

Eruth wears no mush, bows at no human shrine seeks neither place nor applause . she only asks a bearing.

VOL. XIX.

CHICAGO, DECEMBER 4, 1875.

MODERN MIRACLES.

An Inspirational Discourse by Mrs. Cora L. V. Tappan, Sunday Nov. 21st, at the Hall Cor. Green and Washington Streets.

Phonographically Reported expressly for the Journal

We have selected for the theme of this morn-ings's discourse the subject of "Modern Mir-Throughout the world of religion, the day of miracles is said to have passed, and all forms of spiritual expression are confined to the records of those miracles and the appreciation of them in the human mind. Still this is a contradiction, since all religious fervor is said to be kindled by the spirit, and the pouring out of the spirit, even in the religious world, can not take place withthe presence of the spiritual power, and that spiritual power must be accom panied with what in ancient times would have been considered a miracle. If the Holy Ghost, or the Holy Spirit, invoked by religionists, be in the midst of them, it must be by the same power which existed in ancient days. If God quickens the understanding to the apprecia-tion of His presence, it must be by the same process that He quickened the fires of spiritual inspiration in ancient days. But so far as evangelical religion is concerned, the forms which express the presence of spiritual power have not been kept alive, and miracles, so far as their own testimony is concerned, do not exist within the established churches to-day, excepting only, the Roman Catholic church, which claimero keep alive and preserve the evidences of spiritual power. There are those in the world of science who deny the appro-priateness of the word "miracle." We shall illustrate the word by its proper interpretation. It is simply a mystery. Whatever was per It is simply a mystery. Whatever was per-formed through laws unknown to the ancients was considered a miracle; and so every form of skillful operation in science was as much a miracle in those days as any alleged super natural performance, and whatever now ex tends beyond the range of human conscious ness or science must inevitably be considered a miracle. It is none other, however, than the skillful exercise of appropriate powers and laws connected with man's spiritual nature, and whatever pertains to this operation may be considered as miraculous. And whatever tends beyond the range of absolute scie may be considered as in the realm of the miraculous; and whatever in science exists, the laws of which are not known and understood, s also a miraclé. The sun's rays pouring in upon you this mornic are just as much a miracle as if the spiritual presence, and power, and volces of the invisible world were palpable to your un-derstanding. The ray of light itself is no more understood or comprehended than the essential essence of Deity. Some of the operations of the laws of light are known, but the cause and the constitution of the light itself are still a mystery; and 14 is, therefore, a miracle that upon the world this morning the light of day beams, illuminating it with splendor. But our present phase of the subject is that which pertains to man's spiritual nature and the consideration of the manifestation's that have occurred within the last quarter of a century, proving the existence of miracles as palpably and distinctly as those recorded in ancient times, and not only proving their exist-ence, but giving somewhat of the laws whereby they are performed, showing that what is termed a miracle occurs just as much in accordanco with natural law as anything else in the universe. In other words, there is a science of mirscles, a super-science beyond that of matter and substance considered by man, which in itself fully permits those occurrences to take place which are considered miraculous. and for every event which manspires in spiritual manifestations, or which has transpired in incient time, there is an adequate and appropriate spiritual isw. Belence declares that two substances equal density and texture can not occupy the same place at the same time, and in ancient days it was clearly proven that angelic beings appeared within the walls of rooms without any seeming severance of the walls and sppeared in tangible form. In ancient days stones were moved from sepulchers without any apparent physical law for the perform ance; in-ancient days persons were immured in flery furnaces and came out unscathed from the consuming flames. And these were said to be miraculous. Bo they were, so far as any known law is concerned. In modern days it is clearly shown that sub-stances pass through other substances without any seeming disintegration, and preserve the organic structure of each. The formula of sci-ence states that this is hpossible; the occur-rence of it proves that it is possible. The facts are that substances appear within the wall of room as solid as those walls without any ap-parent disintegration and without any opening for the to the substances appear within the substances appear appear within the substances appear appear within the substances appear within the substances appear within the substances appear app for them to pass through. -Alle facts are that i garments are taken from the forms of person while the hands are tied in such a manner as to be utterly impossible for them to pass over them, yet there is no disintegration either of the body structure or of the texture of the garment. The facts are that persons pass into from and are there discovered by domans of witness-es, without any disintegration of the walls of the room. And for this science has no solu-tion; and if it had occurred in ancient days it would have been called a miracle, and there the matter would have rested. But that it on-curs in accordance with laws is painable and curs in accordance with laws is palpable and evident

formation of organic substances or to the formation of any process of organized bodies. The testimony of thousands of living witnesses will prove that out of the atmosphere which is in the atomic state, there do appear solid sub-stances as flowers, fruit, and even human forms; that these human forms are as palpable to the touch and to the senses as any form existing upon the earth to-day; that they have weight and fibre and structure and circulation; that there is pulsation, and that the texture of the hair, and the quality of the cutaneous surface is precisely the same as that existing in the human being; that these forms are evoked, or appear, from what is seemingly vold and empty air, and that they again disappear and become invisible to the human eye; that these forms, while so existing, have every apparent form of structure that exists in organized bodics. This will prove another of the axioms of science to be untrue, namely, that no solid sub-

vince of science to condense those atoms to the

S. S. JONES, SDITOR.

stance can exist without an organic process. Another sxiom of science is that every from having certain density and texture and exist-ing within a certain distance in the earth's atmosphere must have a certain weight, and these organized bodies that have appeared out of the atmosphere have been known to weigh variously from ten to one thousand pounds without any appreciable difference in the terture or quality of the structure. Tables, which ordinarily have a certain specific gravity, have been known without any adequate physical force's weigh from ten to one thousand pounds. Human boffigs having a certain given weight or specified gravity have been known to change under the influence of somepeculiar force until their weight is 10 per cent. lighter or 10 per cent, heavier than that which the ordinary specific gravity accredits to them. This proves that science is only approximately correct; that seeming weight and seeming density are only seeming; that the facts are that there is no such thing as absolute weight, that there is no such thing as absolute specific grav-ity, and that the seemingly solid from the stand point of scientific observation and not in reality. Benjamin Franklin when upon the earth said that but for the film of resistence ex isting between atoms the whole of the carth could be condensed into the small compass of a nutshell. We certainly believe that if substances were really solid the whole of the substance of which the earth is composed could be condensed within the space of this room: and yet you consider those substances solid which merely resist your outward approach, with your present forms of knowledge. Science will be obliged to change her formulas, from the simple fact that substances do pass through other substances without disintegration. There exists in England to day a man of eminence in the scientific world, who has proven that in the circulation of the blood the red corpuscle passes out of the serum in which it is deposited without leaving any trace of the method by which it passes; that, in other words, there is a perpetual passage of matter through matter in the circulation of the blood, and yet there is no preceptible evidence of it. This has been carried forward under experiments suggested by the manifestations of Modern Spiritualism, and this physician, in publishing his seconds to the world, will state that, this being true of the organic process in the universe. The substances of which the walls of this room are composed are not solid. The atoms are held together by a certain at-traction which is called the attraction of cohesion. If the atoms can be separated and sgainunited before the attraction of cohesion ceases. there is no disintegration of the particles. If the fibres of which your clothing is composed can be disintegrated, and those fibers again united before this attraction ceases, there is no percentible rept in the garment. If you wound your hand and press the flesh together before the atmosphere disintegrates the atoms, you will find that it will grow together without any perceptible wound, and the healing takes place in this way by the particles being re-united before they forget their unity. It is like remembrance. If you are again brought into contact with an event before you forget it, it seems as though it had never been discon-tinued. Atoms have that kind of remembrance; they are prone to adhere to the con-dition in which they are at present found, and if the attraction between them is not, severed, the organic structure remains, even though there seems to be a break in it; and if there is any law in the universe whereby those atoms can be instantaneously severed and instantancously united, there is no appreciable disor-ganization in the structure. This occurs in the healing of wounds upon trees. The process of endosmosmic action, whereby the circulation of the fluid is carried on, continues even in splite of the external forcing spart of the stoms and fibres. The healing up of the bark of a tree is evidence of this; and even if you cut far into the structure the fibres will go on in healing-up process until at last life performs its function's as fully as before. Nature is made up, therefore, not of solid substances, not of organic laws which are all understood, and, therefore, undeviating, but of an inter-structure of laws which are as positive and subtle in their workings, and more so tive and subtle in their workings, and more so than those which are open the surface. It is, therefore, not in violation of natural law that a table is raised from the sarth's surface, nor does it overcome the law of gravitation, but there is another law which is superior to that which you suppose to be the law of gravitation and that superior law is the law of all life. It is no more wonderful that under an adequate mental power a table or chair should be moved than that this hand shall be raised, since you do not know the process by which either is ac-complianed. It is no more wonderful that any substance apparently organic and solid shall

be raised from the surface of the earth than that the small fibre of grass shall uplift itself in a spiral form toward the light. You do not know how either is accomplished, nor is the law of the accomplishment or growth of the tree in any degree understood save in its effect. All causes of nature are miraculous; science does not presume to discover them she has not dared to enter the vestibule of the uttermost and innermost cause. She deals in effects and shows you those effects, and if the law and the effect are both hidden she fails to discover either. Bo that the world of science grasps but the surface and the outermost er pression of nature, while all the processes that ie between the atom and that expression are hidden to that world.

The term "materialization" has been employed in connection with certain classes of manifestations. The whole universe is a process of materialization. You do not see that which constitutes the germ of the tree, nor its growth. You have no appreciable perception of what lies behind in the seed of the flower. growth. The flower is there with its manifold beautics awaiting the unconscious expression of life, while all the rays of light, and all the chemi cal properties that go to make up its beautiful existence are slumbering in the air around you and there where the process goes on who sees it, and who analyzes it? What chemist can discover the fine shuttles of light that are plying to and fro to weave the velvety surface of the petals of the rose? Who can anslyze the subtle process whereby the-lily extracts only the pure beam of white light, leaving the brok en fragments to idferior flowers? Who can understand by what subtle method the laws of growth inspire the forest tree, until from the smallest germ the gigantic branches wave in the air, and the leaves proclaim with a thous and tongues their victory? All this is miracu-lous, and only is not considered so because you see the process every day and witness the results. If you had never seen a tree, and should of a summer day pass out into the forest and behold the wonderful svidences of life, you would say it is a miracle. would say it is a miracle. If you had never seen the rose, and beheld the naked bush on a winter day, and then in the spring saw the shouts break forth, and beheld afterward the full blown splendor of the rose, you would say it is a miracle. Now, there is a process by which that law of growth is carried on. you can carry it on more rapidly by making the stoms culminate more quickly in rapid succession, you can have a rose in an hour as well as in a year; there is no difference except in the rapidity of growth. You have green houses ; to force the rapidity of growth, and what requires a year ordinarily, transpires in a month or two under the pressure of science and chemical application of heat. If you knew another process-and there must be a process still more rapid and still more capable of being controlled by mind-you might have a rose in an hour or in five seconds just as well as in a year or in five months. The difference is simply in the repidity with which stomic changes can take place; and that rapidity is influenced only by the laws of control, and whoever has knowledge of those laws, whether he be horticulturist or chemist, or whether he be the still more, subtle man of science who understands the causes of things, been the application must be rapid in proportion. Miracles are simply rapid changes and trans formations in matter growing out of the more subtle knowledge of the laws; and human be ings fashioned according to organic growth are just as miraculous as the forms that appear out of the atmosphere, only one is usual and the other is unusual. Every organized form of matter is material The spirit of God breathes upon the zation. surface of chaos; which means that the process of organizing or materializing life took place in what is called creation. You who have witnessed the various forms of spiritual manifestations can come more nearly to believe in the actual events recorded in. the first chapter of the book of Genesis than any other class of believers in the world, since you know that materializations can take place very rap idly, and that it is more probable that the earth and the heavens might have been made in size days than by any process which theolo-gy has revealed to you. If it be true that a human being can be evolved out of the atmosphere in five seconds or twenty five minutes then it is also true that the power of the Infi-nite Spirit might have evolved stars and sys-tems of worlds in the space of six days and nights. The miracle of creation causes to be a miracle when the law of it and the opera-tion are understood; and Modern Spiritualism clasps hands with the first chapter in the book of Genesis, science to the contrary notwill-standing, saying that it is possible that the In-finite, breathing upon substance in the form of chaos, materialized the universe in six days, and this materialization is only the process of creation. .! Evolution may have her adherents; the the-ory of the gradual growth of species may have its adherents; but we have never seen a proof that can establish with any degree of certainty the fact that one type or species of existence has ever been merged in another. There are no processes of transformation going on to-day; there have been none within the present epoch of human history. Every type adheres to its kind, and each kind has been material-ized by an added growth and an added inspi-ration of the spirit of the Deity in the creation of the world. We balieve that these added materializations are the result of the added power and refinement of matter; that each epoch is the stepping stone of that which shall follow, but that the alternate types of exis-tence have been evolved by materialization. We believe that the creation which is under-Evolution may have her adherents; the the

stood by materialization; that the organic procoss takes place after the creation, but that in the beginning it is the handlwork of the Infl nite thought acting upon matter. We believe that which was considered the golden age in that which was considered the golden age in ancient times, and for which every nation has some prototype, in that in those times the first forms of human life walked the earth with the full grown stature of man under the process of materialization; and that the organic function of life is the function that comes when contact with material fully established. We know of the problem of the problem of the fall of man, -- not that it was a fall in the casential sense,-but we know that when spirit is accustomed to deal with matter merely as an instrument, and then afterward becomes enchained by matter, that is a fall. If the first: forms of human life were materialized spirits walking the earth, and the organic function was taken on afterward. then that explains the fall of man and relieves humanity from the op-probrium which has been heaped upon it all these years. The science of natural growth is explained as the outermost expression of ma-terialization; and we believe that the time is coming-indeed it has been in every age of spiritual development-that these materialized forms will appear more and more among men You will notice that in the record of the chil dren of Iarsel, wherever their inspirations were greatest, or the messengers of God appeared among them they appeared as menwalked and talked with them and even par took of refreshments and hospitality as hu man beings do. These were materialized forms of angels or messengers who took on the outward form for the purpose of ministration, and who for the time dwelt with those that were upon earth. You will remember that in the time of Josus He likewise appeared after His crucifizion. That undoubtedly was in a materialized form, since the form in every way resembled that which He had worn upon earth, and since His own body, susceptible to the highest spiritual influences, could be rap-idly disintegrated and recreated again; every time having a tendency to assume the form in which it had previously existed, and under these divine ministrations undeubtedly the messengers who appeared to him and his followers appeared in materialized forms; and-undoubtedly upon the Mount of Transfiguration His own body assumed a celestial aspect and was infused with spiritual life while Moses and Elias appeared in materialized forms the vision of those who beheld them. Barely in this day and time, when the spirit usl world is again appearing upon . the earth these things are not impropables, and occur even in accordance with the same law that fire will not burn when there is a successful and sufficient resistance, you are sware, who understand chemistry; and any spirit that has sufficient power to materialize a form or to lift a solid substance has also power chemically to make your bodies capable or resisting fire. 10 several distinct instances this has taken place in modern manifestations, and the time will come undoubtedly when human beings will be capable of .controlling the elements in this way, when the laws are understood whereby man can successfully resist the encroachment of any of the aggressive elements of earth. The reason that man is immured so long in the senses, and that he se unsuccessfully combats with the elements is because he tries to do this from an external instead of from a spiritual stand point. Belence has accomplished wonders. The great weapons of the world where-by the thoughts which we breathe to day are to morrow known to thousands of people; the wonders of the printing press and of the magnetic telegraph show what achievements man with external science can make over matter. Yet compared with the winged power of the spirit and with the wonderful workings of the subtle science known to the spiritual kingdom all that you now understand, as science sinks into insignificance, and the subtle power of the spirits becomes more and more manifest. You considered lightning the swiftest messenger, but thought is a far more subtle one. The lime will come when, instead of the necessary appliances of the magnetic telegraph, mind will converse with mind though thousands of miles intervene. Aiready clairvoyance; meamerism, and spiritual power have developed this in. individual cases. That which/ individuals can do now will finally become the property and and possession of the whole world, and it will not be strange nor miraculous if by and by you shall speak to those who are across the wide waters of the Atlantic with the power of thought-thinking your thoughts, they re-sponding in intelligent and continuous converation. Why shall this not be done, since time and space and all that belongs to substances in nature are amenable to the power of the spirit and can not preven its growth? The time will come when, instead of the cumbersome methods of mechanism that now exist-methods which in their turn far transcend those ods which is their turn far transcend those that have heretofore been employed—there will be subtle forces, so subtle and so potent, that with the very thought man can shatter the fabric of this temple or move any object in the external world. You think this is vague and external world. You think this is vague and dreamy what would your ancestors have said of the magnetic telegraph or of the steam-en-gine. It is not safe to say anything is impos-sible since all things are possible to those that have knowledge and faith. Christ said, "If ye have faith as a grain of mustard need, ye shall say unto this mountain, remove hence to yonder place and if shall remove." The moun-tain is not a solid substance. There is no in-evitable law whereby it must remain in its place. If so all the hills and valleys of earth would resist the encroachments of men. But you delve fively into the rock as though there were no registance, and your vast appliances of power send thousands of feet of tunnel be-neath the dark fastness of mountains and un-

If you believed derneath the bed of rivers. that their course was inevitable, and that they were forever held in their places, you would not dare by external methods to attempt to overcome them.

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The truth is that man has abiding faitht an the power of spirit over matter. He plows the seas, he visits the most distant retions? he buries himself in the deserts and in fastnesses of rocks and caves; he railes and banishes' himself from home and country that he may conquer the earth. He explores the furthermost regions of the polar seas, and if one goes down and is lost, another and another is sent. He banishes himself to the remote wilds of Africa that he may find out the invisi-ble sources of rivers. What shall you say then if he also, after many years and long research, breame conscious of the power whereby moun tails may not only be removed by the appliances known to man externally but by those more subtle appliances that are swifter than the lightning and more potent they the whirlwind-the breath of the spirit-sinc this it is which movie all these things. What were

ships and armics-what were the without the human thought that and what are any of the appliances of matter with but the controlling spirit that is in visible with but the controlling spirit that is in visible and impalpable? A Napoleon governs the armies of the world and yet the simple thight that lies uchind all these movements is not even known; nor can science discover its ex-istence. The vast armies of the world move on to their destruction by the will power of a single may and yet science, has not determined what that will power is 11 man can sway a man to do the work of destruction and of creation. if cities can be upreared as if by magic beneath the hand of controlling genius and commerce; if temples can be erected outwying the structures of the universe in their symmetry and harmony, all by the invisible thought that shapes humanity to do its bidding, what may not be done when another stage of science has been introduced and anstage of science has been introduced and an-other strats of thought prevail in the world? Behold there shall be also creation. That which man does do shaping himself now to the seeming inexorable laws of nature, he shall do still more and more by understanding these processes, and if he can shape the lily or the rose to a loftjer and a more perfect bloom, he shall by and by out of the empty air create the lily and the rose and see them bloom before his consciousness. Even as now he does in degree so he shall then do fully. Man is fashioned in the image of God. The subtle attributes that govern the infinite universe are in a finite degree possessed by him, and though the universe will still go on governed by the infinite processes, man shall become familiar with those processes, and so shape and govern' the universe of matter that it shall be molded to his will and perform his bldding. Instead of the cumbersome bodies that now are the abode of disease and crime he shall have a heautiful structure shaped to his own thrught and fashioned of his own power. Instead of inbabiling a temple that is thrice descrited he shall adapt his existence to the uniform purposes of life, and his bodily fabric shall be governed and controlled by his will. It is even now measurably, but what is now only measurably performed shall be performed fully when the laws and processes of the spirit are known. You know that you raise your hand but you do not know by what power you do it. You have not even a knowledge of the sublime mechanism that connects the still power with the structure that you inhabit; how aball you then delfy and perfect it if you do not know that which is most essential-the connecting link between the mind and the body? And when this connecting link is known, and when this will-power fully shapes to the harmony, nature, behold, instead of the decaying forms and bodies that are overcome with disease you will say to the disease, de-part, and it will depart, even as the Healer bade it do with those that came after Him. It is no miracle that healing is performed by the spirit. It is rather a cumbersome inits the spirit. It is rather a cumbersome inter-tion that makes man resort to drugs and pol-son for the removal of all disease. It is rather the penalty that you pay by being wedded to the grosser forms of matter. But when the spirit abides there shall be no necessity for these methods of healing, no necessity for these outward methods of construction, but if you be robbed of a part, by what is considered socident, the power of atomic structure may again, by the rapid succession of atoms, make that structure whole. It is recorded that by one of the wells of the saints of France a maidone of the wells of the saints of France a maid-en was restored, a portion of whose body had been taken away by cancerous disease; that the healing water, not only cured the disease, but brought back that portion of the human form that had been rawaged by it. This was no miracle. It was only the subtle process of spirit acting through the mind of faith upon the structure, attracting atom after atom until spirit acting through the mind of faith upon the structure, attracting atom after atom until again the body was restored. Faith is none other than that receptive condition of the mind which enables the decayed form or enfetbled portion to receive again that which is its own. The flower has faded, and the unlimited air and sunlight upbuild the structure of its vital portion. Mankind with faith need not grow faeble with disease and want and suffering; but the light of the spirit illumining the coun-tenance might supply each decaying molecule with amother as fresh and vigorous, until at last the elixit of life might be truly known in the power of the spirit over-matter. Beience declares to you that you have not the power of the spirit over-matter. Beleace declares to you that you have not one atom now which your bodies posses" a seven years ago. Oh, if you could know the subtle process of the spirit, each added atom would be as young and fresh and new as that which you had rejected; and the molecules [Concluded on page 304.]

Beience declares that the atmosphere con-tains every substance in solution which is found in the earth; yet it has not been the pro-

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RELIGIO PHILOSOPHICAL JOURNAL.

MODERN MIRACLES.

Two New Evangelists Coming to Chicago.

How Their Skulls Were Smashed In and They Heeded It Not.

Visions in The Heavens-The Gift of Healing - Cast in Prison.

THE CHUBCHES THOUGH RELUCTANTLY ADMIT THAT THE DAYS OF MIRACLES HAVE NOT PASSEU.

Modern Spiritualism is daily making inroads upon churches and people who are hereditarily inclined to balieve in church dogman. However much such people ridicule and frown upon mediumship, they will accept the phenomens manifested through mediums, upon the hypothesis that it is a miraculous inrerposition of God or Jesus Christ.

It will be remembered by the readers of the RELIGIO PHILOSOPHICAL JOURNAL and BAN. NER OF LIGHT, some three years ago, that the wife of Rev. Moses Sherman, a Methodist Clergyman of Piermont, New Hampshire, who had been bed ridden for three years, was miraculously cured by the special interposition, as claimed, of Jesus Christ, whose individual presences she felt standing by her bed in the still hours of night.

Her cure was certified to by the Rev. Moses and others of the Methodist brethren, and published in the Methodist paper, as a miracle wrought by Jesus.

A sister in law of the miraculously cured woman, who knew the facts in the case, revealed them and sent them to the BANNER OF LIGHT for publication. Blie certified that Mrs. Sherman was at the time & patient of Mrs. Robinson, the celebrated healing medium.

The clergyman's report of the sickness and cure of his wife, was true, but that cure was wrought through the mediumship of Mrs. A. H. Robinson, of Chicago. The Christ whose presence Mrs. Sherman felt when she was instantly restored from a three years' bedridden invalid, to sound health, was none other than one of the band of spirits who daily control Mrs. Robinson, for the cure of all phases of diseases.

The whole Methodist Church admit the cure and while they praise Jesus for performing the miracle, they unwittingly admit that the days of miracles have not passed, as they so often affirm, when . Spiritualists assure them that cures are performed through mediums as in the days of Jesus.

Now here follows a long report of remarkable mediumistic power, published in the interest of the Church, and hence will be believed by millions of chutch members. Spiritualists will readily discover that the controlling intelligences, found in these enthusiastic Church members, the very element necessary for socalled miraculous spirit control, and made use of it. The healing of wounds ordinarily is a slow process of uniting the severed parts by the deposit of molecular atoms through the circulatory system. The raising of a bed ridden person to health and strength is usually, if done at all, through long weeks of convalesence and careful nursing. The powers of oratory and poetry are usually through scholarly application and much training of the mind-The passage of one solid substance through another, is considered an impossibility by all,

tonished that beheld what followed. I was so filled with the Holy Ghost and the glory of God that my voice was entirely changed. My whole frame was filled with a warm, electrifying influence, which was similar to a heavy shock from a galvanic battery, with the excep-tion of the bad feeling attendant upon such a shock, for though I was filled to the utmost, yet the feeling produced was glorious, quick ening every power of both soul and body. My mind was so enlarged, my understanding so opened up, and my thoughts so inspired, I was enabled to talk as I never could before. All the Scriptures that I had ever read came to my mind, and I could repeat any portion I wished, and I saw a beauty in them I never saw before. I then had my calling fully made known to me, and was fitted to fulfill it from that moment. My uncle was also filled with the Holy Ghost at the same time, insomuch that he leaped for joy, and praised God for having shown so much favor to weak mortals like us. Bo great was cur joy at finding the pearl of great price that we slept but little that night, but sang and praised God all night." After this manifestation they determined to

swait the direction of God in all things per-taining to their future action. The next day being the Sabbath, they went to religious ser-vice at the school house. It was evident to them that the officiating minister was

"A DECRIVED PROSELTTE OF NO SOULISM " and the Spirit of the Lord came upon them so

strong that they rosh up and "rebuked the spir-it of darkness that had taken possession of the place.". 'So powerful and effectual was the truth propounded by them on that occasion that, though it was their first sitempt, "the powers of darkness were shaken, the enemics of the cross were made to tremble, balievers were strengthened, and a complete victory was won over Batan and his emissary of decep-After this display of spiritual powers, which astounded the congregation, -some thinking the evangelists were crary, others that they were possessed by the devil, and yer others that their appearance was a demonstration of God,-they were directed by the Spirit to attend a meeting to be held at another placethe pamphlet is annoyingly silent at times as to names-in the evening. At this place they found a similar condition of things, and also righted them in the same effectual way. April 1st they were "impressed" to return home to their families to console them. Their home was distant twelve miles, and they set out on, foot, relieving the tediousness of the journey by religious conversation. Both were filled with the Holy Ghost, and "every step scemed took them, and when in the midst of a deep forest they had the following

REMARKABLE EXPERIENCE:

"Buddenly there shone around us a light from Heaven, which made us to feel that we were in the immediate presence of Elijah's God. Our feelings at this moment were most intense, being that of deep solemnity and ad-miration combined. My uncle said to me, "Let us ask God to bestow upon us the heal-ing power." Accordingly we both looked up toward Heaven, and entreated the Lord to make known to us that power, in which we were firm believers, and immediately it was bestowed upon us in a most miraculous manner, and suddenly there came a voice to us saying, "Lie down!" and such was the power of that voice that we fell upon our faces like dead men; and after having lain there for some minutes I was suddenly raised to my feet, and for the time being I found that I had no will or volition of my own, all power of self action was taken away from me, insomuch that 1 was speechless. Then there came a voice which sounded out so had that it seemed to shake the very place where I stood, and we were encircled by a beautiful ring of light; and though we saw no form, yet we were as sure that the Bavior was there in person as though we had seen His form, for by His voice and the hallowed influence of His spirit He made us to know His presence. Ob! the heights and the depths of the wisdom and power of Godi Who can detcribe it. "How unsearchable are all His works, and His ways past finding out." My feelings at this moment I can not describe. They were those of awe, love, and praise combined. I was not frightened at what I saw and felt, for they reason that we had been praying continually for some such manifestation as that we were wit nessing, and the voice of the Savior seemed to speak to our hearts saying, "Bo not afraid, it is I;" and then there were numerous voices and unknown tongues, which were unintelli-gible to us. Then all of a sudden I was thrown down again beside my friend, and .we were commanded to kiss the ground three times, which we did. Then the Lord said: "You are chosen vessels unto me, to bear testimony unto the things you have seen and heard and are chosen vessels unto me, to bear testmony unto the things you have seen and heard, and to the truth of my Gospel, as it shall be made known to you by the Holy Ghost." Then I-was again raised up on my feet by an unseen power, and I tried to say, "Lord, what wilt thou have us to do," but I found my tongue was motionless, and I could only stammer, or imitate the words, al most. Then it seemed to me that some one breathed, into my face, and a warming influence went all over me, and there was an odor accompanying it unlike anything I had ever smelt before, except that it resem-bled the sweet, pure odor of new linen. I was so filled of love and praise that I could think of nothing else but Heaven. Then that terri-ble voice sounded out again so loud that it might have been heard for several miles around and I was thrown down again, but not beside my friend as before, but in the form of a cross over him, with my face upward and my head toward the east, while he lay with his face downward and his head to the north. Now a scene began which would have caused the stoutest hearts to quake, had it not been for the abundance of the grace of. God, which is able to keep us, though we pass through the "valley and shadow of death," as I can fully testify. I lay there for a moment, gazing up into Heaven, for it seemed to me that the vell had been drawn saide, and I could behold the and been drawn aside, and I could behold the glory of the eternal world, and thus while I was contemplating the glory of God, a strange feeling came over me. My breath left my body, and a solemn silence seemed to take pos-session of the place, and something whispered "This is Death." Then the thought presented itself to my mind "You are dead here in this wilderness." wilderness. You must lie here, and your friends will never see you more." But just then the good Spirit whispered to me: "1 am the Life and the Resurrection; he that believeth on Me shall n ver die." Then I remembered with joy that the Savior had power even to raise the dead, and I felt to resign my spirit into the hands of God; and then Heaven, with into the hands of God; and then Heaven, with all its glorious realties, seemed to open up to my mind, and a sweet peace possessed any soul. I was conscious of my existence with heavebly beings all the while, though I lay there for nearly an hour dead, to all human appearances, and I am persuaded, in reality, as much as I shall ever be. But all of a sudden my breath returned again, and I be came aware of the presence of my body, and with it my power of speech was restored. My thoughts, were now turned upon my uncle, thoughts, were now turned upon my uncle, who had lain there all this while without moving or saying a word. Now something seem-ed to say to me that uncle had not that faith in God that was necessary to keep him amid

such trying scenes as those through which we such trying scenes as those through "which we had been passing, though he had always claimed great faith in God prior to this. So I said to him: "Uncle have you faith?" He said: "No, not enough," So I told him to ask God to give him faith, and it should be done. And he did it, and faith capte, incomuch that he believed without a doubt; and he said: "Bless God! now I know I have faith." He then saked the Lord to make known to us if we should be haptized over again or not, and the answer was " No." Then the voice said to me: " Lock to the East, for, from thence you shall see the light of the Son of Man coming in the clouds of heaven, for the time is short and my people must be unit-ed. Go, nothing doubting." Then uncle said to me: "Ask the Lord if Joe Smith. was a true prophet or no," and so I did, and the answer was "No; this is the only miracle of this kind that has been wrought on this Conti-nent." Then said uncle, "Are those creeds and denominations all accepted of God?" and the answer wha: "They have polluted My sanctuary, and defiled My temples, and My face is sgainst them, for they hold the truth in unrighteousness; nevertheless, when it shall turn to the truth they shall be saved." Of how gracious were these words, coming right from heaven! And, then wher, we thought how greatly favored we were, above many of our fellows, who were as good by nature and far better by practice, in that we had talked as it were face to face with the Savior. Oh! how little we felt! how unworthy of all this great favor which God has shown to us! But we praised God that it was so, and then the voice said to me: "You are henceforth to forsake all and preach the Word, and your uncle shall be your witness of these things; and lol I am with you, even to the end." Then I said to uncle: "Do you hear that?" and uncle said he did.

Then we were both raised to our feet, and that voice sounded out so loud that it exceeded the keenest notes of the bugle. We embraced each other, and were about to leave the place when the words came: "This is holy ed each other, and were abcut to leave the place when the words came: "This is holy ground. Mark the place where you lay:" Then we dropped upon our knees, took off our overcoats and hats, and were told to kiss them and leave them there in the road until next morning at sunrise, and they would be there unharmed. So we did, nothing doubting that whatsoever God had spoken would come to pass. Then we rose up, faced to the south, joined hands, and were told to run and not

As we came to the open field we saw something just ahead of us which seemed to takethe form of the Devil, and the Spirit.said to us, "Destroy it;" and we rush upon it with one accord, and before we realized what we were doing we had broken up and rubbed fine with cur hands a patch of large, dry thistles, and, strange to say, not a thistle had penetrated our hands anywhere."

Thence they passed to where there was a group of houses along the road, and they were "impressed" to turn into one. They were re-fused admittance and the "terrible voice" came and frightened the inmates. The old man of the house seized his gun, and told Boczo to go away or he would receive a dose of lead. Boczs, however, boldly bared his breast, and told the old fellow to

SHOOT AWAY.

and he would soon see that God was proof sgainst bullets. The old man, however, did not shoot, but he kept his gun up at the pres-ent, and as they could not bring him to reason these servants of God turned about. They were then met by a friend named Abbermathy, who wished them to try their healing skill on his sick child. Abbermatby was catechised as to his faith in them after the most approved Apostolic manner, but the evangelists were not permitted to give this proof of their divine gifts. Just as they were proceeding to the Just as they were proceeding to the sick child's couch, solas one came running to ward them in a great rage with a club in his hand. The spirit warned them to PREPARE FOR BATTLE.

as this was Batan. It turned out, however, to

that it was so, that he had permitted our skulls to be broken it, as a testimony sgainst them, for had it not been so they would have tried to deny beating us with clubs, and nobody would have believed our report, but now they dare not deny having done all they could to kill us, as we had the witness in our heads and over our bodies, where the blood had flowed, while we were happier, wiser, and more powerful than we had ever been before. Bless God forever! He knoweth how to do all things well.

Finding then that they could not prevail on us to have a doctor, they procured some water and washed our faces. But we could not let them wash our heads, as we wanted the blood to remain there, that our friends might see it. Then they set food before us, and we did est before them. And thus they were compelled to believe we told them the truth. Then uncle would take their hands and press them down that they might know that they might know how deep the club had sunk into his skull, and also that they might know that the ad no pain or soreness, until they were bloed to believe. Then the officer said to Mr. Breck and Abber-"You had better take these men nathy: nathy: "You had better take these men-home, for I release them here, and it will nev-er do to let them walk." But we told them we could go home alone if they did not wish to go with us, but they willingly consented to take the team and go with us. So they furnished us with caps to wear and blankets to cover with. We got into the wagon and they drove me home." us home.

They arrived home in safety, but were not allowed to rest long. Deputy Bherifi McFarlin and an assistant came with

WARRANTS FOR THRIR ARREST.

They were placed in a wagon and started for Glendale. Part of the journey was done by night, and signs and wonders were again observed by Boczs and Byers in the heavens. Their captors, however, refused to raise their eyes upwards, their conscience pricking them for what they had done. These spiritual manifestations went so far that "with a shrick our accusers fied, leaving us there with God and a few spectators." McFarlin got mad at all this, and determined to try his prisoners further:

"So he ordered the men that stood around to take hold of my uncle, on whom this miracle, was being wrought, and take him'by force from' me, into another room, as he claimed, it was the power of msgnetism. And he-said if we were separated the power would be broken. So six or eight men took hold of uncle as he lay in the floor, and had carried him to the door look back; and we did run with superhuman of the room, when the power of God came up-speed, until we were out of the woods. on him, and he came, feet foremost clear back scross the room to me, to the astonishment of all present."

Booze was next tried in this way, with a still more marvelous result: "They came and lied my hands together

with a stout cord, and my feet also, and he had no sooner done it than I leaped for joy, and praised God at the top of my voice, and walkd all over the room with as much ease as though I had not been tied at all, and the power of God was so powerfully upon me that I felt a good deal like Bamson. Then I told them to prove me, and I lay down upon the floor with my face upwards, and told them that six men should take hold of me and try to keep me down, and if they could do it] would submit to their request to keep still, but if the Lord enabled me to rise with them, then they would know that I had authority to speak higher than men; and I wanted them to come and prove me.

"So four of them, all big, stout men, came and took hold of me, to hold me down upon my back, there not being any more who would take courage to come; and as soon as they were ready, the fower of God came upon me, and I was upon my feet in the twinkle of an eye, and they were all confounded.

Notwithstanding these wonderful perform-ances McFarlin persisted in carrying his prison-ers to jail. Booze had a revelation that he would not be incarcerated, of which he told the Deputy Sheriff, but that callous individual laughed in derision. When at last they came to Paw Paw, neither juilor nor key could be found, and Booza's revelation proved true. McFarlain then became penitent and released

him from his terrible agony. And then began a scene that was enough to convert the world, if they had been there to behold it, for he continued to speak with tongues and recite poems of the most heavenly composition that any mortal ever heard, and then he sang a number of beautiful psalms about the tree of life and the birds of Paradise, the throne of God, and the beautiful river that was flowing there, for near two hours without cessing, during which the whole house was lighted up by the glory of God that all present, from the least to the greatest of the family, were permitted to look upon heavenly things, and one and all seemed to think themselves really in Heaven, for they heard heavenly music and saw heavenly obccis, and were made to feel for once that Heaven was a glorious reality. And thus we spent most of the night in praising God for His goodness and His wonderful works to the children of men."

April 4 they were out together. It was a fine day, and there was a "spicy breeze coming from the east." They were told by the Bririt to inhale it. The "old virus of consumption" was thereby thrown out of their lungs, they re-ceived strength in their chests they had never had before, and from that time to the present their "lungs have seemed to be of brass." This same day they saw

AIGNS AND WONDERS IN THE HEAVENS:

"We noticed one of those heavenly objects at which we had been looking moving toward us, and kept near to us until we arrived at the house of my uncle's, when it came down within about 75 feet of us, in the air, and presently it took the form of a large man, with a white robe wrapped about him, the beard and hair as white as the snow, with a face and eyes beaming with love. He poised there over our heads in a reclining position, one hand up-lifted toward Heaven, the other pointing to-wards us. Such a heavenly form I never saw before, nor could we help feeling that we were in the immediate presence of the Bay-

A day or two afterwards Booze and Byers were again arrested, but God confounded their accusers at the trial. Then they began preach-ing to the Squire who had tried them, but he ordered them to jail to await a new trial. They entered the jail "feeling as though they were going into the temple of the Lord." Four men were in prison whom Bocze suspected were there to watch them. They requested him to there to watch them. They requested him to expound the ways of God, which he did. While he was talking "the Holy Ghost filled the prison like a mighty, rushing wind, inso-much that the prisoners all shouted and praised God at the top of their voices for salvation, and the very walls seemed to tremble with the power of God. The jailor was terribly frightened, and ran to the door told us to stop such a noise, or he would stop us. But I told him that we would shout and sing and pray and talk of the goodness of God, though he might see fit to burn us at the stake." That settled the jailer, who did not again interfere. After two days' incarceration, during which time the walls were made to ring with praise to God, the prisoners were released on the condition that they should appear when wanted. The following

WONDERFUL CURE is then related: .

"My stepmother had been sfil cted for a long time with a big neck, and at times she was so choked by the enlargement pressing upon the windpipe that she could not he down to sleep. During our meeting, as the power of God was greatly manifested, the light of God's truth shone so clearly into her heart that she had faith to be healed, and wanted us to pray for her, which we did. And the Spirit of God came mightily upon me, and, raising up in the power of God, I touched her neck and told her to believe that she should be healed, and if she should believe without a doubt on the Son of God she should be made whole. And she said she did, and she was made whole of that infirmity. From that hour the enlarge-ment was all taken away, and she had rest that night that she had not enjoyed for months together, and she is to day a living witness to the power of Jetus to heal both soul and body. Praise God forever! . My uncle's oldest son had

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except the spiritual philosopher, or the personwho by his own senses has witnessed the fact.

When such incidents transpire in the presence of individuals who know nothing of the spiritual philosophy, they at once pronounce it a miracle by Jesus, if it be done for the apparent good of the Church, of a member of the Church, otherwise it is all the work of the Devil, and deviliah.

By a perusal of the following which we clip from the Chicago Bunday Tribune, of Nov. 14th, it will be seen that the controlling spirits wisely have made an opening in the Churches that will result in a general spirit of inquiry, which is always the beginning of wisdom:

About two weeks ago two evangelists pamed H. W. Booze and A. S. Byers held services in the hall corner of Clinton and Twelfth streets. They recounted some marvelous experiences, and awakened a degree of interest among the Rev. Mr. Ravlin's congregation, who were then worshipping in the hall, which led them to promise a speedy return to the city. Yesterday Mr. Revilla received a letter from them stating they would revisit him on the 18th inst. and remain a few days in the city. Mr. Rav-lin is endeavoring to secure the Free Baptist Church, corner of Loomis and Jackson streets, where he is now officiating, for their use. The evangelists are described as plain, unassuming, carnest men; who work in the Lord's vineyard without any thought of pecuniary reward. They trust in Providence for their support, and even go so far as to distribute gratuitously a small book they have had printed, which gives an account of their "wonderful persecution and miraculous deliverance from death and mesan." If all that this book contains is true, Mesars. Bocze and Byers are the most extraor-dinary men in the world. The narrative is equal in interest to and indeed somewhat resemples the "Acts of the Apostles." Bocze is the writer of the book, but he also speaks in the name of his co worker Byers, who is his uncle. It is learned from its pages that the evangelists, who had been separated for a number of years, were brought together by the "Providence of God" in VanBuren County, Mich., on the 17th of March, 1873. They then covenanted to fast and pray together, and to "recount the mercy of God until we should receive greater light and power than we then had, for we had always believed in the Apos-tolic faith and power." For two weeks they went from place to place, praying and plead-ing with their friends, at the end of which time Booze states that he received such an evidence of his

ACCEPTANCE WITH GOD

as assured him that, if they continued faithful to their covenant, they would soon be led into "ways they had not known." On the evening

of the 30th of March they held a prayer meet-ing, regarding which Box as says: After having a season of prayer, we were talking to each other about the goodness of God and our prospects of Heaven; and while I was talking, the Holy Ghost filled the house like a mighty, rushing wind, and all were as-

who gav Booze three stiff blows on his left arm. The latter did not feel the blows, owing to God's protection; indeed he felt more powerful in that arm than before, and with the assistance of his uncle he wrested the club from his assailant, and then magnanimously spared his life, because to kill was not their religion. The Lord then commanded Breck to kneel and kiss the ground three times, "which he did unbesitatingly." While they were entreating him to become reconciled to God, four or five other fellows came up and began pounding the evangelists with double handed clubs. . But, "The Lord was with us, and the glory o

God shined round and about us, and their blows fell harmless upon our heads, notwithstanding the blood ran down us like rain, until we were baptized in our own blood. But while being thus beaten for the cause of Christ and the testimony of Jesus, we felt no pain, were not knocked down, not even staggered or stunned by their clubs, though we bared our heads to them, and did not try to save ourselves in the least, for, from the moment the first blow was struck upon our heads, we knew more than we had ever known before, saw as we had never seen before, and every additional blow seemed only to add to our strength and joy, until we were so filled with love and praise to God for His protecting pow-er, that we should and praised God at the top of our voices."

They told their persecutors to best them until satisfied they were under God's care, One of the most powerful of them struck Bocze on his head, which he had bared for the blow, with a club, but it had no more effect than if a cup of water had been dashed on him. This marvel stopped the assault. Their assailants were confounded, and seemed alarmed for their own safety. Upon consideration, the gang concluded to bind the evangelists, and see what effect that treatment would have upon them: They were placed close together, and were bound from the feet up to their heads, one coil being put "through my mouth and around my uncle's throat, and then drawn as tight as three men could draw it." An cfflcer was then brought on the scene to take the unfortunate fellows to jail. They were placed on a wagon in their bound condition, but on the way to the jail the officer's heart became softened, and he prevailed upon the men to untie the ill used evangelists. He requested them to go to his house and have

THEIR WOUNDS

dressed. The narrative proceeds;

Bo we all went in, and when we came to the light we presented such a horrible sight to them, being all dovered with blood, and, as was soon ascertained, our skulls were both broken in on the top of our heads, until the thickness of a man's hand would not more than fill the opening in the bone of my uncle's lead, from the crown to the temple. The sight was overwhelming. They became ter-ror stricken, and begged us to let them go for a doctor, which we refused to do, assuring them, by various means, that we had no pain or in-convenience from any of our wounds, and that we know the Lord would heal our heads in His own appointed time, and we praised God

Boczs, his uncle having been left behind where the miracles had been wrought. The persecuted evangelists were next

. TEMPTED WITH MONEY

A man for whom he had been working intercepted him on his way home and offered to give him \$1 000 if he would give up preaching and leave his crazy uncle. He refused this and leave his crazy uncle. He refused this offer, and went in quest of his uncle, whom he shortly afterwards met. The uncle's ex perience during their short separation was his ollows:

"Morning having come they told him he might go home, and he started, but had not gone far when Satan came to him again and told him he could not get home; that he was forsaken of God, and that he might just as well give up. And so powerfully did Batan tempt him that he thought for a time he should die. But failing down upon his face he tried, to pray, and, though he could not utter a single word, yet, holding on by faith, the Lord came to his rescue, and he was enabled to remat the devil, and Batan left him; and the good Bpirit came and ministered unto him. The good Bpirit and ministered unto him. The good Bpirit then told him to look in the direction of home, and he did so, and saw a small cloud of peculiar shape, and was told to keep his 'eye on that and go ahead, and not look back. Bo he did, and after he had gone a short distance he was told to strip himself of everything that would hinder him from running. So he pulled off his cost and west and threw them down. Then he was told to throw away his walch, worth \$30, and his pocket-book with \$15 in money, and he immediately obeyed; and then he was told to run and leave them. This was to show him that he must forsake all if he would be a disclose of Laws would be a disciple of Jesus, -for he had been a man that was greedy of gain. But now he had given up all, willing even to become a fool for Christ's sake. And now he was stripped for the race, he continued to follow the cloud which went before him, going through briars and thorns, over ravines, and scross swamps and morasses, until he came difect to his home. So wonderful had the Lord been pleas ed to lead him, and when he came to investigate the route over which he traveled, he came straight as if he had been following the com-DB88.

· Uncle and nephew went home and praised the Lord for their deliverance. The same evening they had remarkable success in exorcising an

BVIL SPIRIT.

which is told as follows:

"My uncle's oldest son, a young man of 19 years, fell upon his face as for dead, and, after, struggling in intense agony for a short time, he began to pray mightily to God to help him to escape from the hands of Satan, for it seemed that the evil spirit would tear him in pieces; but we remembered how the Lord had cast out but we remembered how the Lord had cast out evil spirits in the days of the Apostles, and caused them to leave the persons in whom they had entered, and that he had the same power still, if we believed on. His name we felt con-fident we should see a miracle wrought here at the hands of God; and soon the words seemed to come: 'Come out of him!' and the evil spirit came cut of him and departed, leav-ing him unharmed, and immediately he leaped for joy and praised. God for having released a cripple hand which was also restored to perfect strength by faith and prayer."

At the proper time Boxs and Byers were brought up for trial, the charge being assault and battery, but the Lord worked upon their accusers until they told the truth, and the accused were discharged. The wounds they re-ceived healed without any human treatment. This seemed to end their persecution, for since that time they have been going about preaching Jesus.

In some "remarks" appended to this record of their experience, they declare they have no Their new doctrine to present to the world. mission is to point out the "good old way in which the Apostles and prophets walked," and God would have them "labor for the restoration of primitive Christianity, uniting all true Christians everywhere into one flock and one fold." In order to facilitate this great work, they have drawn up the following article of union, to which they invite signatures at their meetings:

"TO ALL WHOM IT MAY CONCERN.

"We, the children of the living God, for the purpose of promoting Christian junion and fel-lowship among all Christians everywhere; and also for the better promotion of the cause of Christ and the building up of the Kingdom of God, or the true Church of God upon the earth, and for the pulling down of the strong-holds of wickedness, which we believe have been strengthened by men's creeds and sectaranisms, do hereby agree to unite together in a Christian union, irrespective of creed or denomination; and to throw down all party strifes and church divisions; and for all time to come to take the New Testament as our on-ly rule of faith and practice; to submit to all its teaching and requirements; taking no church name except that which is found in the New Testament, which is: Church of the Liv-ing God; making Christian character the only ing God; making Obristian character the only test of fellowship; and to labor continually for the uniting of all Christians everywhere, who we believe now are only kept spart by imagi-nary lines, drawn by designing men, and to this end we shall continue to fast and pray, and invoke Heaven's best bleasings upon all foot this made for this number " efforts made for this purpose."

A certificate, signed by thirty citizens of Van Buren County, is attached, to the book, affirming the facts of their persecution and "miraculous deliverance." Mr. Ravin ap-pears greatly interested in the men. He ex-examined their heads, and found indications which prove frightful fractures of the skull. Although the age of miracles is past, Mr. Rsv? lin is satisfied of the truthfulness of their in is satianed of the use of his pre-ent church for their services while they are in the city.

READ, and don't forget that we very much need our ducs. Money is now flowing into the pockets of our subscribers, many of whom are owing subscriptions long past due. We need it. Do well by us and we will be doubly grateful, and give you the best Spiritual paper published in America.

2

Hudson Tuttle's Literary Work.

DECEMBER 4. 1875.

It is not only remarkable that the world of non Spiritualists should be so oblivious of the high order and great merit of much of the literature of Spiritualism, but it iseven more remarkable that by the majority of Spiritualists themselves our best works should be so little appreciated.

These remarks are elicited by a re-perusal of the "Arcana of Spiritualism," by Hudson Tut-tle; one of the very best philosophical expositions of Spiritualism that has yet appeared, and it is both surprising and to be regretted that so valuable and instructive a work is not in the possession of every Spiritualist who desires to increase his stock of knowledge by acquiring a better understanding of the philosophy of his faith.

There are many other able works which per haps are equally neglected, and if the truth were known, it might be found that the demand for them is more from the outside world than from Spiritualists themselves, and it is net by any means creditable to our people that the sale of such books as those of Sargent, Owen, Watson. Peebles, Putnam, and others, should be chi fly dependent upon this outside demand, while those whose faith the authors of these works labor and expend their means to establish and protect, appear to be insensible to the claims both of duty and self-interest

which demand their support. But to return to the works of Hudson Tut-tle. His "Arcans of Nature," "Antiquity of Man," "Career of the God Idea in History." and "Career of Religious Ideas," all possess merit of a very high order, perhaps quite equal to that of the "Arcana of Spiritualism," and those Spiritualists who now fail to read them are neglecting works that the next generation will prize as treasures of spiritual, philosophi-

cal and religious knowledge. The class of readers most benefited by these works are those who seek to understand the highest philosophy of Spiritualism. There are no works yet published more worthy of their attention, while at the same time they recom-mend themselves to the general reader, who can find both profit and pleasure in the discus sion of the topics presented.

The intelligences inspiring the mind and directing the pen of the suthor of these works we should ludge were, when in this life, scientific materialists, and, like all who enter upon Spirit life, they seem to have retained some-thing of the tone and habits of thought of their former life, with their views modified and cor rected by the changed circumstances and conditions of their present life, and though we may differ with these spiritual authorities in some of their religious views, especially in those relating to the Prime Mover of Nature, yet most well-informed Spiritualists will find themselves in full accord with them in most of their views and positions.

In Dr. Draper's recent work, ' Conflict Between Religion and Science," there is a strik-ing similarity in many of his ideas and views and those of "The Career of Religious Ideas" of Hudson Tuttle. The resemblance in style, tone and modes of expression of the two works is also remarkable.

Those who, from the titles of these works, should infer that they are dry dissertations up on abstract religious subjects and religious history, will, upon examination, find themselves in error, as nearly every paragraph em-bodies forcible and practical ideas, embracing important truths, supported by illustrating facts, and the two classes of evidence weided together with the most convincing logic. They are replete with knowledge of an original character, supplemented with that acquired by the experience and observation of others, and they should not only be read, but studied by a 1 who aspire to the possession of rational and correct conceptions, not only of the philusophy of Spiritualism, but of the course of religious ideas in all ages. In respect to the "Ar-cans of Bpiritualism," I consider it a fortunate circumstance for me that at a very early stage of my examination of the subject my attention was directed to this work, and the impressions made upon my mind by its facis and ; hilosophy underlie all other knowledge since acquired. A grand truth is expressed when he says of Spiritualism that it "embraces the knowledge of everything pertaining to the spiritual nature of man, and as spirit is the moving force of the universe in its widest scope it grasps the domain of nature," It is equally true that "the departed take deep interest in the affairs of earth; they mingle in all the reforms of the day; the temperance movement, women's rights, the high duties and responsibilities of improvement of mankind claim their attention." But the high intelligences who speak to us through Mr. Tuttle evidently do not mean by this that Spiritualists as a body are to take up any one of these reforms to the exclusion of others, and concentrate and apply their energies and strength to establish this alone, nor do they mean that any or all these objects shall engross their exclusive or even chief at-tention while the grand moral and spiritual truths which are taught through this revelation are neglected or thrust saide, or even made subservient to the success of their labors for these important but secondary of jects. Through him they have disavourd all ideas of this kind and expressly declared that though Bpiritualism tegards all reforms with favorable eyes, and requires all, as opportunity furnishes the occasion, to agist in the reformation of abuses, yet the principal duty of Spiritualists is by their teachings and example to disseminate the light which they have received, to cause materialists to perceive that there is another life and another world, and that we do not die as the beast, and to permeate the churches and leaven the theological mass with our demonstrated spiritual truths. This is work enough for this generation of Bpiritual-ists as a body, but all this can be done and yet ample time found for individuals so disposed to also labor in these other fields of reform. What we object to is the disposition so preva-lent to divert the energies of Spiritualism from its own proper world-wide field, to leave this field uncultivated and neglected while they la-bor to direct the entire force of Spiritualism like a battering ram against one or more social abuses. This is like bringing a Paixhan gun to bear on game that could be more readily brought down with small shot; and such lim-ited views of the mission of Spiritualism are incompatible with a proper understanding of its nature Mr. Tuttle's modesty and abnegation of self mr. Tuttle's modesty and abnegation of self in so frankly and conspicuously disclaiming any part in the authorship of the works that have been produced through his instrumentali-ty, and assigning all the credit to his invisible-guides, only claiming for himself the meed of recognition as a useful instrument, is beyond recognition as a useful instrument, is beyond all praise, and an example that is rare in these days; and when his good works and good qualities and rare med habin are better known and properly appreciated the world will schnowledge its obligations to him. "Mibe," he says, "is the task of an amanu-ensis, writing that which is revealed to me." "For years I have been led through the paths of science by invfilble guides, who have man-ifested the earnest seal of a father for a feeble, and truant child. They have upheld my faiter-ing foots eps, they have supported my weary frame, and in darkest hours thrown their sa-

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cred influence around me. Like the reader of these pages I am a student in their portico, re-ceiving my mental food from their handa." And again he says, "If he (the reader) is profited by the perusal of these pages let him praise the real authors, and not the labors of

one who like himself is taught by them." Complaint is often made that Spiritualists neglect their mediums, the chosen instruments through whom the angels express their, love and reveal the truths that only they realize. The complaint is well founded, and the sin is at the door of every man who eats of the bread of life which is supplied through them and fails to return an equivalent when in his pow-er. The debt we owe is in proportion to the faithfulness and magnitude of the service rendered, and to none is the debt heavier than to Hudson Tuttle .- Banner.

EUGENE CROWBLL, M. D.

[The." Arcans of Spiritualism," the plates of which were turned is the Boston fire, is soon to be republished by J. Burns in London, and will then he for sale in this country. The three volumes, Career of the Christ Idea, of the God Idea, and of Religious Ideas, are for sale by the RELIGIO-PHILOSOPHICAL PUBLISH ING HOUSE, as advertised. To the student of these great subjects they offer not only admirable digests of facts, but original views, of one of the most daring and yet careful writers in the ranks of Spiritualism -- ED JOURNAL]

Magazines of December.

THE GALAXY - (Sheldon & Co., Publishers, N. Y) Contents. Reuben Dale; My Friend Phil; Relics; Walter Savage Landor; The Mid Read Corn; The Marriage Question; The Image Broaker; Dear Ludy Distant; The Ses People; Through Utah; A Wooing Bong; Eu-phrosyne; Honore Da Baizac; Cynicasterism; Drift Wood, Scientific Miscellany; Current Literature; Nebu'æ

OVERLAND MONTHLY for November (John H. Carmany & Co., Ban Francisco) contents: The Future of Ban Francisco Harbor; Little Marie; The Lay of the Nibelungen; Unto the End; The Navigator Islands; A Queen of Spades; Unequal Distribution, and Remedies; At the Gate; Among the Rains of Rome, Centennial Gleanings; Corot, the French Painter; A Barbaric Yowp; Regrets; E.c., Current Litgrature.

THE | PIBITDAL MAGAZINE (Memphis, Tenn., S. Watson editor and publisher-Chicago: for sale by the RELIGIO PHILOS. PHICAL PUBLISH-ING HOUSE) Contents for December: Material zation; Is it Truth, or is it Delusion? Teachings and It fluence of Spiritualism; A Spirit Teaching Bible Dectrine; Is Spiritualism Diabolical of Divine? The Future Life; Cui Bono; Physical Manifestation in Newcastle, Eugland; "Spiritualism on trial"; New Spirit-ual Paper; Testimonial to Wm. H Harrison; The Magazine for the Poor; Strange Manifes-tations; Organization; Was it Tranefiguration! Inner Life Department .-- Seances June 22;and Nov 5-Questions and Answers; Hon. M. Peebles; Fund for the Poor; Meetings at Assembly Hall.

> "Not There But Here."

HY PRIF J H C.OK

Twenty four years ago I knew Mrs. R H. Allen of Farmington, Ill. Spiritualism in that region, then had but few advocates and among them were Mr. and Mrs. Allen. Bhe was a public spirited, "big hearted," progressive woman, a good medium, and zealous defender of Spiritualism. After many vicissitudes of fortune, they found their way to Chico, Cal. Mrs. Allen left the form several years ago, and her body was buried in the cemetery at Chico.

A few days ago Mr. Allen, a good seeing medium, and myself rode to the cemetery. The medium saw (be has seen her frequently -before) the spirit of Mrs. A. close to us as we her body's grave. As we sat approached in the carriage looking at the flowers upon the grave, the medium said, "Bhe is saying to us, 'not there but here,' ' i e I am not there but here, or in other words, do not associate my real, living, conscious spirit with that putrid body; or, she was virtually saying with Christ: "Why seek ye the *living* among the Christ- "Why seek ye the deing among the doud?" Her words made a deep impression on my mind and produced many reflections. In my youthful days I walked among graves and tomb stones "where (as a bad (?) man used to say) dead folks live," with awe, fear, sacred reverence, light step and a ghostly imagination, and feeling that the spirits were still in those bodies that were decaying beneath my feet I (thought then that frequent visits to "bone yards" might make me a better boy, but now the light of science, nature, truth, -a true men-tal and spiritual philosophy has dissipated all those false notions and impressions, and the grave yard has become repulsive to me, from the false impressions it makes upon the ignor-ant, stupid, mislead and blinded people. To me, if there be anything repulsive, wicked, false and damning to humanity, it is to incul-cate and sing the ideas and falsities of that old hymn: "Hark from the tombs a doleful sound; My ears attend the cry; Ye living men come view the ground, Where you, must shortly lie."

"On the cold cheek of death, smiles and roses are blending. And beauty immortal awakes from the tomb."

Convention in Iowa.

The following is a report of the proceedings of the Seventh Yearly Meeting of the lowa State Association of Spiritualists, beld in the Opera House at Iows Falls, Oct. 221, 231 and 24th; Edwin Cate, President; Mrs. Ella J.

Skinner, Secretary. FIRST DAY -After the usual appointment of committees, the audience were entertained by short speeches by Warren Chase, Dr. C. P.

Sanford, O. H. Godfrey and others SECOND DAY - Dr. Banford entertained the audience with one of his usual logical and in-structive discourses, which was listened to by an appreciative audience; at the close of this lecture, Bro. Godfrey gave us one of his eloquent and soul inspiring lectures. At 2 o'clock P. M., Warren Chase occupied the rostrum, giving one of his usual telling discourses. At 7:30 o'clock, Mrs Colby gave us an address, which was listened to by an attentive and in-telligent audience. Mrs. Ofive Smith, who ac-companies Mrs. Colby, enlivened the occasion with some of her besuliful soul-inspiring SODg4.

THIRD DAY .- The following officers were elected for the ensuing year: John P. Wilcor, Eldyville, President; Mrs. A. J. Swain, Fort Dodge, Vice President; Mrs. M R. Bruner, Toledo, 2nd Vice President; Mrs. Ella J. Skinner, DesMoines, Secretary; Mr. W H. H. Brown, Redfield, Treasurer

Tag following resolutions offered by Dr. San ford were adopted.

Resolved, That in the future the candidates of this association shall be nominated in open convention, and the election thereof by ballot; the maj vrity of votes electing same.

Resolved, That we, as an association, deeply feel the necessity of a school of science in our State, where the various branches of education al science may be taught, without the bias of the Scriptures, dogmas, and creeds of the past or present age.

Resolved, That we recommend the consideration of this subject to the Spiritualist State, and respectfully request these to pre-sent some system for the organization of a school of this Nud at the next meeting of this association.

The evening session opened with a song entitled the "Brook," followed by Mrs. A. H. Colby with one of her able and elequent lec tures.

The meeting proved a grand success in point of harmony, and general feeling of satisfac-tion, closing with music by Mrs Smith, after which the following resolution was adopted.

Resolved, That the thanks of this convention. be ex-ended to the friends of lowa Falls, for their kind hospitality in entertaining us during this convention; to the speakers for their highest thoughts and intuitions; to the friends generally for their liberal donations and attendance.

MRS. ELLA J SKINNER, Sec'y.

BETSAY AND 1 ARE OUT, had such marvellous success, that the author is now printing an illustrated book for young people, entitled ,' Little Folks Latters." Carleton and Co will publish it.

THOUSANDS OF INVALIDS testify to the -wonderful cures performed through the medium ship of Mrs. A. H. Robinson. See her advertisement in another column.

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All hall that glorious spiritual and mental science confirmed and demonstrated by spirit presence, power and impression, which tells us "not there, but here" are to be found, and heard, and felt, and seen the spirits of those whom a false philosophy and theology have buried in the earth, and so confirms the poet's complet. couplet:

"Dust thon art, to dust returnsth," Was not spoken of the soul."

"What a hell of "fear and trembling" my sensitive and ideal mind was in for years, through mighty stories of ghosts in grave yards, a horned and eloven-footed Devil lurking in cellars and dark corners, living spirits in dead bodies beneath my feet, and an all powerful, angry and capricious God who was to keep me suffering through life, and who might thus consign me to where

"Darkness death and despair, Reign in eternal silence there."

Glory to that "Age of Reason;" to that Era of Spiritual Science based upon the fact of "not there but here," which dispels this gloomy, fear and darkness, and enables us to say in truth:

"O Death, where is thy sting? O Grave, where is thy victory?"

Bister Allen and many other bright and hap-py spirits are saying to us and to a darkened world: "Not there but here" are we, above the clous and costly monuments that read "here lies" etc., -it is the living who lie, not the freed spirit. Welcome that spiritualized; that can unite the highest link in the chain of mat-ter to the lowest link in the chain of spirit, and remove the impassable guils that a dark, benighted and undeveloped past have con-structed between heaven and hell; and good and evil. and evil.

curing the appetite for opium and all other nas cotics, by the Board of Chemists, in spiritlife, who have heretofore given her the neces sary antidote for curing the appetite for to bacco, and the proper ingredients for restor ing hair to all bald heads, no matter of how long standing. Mrs Robinson will furnish the remedy, and

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-CHICAGO, BATURDAY, DECEMBER 4, 1875.

Erastus Goodwin Writes as Follows, From Brooklyn, N. Y.

On Tuesday, I was at Dr. Slade's, and he re-ceived the following letter, photographes, at Ilion, N. Y., that was written on a slate by the lata "Isaac M Binger" to forty gentlemen of that place, who called Blade there as the medi-

"My friends, can you understand how a rich man can be unhappy in the Spirit-world? If you would like to know, live the life I did. I would give all my fortune, if I could come back and reform; but I must suffer until I can do something in my way to make good my past dark life of shame. I hope you will bring this truth to all souls, and teach them what true life is." I am Truly,

ISAAC M. SINGER.

After sending the above communication to the composing room for publication, we were deeply impressed to write the following comments.

About twenty years ago we became acquainted with Bro. Singer. He had just began to investigate Spiritualism, and bis sewing machine invention had just began to be appreciated, and was bringing him a small revenue.

Religio-Philosophical Journal, The soul ever acts from promptings. Millions of money are sent to foreign lands, to convert " the heathen " to Christianity, by the promptings of church organizations, while our next door neighbors are left in midnight darkness, in regard to the future life.

Millions who accept the doctrine 'of Spiritualism, forget that there is a Philosophy of Life, that governs and controls all things. By the culture of the soil rich fields of vegetation spring forth to bless the husbandman, and fragrant flowers to gratify the senses of the beholder. Even so, we paint our life pictures daily. They, be they beautiful or ugly, are immortal, and ever open to the inspection of ourselves and all others.

While the dark pictures of early life may be illuminated and made attractive by adding beautiful colors, yet if neglected until we pass to the higher life, where its hideous deformity is visible to every beholder, it will be a sad spectable for its author to look upon.

Such, our Philosophy teaches us is life. He that would find a beautiful and lovely home in Spirit life, -s home that will attract the good and the pure of that life, must commence embellishing it while here. If he delays it till he has passed on to the next life, he may find long years of toil required to change the ugly feature of the picture wrought here, into one of beauty there. By and by we may be inspired to portray more at length the difficultics which such spirits have to encounter, on entering the next sphere of human existence, before they are capable of appreciations the beauties thereof, or enjoying the happiness that awaits the truly blessed.

We hope all who read Bro. Singer's communication, will devote thought to it, and inquire, am I making just such a life picture as I shall be pleased with when I behold it in the brilliant light, that illumines the Spiritworld ! Shall I admire the comments of the beholders, and will my own soul yield an approval.

Darkness now covers the face of the earth, and gross darkness the minds of the people. Are we all doing our part to dispel such dark." ness? If not, now is the time to begin such work. A new era is being ushered in. The material and spirit worlds are clasping hands, and angels are pleading for the enlightment of mortala

Thousands of spirits are getting en rapport with mediums, and spending long years of time in controlling them to give communications for the benefit of mortals-and yet we pass the matter by without a second thought about why they do so.

We clinch and hold fast the almighty dollar until death loosens the grip, and the first thing that stares us in the face on entering Spirit-life is that grip pertrayed, as the last hideous daub added to our life picture.

How different, and how beautiful the picture that angels love to dwell upon, that portrays the characteristics of the generous man and woman, who from day to day in earth-life, looked to the proper use of the means to enlighten their fellow-men, and the raising of them to the planes of intelligence and moral integrity.

Thousands of poor mediums are now being inspired to write books, and yet no means are at hand to publish them for the good of humanity. Thousands of mediums are being controlled to give light to the world, but no means are contributed to disseminate such communications among the masses who are too oor to subscribe for the papers that publish them.

week paid out by the publishers-while many others never exert themselves to procure new subscribers, nor give even a thought to the un. cessing toils of the publisher. Aye, more there are some who will trump up falsehoods, to get rid of paying a newspaper debt that has been accumulating from one to seven years!! Friends, this is a subject fruitful with thought, and one which deeply interests every mortal. Sooner or later we shall stand face to face with Bro. Singer, as well as with each other, and O, may it not be our and lot to have the fearful regrets to oppress us, that are forshadowed in his communication.-ED. Jour-NAL.

\$750 REWARD.

Is the Devil Dead?



Il wish the Devil was dead. Here I and in prison. got into had company, and in a fit of anger, killed my companion. You, under similar circumstances, might are done the same. If Wod would kill the Devil, I could be liberated. I am old, can walk with difficulty, and must soon die; but if Devils or Disking are allowed saphead! Nine tenths of our geology is just to exist, I must remain here as long as I live |- The words of B. Hyatt, an o'd man in Prison.

Among the curious legends of the middle ages, is that which alludes to the existence of shadowless men-those who, even when the sun was shining brightly, absorbed its hot rays so completely, that their presence never made a shadow. As the story goes, those men, ambitious and, selfish, who sought wealth, power or knowledge, sold themselves to the king of all demons, the Devil himself, and when the day of judgment came, and they were destitute of funds to liquidate their indebtedness, and being hard pressed by their claimant, they escaped by carrying off the substance, and leaving but the shadow in his hands. Notwithstanding that legend and the Biblical-statement of the wrial flight of Jesus, accompanied by his satanic majesty the Devil. to the pinnacle of a tall steeple, and to the cloudcapped summit of a high mountailh, there are many who entertain the foolish idea that he is dead; others that he will, in a short time, be thoroughly manacled, and so secured that further injury to the world will be an impossibility; others seem to think think he exists only in the imagination of the over zealous religious, and that he is not a personality at all-in fact, that he has no existence to day, and never had.

Gerald Massey, with his beautiful thoughts

has a competitor for power, worthy in every way of his steel, and who is continually causing evil in the world.

Is the Devil dead, when nearly everybody believes he is alive? Is the world befogged? Is the common' sense of mankind so deficient in mental acumen that it can not judge correctly on this subject? Has science killed him, attended him in his last moments, preached his funeral sermon, and buried him so deep that resurrection is impossible? Did we not say that science is a sap-head, -a most consummate idiot in many respects? Wearing the scintillating garb of eavane, and strutting around with a pompons air. Ut is as unreliable as the wickedest man in Chicago, and the position it will assume next year, at this time, can be no easier determined, than the direction of the wind at the next autumnal equinor?

How learnedly the savans talked in refer ence to the "Cardiff Glant," Ch was manu-factured in this city out of a block of gypsum obtained near Fort Dodge, Iowa, and then burled in earth in Cardiff, N. Y. When the time came "for it to be found,," its discovery created intense excitement. Four learned doctors, Dans, Parker, McDonald and Kendall, scratched their heads, thought gravely, and then wisely concluded that it was the petrifaction of a giant. Dr. Boynton, the astute Geological" lecturer, and general flounderer among rocks and fossils, said it was made three hundred years ago by the Jesuit fathers, and he offered \$10,000 for it. Prof. Hall, New York State Geologist, who knows everything worth knowing, claimed that it was of "great antiquity." Prof. Henry A. Ward, of the University of New York, a savan of immense mental calibre, said, "Though not dating back of the stone sge, it deserved the attention of archæologists." An eminent clergyman, animated with the spirit of the Lord, said,."This is not a thing contrived by man." Dr. J. Kneeland, in the Godly New York Independent, claimed that it would not be- found as old as the Egyptian Sphinx, nor as young as the first settlement of New York.

such verbal chaff! Think of it, can such savans kill the Devil?

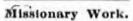
Science, with all its schievements know out little. True, it can take a tuft of hair found in the hand of a murdered man, and trace it to the head of the proper person; it can build steam engines, telegraphs, sowing machines, etc., but what a vast field before it. Bee how it is constantly changing? How vacillating! Astronomical theories change with each decade! Worse than religion, it founds its calculation on "actual" demonstration, and yet is compelled to frequently change many of its most important calculations, while none of its theories are of any real value.

Science can do many things, but it never has, and never can kill the Dovil and his minions. What would theerratic, versatile Moody do without him? To suppose him dead, will not do for a moment. He is the stock in trade of the Methodists, Presbyterians, Episcopalians, Hard-shell Baptists, Catholics, and the Diakka believing Spiritualists. The whole Eastern world know he exists! Christ himself cast seven of his infernal subordinates out of one woman. "Get thee behind me, Salan," were words that he uttered to him direct. "The serpent tempted me, and 1 did eat," were the words of Mother Eve. ""For thiswhich thou hast-done, saith the Lord, on thy

and many Spiritualists have long since regarded the Devil as a myth, and they have placed him with the theological rubbish of by-gone ages. Of course it is difficult to believe that there is a being who delights in mischief, wars, epidemics, and disasters of all kinds; whose very nature is one devoted to originating strife! Who is that but a minion of the Dayil, who took possession of Henry Ocas Diener. and makes him perform such wonderful fests? While subject to this demoniac influence his eyes, become glassy, face distorted, hands cold, and skin of a livid hue. He will spring over chairs, sit on their backs rquirrel fashion, suspend himself by his hands to nails in the wall, jump out and in windows, and perform a feat which the most expert show actor would not dare to undertake, that is, of walking around the room on the surbase, the width of which is not over one inch. He at times becomes furious, and the family are obliged to keep their distance. He scratches and bites, but does not raise an arm to strike. He passes around the floor on all-fours, like a dog or any other four-footed animal. He imitates to perfection the mewing of a cat, the barking of a dog) the chirping of a bird, the neighing of a horse and the bleating of a lamb. While the spell is on he frequently breaks crockery ware and upsets the furniture, but was never known to sustain any injury to his person therefrom. The fit. or whatever it may be termed, usually lasts about half an hour, and when it leaves him he awakes as though from a dream, seemingly much refreshed. He can tell all that took place while in that state with a clearness and minuteness most remarkable. His father, A. M. Diener, lives at Greshville, Berks Co., Pa.

In this world of ours, we of course find conflicting notions in regard to this question, and any number of attempts have been made to kill the Davil. Science, some say, has already buried him, but the case of Henry Oscar Diener, shows the fallacy of that conclusion. In 1491 the nuns of Cambral, were selzed with a similiar influence, and for four years, ran like dogs across the country, sprang into the sir like birds, climbed trees like cats, hung on the branches, imitated the crics of animals, and divined hidden things. It is said the exorcists finally forced the Devil to confess that he was the cause of these things.

With all these fasts, it is useless to cry that the Devil is dead. He was never more alive than to-day. He is the stock in trade of the churches, as well as the sustaining power of ail criminals, and he is productive of nearly all the mischief in the world. Beeing this fact stand out in bold relief, we have offered a reward of \$750 for his apprehension and delivery to this office. In the course of a few months we expect to be able to not only tell his whereabouts, but to so describe him and define his nature, that people may be able to guard against his vile insinuations and consummate villainy. . 1



Old books and papers will be gladly received by C. Ves and passed around for perusal by other unfortunate convicts in the Illinois Penitentary, at Jollet.

Remember, friends, that this unfortunate class will gladly peruse the papers and books, which will give them light upon Spiritualism.

The papers and books which you lay away to become wormeaten, or destroyed, will afford great benefit to those who have no means to

As was very natural, the main drift of his mind was in the direction of his machine, and a more carnest investigator we never met. He invited us to his house to attend a seance-we enjoyed it much.

We unhesitatingly state that in our opinion Mr. Singer was not a bad man. He was a medium of rare inventive powers, and the good spirits who had the welfare of humanity at heart used him to relieve the thousands of poor. women from the extreme hardship that many night hours of unceasing toll imposed upon them, as well as to provide cheap but comfortable clothing for toiling millions of half-clad men and women. His was one of the greatest inventions of the age; many others in the same line have followed, but his was the ploneer and the prompting device for other inventions-and yet his is unrivialed in superiority.

Why does Bro. Singer grieve over his past lifet- That sanguine temperament of his, now relieved from the cravings of acquisitiveness, is as deeply engrossed in looking into the mental and moral wants of humanity as he was formerly anxious to invent means, by which their physical necessities could be supplied. Through all his Earth-life, after geting his first invention into practical operation. he was thoughtful upon its improvements. His whole soul being thus engrossed, he gave little or no thought to the use he could put the millions of dollars, which from year to year, flowed into his coffers.

Now he sees his great mistake. To him, it is now glear that if he had in his life time used the millions of money that the possessed at his death, and which he was indebted to humanifarian spirits for (as they gave him the invention) to enlighten the world, it would have been a perpetual source of gratification to him. Millions of ministering spirits would have gathered around bim, and blessed him on his entrance into Spirit-life, and millions more, from year to year, (as the beneficiaries of institations he might have endowed) as they passed on to join him in Spirit-life, would have rejoiced to meet the noble spirit who had contributed so much for their enlightenment.

But this boon of satisfaction, Bro. Singer robbed himself of-or rather through the lack of proper promptings, he neglected while the day lasted, as millions of other wealthy people do, to make such appropriations for the enlightment of his fellow men and himself, as he now wishes he had done.

Thonsands of mediums would yield their time for the benefit of hungry and thirsty souls (for spiritual knowledge) if they did not have to toil daily for bread to feed their bodies and clothing to keep themselves comfortable. Hundreds of entranced and inspired speakers would Tecture as missionaries to the people, if there was a fund to give them a reasonable compensation for so doing.

And shall we say it-yes, there are thousands of Capt. Wards and Singers who grasp the almighty dollar, (but to grieve over it when' they enter Spirit-life) until it is too late to use it for the purposes which they really held most dearly at heart. Both of those millionaires were Spiritualists, and owed to the inspiring spirits, all the wealth they were possessed of. Both of them made wills, but neither gave a dollar for the promulgation, in any form, of the great truths of the Philosophy of Life, and both of their wills are being contested by those who are greedy to get control of the money they gathered, for selfish purposes only. These men, as spirits, now isment with deep sorrow, that they did not, while it was in their power. make good use of their accumulations.

We will venture to say that there are twenty thousand readers of the RELIGIO PHILOSOPHICAL JOURNAL every week, who could send this paper to, from one to ten poor friends, for one year, and not in the least degree impoverish themselves by so doing.

Many thousands have abundance of means which they might use while here in this life. and appropriate by will, for the publication of spiritual books, which the RELIGIO PHILO SOPHICAL PUBLINATING HOUSE would gladly enter upon, and give ample bonds for the faithful execution of such trust.

Tell us not that Bro. Ward, Bro. Singer and many others, do not deeply regret to day that they did not make such appropriations, while their earthly lamps held out to burn. We know of the sorrow that engrosses the thoughts of that class of spirits, and as in duty bound give due and timely warning to others.

All of the spiritual papers and publishing houses need support from the believers in spirit communion, and can not survive without it. And shall, we publish the truth and say that very few of the believers in spirit communion, even pay for a newspaper devoted to that cause? -that many who do take such papers allow years to pass by without paying for it, or even

flashes of wit, flowers of poetry, and two-edged sarcasm, came from England to this country, to convince the Americans that the Devil is really dead! His labors, however, were abortivel The world to day recognizes the fact that he is alive, and that his labors are attended with prolific results. Ask Moody if he is dead, and in stentorian language, he will thunder. "Nol" Ask Hammond if there is a being with cloven foot, horned-head, capacious jaws, and dark complexion, sowing seeds of discord, and he will respond an emphatic " Yest" Ask the sixty-one thousand of "erudite" min-"isters of the gospel, whose intellectual scintillations are supposed to illuminate the whole moral world with a sublime light, if Satan is a corpse, and they will respond, "Of course not!" Ask the Voudoo, who deals in black magic, and whose incantations are the sublime easence of ignorance and superstition-suppoteed to be -- if there is an evil personage of immense power, of great sagacity and superior wisdom; and he will open his red mouth, stick out his tongue, and ejsculate with a-broad grin -"Yes." Ask Madam Frazie, the queen of the Voudoos, if she holds communion with him who is regarded as the author of all evil, and the instigator of all crimes; and with uplifted hands and eyes upturned-she will sing out, "Golly, sar, sartain there be." When T. P. James wrote a continuation of Dicken's story, different persons saw the Evil One going "down" his chimney at various times, and they believe that he who interfered with the fair works of God in the Garden of Eden, who seduced Eve from the paths of virtue, and introduced a new era into the world, is still alive. Ask Andrew Jackson Davis, about this supposed "myth," and he will learnedly respond, "Diakks." Approach the sagacious and erudite Col. Olcott, whose position generally is somewhat mixed on Spiritualism, and introduce the subject to him, and he will vehemently burst forth with the ejaculation, " Elementary Spirits." Ask the Buddhist about this dangerous character, who has filled the earth with blood, who introduces discord, causes murder, rapes, seductions, wars, etc., and he will tell you that there are six classes of beings in the universe, two only of which, gods and men, are accounted good; the other four, the Azuras, irrational animals, and Pretas or goblins being esteemed as evil. Animated and inspired by the divine Brahma, the light of whose wisdom illuminates the world, and who controls the destiny of those who abjectly advancing the postage that is from week to worship him, they believe that in Siva, he a deep meaning? Universalists, Unitarians,

belly shalt thou crawl, and eat dust all the days of thy life." Poor bollous Job, the eternot old granter and supercillous fault finder, was personally acquainted with him.

In fact, there is a current of events running through all history, permeating all that is called mythology, and infiltrating itself into the brains of the people, proving that there is a Devil, a real personal being-a powerful spirit-a sagacious general in the eternal warfare that has over been waged against the hap. piness of mankind. He and his minions listen intently to the plans of the midnight murderer. peer into the secret haunts of vice, gaze at the recking pools of licentiousness, and assist all in their evil undertakings. They smill approvingly upon one who falls from a high and honorable position into the purlieus of vice, and the dark regious of Spirit-life resound with their triumphant processions when war is declared on earth. Was the Devil not present when, says the Virginia City Chronicle, an old woman secured of witchcraft was stoned to death a short distance beyond Smith's Ranch in Fine Nut Valley! Bhe was placed in the center of a large circle formed by her executioners, who were armed with stones, and she was beaten to a pulp and left unburied. Hear her piercing shricks, her demonisc curses, and her wild devilish appearance; with hair distorted, dress torn, countenance haggard, and eyes beaming with hatred, she seemed to be obsessed-the very impersonation of an infernal Demon. Oh! tell me not that the Devil is dead.' The world is full of his minions, The cries of distress are sweet music, and the torture of innocent souls are a pleasant pastime to them. They formed a circle, these hell hounds-around this old woman. Ancient tradition says that to invoke a demon it is necessary for safety that the person first inclose himself in a magic circle drawn with charcoal and blessed water, which no evil spirit can cross. The incantations being then repeated. the demons first appear with frightful howlings, vomiting fire and fumes of brimstone all about the circle. The conjuror finally reduces all of them to human form, and to gentle coun. tenance and likeness. If the Devil is dead, why all this hubbuboo about him? Luther saw him when confined to his cell, and disgusted with his impudence threw an inkstand at him. Melancthon once kicked him out of his house. Jesus contended with him all his life; his mission seems to have been to cast out Devils ? All these sayings of the past are not without

buy them. In this way you can and will merit a blessing for "visiting those in prison" through such donations., Direct them to C. W., No. 7722, Prison,

Joliet, Ill. Postage has to be prepaid.

FRED DAVIS wishes the JOURNAL discontinued, but does not give his P. O. address.

THE reports that were going the rounds of the press in regard to the insanity of Gerald Massey, were false in every particular.

DURING the past week, three spirits materialized and walked out of the cabinet, at Bastian and Taylor's scances.

THREE GOOD BOOKS. The Spirits Book by Allan Kardec. Glimpses of the Supernatural. Startling Facts in Modern Spiritualiam.

JULIE P. SMITH's new novel, "Courting and Farming," is in the press of Carleton & Co. The other books by this author, including "Widow Goldsmith's Daughter," etc., have sold to the extent of nearly 40,000 copies.

Mas. WHITTLE and numerous other professional " Revivalists" have a great deal to tell about one crucified Savior. K. Graves, the Spiritualist lecturer, in his new books tells you of "Bixteen Orucified Saviors." Price postage paid \$3,90.

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A large and enthusiastic audience greeted Mrs. Tappan, morning and evening, on Bunday last, Nov. 21st. Her morning lecture willbe found on the first page. Our meetings were never better attended than at present. The best talent will be employed, and no pains will be spared by the managers_ to' make the meetings a complete success.

An exchange says :--

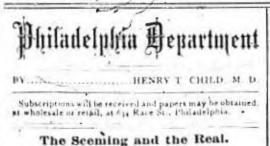
"G. B. Stebbins delivered two very 'interest-ing discourses in Liberal Hall Sunday. His theology may not be very popular, at the pres-ent day, but if his teachings were lived up to, by the world at large, society and morals would be vasily improved over what they are now. He is an able and fluent speaker, and his lectures, upon whatever subject he speaks, are highly interesting and instructive.

THE JOURNAL OF SPECULATIVE PHILOSOPHY (Wm. T. Harris Editor, box 2898, Bt. Louis Mo.) contents of Vol. IX, No. 4. Mr. Buckley and the Aufklarung. Goethe's Faust. Shthropology. What is Logic! The Soul. On the Interpretability of Music. Merlin's Disciple. Notes and Discussions. Book Notices. A set of this JOURNAL constitutes in some measure a library of philosophy in itself, and is invaluable to the student.

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DECEMBER 4 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.



Man is not only a microcosm of the universe, but he is the absolute measure of everything in it. We do not accept the idealism of Bishop Butler, whose theory was that all things were subjective, and that there was no objective re-alities, —that the thought of man was the Creator of worlds, empires and atoms. But we do assert that man is the standard and measure of all these things.

The Materialist will tell us that granite rock is one of the most absolute and substantial realities in existence, but the natural philosopher applies heat to this, and the substantial reality of the Materialist flics away in an invisible and ntangible vapor. Heat then becomes the re-ifity, but what is heat? Simply s mode of mo-tion, and motion is the result of force, and force is spirit.

Not alone, however, in the domain of the physical are these characteristics of man seen; in all the relations of life it is the same; from the earliest stages of life those things are realties to him which he makes such. The religious man sees realties in the creeds and dog mas of the church, and its sacred books, while those who are not so inclined fail to see anything substantial about them. The different sects are built upon such foundations as these and while men are in them they wonder that all can not see how substantial and real they are, but when they come out of them, as many do, they are just as much surprised that they have ever seen anything in them.

The opponents of Spiritualism say that there is nothing in it that its literature is puefile and trifling; that it has never had a scientific bash for any of its manifestations, and this is a re-ality to them, but the investigator, who enters upon it with a sincere desire to reach the truth, sees things very differently. The simple and straightforward statements of the spirits carry weight to him and open new avenues of thought, and bright fields for investigation. The devotee in Spiritualism must become enamored with it before he can see its substantial realities. This is the law of mind, but it requires very great care, for while a certain amount of faith is necessary for the proper in-vestigation of any subject, we should be cau-tious not to take that as evidence which is not, and especially not to be positive, for this is often an evidence of ignorance or limited knowledge. Superstition is very positive, while true knowledge is cautious and humble. Human testimony must always be taken with allowance; men may be honest and sincere in their beliefs, and think they are stating facts when they are only giving their own opinions, which differ widely from those of others under similar circumstances.

We shall find much more that is seeming than real as we open our eyes to the sublime realities of life, as we go to the great volume of Nature and read from its sacred pages the truths that are written there by the finger of theinfinite, and then as true philosophers, humble seckers after knowledge we shall learn to distinguish the real.

As we enter into the spirit realm we shall perceive that this is the real, while the material is the seeming. This has been the univer-sal experience of mankind, they begin upon the material plane and gradually extend their observations, and their knowledge to the interior and spiritual realm of life, so that the realities of to-day may be like the "childish things" of our early years, only to be put away for those which are better adapted to our conditions, and more real to the plane on which we are living_

An invocation-By Cora L. V. Tappan, at Lincoln Hall, Philadelphia, October 20th, 1875.

pelled to stand back. Persecutions and trials willbe the lot of those who stand in the front of the battle, but they will triumph over all obstacles. Success awaits the labors of all the faithful ones.

If it be true that man is the measure of everything in the universe, it is equally true that his estimate of the realities around him, is the index of his condition by which we may know just where he is. "As a man thinketh so he is." and by his life he gives evidence of the position he occupies, and the progress he has made. If he is on the plane of strife and contention, seeking alone for material things he will man-'ifest this. If he has risen above this and is seeking truth for its own sake, yielding to every one the right to do the same, then he has advanced to a higher position. In this age of free thought and inquiry, man should be able to stand upon a plane high enough to respect all, however, widely shey may differ from him in oginion; he will not contend with others, or attempt to compel them to think as he does, but desire them to enjoy their opinions, claiming the right to do the same.

The realities of life then become altogether spiritual, the divine attributes of truth, justice and liberiy are realized as sacred, man becomes the friend, the helper, the brother of his fellow man. Love and affection take the place of strife and contention; instead of seeking to overreach his fellow man his efforts are continually to help him into better conditions. That selfisbness which had been inclined to help himself alone, gives place to a broader and diviner feeling that embraces the entire family of man. He desires to extend his powers of usefulness so that he may be able to do more for others, knowing that this is the means by which he shall accomplish the greatest good for himself. All the bubbles of this life, that had been considered as/ substantial realties in the past loss their importance, and the soul basking in the realization of its own powers, and of the home which is prepared for it in the hereafter finds its enjoyment amid the realities of Spirit-life, which had hitherto been unknown to it. The wisdom of the philosopher, and the divine attributes of goodness combine to make man the benefactor of the race, the lover of truth, the child of God, recognizing the brotherhood of man and the fatherhood of God.

In the realizaton of this we come to know a triumph over external things, and death, Itself, "the last enemy" ceases to have any power over us. Grasping the divine realities of the interior life, there is a certainty in all our relations to our fellow-men, to Nature, to the angel world, and to God which brings heaven to our souls; doubts darkness, and despair, flee away, and in the full radiance of the light of the Spirit-world life becomes to us a blessed and glorious reality; we pass out of the dream land of the material, which is the seeming, into the realm of the spiritual which is the

Communications Through Katle B. Robinson, 2123 Brandywine St., Philadelphia.

ACHEA H SPRAGUE

We are glad to see you still engaged in the good work of Spiritualism, still watching for the sunlight to shine more beautifully upon it, still hoping as it cometh out of the clouds and darkness, it will bring peace and love to all; still looking forward to the time when each soul shall work barmoniously and patiently, so that the dear spirit friends will be enabled to give facts and proofs better than ever before. You must know that all faithful laborers have their trials and persecutions, but through these the spirit is ripened for the better land. Thank God, that you know and understand where the Spirit-world is, that you are not to leave the physical body without knowing where you shall stand. The glimpacs you have had of the Spirit-world, where the dear ones who left you in early years are preparing a home for you, must be a great comfort to you. Go on, describing what you see and know of Spirit-life, that the world may learn the grand

truths of Spiritualism. You may go back to the teachings of the days gone by, and you will find the same manifestations that are taking place to day, that mediums to day receive their thoughts and ideas in the same manner that they did in all ages of the world. Bay to one and all, he faithful and true, and in the name of all that is good and besutiful, you will have cause to rejoice that the divine truths of Spiritualism have come to you, to make you nobler and better men and women.

MIST BESSIE TURNER, so famous as the piquant witness in the Beecher-Tilton Trial, has written a book, entitled "A Woman in the Case," which Carleton & Co., will publish next week, with a portrait of the author, photographed by Bierstadt.

Business Rotices. ******

THE well known Healers, Dumont C. Dake, M. D., Della E. Dake, and Dr. Chas. A. Barnes, will heal in Washington, D. C., until further notice.

AN ESTABLISHED REMEDY .- "Brown's Bronchial Troches" are widely known as an established, remedy for Coughs, Colds, Bronchitis, Hoarseness, and other troubles of the Taroat and Lungs.

WITH all the competition in soap, Dobbins' Electric Boap, (made by Cragin & Co., Philadelphia.) is first in popularity, because it is pure, uniform and honest. Have your grocer get it and then try it at once.

MAGNETIZED NOT MATERIALIZED .- In the advertisement of Drs. O. L & W. J. Belcher, they are made to say materialized water and paper. It should be magnetized.

MRS J. R. ROBINSON, No. 165 Warren Ave., is a good test medium. She also diagnoses diseases and cures by magnetic treatment, all phasis of diseases that flesh is heir to.

THE November and December Atlantic, contain the opening chapters of Mr. Howell's new story, will be sent free to all pew subscribers for 1876 who remit the full subscription price of \$4 00 direct to the Publishers before December 15th. For \$5 00 sent direct to them the Publishers will send the Atlantic Abrough 1876 and a superb, life size portrait of the poet Longfellow, just completed, and one of the finest pictures of the kind ever published. This portrait can be purchased only by subscribers to the Atlantic.

Remittances by mail should be sent by a money order, draft on New York or Boston, or registered latter to H O. Houghton & C., Riverside Press, Cambridge, Mass. H. O. Houghton & Cd., Boston. Hurd and Houghton, New York

A Spirit Physician Materializes and Cures His Sick Patient.

MRs. A. H. ROBINSON, Medium, Chicago:-Will you please send me some magnetized pa-pers. I had them once before and they acted pers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I-could resist no longer, I threw myself on to the bed. He kneeled on the floor beside'me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a posttion I never take in sleeping), the clothes drawn nicely and amoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully, Mas S. I. PECK.

Topeka, Kan., April 12th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON. - MEDIUM. - CHICAGO. -- I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Bome physicians think it a cancer and others the reverse. am a man in my thirty sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in Ban Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other. Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I re-main, Yours with Respect, LEWIS C. POLLARD.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the discussion that may be apparent in the symptoms of

the disease. Mrs. Romesow also, through her mediamship, disg noses, the disease of any one who calls upon her at has raddence. The facility with which the spirits controlling her accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifthe-are very remarkable, not only in the bealing art, but tric and business medium. as a peycho

Trans: -- Diagnosis and first prescription, \$1.00; such subsequent one, \$1.00. Psychometric Delineation of character, \$1.00. Answering business letters, \$1.00. The money should accompany the application to insure a re

modey should accompany the applications, to insure a re-ply. **BST** Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amanusmin, and postaget. N.B. -- Maa. Romerons will hard/the give as privace diffuse to any one. If privacy is required, it must be by jetter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no notice will be taken of letters and. be taken of letters sent.

Mrs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for to-inacco in all its forma, is for sale at this office. Hent to iny part of the country by mail, on receipt of \$1.00. It is warranted to cure the most inveters to mare followed. He weed, when the directions on each box are followed. Newspa-pers and quacks will tell you that this antidots is made from gentian root. It is faise. Gentian root is no rem-edy for the appetite for tobacco, but it is injurious to bealth to use it. Mrz. Endeson's Tobacco Antidots tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poleon one weed. It is a remoily presented by a band of chem-ists long in spirit-life, and is wairanted to be perfectly harmless.

barmiesa. This House will pay any chemist one thousand dollars who will, upon analyzing this remody, find one particle of gentias root, or any other poisonous drug in it. Address RELISTO PHILOSOPHICAL PUBLISHING HOUSE. Chicago, Ill., either for wholesals orders, single boxes or local arencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote. cured me from the use of tobacco, and I heartily recom-mend it to any and all who,desire to be cured. Thank God I am now free after using the weed over thirty rears. I hereby certify that I have used tobacco over twucty rears. One box of Mrs. A. H. Robinson's Tobacco Antidots has effectually destroyed my appetite or desire for tobacco. for tobacco.

for tobacco DAVID Q'HARAS I have used tobacco between fourteen and afteen years. About two months since, I procured a box of May A. H. Robinson's Tobacco Antidote. It has cured ine, and I feel perfectly free from its usa. Have no desire for iL

P. H. Branss. I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinsen's To-bacco Aptidote has cured me and left me free, with no desire or hankering for it. Q. A. BARKER.

Orwego N. Y.

Mr. R. T.-Wyman, of Waukan, informs me that he has used one box of Mrs. A. H. Robinson's Tensors Antidote, and that he is entirely cured of all desire for the weed. Inclosed and two dollars. Please send me a hor.

D. H. FORBER. Oshkosh, Wis. For sale at this office. \$1.00 per box. Seat free of postage by mail. Address Heilgio-Philosophical Pub-lishing House. Market seasted, to whom it is supplied for twelve dollars per dosen, but the cash must accompany each outer.

The Wonderful Healer and Clairvoyaut-Mrs. C. M. Morrison.

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

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

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

ent. When Medicines are ordered, the case



NIAGARA

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"Heal the Sick"-Psychopathy. The "Conturion" said, "Speak the word only and my servant shell be healed." The spiritual atmosphere "surroanding our earth is a prover for good that but few realize. Healing at a dis-tance, may, in most instances be as efficience as though in the presence of a patient. My success in Theating pa-tients by means of Magnetic Puper, of Sitters, has been very great's Seed description of disease, sgc. set, etc., enclosing 50 cents to \$1. Prompt answers. Bellef may be expected at once Address, M. P. WILSON, visnitit

D. N. HENDERSON. MAGNETIC HEALER of TALLEYRAND.

KROKUK CO., IOWA .will We at MEMPHIS, MO., from Nov 18th to Dec. 20th, 75, for the purpose of treat-ing drease. The Doctor has had for the last 16 years, marivaled success in the treatment of disease on the Mag-netic principle. Medicine seldom used Hyparemetric-A. N. Miller, Mrs. Brooks, Washington, Iowa; N.G. Field, lease Parley, Keota, Iowa; David Banker Wm. Gathercole, Richmond, Iowa; A. David, J. B. Schollenbarer, Henry Rosers, Signamer, Iowa; J.

Banker Wm, Gathercole, Richmond, Iowa; A. A. Davis,
J. B. Schollenbarger, Heary Rogers, Signarney, Iowa; J.
H. Garreiron, Richland; H. S. Hell, Lancaster; D. C.
Shafer, May McC. onell. Sli Walker and wife, Talleyrand,
I'wa; Mrs. E. M. Lewis, San Franceco; Cal: Mrs. R. B.
Bay, Millwood, Ohio; Mrs. Dr. E. Fletcher, Des Moines,
Iowa; Andrew Osterman, of Victor, Iewa.
The Dector bas the zift of bealing, see Scriptare: 1st
Oor, rill, 1, 9, 28, 30; Mark xvi 18; James v. 13, 14, 19.
"Can any good come out of Naz.reth" Comeand stef
vignil

Our Father and our God, to whom we ever turn for light and strength, the spiritual source of being, whose divinest attributes and infinite thoughts none can fathom or comprehend, we would praise thee at all times and in all places, because thy presence is made manifest in every form of life; the orbed spaces reveal thy grace; the flowers that bloom upon the earth are fragrant with thy love; the birds carol their sweet syngs because of the love which thou rast given them; the soul of man, replete with divine thought, aspires forevermore to know of thee.

Ohi thou surpassing good, by whatever name we may address thee, let thy presence be in our hearts, thy power made manifest within ourselves. We bless thee that upon many alourselves. We bless thee that upon many al-tars thou hast kindled the fires of the spirit, and made the ancient flame to glow anew. We praise thee that at the present time the voice of thy inspiration is heard upon many altars that were long dead. We praise thee that every soul seeking for truth, and aspiring after knowledge may find an answer in the great kingdom where law and harmony ob-tains, and where souls freed from materiality, in solemn silence are praising thee by deeds and thoughts forever; and to thy name shall be all praise ip word and works, all love and kindness among angels and men, now and forevermore.

Communications Through Dr. Paxson, of Philadelphia.

Let the seekers after material things go on; there will be a mighty band of workers raised up, inspired, from above, strengthened and sus-tained by that power divine which will bid the billows of external life " be still." Then, and not till then, will man's power be known, for there is slumbering deep within, a germinal principle, born of the divine, that when un-folded will lift up earth's children to a plane of life designed for him. Then, and not till then, will power be given to him by which he can discern between the external and spiritual things. Be patient, work on, the day has dawned when the beauty and the grandeur of spiritual things shall be seen and known by you.

All nature speaks beautifully of the power divine, and up through it teaches the close ob-serving mind of the effect of agitation. Teaches, how important it is to cultivate each plant es, now important it is to curtivate each plant if you would have it perfect itself, and so it is with man; he uhfolds, too, under the law of action and requires each day the power of the spirit divine working in the garden of the mind, and through that careful cultivation un-folds into the beauty and grandeur of life to come.

HENRY O. WRIGHT, THROUGH KATTE B. BOBIN-SON, OF PHILADELPHIA.

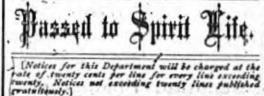
The day is not far distant when the proph-ecies that have been given Fregard to Spirit-valism, will be fulfilled. The world is to be stirred up by such things as have never stirred the people before. Bpiritualism will rise tri-umphant, better and clearer in the coming years. The scientific world will take hold of it, and the ecclesisatical powers will be com-

SARAH MILLER, OF HARRISBURG, PA.

I would like to send a few words to the companion and dear ones that I know loved me. I think the truths of Spiritualism are coming beautifully to every home. The day has dawned when all may know that by forming their little circles they can most assuredly call their loved ones and have them respon to them. Tell my husband that I rejoice that he understands something of Spiritualism. I hope he will go on, I wish him to be humble and kind to all. I wish him to understand that the divine philosophy of Spiritualism comes to make every soul purer and nobler, that it teaches there is no death. All spirits who return declare that they have experienced a resurrection. I am very happy to be able to teach him these truths, and I shall ever try to assure him of my continued love. One by one, my family are coming to see these truths, they know that my greatest wish on earth was to make the home circle happy, and teach them that which was good and true.

CAPT. ANDREWS, OF NEWBURYPORT, MASS. ,

A man who loves the ocean, sees something grand in the lightning's flash, and the thunder's roar. There is no fear in the smilor's heart as he stands on his noble ship, even though the angry waves are dashing around him. There is a grandeur on the ocean in the storm that sometimes makes the sallor's heart leap with joy. He recognizes his God with truef and nobler feelings than when on land.' I loved my family but I was away from them A 'great deal on long sea voyages.' When I passed out of the form it was suddenly, as most sailors expect to. I returned to my home from this side before they had any idea I was there, and I should have been glad to have told them all about it, but I could not do this. I have been very happy in my new home, and I wish to send word to my family that I am happy and will give them a sailor's hearty welcome when they come to meet me here.



Passed to Spirit life, from Homer, lows, on Oct. 97th, ABBAHAN HAWARTH, aged (9 years.

Mr. H. Was a man who received and merited the re-spect of all , ds a cluran he was ever interested in the public walfare, and foremedet in promoting the growth and prosperity of the pisces in which be lived. His death was pesceful, caim and quiet. He was prepared for the next world and feit no year at the approach of death

and the second

A. M. F.

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Los Nietos, Cal., Oct., 8rd, '74.

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

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

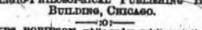
LEWIS C. PCLLARD.

Los Nietos, Cal., Dec. 9th, '74. MRA. A. H. ROBINSON - I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect,

Azusa, Cal., May 29th, '75.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE



Millish ROBINSON, while under spirit control, on re-ine disease most perfectly, and prescribe the proper re-ine disease most perfectly, and prescribe the proper re-inedy. Yet, as the most speedy carfit is the essential ob-better practice is to send along with a lock of hair, a better practice is to send along with a lock of hair, a better practice is to send along with a lock of hair, a will, willowit folds, return a most potent prescription and remety for eradicating the disease, and permanently carfing all curable cases. This when her spirit-guides are brought as reasoned the statement of the disease and permanent railes, in curable cases, involution to the set and the disease, and permanently carfing all curable cases. This when her spirit-guides are brought as reasoned the trough the positive and permanents railes in curable cases, through the positive and rescription is sent by mail, and he it as internal or an external application, it mould be given or subplied precisions, howver simple it may averiant of instructions, howver simple it may avoid the to entit the chemical effect that is produced, that and he is entited of the produced by the com-paring letter of instructions, howver simple it may avoid the to entit actual effect that is produced, that attauce takes cognitance of.

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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.

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

In the past two years Mrs. Morrison's con-trol has givep 3076 disgnoses by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated dis-cases have been cured with her magnetized vegetable remedies.



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A NEW WORK JUST FROM THE PRESS.



. H. N. P. LEWIS, Publisher, Chicago, III.

OPEN LETTER TO DR. G. L. DIT-SON.

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In Answer to His Reply to Dr. G. Bloede, in the "Banner of Light."

DEAR SIR:-Your undoubtedly well meaning and highly courteous reply to me, in the BANNEROF LIGHT, of the 6th inst., imposes upon me, so to say, the obligation of answer-ing you by a few lines. I would have done so through the same paper, but for the usually plethoric condition of its columns, which I trust is the only reason, why the BANNER OF LIGHT has not yet published a rejunder of mine to Mrs. Hardinge Britten, Col. Olcott and the "Scientist." I should have answered your reply privately, but for the importance of our controversy to the Spiritualists generally. Your reply has in com non with the strictures of my other opponents, that it is written in the interest of individuals solely, and does not touch one of the facts and arguments brought forward in my " cautions." In regard to these, I expressly protested that I gave no more than an opinion. Now, suppose this opinion upon the origin of the "occult movement" among us were erroneous, would not the result of this movement in regard to the purity and unity of American Spiritualism, be still the same? In my estimation, which no gainsay. ing will alter, this result could and would on be confusion and darkness, instead of order d enlightenment; degradation instead of elevation.

You charge me with being ungenerous to-wards Mrs. Britten. Suppose I were, (although I gave her all the praise she deserves), let me ask you has "generosity" any claim where the interest of truth is at stake? Not in my opinion. I would even feel entitled, nay, bound, to transgress the limits of courtesy, if the full expression of truth required it. Carist-" generous," or even polite, when he swung the scourge over the heads and backs of the gamblers and bankers in the temple, or the game is and bankers in the temple, of gave the Pharisees the names they deserved f Has the tribe of the Pharisees died out! Alas not Not only our "temples," but all the walks of modern life are crowded, with them, and it becomes the first duty of every sincere lover of truth, to call them by their real names and to swing the scourge over them as unmercifully as once did our great Master.

As for Mrs. Britten, I did not in the least call in question her "integrity." If I did her lack of insight or wisdom, this was an inevita-ble, logical result of my view of the miraculous book "ste took Junder her protection. I classed her expressly, or at least intelligib'y, with those American Spiritualists, whom I be lieve to be captured and "sold" by a dangerous clique of foreign intriguera. But I did not charge_these. with being "bought," which alone would call their integrity into question. If you say, "the teachings of this caballatic work will not undermine my Spiritualism," I may safely add, "Nor mine either." But, dear, sir, let me observe to you, that this is not the question at all. The question is, what ef-fect will this handbook of cabala, if it should be accepted by "five hundred advanced think ers" as the clue to the understanding of all the mysteries of ancient and Modern Spiritualism, (the very words of Mrs. Britten), have on American Spiritualiam generally, on the opinions, convictions and hopes of the millions of our Spiritualista?

You stand up likewise in defecse of Madam Blavataky. You call her "as firm and true a a Spiritualist as any one of us," and you tell us, though as a matter of bellef only, that she detests the whole brood of ultramontanists. Catholics and Jesuits," and that she will prove this by "a profoundly interesting book. which she is preparing for the press." should be happy to be shown by unmistaka blp proof, that my present estimate of this rare and remarkable woman is erroneous. But until this proof has been furnished, you must permit me to remark to you, that in my opinion there is not a living man in this country who really knows who and what Madam Blavatsky is, and what she is about. We only know that she is one of that memorable class of Russian emancipated ladies, who represent one of the oddest outgrowths of modern civilization. We may further safely co.jecture, that she is either an express, or tacit, exile from her country, belonging to that class of "S cial Reformers," whose extreme political and social ideas are incompatible with the principles upon which the government of that great. North Eastern power is based. This may secure for her a kind, or even enthusiastic reception in this our Great Republic, which, as is well known, can boast of the digestive fac ulties of an ostrich's stor-ach, and c uld aff rd to swallow up all the Russian "Emancipa-das" and "Bocial Reformers" of Europa, without showing any symptom of dyspepsia. Bat as a Spiritualist, as firm and true as any of us, we can only judge her from the work she has done here thus far. "By their fruits ye shall know them." I need not refer you, who are so completely posted in all the spiritusl literature of the day, to Madam Blavataky's contributions to the Scientists If you are pre-pared to conscientiously uphold that the writings of this distinguished lady are intend-ed, or apt to throw one single ray of light up on our naturally "Occult" spiritual science, 1 am ready to acknowledge that you have won the controversy, that you are right and I am wrong. Until then I will hold to the opinion, that the present condition of Spiritualism, 1x hiblis natural "occultism" enough not to require the addition of artificial occultism in or-der to bring light into darkness, unless you ashould be included to introduce the principle of similia similabus curantur into the science of Yours Fraternally, DB. G. BL EDE. the spirit.

twenty to thirty spirits will hold conversation, sing, and we have even heard them cry whilst the tear drops fell upon the face of the medi-Our own mother and daughter, as well as hundreds of others, whose names the medi-um had no possible means of knowing, have come, given their names and otherwise identified themselves to us and others present. A few evenings ago there came a voice purporting to be Sam Patch, the celebrated character who made himself famous by his leap into eternity over the Genesce Falls, about twenty years He introduced himself to the persons ago. present in a distinct voice, independent of the medium, and related his experience as follows:

"After I had made the leap I found myself in darkness, and wished for matches and a candle. I did not realize my position or condition. An object in the gloom seemed bright to me, and I approached it. I was met by the burning eyes of a tiger, and shrunk from it in fear. In another direction another bright object attracted me, but to my horror on ap-proach it proved to be a savage lion. I found myself surrounded by all kinds of ferocious beasts, and the fear within me was terrible, although I was not seized and torn to pieces, as I supposed every moment I would be. An angel came to me in this distress and assured me that I was dead. This I disputed, for said I, 'is there not a tiger, there a lion, and there a wild cat, and sin't this me?' To this the angel kindly smiled and conducted me into a condition of twilight, among harmless ani mais, such as horses, bows, sheep, etc., on i plain where the grass and trees seemed green and natural. This encouraged hope, and as a expressed a desire to do so, I was led from one condition to another until I reached the seventh sphere, in which I now live. Many things done in my earth life place me in the dark condition, and had I been a better man, and sought this knowledge there, I would have been spared much of the suffering I have pass ed through."

Another remarkable gift is possessed by Mrs. Lindsey, that of obtaining answers by a purely and wonderful chemical process, to sealed let-ters. To illustrate: We wrote a letter to two friends in Spirit-life, inclusing a sheat of blank paper and a small black lead pencil point in an envelope with the letter, had the whole stitched through and through and round and round the entire envelope on a sewing machine and securely sealed, keeping the letter in our possession until the medium took it from our hand as she entered a carkened room, where we saw her locked in. Within twenty min utes a spirit voice called to us to come and get our letter. Upon entering the room we found the medium in a deep trance. We took the letter, which could not have been opened and sealed up in that time, and what is more, the room was to dark that no human eye could have read the letters or seen to indite the answers, and yet both letters were intelligently and satisfactorily answered, upon the sheet of blank paper which we had enclosed; one of our queries being directed to William White and the other to Henry Clay, each of whose signatures are affixed to their respective replies. Many of this lady's most remarkable gifts have come to her within the past three months and are rapidly on the increase. And yet with all her wonderful gifts she is suffering cruc fixion, from envy and malice, and often scarcely knows where the next week's provisions are coming from; and that from those who, of course, know the least about her; and who, would they lay aside jealousy and not listen to rumor, but go and patiently and honcatly investigate, as we have done, would be her most devoted friends.

Mrs. Youngs, the wonderful medium for manifestations upon the plano, is still here, tut contemplates moving South or West in a short time. A small paper tasked by an asso-ciation of Spiritualists, and called the Incest-igator, speaks of her as follows:

"At Mrs. Youngs', 304 Eighth avenue, this city, five minutes after a party of three entered the room, she sat down at the plano and it began to tip time to the music as she played upon the keys. The instrument rose and fell to the floor gently or with full force at her ra-quest. It was pushed about with case, and at one time when the legs were rolling over the carpet, a fissh of light, under, the pisno, followed by a sharp report like the bursting of a torpedo startled those present. To say that the pisno moved like a thing of life would be to corress this strange manifestation of intelli goot power as it actually appeared "

An Open Letter to the Spiritualisis of Minnesota.

BRLOVED BRETHREN AND SISTERS :- Circum stances over which we as Spiritualists could have no control, has so transpired as to appar-ently affect the well being of our Association, making it advisable that I admonish you that an extra effort on the part of every member of of the State Association is imperatively demanded in order that the progress of our heav-en-born philosophy be not checked for a time. That the principles we advocate, founded as they are upon truth and purity, are bound to succeed, is a fact beyond peradventure, yet it is equally a fact that untoward circumstances may delay its consummation for a season.

It is not necessary for me to refer to the causes that have placed us in our present position, for they are patent to you all.

Our Association, having freed itself from those outside issues that have so long been fea-tering sores upon the body politic, stand now before the world is no uncertain attitude. There can be no mistake but that the Spiritualists of Minnesots, have taken high ground and mean to maintain it.

That very pre eminence makes them a target for those to shoot at who oppose us. There are not wanting those whose wish is father to the thought, who predict our speedy downfall as an Association. Our Association may die, but the principles we advocate can never die. And it only remains for us to say whether we as a body will still be the standard bearers to carry forward our glorious philosophy, or see the work pass into other hands, and we be shorn of our glory. I have an abiding convic tion that our Association never stood on firm. er grounds than to day. It only requires carnest zealous work to make its success assured. Our agent now in the field is a "host" in himself-a workman that need not be ashamed, and I assure you that you will never be ashamed for him. His excellent lady who accompanies him is a very good medium, and it? only remains for the people to come up and help them with their influence and means to make this our most prosperous year. And now, brothers and sisters, let me exhort you to make it a point to have the meetings of Brother Warren well attended, and also see to it that your dues are promptly paid, and that a goodly amount shall be taken in collections. You have no need to be told that Bro. Warren and wife can not work without pay or that the Association can not pay unless you promptly psy dues. Now, then, brothers and sisters and friends of the State Association, the welfare of the cause is in your hands, and our coming year's record will be just what we care to make it.

Fraternally, Jmess H. Fouls, Pres't. Association.

Poices from the People.

LORDSTOWN, O.-Andrew Grove writes.-I m well pleased with the JOURNAL.

MIDDLETON, MO.-J. E. Rife writes.-We like the JOURNAL very much. Ecclosed find a draft

RIDGWAY, KANSAS .- Hiram Relily writes .- Picase find enclosed remittance for the Journal, which we can't do without.

DYER STATION, TENN.-R. P. Kembro writes You will find me a life subscriber to the JOURNAR. I will try to do something for you in Arkanmas.

MABON CITY-H. A. Me Harry writes .- 1 see in your last paper a notice to Spiritualists not to pstronize one Baldwin, who is professing to exrose Spiritualism. If you know any thing of the man and the woman that is with him, please let us bave it.

Spiritualists should not attend the exhibitions of those who claim to expose Epiritualism. To do so is lending encouragement to the churches, which is not called for. Baldwin' is a cort of Barnum, datermined to make money, wherever and whenever he can. The churches patronize him to see his silly exhibition. Let them fit of him. Spiritualists should stay at home, and lave their money.

GONZALES, TEXAS .- Dr. D. Beach writes .-This progressive age demands reform in human names, and a cheap, and not a verstlous, method in effecting a change. It costs more at present to get rid of a vulgar, Sarbarlous name, than it would an unpleasant wife. While I believe the latter ought to be indured and reformed, the former there is no good reason to indure, no chance to reform. I desire to have humanity rid of these terrible names.

GILB&RTSVILLE, N. Y .- James Porter writes. -Friend Jones, I have now taken the JOURNAL over fifteen months-first as a three months trial over fifteen months-first as a three months trial subscriber, then one year at \$1.65; and we (self and wife) like it so well that I must keep on at the price of an old subscriber. We ard not, I suppose, exactly believers in Spiritualism, but perhaps should be, if we could seurome of the things we read of. As it is, we have read enough to get in-terested in the subject. I am gliad to see you lay out the hell-fire men, free-lovers, frauds, swindlers and humbugs of all kinds, and I would say, go on with the good work, and liberals like myself, will back you through thick and thin.

· ZIMMERMANSVILLE, O.-Sa Sipe writes. -As there are indications amply a tient among the people of this place to evince that there exista the most prevalent and incontrovertible diffi-dence, and consequent indifference as to the as-surance or certainty of the old Orthodox plan of the salvation of their immortal souls, I would sug-gest, being an avowed adherent and disciple of your most elevating philosophy, (and also rejoice at the magnanimity manifested through the columps of your most excellent paper, in disseminat-ing the seed of spiritual truth throughout the fand ing the seed of spiritual truth throughout the land) that some good speaker or lecturer not too radical in expression might be very successful in break-ing dogmatic and superstitious fetters; thus enab-ing them to walk the road of independent thought and searching after truth. I will just state that they, who are advocates of the new religion here the avelopment of the new religion here are quite small in number, and can not obligate themselves to remunerate anyone for their services, but will aid any one so far as they shall deem quitable and just.

FRIENDSVILLE, MICH .- Mrs. Mortimer Rogers writes.-I deem it a duty to inform the public of a cure perfected to myself by a medium friend of mine whose name is Mrs. A. McCulloch. I was taken ill the 24th of September from a premature cause, but the grap of disease did not colely sillect my freedom until the day mentioned. I grew to be a great sufferer. My limb commenced swelling most painful manner, and rapidly increased in a most painful manner, and repairly increased until it ergined to bave done its worst. Paysicians were summoned, who e talents and skill availed me no relief, and who gave me up to die. I sent for Mrs. A. McCulloch, having heard she was a clairoyant, as a last report for help. She fame at my request, and I looked upon her face for the first time, as we had never met before, receiving her assurance that I was not going to die. She to as of herself, that she could do nothing, but the her band of control test were ever present, and would safely conduct me to my former state of health. I am now free from the enemy, which was heart disease and milk leg. I thank the immort-als and most truly tender them a from belief with a fountain of loving sympathy for their high and worthy mission in returning to earth to alleviate its sufferers. until it segmed to have done its worst. Paysicians ite sufferere.

STARFIELD .- T. J. Moore writes.-I have just read your criticism on the "Expiring Wall" of some of Chicago's troubled gospel expounders, some of Chicago's troubled gospel expounders, on the expulsion of the Bible as a text book from the schools of your city. All honor to your Board of Education; the more to as the committee (of mini-ters) assert that the Board "took this action without any petition therefor." This shows the good sense and independence of the Board, and that they dense and independence of the Board, and good sense and independence of the Board, and that they dared do what they deemed right without being asked or without being advised to do it. I took up my pen to say to you that your criticism on the "Card," is the best that it is possible to produce, and there ought to be 100 000 copies at it published in pamphlet form immediately, and a copy put into the hands of each of the committee of the petitioners, also of each of the committee of the petitioners, also to every clergymen in the State; yes, and in the United States. Nothing can be produced by mor-tal man that will so thoroughly refute the doc-trines set forth by those opposed to its exclusion as your criticism, and hope you will publish it in pamphlet form, and all your references to the passages in the Bible (now in brackets) will be written out and published in full. When this is done there will be no other weapon needed in the bands of those oppos-ed to Bible reading in our schools. There is much sophistry and falsehood in the statements and sophistry and falsehood in the statements and arguments of this plous committee. I am sure that when the "voices of the people" shall be heard, that a large majority will be with the School Board. And I hope and trust that the time is near at hand when the costly time of our Congress will

WEBSTER " ## WESTERN BURAL. The WESTRES RUBAL still maintains its position as the eading Agricultural and Family Weekly, with the largest circulation of its class in America. The terms are 82.15 per year, postpuld; four copies, 81.75 each; ten copies \$1.05 esch, with Sopy of WEBSTER'S PIC-

TORIAL DICTIONARY (price \$5) as a premium to the one getting up the club of ten, and WEBSTER's IL-LUSTRATED UNABRIDGED (price \$12) for a club of only 20, at \$1.65 each! (O.her va'ua ile premiums on same terms) Free for rest of '75 'o new subscribers. Three months on trial for 50c. Sample copy, and full particulars on receip; cf Hamp.

H. N. P. LEWIS, Pablisher, Chicago, Ill. most of a lot



DECEMBER 4. 1875.

Brooklyh, N. Y.

Wonderful Spiritual Progress in New York/City.

The Gods, our spirit guides or the fates, have wafted us from Boston to this great metropolis of the western, world; and if we had not believ. ed in the manifestations and return of spirita before, we certainly would have to capitulate now, for the evidence has come to us so powerfully and grandly and so beautifully. Mrs. Wilson is a materializing medium at N. 4 Grand street, in whose presence, when accure ly tied, and with her mouth sealed with five thickpeases of sticking plaster, and placed in a plain unpretending cabinet; the spirits come, talk, sing and appear so life like that they are easily recognized and so are creating quite a mention in quiet old Gotham.

But the most agreeable and interesting medium that we have mot with in New Y rk, is Mrs. B. A. Lindsley, now at 209 West Thirty-second street, and lately Mrs. Waterman, of Boston, in whose presence, flowers plants, birds, etc., (as in Mrs. Thayer's seances in B so ton) are brought, and in addition to this gift the spirit voices, wholy, independent of that of the medium's organs of speech, sre heard from a low, faint whisper to a full sounded voice, that may be heard a block away, holding a continuous conversation with some friend present, who thankfully recognin es and identifies the spirit of a friend or a rei-ative. This running conversation continues for two hours often, during which time from THOMAS J. COOK.

Moody and Sankey-Occultism and Magic.

ED JOURNAL -- I have just seen the Inter-Ocean of yesterday, and read its New York letter cescribing one of Mocdy and Sankey's meetings in Brooklyn; first, a gathering of a hundred clergymen, who prayed in a gush of weakly sentiment, but give voice to no grand and noble aspirations for a wiser and diviner

Then, in the evening, came a host of hearers, and Moody talked and Sankey sang. Here is a sample of Moody: "I heard a man who got up in a meeting say that he was forty-two years learning-first, that he could do nothing towards his own salvation; second, God did not require that he should; third, Christ had done it all.

"It was worth living forty two years to find that out. No man could be saved until he stops working for himself. • • It would be easier for you to leap out of a coal pit a thous and feet deep than to help yourself out of the horrible pit of ain Adam fell into, and pulled in the whole tace."

It is no surprise that Moody should utter such degrading nonsense, but no voice of 'remonstrance came from the hundred clergymen! Do they believe such poor stuff! Beecher has contradicted it in his pulpit, but he was dumb there, or only prayed in advance as poorly as did others. Poor in spirit,-one and all! Each must work out his own salvation, with

plad corfidence that all good angels and the Divine Power help those who seek to help themselve 8

Baware of this revival of dogmatism and sectarian folly.

tarian folly. A word on another matter, -- the Theoso-phic Bociety in New York and the study of "occult science" or of old time magic, with its devil, goblins, etc. Of course Col. Olcott, Madame Blavatsky, or any one else can spend their time as they will, and any gleams of truth they may get out of that antique mys-tery and pretense and fearful scorecy, will be all well; but to make that a means of reaching any while on her of finitualium, such as our any philosophy of Spiritualiam, such as our best seers and thinkers of to day give us, is folly and plindness indeed.

Lat us held to Spiritualism-the life of man Let us held to Bpiritualism—the fire of man in this world and in the great hereafter, and the Gate's Af r between the two; and not let any well o the wisp lead us back to bogs and fens to swamp us among gnomes and goblins —whether man or beast—or lure us into dens of alchemists or, wierd biding places, where the fabled "elixir of life" was dealt out to the blind devotee of s. me secret cabal.

Spiriual truth is open; let men hide it or be turned back or saide from its pursuit. Yours truly, G. B. STEBEINE.

Storgis, Mich., Nov. 18.

NEW BURNSIDE, ILL - A Harvick writes .- 1 frequently see messages in your paper from de-parted frietds. Why can not I get some reports from mine. I read your paper, and nobody would feel more grateful to hear from their departs dones than I would be.

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ABH GROVE, MO.-8. K. Graves writes.-We have see Mott of Memphis, Mo., and Mrs. Stowart of Terre Haute, Ind., and know that they are hon-est, and the instruments for a great work. May heaven bless and the people appreciate our medi-ums and use them well, is my prayer. This is what you might call a new country, yet I find many of our faith scattered here and there. The climate is mild, and the winters short; an excellent place for the asthmatic and the weak lunged.

NEW YORK CITY.-Thomas Chek writes.-Yor the common good of mediums and investigators al-low me to say through the columns of the true and low me to say through the columns of the true and tried RELIGIO PHILOSOPHICAL JOURNAL, I have made arrangements with several of the best and most reliable mediums of New York and Boston to give tests, seances and manifestations in connec-tion with my lectures. I shall introduce those me-diums who have the most wonderful and convinc-ing gifts and such as I can recommend and every dums who have the most wonderful and convinc-ing gifts, and such as I can recommend and swear by as being genuice mediums, whilst I shall give the facts and philosophy in plain and understand-able loctures: Mediums, investigators, and all who may take any interest in this combination, can address mb at No 209 West Thirty-second street, New York City, care of S. A. Lindsey, en-closing stamp when a reply is asked for. We are employed the present week at Latham's Hall, Wil-liamsburg Long Ialand, N. Y. maburg Long Island, N. Y.

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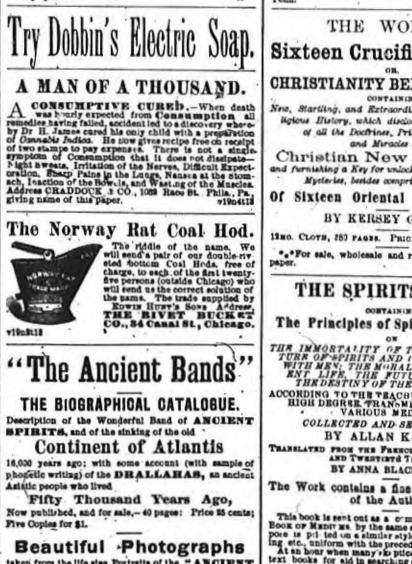
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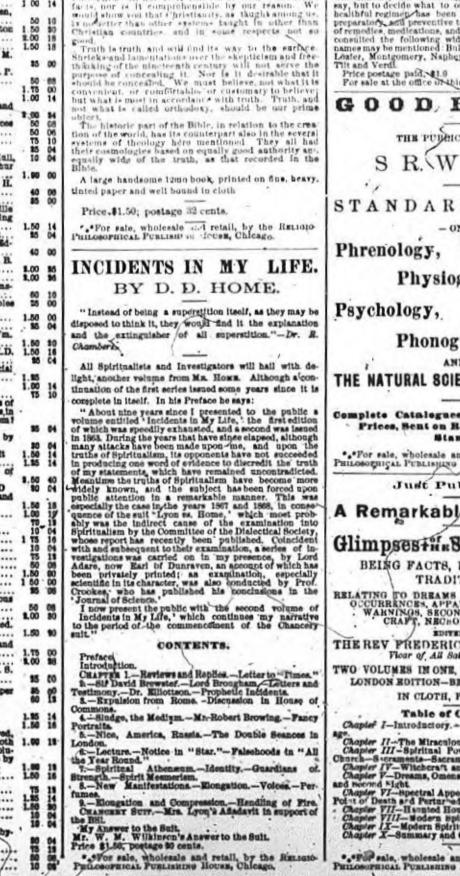
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THANKSGIVEN-APOSTROPHE TO PRAYER. BY JUDGE B. S. HOLBBOOK.

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On account of its intrinsic merits in a liter. al point of view, and its peculiar fitness for these columns at this time, we re-publish the following poem by Judge Holbrook, the principal part of which was written a few years since It is replete with brilliant thoughts, and is one of the finest poems we have perused for a long time.

It will be observed that this poem presents an epitome of the Harmonial Philosophy, wherein there is Prayer, Praise and Thanksgiving according to the promptings of nature and the new revelations by spirit communion. The first stanza is an apostrophe to the Creative Power; the second to the material world; the third to the Spirit-world, and the fourth to Man. The fifth and sixth are thanksgiving and prayer to Delty; the seventh, prayer to self, or one's own soul; the eighth, prayer to the spirits ascended; and ninth and tenth, admiration and worship on view of the Grand Universe:

Spirit Divine, Creator, Father, Godi Thou source of Love and Wisdom, Life and

Light; power hath spread the starry world Whose abroad.

Filled with eternal use, and beauty bright; We know Thy living presence, not by sight, But in our souls, above the realms of sense;

Essence of Beingi eternal, infinite; The Central Heart, with boundless radiance; The One in All, Omniscience and Omnipo-

tence. 11.

Oh, Naturel sun, and moon, and stars of night; Oh, Earth and mountains, hills and sloping

vales, Lakes, rivers, oceans broad, and streamlets bright

Fields, fertile gardens, flowering meads and dales;

Ye conscious living forms, that Heaven re-

gales With vital breath, and frames with high design :--

As Matter's self looks upward, and inhales Ethereal Fires, we claim, and yield, the line. Cognate in all, of pure descent from parentage divine.

ш

Ye Angels! spirits, that have risen from life, Through death's dark door, to the supernal spheres,

Triumphant o'er a world of peace and strife, Of joy and grief, of changing hopes and

fears, Now marching up the path of endless years; The cord of love still binds us, and our hearts Turn to the bending skies, midst smiles and

tears; Not wealth, and fame, and place, and all the arts

Of life, can give the joy your presence still imparts.

1V.

Oh, Man1 endowed with mind of Heavenly birth; Enthroned superior o'er the world below;

Fired with ambition that o'erspans the earth, With energies to do, as powers to know; Let thy whole frame with living virtues

glow; Let truth and wisdom all thy counsels be;

Igve, mercy, charity on each bestow; And for thy soul, when death shall set thee

Cherish the faith and hope of immortality.

Thou Power Supreme in Nature, Angels,

Man 1 Hear now/our voice of prayer, of thanks, of

From height to height of loftlest destinies, Thy Will and Love that called us forth to be, And gave us all that in this vista lies;-Our spirits swell in worship, pure and free, And, thrilled with sweet devotion, rise to Heaven and Thee.

A Medium for Materialization Retired.z

BRO. JONRS .- Living in a village of little over two thousand, inhabitants, containing six church edifices, where less than a dozen persons have been induced to take your excellent paper, the RELIGIO PHILOSOPHICAL JOURNAL, it seems incredible to people here that such a fact exists as spirit materialization, and per-sons who state the fact that such phenomena has occurred at the house of a citizen, are regarded as having been imposed upon by some skillful trickster. In populous towns and cit-ies where spirit mediums are numerous, or where the JOURNAL is read, the masses of the people are being convinced of the reality of spirit materialization, and the time is not dis-tant, we trust, when all will be convinced.

Having been informed, little over a month since, that a good materializing medium was living about six miles from Albia, Iows, on a farm which he had rented last spring, and moved onto to work it. I went to see him and succeeded in securing, from him a prom-ise that when he should have done most of his fall work, such as cutting and stacking wild prairie grass for hay, gathering corn and pota-toes and making sorghum molasses, he would come to my house in Albia and hold a materializing scance.

- He came first on Sunday night, Oct. 31st, and with his wife and mine and myself and a few of my friends we sat in circle, when he became entranced, and the controlling spirit promised us that next time the medium should come if we would hold a seance for materiali zstien, spirits would materialize.

The Thursday night following the medium came again. I had bed quilts hung around a common lounge across one corner of a room of my house, with no window or door back of the inclosure. The medium lay down on the lounge and was securely tied there. The quilts were so arranged as to present an aper-ture fronting the room, about one foot and three inches square and six feet upwards from the floor. A pan of water and lump of yellow clay and a small dinner bell were placed in the cabinet thus formed with quilts. A circle was then formed in front of the aperture, and singing by members of the circle. The bell was rung in the cabinet and hands materialized and projected through the aperture. Also there was seen a head and full face not suffciently formed to be recognizable. Spirit rappings were used in the cabinet to signal the close of the seance. There being a possibility-although not a probability-that the medium might have loosened the ropes with which he was tied and made the appearances, when he came again Nov. 7th, I had a cabinet made of boards, in the same corner of the room where he was previously tied, and two strong iron staples securely driven into the figor. A chair was placed in the cabinet, and a ball of clay and pan of water and the bell, and the medium sat in the chair and had both hands fastened with adjustable handcuffs and two iron chains passing through staples in the door, all locked so that he could not move his hands five inches in any direction. The bell was entirely out of his reach, and yet in less than fifteen minutes after the cabinet door-was closed and singing commenced by the circle the bell was rung and lights were seen floating back of the sperture in the cabinet, and soon after there were seen full sized- hands at the sperture, and were thrust out by request of some of those in the circle. Also another effort apparently was made to materialize a face but without success, as the common size and outlines of human features were seen. There

was no possibility of the medium rising up or showing his hands, or ringing the bell, and st the close of the scance he was found fastened as he had been at the beginning.

else from the schools that conflict with what the committee assert are vital principles in our government, for it strikes me that if the pow-ers of government are derived from the gov-erned in any case, they are in all the governing powers of the Universe not excepted.

We may ignore the interchanging relations of the zisible and invisible, and cling to the supremacy of one over the other, as long as we did to the supremacy of the white over the negro. But that delays are dangerous on vinegro. But that delays are dangerous on vi-tal questions, we have learned at fearful dost in the one case, with every prospect of an inten-sified repetition in the other, in the not distant future. But does not Spiritualiam teach that the powers that govern are independent of the governed as well as Orthodoxy and its Bible, that the invisible holds supreme control over the visible, and that spirit and matter are dis-tinct entities, the one sovereign, the other sub-ject; and if so what is the difference in funda-mental principles between orthodoxy and mental principles between orthodoxy and Bpiritualism? Mrs. Tappan says, that if spirit came from matter it would return to matter again. Bo it would, and so it has been doing again. Bo is wound, and so it has been doing through every grade of being either on the as-cent or descent, through the endless ages of the past. J. Tinney says, "the he and she, of all existence, represented in the terms cause and effect, male and female, spirit and matter, with the and inertable, age in terms and visible and invisible, etc., etc., are interchang ing rélations, each born of the other, instead of the supremacy of the he over the she, in either case. That the Devil is still alive and kicking is evident from the efforts made by all grades of religionists to sustain the supremacy of the invisible over the visible; the he over the she, under the name of spirit and matter, while the history of the world and its present condition gives ample evidence of its deviliah effects. J. TINNEY.

Westfield, N. Y.

Spiritual Phenomena.

A correspondent of the Vincennes Times speaks as follows of the phenomena produced in that city, through the mediumship of Prof. Green

"While the medium sat on the inside of his dark cabinet, no matter how securely fastened, many intelligent people demanded if it be a true spiritual work, why can it not be done without the presence of the medium? And as if to answer just such doubters, the intelligences controlling the phenomena are now giving their strange acts in a cabinet, free from the presence of human beings. We were permitt-ed to inspect every crevice, joint and sperture of the plain closet used, and were shown the certificate of the carpenter who constructed it. We closed the doors, locked them with our own hands and retired to the center of the room in the presence of the medium, when in six minutes bells left in the cabinet were rung and rattled over the floor, bones were beaten, a French harp played, hands and faces appeared at the various spertures, remaining a moment, vanished as if into the air.

At one sperture, over eight feet from the floor, appeared the face of a beautiful young lady who faintly sung or hummed a pleasant air, while at a similar aperture two feet nearer the floor a bearded face stared out upon the tew persons present, smiled, bowed and with drew. Nothing occurred bolsterous, rude or shocking, though a constant tripping of unseen feel & cessless drumming of invisible hands and a weird harmony made by discordant instruments with the succession of unknown faces and unrecognized forms, recalls the undefinable horror experienced by Dante as he walked through the chambers of the departed shades. Here is a fruitful field for our scientists and philosophers to enter upon, and we understand all are invited to investigate and pronounce upon the claims made by the friends of this startling and comforting philosophy.

Prof. Green promises that the greatest results have not yet been reached, but upon next Sunday evening he will try the experiment of Insterializing full spirit forms in the presence of the audience. These forms and faces are not the phosphorous illuminations produced in the dark by persons who propose to expose these manifestations, but all occur in the full light of gas jets.

inherit a loftier kingdom and become even as the angels who are not tethered by time or space, but obeying the impulses of the Infinite Oreator, and man shall become the wonderer work of the world.

Obituary.

Brother Henry Wilson, Vice President of the United States, parsed to the higher life on the morning of Monday the 22d day of November, 1875, aged sixty-three years. He was born at Farmington, New Hampshire, February 16, 1812. His parents were poor, and unable to afford him an education, not even the ordinary school facilities. He was brought up on a farm, but took very early to shoemaking, following the trade at Natick, Mass., whither he had removed, and where he tinued it as late as 1840. In the meantime he had acquired more or less of a common school education at the academies in the adjacent town of Stafford, Wolfsborough, and Concord. He was already an active politician, and was be. fore long known in Natick as one of the best posted persons upon political matters to be found in the town. In the campaign of 1840 he took the stump for Harrison, and made not less than sixty speeches. In the ensuing five years he was continuously a member of the Legislature, having been thrice a Representative from Natick, and twice a Benator. From the first, and long before the cause became popular, he was an earnest, out-spoken antislavery man, and did much to establish his own views as a part of the policy of the Whig party. In 1848 he was chosen a delegate to the Whig Convention, and when that body rejected the anti-slavery resolutions offered, he seconded and aided in the formation of the Free Soil party, supporting it in the Boston Repub tions, a paper which he bought and edited some two years. In 1851 and 1852 he was President of the State Senate, and in 1852 was a delegate to the Free Soll Convention, at Pittsburgh, which nomineted-Hale and Julian. In 1853 he was hosen delegate to the State Constitutional Convention, and rau as Free Boll candidate for Governor, but was defeated. In 1855 he was elected to the United States Senate as the successsor of John Davis. In 1855, for a brief period, he acted with the Know Nothing party, but when it ignored the slavery issue he took part in forming the Republican party. His career in the Senate is familiaf to all. He retained his seat in that body until chosen Vice President in 1872. At the beginning of the war he was, for a short time, Colonel of a Massachusetts regiment. He introduced the bill in the Senate for the employment of colored soldiers. For nearly twenty years past he has been engaged in the preparation of a history of the anti slavery, movement, of which several volumes have been published, but the work remsins incomplete. It was his devotion to this work which has probably caused his death. Mr. Wilson's wife died some three years ago, and her loss was a sad blow to him. For some time past Mr. Wilson has been a prominent candidate for the next Presidency, and with not unflattering prospects of success. It is generally conceded that it is complementary to him that at the end of a long public life he dies the same poor man in this world's

good that he was when he entered it. Bro. Wilson was a quiet receiver of the great truths of Modern Spiritualism. He not

Chas.Gossage

CHICAGO.

In announcing the opening of our NEW SILK ROOM (which has the great advantage of being the best lighted in the country) we would add that we have just made extensive purchases of Black Silks much below the market, which we offer at prices that make them the cheapest ever shown in Chicago. Also, new and evening shades of Colored Gros Grains equally low; Cloaking and Trimmirg Velvets of all grades at lowest prices.

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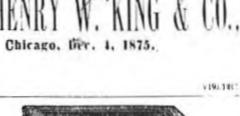
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DECEMBER 4, 1875

praise Praise, that Thy bow of peace and hope doth span

Our Country's brow, and gild with freedom's

rays, And thanks for every gift thy hand displays; Thanks for our conscious being, its joys, its

light, Its woes, its darkness, woven in mystic maza;

For conscience, trials, conflicts for the right; For kindred friends, and home; for spirits and angels bright.

VI.

Breathe through our hearts the spirit life di-

vine ; Inspire with wisdom, warm with radiant love :

Direct our powers to work in Heaven's design, That deeds of charity our faith may prove; And send Thy watchful guardians from

above : Teach us our earth-born vices to destroy;

And, as along life's varied lines we move, All gifts and graces may we so employ, That, when the birth of death shall come, it

come with joy.

VIL

Thou vital spark struck from Infinity, The God that is within me, oh, my sould

To Thee, my better self, I pray to thee,

That Thou, while error's surges o'er Thee

roll, Bland for the right and true, firm as the

pole; Beek Thou the highest good, the better way;

Subject all passions to Love's sweet control; Untrammelled, all thy noblest powers display, And soar from earth's dark night

To Heaven's eternal day,

VIIL

Ye mortals, that have passed the second birth The angels of the Heavenly Paradise, Oh, visit us, the children yet of earth, And open wide to our long searching eyes The richest treasures of your mysteries; Chiefest of all, what are our duties here; What conduct Heaven approves, and what deniest How may the bonds of love be made more

And how this life is linked with that to come,

more clear. 1X.

And, oh, beyond1 what glories meet our eyes! A life immortal in the Summer-land,

Where spheres on spheres in spiral order rise, In rapturous harmony, and beauty planned, Where full fruition waits the soul's demand;

Since Thou hast formed us children of Thy Keep us forever in thy parent-hand;

Bustain our struggling steps, our hopes ap-

And bear in triumph hence to happier worlds above. x.

When all Thy Universe of works we scan-The self poised worlds that throng the bound? less skies;

tive life that culminates in Man; And Man with double life, whose soul shall

I am not at liberty to tell, this medium's name, not having asked him that privilege, but will say that he informs me that when in times past be had harmonious circles, he has been told that while he was entranced spirits have opened the cabinet door,

WALKED OUT OF THE CABINET.

and talked audibly to those present. I asked him why he quit holding scances. He said he had been bound and tortured and whilst entranced had pins and other instruments of torture thrust into his person, and after all the people would say he had himself made this phenomena they saw, and he was not compen-sated sufficiently to afford his family a living. He is very poor in this world's goods, has not a coat decent to go in company with and his only hat, if found lying in the street, would not be picked up by anyone. He has a wife that I take to be a genuine lady, and three children, depending on him for support. He had no team nor implements to farm with when he came to Monroe County, Iowa, last spring or latter part of the winter, and no means to bay with, and has with all these disadvantages preferred to hire and work a rough patch of ground for a livelfhood rather than undergo the tortures of mediumship.

A. C. BARNES. Albia, Iowa

The Bible in Schools.

As the question of the Biblein schools is be-coming one of absorbing interest, a few words on the subject, may not be out of place. Among the reasons assigned by the committee of those who insist on retaining the Bible in the public schools of Chicago, the following are prominent. The Pilgrim Fathers, who first enunciated and embodied in their form of government, the vital principles of free govern-ment, the right of the governed to choose their governor, which underlies and animates our free institutions, and which has raised us as a nation to our present position of prosperi-ty and power, established and cultivated a civty and power, established and cultivated a civ-ilization founded upon the great-moral pre-cepts taught in the Bible, etc. Now, there can be but one question on this subject, and that is, do the principles taught in the Bible correspond with those which underlie and animate our free institutions? If so, these who remove it from the public schools, incur who remove it from the public schools, incur a grave responsibility. If, on the contrary, the teachings of the Bible are subversive of our in-stitutions; if it teaches that the powers of government are derived from a source inde-pendent of the governed, instead of from the governed, then its teachings are in direct oppo-sition to the principles that underlie. our gov-ernment, and the sconer it is removed from the schools the better, as its acceptance would be fatal to us. Now what are the facts? The committee says, the vital principles of a free government consist in the right of the govern-ed to choose their governor. Of this there can be no doubt, but is this a local or univer-mal law? If local, will the committee define its extent? In so doing, they mightlet a flood of light on a somewhat misty question. If universal, then the Board of Education are justified in expelling the Bible, or anything

BUNO.

----Concluded from First Page.

might, instead of growing corrupt and an in-cumbrance would be replenished day by day and hour by hour with new function and new vigor, until the ripening years of life would show no appreciable decay, but only a ripening for the fruition of eternity.

This is the beginning of another epoch of miracles,-those miracles wherein the power of the spirit is made manifest over matter,and by sure and gradual stages the inhabitants of earth will come to know the processes whereby spirit vangulahes matter, and the forms are evoked from that which seems to be void and empty air. And the time will come when all the slope of the earth's surface have been ground over in the great mills of life to the perfection and refinement required, when the golden age shall come upon earth, and when man shall abide here, not chained and tethered by organic law, and the slow process of human decay, but abide here as a voluntary spifit in materialized form of which he him self has evoked the process by the laws which we have named. And he will abide here at the pleasure of his-own will, and he will abide here in full consonance with the spiritual laws of the universe. All the struggles of the past; all the epochs of time and change; all the mystery, sorcery, and magic of science; the won-derful revelations of religion, have been to this end that the golden epoch shall come, when man shall not be enslaved by matter, but shall rather vanquish even every atom and every element; the winds and waves do his bidding; the rays of the sun and the lightning become his swiftest messengers, and all thought and all life and all beauty be made to harmon-ize with the glories of the spirit. Then shall the desert be made to blossom as the rose; then shall the fountain spring in the wilderne then shall the rocky caves yield back the sounds of life and the ocean waves shall no more engulf human forms in destruction and despair; for man shall abide on earth, the king, the conqueror of all these substances, and under the Infinite Spirit he shall move on clasping hands with those mighty angels that do His work in worlds afar off.

only took delight in listening to trance and inspirational lectures, but often attended seances and held sweet communion with angel-loved ones in the higher life, all of .whom will give him a hearty welcome to the ever-green shores of immortality. The nation owes him a debt of gratitude and

will deeply mourn his loss. The last tribute of respect to his mortal remains will be made manifest by kind words and sympathetic tears. in every hamlet, town and city throughout the United States:

Mrs. Matilda Fletcher.

This lady reports substantially that she visited Terra- Haute, Ind., and attended about fifteen seances given by Mrs. Blowart; and saw and conversed with nearly if not offite a hundred spirits, among them her husband, child and two sisters. Her child, aged two years, appeared in the cabinet, sitting on a chair by the side of Mrs, Stewart, Belle, at the same time, standing on the platform-the three in plain view. By direction of Belle, she gave her child a bouquet, and requested it to wave it in various directions, which it did, with childlike grace. One sister .had come in a costume similar to that which she wore, and in form and feature bearing a striking family resemblance. These and the others, various in size, age and sex, were too real and tangible to leave a lingering doubt in her mind, and she dared to avow it.

Judge Edmonds.

The controlling inflaence at Mrs. Tappin's locture next Bunday evening, will be Judge Edmonds. He will give his experiences in Spirit-life. The hall should be crowded on the occasion.

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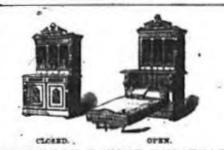
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