claim that the spirit has no separate existence out of or independent of the body of which it is the vital principle. But when Christ shall come, that is to-day, or at any other time, a certain portion of the living shall be changed and immortalized and reign with Him.

THEY BELIEVE IN A HELL, nor any eternal punishment, nor do they believe in the resurrection of a spiritual body. They claim that the spirit has no separate existence out of or independent of the body of which it is the vital principle. But when Christ shall come, that is to-day, or at any other time, a certain portion of the living shall be changed and immortalized and reign with Him.

THEY BELIEVE IN A HELL, nor any eternal punishment, nor do they believe in the resurrection of a spiritual body. They claim that the spirit has no separate existence out of or independent of the body of which it is the vital principle. But when Christ shall come, that is to-day, or at any other time, a certain portion of the living shall be changed and immortalized and reign with Him.

THEY BELIEVE IN A HELL, nor any eternal punishment, nor do they believe in the resurrection of a spiritual body. They claim that the spirit has no separate existence out of or independent of the body of which it is the vital principle. But when Christ shall come, that is to-day, or at any other time, a certain portion of the living shall be changed and immortalized and reign with Him.

shouted in a frenzy of religious delirium. Many of the women had young children with them, and both they and the men seemed filled with the utmost of religious zeal. As a rule they were not particularly intelligent looking, and if, in the language of an unbeliever I recall it in the hall yesterday, "the thing don't come off," their condition will be a most pitiable one, for, acting on the spur of fervent enthusiasm, they have

OLD THURMAN'S BIRDING, furniture, utensils, clothes, and in many instances their extra food in the house, in anticipation of the coming of their Lord and Master. Some of the women with babies at the breast, and chubby youngsters hanging to their skirts, may regret this before the thing is through, and probably the explanation of Elder Thurman and his godly brethren, so very near the throne will be anything but satisfactory.

The hall was completely filled with a crowd of cynical skeptics, who, for their cheerful unbelief under the circumstances, will doubtless, in the opinions of the saints, receive their reward in the lake of fire previously referred to. After fervent prayer and singing and an exhortation from Elder Thurman, a conference meeting, or love feast, was held, at which they celebrated the apostolic ordinance of breaking bread in commemoration of the resurrection of the Lord. Of this bread about 100 persons partook. Large charts illustrating the vision of Daniel and the cycles of jubilees referred to were suspended from the platform.

The afternoon meeting was largely attended, the hall scarcely affording standing room for those in attendance. Elder Thurman commenced proceedings with an earnest prayer, after which the "blessed elect" sang with a great deal of enthusiasm the hymn:

"We are past the coasts of Babylon, And near the heavenly shore; And we'll never get discouraged, Nor disheartened any more."

Brother Thurman then preached a sermon from the text, 30th verse of the 5th chapter of the second book of Corinthians:

"Now, then, we are ambassadors for Christ as though God did beseech you by us: 'And we pray you in Christ's stead to get reconciled to God.'"

In the oration, which was a sort of RHAPSODIC EXHORTATION

to the unbelieving, and a glowing exposition of their peculiar doctrines and the joys to be gained by the saints thereby, the preacher referred to the abominations of Mormonism, which he stated was foretold by prophecy to occur exactly when it did, that is upon the 6th of April, 1830, the date of its first institution.

At the conclusion of the sermon which was constantly interrupted by the groans, the amens, and hallelujahs of the faithful, several people in the audience asked Thurman and his associates several questions, of which the following were the most pertinent:

Q.—Are you people not a continuation of the sect known as the Millerites?

A.—Yes, the original organization was called such.

Q.—I understand that there are many of these poor people here who have disposed of all their goods, bedding, furniture, and everything which they possessed—is that true?

A.—The people of Christ generally have but little to dispose of.

Q.—But is not this the fact?

A.—(Thurman) I have heard that some have done so.

Q.—Now if this thing should not come off, what are these people going to do, and what would you think about it?

A.—(Thurman) I should think it very hard indeed. [Laughter.]

Q.—You have people here following you who have put their whole faith in you, and many of them are ignorant, some not even able to read—how can you answer to them, if this affair does not come off all right?

A.—You are presuming that Christ is not coming to-morrow. Now we presume that he is—you are basing your argument upon what is in our view an erroneous assumption.

Q.—It is not an argument but a question.

A.—Well, the question is premature, and we can answer it better the day after to-morrow. [Laughter and confusion.]

Another Querist.—But what possible explanation can you afford, sir, to those who were deluded, when, having placed their all on faith in you, they find that the whole thing

DOES NOT GO UP AS YOU EXPECT?

A.—I believe that those who are here with us know what the terms reconciled to God is. They lean upon the strong faith they have in God, but should they lean upon the short arm of Thurman I pity them. I have traveled from place to place without staff or scrip, and once over the mountains with but 60 cents in my pocket, and that didn't belong to me, and yet I believed my Heavenly Father would give me a hundred houses and a chorus of saints.

"Amen, amen, mo'n a that."

BAPTISM IN THE LAKE. During the afternoon several persons were conveyed under the charge of Brother James Miller to the North Side, where, a little north of Lincoln Park, they were formally immersed in the lake three times, according to the doctrines of this peculiar sect. Another batch of converts are to be given their freezing cold water bath at the same place this forenoon.

SPREAD OF A HEATHEN RELIGION—THE CAUSE OF CONVERSIONS.

What is Brahminism? It is the religion of the Hindoos, the Eastern branch of the great Aryan or Indo Germanic race. It is the most ancient form of religion existing, older than that of the Jews or of Zoroaster. In the course of several millenniums this religion has undergone many changes, imperceptible at the time when they took place, but in the aggregate so great that they have entirely changed the primitive, pure character of that religion. If we look at it as presented to us in the Rig Veda, and again as it appears to the observer at the present time, we should be inclined to think there were two different religions. The gods of the Rig Veda, Aditi—the infinite and first cause of everything created—the Adityas are entirely lost sight of in the modern Hindoo Pantheon. Again, the leading gods of the present time, Brahma, Vishnor, Shiva, Doorga, Kali Kirna, were unknown even by name to the Eastern Aryans or primitive Vedie times. A religion that had existed so many thousand years must, of course, have considerable interest for us, the more so as it is still professed by about

ONE EIGHTH OF THE HUMAN RACE.

It is generally supposed that this religion is one that cannot stand in the light of our present times, and that it must soon succumb to the missionaries of the Bible, who are at work proselytizing the natives of India. Astonishment is, indeed, sometimes expressed that these missionaries have so little to show for

the large sums of money annually spent on their missions; still, people were satisfied that Brahminism was gradually being undermined.

But a short time ago Mr. A. C. Lyall, of the Bengal Civil Service, now officiating as Secretary to the Governor of India in the Home Department in Calcutta, stated in the *Fortnightly Review*, that Brahminism was

ANYTHING BUT A DYING RELIGION,

and that, far from its numbers decreasing, the proselytes annually gained over to it were greater than the number of converts to all the religions in India together. A statement like this, coming from a gentleman holding the high official position of Mr. Lyall, must, of course, have great weight; nevertheless the writer of this article, who has also lived many years in India, disagrees with him. He does not by any means call in question Mr. Lyall's assertion as to the proselytes annually gained over to Brahminism. He only denies the inference that such conversions are the clearest sign of the vitality of the religion. A patient suffering from a fatal disease, which has for years prostrated him physically and mentally, often recovers the full use of his faculties for short periods previous to death, but no physician would pronounce such

TEMPORARY SPARKS OF LIFE

a proof of the patient's recovery from illness. On the contrary, he will therein see the certain signs of early death. I regard similarly this temporary revival (if such it can be called) of Brahminism only as a precursor to the certain extinction, at no very distant date, of the religion of Rama, Vishnor, and Shiva.

This religion has now become so flimsy, immoral and corrupt that the more enlightened of the Hindoos have long since lost faith in their gods. Brahminism in India is now in a situation similar to the religion of Greece and Rome in the third and fourth centuries of our era. At that period the masses of the Roman world gave a kind of tacit adherence to the prevailing religion from force of habit; but philosophers, statesmen, and all educated people had long since ceased to respect and worship

THE OLYMPIC GODS.

Degraded as was the worship of Jupiter, Minerva and the other gods of Olympus, there were other religions in the Roman Empire still more degraded; for example, that of the Druids in Gaul and Britain. Even as regards conversions, the parallel holds good, for the religion of Rome was gaining proselytes in various provinces at a time when it was about to expire altogether.

These proselytes belong entirely to those pre-Aryan races inhabiting the highlands of Central Southern India, as well as the other hill regions of the Indian peninsula. They belong to the Kolarian and Dravidian races. They are the Kolarian (or hill men) of India, the men without any caste, or outcasts from Hindoo society. Some of these tribes, mostly those of the Kolarian or Northern group of the aborigines, are probably the unmixed or almost unmixed descendants of the very oldest inhabitants of India.

THE DRAVIDIAN OR SOUTHERN GROUPS.

On the contrary, are the mixed descendants of the very oldest inhabitants with the conquerors of the Cassite race, who held away in India long before the immigration of the Aryan race. At what period these white Ethiopians of Arabia (Dusha Dweeper, as it is called in the Veda) first obtained power in India is unknown now, but that event was probably contemporaneous with the first occupation by the same race of Egypt, if not anterior to it, say 5,000 years ago or more.

The natives of India have the impression that the British Government is opposed to proselytizing in the favor of Christianity. The attitude of the Honorable East India Company was certainly always unchristian. It is a matter of history that when Carey, Marshman and Ward, the first Christian missionaries, arrived in Calcutta, less than eighty years ago, the then Government of India refused to accord them permission to reside within the dominions of the company. The asylum refused them by their own country men was granted to them by the Governor of the neighboring Danish colony of Serampore.

WHERE THEY COMMENCED THEIR LABORS,

and translated the Bible into several native languages. The opposition of the Honorable East India Company became, under pressure from England, gradually weaker, but its attitude was always more or less hostile to Christianity and to Christian missionaries up to the time of its extinction in 1858. Since the assumption of the government of India by the Queen of England, the policy of that government has been, as announced by Her Majesty's proclamation of November 1, 1858, one of strict neutrality. There is now no overt opposition to Christianity, and native Christians may be employed in any and every capacity under government. Thirty years ago this was prohibited, but government officials are not allowed, under any circumstances, to exert their official authority toward proselytizing natives. It is then surprising that, in the face of the traditional hostility policy of the government, the half civilized natives of India should misunderstand the strict neutrality of the government in religious matters, and suppose the gods to look with disfavor on proselytes to Christianity? That feeling is unjust to the gods of India at present, but it is a fact.

Mrs. Julia B. Dickinson.

This Medical Clairvoyant and Healing Medium has arrived in Chicago, and is stopping temporarily at 149 West Washington street. During her travels in England, she made many warm friends, and performed many remarkable cures. The *Medium and Day-Break*, of London, speaks as follows of her:

One of the highest uses which Spiritualism has bestowed upon society is the development of the clairvoyant faculty, latent in thousands of individuals, whereby, amongst other things, the nature of disease can be accurately determined, and a suitable prescription given. A clairvoyant not only sees with the eye of the spirit, but is a means whereby spirits can also report their observations. To spiritual vision physical objects become transparent, the vital forces or spiritual energies being revealed to the observation. By this wonderful power the exact nature of diseases can be determined which entirely baffles the skill of the ordinary physician, and simple remedies frequently prevail in cases where numerous highly scientific medicines have proved unsuccessful.

In this sphere of usefulness there is, at present amongst us a lady from America—Mrs. Julia B. Dickinson, whose labors have been highly successful in numerous instances. Our columns bore frequent testimony to her powers during her former visit to this country. She cured a case of insanity while at Liverpool, and on her arrival in London was consulted by many sufferers, who found great benefit from her advice and treatment. What renders her services more valuable is that by sending her a lock of hair or article of clothing with a few symptoms, she can in most cases operate as successfully as if the patient were before

her. Of course she does not succeed in every attempt, nor does she profess to be an infallible instrument of the physicians in spirit life who direct her.

Charlotte Dixon, of Liverpool, writing to the same paper, says:

Mrs. Dickinson is effecting some really wonderful cures in Liverpool. A case under my own notice has occurred of an extraordinary character. Mrs. Mangin, of 23, Bean Street, a friend of mine, a poor woman who has been suffering from chronic rheumatism and enlargement of the heart, has, since the 3rd of October, 1874, not been able to rise from her bed, or even turn her head upon her pillow, and had been given up by such doctors as it has been in her power to secure. After the first magnetic treatment by Mrs. Dickinson she was enabled to sit up in her chair, and now, after some other four or five treatments, she is able to walk from the bed to the chair, and sew for hours, and all that seems to be required is nourishment, which it is out of her power to obtain, being a widow, and having nothing but a widowed mother to depend upon.

THE TWO TRAVELERS.

'Twas evening, and before my eyes There lay a landscape gray and dim: Fields faintly seen, and twilight stars, And clouds that hid the horizon's brim.

I saw—or was it that I dreamed?— A waking dream?—I can not say; For every snare as real seemed As those that meet my eye to-day.

Through leafless shrubs the cold wind hissed; The air was thick with falling snow; And onward, through the frozen mist, I saw a weary traveler go.

Driven o'er that landscape bare and bleak, Before the whirling gusts of air, The snowflakes smote his withered cheek, And gainer on his silver hair.

Yet on he faced through the blinding snows, And murmuring to himself he said: "The night is near, the darkness grows, And higher rise the drifts I tread."

"Deep, deep each autumn flower they hide; Each tuft of green they whelm from sight; And they who journeyed by my side Are lost in the surrounding night."

"I loved them; oh, no words can tell The love that to my friends I bore. We parted with the sad farewell Of those who part to meet no more."

"And I who face this bitter wind, And o'er these snowy hillocks creep, Must end my journey soon, and find A frosty couch, a frozen sleep."

As thus he spoke, a thrill of pain Shot to my heart; I closed my eyes, And when I opened them again I started with a glad surprise.

'T was evening still, and in the west A flush of glowing crimson lay, I saw the morrow there, and blest That promise of a glorious day.

The waters in their glassy sleep, Shone with the hues that tinged the sky, And ragged cliff and barren steep Gleamed with a brightness from on high.

And one was there whose journey lay Into the slowly gathering night; With steady step he held his way O'er shadowy vale and gleaming height.

I marked his firm and weary tread, The lifted eye, and brow serene, And saw no shadow of doubt or dread Pass o'er that traveler's placid mien.

And others came, their journey o'er, And bade good night with words of cheer; "To-morrow we shall meet once more; 'T is but the night that parts us here."

"And I," he said, "shall sleep ere long— These fading gleams will soon be gone— Shall sleep to rise refreshed and strong, In the bright day that yet will dawn."

I heard; I watched him as he went, A leasening form, until the light Of evening from the firmament Had passed, and he was lost to sight.

WILLIAM CULLEN BRYANT. Atlantic Monthly for February.

"Hear it, O Ye Heavens! and Give Ear, O Ye Inhabitants of Earth!"

About one year ago the people (some of them) were astonished to learn the following fact viz.—that the "Brooklyn Presbytery has refused its decision that the preaching of Miss Smily in the Rev. Dr. Cuyler's church was a violation of the injunctions of the General Assembly!" This short sentence contains a world of meaning. It informs us that this noted Brooklyn Presbytery had in times past positively affirmed that Miss Smily's preaching was a violation, etc., and it tells the world that the little lady treated the great injunction with the contempt it richly merited. It also shows us that the orthodox God, "who hears the ravens when they cry," did not hear the croaking of the Brooklyn ravens, but that He did graciously permit this bold sinner to "live and move and have a being," yes, to preach, too, for I see by the *Union* that she has lately been preaching in Methodist, Baptist and Presbyterian churches in Cincinnati, O., and scores of infidels flock to "hear her gladly," and many of the "saints of the Most High" follow after her. What will the orthodox Zion do if their God does not interfere in their behalf and remove this trespasser out of the way, for the people will flock to hear, even if the Brooklyn Presbytery should continue to injure until they grow gray and turn black in the face. Still it seems that an injunction from so august and majestic a body as an assembly of Brooklyn divines must, and would fall with a force that would crush everything before it. "Why did they fall? Was it because they asked sinners?" It appears that the influence of religious leaders and teachers in Brooklyn is at quite a low ebb in "these latter days." I would suggest that they re-affirm once more and see if their God will not answer their demands.

As this Brooklyn Presbytery do not find answer to their prayers, I would suggest to them the same course that E. J. J. did to the prophets of Baal, and say, "Ory aloud, for he is a god; either he is talking or pursuing, or he is a journey, or peradventure he sleepeth, and should be awaked," and would also say, perhaps they had better (like pious Baal's priests) "cut themselves with knives and lancets, even until the blood runned out," or like the holy David, tear their hair or rend their old clothes as a proof that they feel very bad, if not worse. I think if they hang on and won't let him go until he blees them, that he will grant their request, like the unjust judge that we read of, "Lest ye weary me." Perseverance makes the saint. Starfield, Ill. T. J. MOORE.

Notes from Cleveland, Ohio.

The Anniversary day was one of the most pleasant of the season. We depended entirely on home talent for speaking. At half-past ten the chairman, F. C. Rich, called the meeting to order, and after singing by the choir, introduced our venerable Father, Jas. Lawrence. After a few remarks by Mr. Lawrence, an account of the origin of the anniversary celebration was read from the Year Book of Spiritualism by D. B. Critchby, followed by short addresses from Brothers L. Nichols, A. B. Webster, Dr. Rose, Sisters Mrs. Thompson, Mrs. Drake, and others occupying the time very pleasantly and profitably until adjournment at half-past twelve. Afternoon session was opened at half-past one by singing by the choir, followed by declamations, singing, dialogues, etc., by the children and members of the Lyceum, all acquitting themselves nobly. After the exercises were concluded, the following resolution was offered by T. Leez, and passed unanimously:

WHEREAS, In the natural and legitimate order of events, our late fellow-citizen, brother, Spiritualist, co-worker and friend, D. U. Pratt, has passed through that chemical change called death, thereby taking one step in advance of us in earth-life; therefore,

Resolved, That we, as a body of Spiritualists, here assembled in honor of the 27th Anniversary of Modern Spiritualism, do unite in offering our sincere condolence to his bereaved widow and children, feeling assured they most acutely feel the sudden removal of one so near and dear to them and all who knew him. A more harmonious and pleasant time seldom falls to the lot of mortals.

In the evening, dancing commenced at 8 o'clock, and was kept up till the wee sma' hours, by a large and highly pleased company. Thus ended our 27th Anniversary—not soon to be forgotten by the participants. Fraternally yours, A. DUNLAP, 33 Whitman Street.

A Challenge.

CAIRO, ILL., April 5th, 1875.

PROF. O. H. BURGESS, Indianapolis, Ind., Dear Sir—As the point of discussion between yourself and B. F. Underwood, at Cairo, Ill., last December, was not reported and published, and inasmuch as we desire that a debate on the merits of the Bible between competent disputants be reported and published, that the real merits of the arguments of both sides may be set forth in a manner that will afford the public an opportunity to judge deliberately of the superhuman claims of the Bible, therefore we, the Liberal Religious Association, having full confidence in B. F. Underwood's ability, invite you to a joint discussion with him of the following proposition:

Resolved, That the Old and New Testament Scriptures are merely human compositions, abounding in errors, contradictions and immoralities, and a belief in their superhuman origin is productive of great evil.

We think this discussion should continue at least six sessions, of two hours each.

Please inform us at your earliest convenience of your acceptance of this invitation, and as to the time that will suit your convenience for the same.

This discussion to be reported and published.

EXECUTIVE COMMITTEE, L. R. A., Cairo, Ill.

PASTIAN AND TAYLOR will leave London about the first of May, for this country. They have a host of warm friends here, who will welcome their return.

THE ANSWER.

BY SARAH E. HOWE.

I would not have you lift for me, the close wrought veil of destiny, For soon I shall stand face to face, with what is now—the yet to be! I would not know of hills to climb, of vales to which I must descend, Of shadows which may cloud my path, or any bliss which lies beyond. Known before, least hills would grow to giants lowering grim and gray, O'ershadowing the sweetest joys, with which the Father gems our way. Prospective good would draw the heart too far beyond its present bands, And daily cares by faith made light, would seem great weights upon the hands— Thus might I slight the thousand helps, that stream like ever towards me roll, And in my haste for future joy, lose blessings and defraud my soul.

Leave me then patiently to climb, my glad way up life's rugged steep, To catch the sheen as best I may—as best I can to brave the sleet! So shall my toiling soul grow strong, in little duties daily done, Thus shall I yet possess myself, by all loyal victories won, And tread with faith and hope along the unexplored way. Learn step by step my destiny, as the hours reveal the day. For surely I can trust the Power which moulded all Life's mystery, From my being's natal hour, through cycles of eternity! Fredonia, N. Y.

ROYAL INSURANCE COMPANY, OF LIVERPOOL. Insures against loss by Fire, Dwellings, Household Furniture, Brick and Stone Stores and Merchandise. CASH ASSETS, Sixteen Million Dollars. Unlimited Liability of Stockholders. Local Agencies in Principal Towns. CHARLES H. CASE, Manager for the Northwest, 120 LaSalle Street, Chicago, Ill.

Eggs Kept Fresh By a New Method. For one-half cent per Dozen. Old Butter Rendered Sweet, and the rich, yellow Juice that is parted to white butter, by recent scientific discoveries. Write for particulars. Address: PRACTICAL CHEMISTRY CO., 94 Dearborn Street, Chicago, Ill.