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

| S. S. JONES, EDITOR, | PURLISHER AND PROPERTIES. |

CHICAGO, DECEMBER 18 1875.

\$3.00 A YEAR, IN ADVANCE:

NO

SPIRIT PHOTOGRAPHY. Letter from Prominent Artists on. the Subject.

Ms. Eorron.—Having read the very inter-cating article on Spirit Photography, by Mr. G. W. Kites, in your issue of Nov 20th, and being the pioneer of that phase of apiritual manifestations. I have met the usual obstructions to which pioneers are subjected, and consequently feel competent to answer the questions therein propounded. But before proceed ing to answer those questions. I will say that I do it from no pecualary motive, as I am not now engaged in taking pictures as a business, and that I have nothing to gain except in the cause of science and truth. It is indeed a gratification to me to read of the endorsement of any medium, for this beautiful phase of spirit manifestations, for it tells me that my struggle of fourteen years, has not been in vair, that my claims to spirit photography will be recognized as a scientific fact, and that the time will surely come when that well-known couplet. Secure the shadow ere the substance fades." may be altered to read that we can now "Secure the shadow when the substance has faded," and be accepted in that same degree of faith that ordinary photography is received to

I will now proceed to give my answers to Mr. Kate's questions to the best of my ability, and will take them separately in the order that they are asked.

Question.—1st. Do you believe in spirit photography, or the spiritual phonomena?

Auswer.—Most assuredly I do in both.

Q-2nd. How can a photographer produce an apparent opirit picture? A -By reflicting an image, through a trans

parent positive, upon the negative plate. Q-8rd Is it possible to produce a shad owy and clear picture, such as the usual spirit picture of another person beside the sitter, by trickery?

octure de impressed upon the plate with the sitter, by trickery, so as to always occupy a position in the blank space of the plate; and if so, how?

A.—Yes By making the image upon the transparant positive in such a place, that when it is placed in front of the negative the formwill be reflected upon the spot desired.

Q-5th. Can the operator, by trickery, insert a picture without being detected, upon a plate that has been marked, said operator having been searched, hit materials all examined and he continually watched in and out of the dark room, from his reception of the plate until the development of the picture; and if so,

A .- With the above precautions, I answer most emphatically, No! Q = 6 h. Can the operator insert an imita

tion of a spirit upon a plate, between the period of receiving the plate and its removal from the chemical bath?

A.—If closely watched, No!
Q.—7th. Can a picture be impressed upon a plate in the chemical bath without any tubes or holes to admit light into said bath?

A.—No.
Q.—8th. Can a plate that has been used, be cleaned so that it will appear perfectly clear, and used again so as to develop the orig inal picture as a spirit picture? (Please givs answer to this as a result of test, not as assertion.)

A.—In reply to this question, I will say, that the first picture taken by myself, was account-ed for in the above manner, that the glass upon which my negative was taken, must have been an old negative, which had been insufficiently cleaned, and that when another picture was taken upon the same glass, the previous form was re-developed sufficient to give a faint and shadowy outline, but since I have had more experience in photography. I find that the above solution is entirely erroneous. The fact is, the picture is in the collodian film, and the glass is simply the carrier. The film with the picture may be firsted from the glass, and conveyed to tin, wood, leather, or hung up and dried without injury; this then must be positive evidence, that when the film is cleaned from the glass, the picture is irrevocably gone,

Q-9th. Can anything be inserted in the camera, so as not to be easily detected, by which a bogus spirit picture can be obtained? A.—In my trial in New York, in 1869, for taking spirit photographs, it was claimed by some of the experts called by the people, that a glass tube in the shape of a microscopic charm might be inserted in a screw-head or corner of the camera box, whereby a form might be reflected upon the sensitive plate; but they did not produce any pictures made in this manner, if I remember right, and I do not believe it can be done.

Q.—10th. Can bogus spirit pictures be obtained by using either glass or metallic plates?

Q.—11th. Could the operator perform a trick as well upon either glass or metal plates, so as not to be detected by a person by being. continually with him?

A.—Yes, either; it is possible that a plan auggested by Mr. Mason, of New York in my trial might be made to answer once or twice, but do not believe any person could do it long without being detected. Mr. Mason's plan was to make a positive on mics and have it fastened to a stick pointed at the lower end and about the size of a match. These he would have in his pocket, and just before placing his plate holder in the camera, he would stick oneof these mics pictures in front of the slide. Of course a picture so interposed would be reflect. ed upon the sensitive plate.

Q —12 h. Can the operator destroy the impression of a sitter so that the plate will devel-

op a complete or partial blank?

A.—Y.s. by raising the clide and expessing the plate to light. Q-13th. Can the operator produce a negative, by the known laws of his art, that will print a white face in black and black hair in

whiter A -One negative reficated upon another will

give this result. give this result.

Q-14'h. Can the operator, by trickery, impress a bogus spirit-picture upon a plate, equally as easily before or partially behind the sitter; that is, so that some of the supposed spirit-drapery will appear in front of the sitter or fill up the blank space as smoothly as though the spirit-were actually partially to the right or left and in the rear of the sitter?

A.—My answer to this question is, that I know of no way that such an effect can be pro-

know of no way that such an effect can be produced upon the negative plate, except to have a person dressed to represent a spirit, standing in the required position one half the time necessary to take the sitter's picture, and then moving away, while the exposure is continued giving the sitter the full time. This will show s shadowy form of the one who represented the spirit, but in the absence of such materialized spirit, and these effects are produced, I believe them to be of spiritual origin, as I deem it a photographic impossibility to produce such

results by any mechanical contrivance.

Q—15th. How long would it take to impress a begus spirit-picture upon a plate with a sitter?

A -From 1 to 3 seconds.

 $\overline{Q}$  -16 h. Would it not be absolutely nec essary that a bogue spirit-picture be impressed upon the plate before the sitter is impressed in order to be represented behind the latter and after the sitter is impressed in order to be shown before?

A.—It makes no difference when the bogus spirit picture is reflected upon the plate, either before the sitting or afterward, it will always appear in front, if it comes in contact with the itapery of the witter; never behind.

Q-17th. Would it not be necessary for the operator to produce bogus spirit pictures, to have two methods, one to impress said pictures partially before and another to impress them partially behind the sitter, as is usual with so-called spirit pictures?

A.—My reply to the 16th question covers

this. Hoping these answers may be of value to Mr. Kates in his investigations of spirit photography. I remain yours respectfully, Boston, Mass. WM. H. MUMLE

SPIRIT PHOTOGRAPHY—IS IT A HUMBUG?

WH. H. MUNLER

EDITOR JOURNAL: - We have been much interested in an article printed in the Journal on "Spirit Photography," also quite indignant over an article published in the Cincinnati Commercial, entitled, "How Intelligent People may be humbugged, in Spirit-photography." The spirit has moved us to make a few remarks on the subject, if you find them worthy place in your availant never places makes a place in your excellent paper, please print. We are not the champion of any Spirit artist, or medium for Spirit pictures, but we are the champion of all true and honest mediums of whatever phase, and with an experience of some twelve years as an investigator of Mod ern Spiritualism, and months of association with some noble mediums, we are free to say that we believe Spirit photography to be a truth, although yet in its infancy.

When we read the article in the Journal, giving a short account of J. J. Hartman's mediumship for the taking of Spirit pictures, we were pleased, but when we read on article in the Cincinnati Commercial in which the writer undertook to explain "how intelligent people might be humbugged,"we were disgusted The writer of the article evidently had a smattering of knowledge concerning the minutia and details of picture taking as practiced in photograph galleries. To the experienced photographer, who might read his production, he only gave evidence of a very small amount of knowledge concerning the art. The writer of this article has had an experience under the sky light and in the dark room of a photograph gallery of some four or five years, and may be pardoned the egotism of saying and believing that we know somewhat of the process of tak ing negatives, ambrotypes and types on metal plates. Now the first thing to learn in the art of photographing, is to clean glass for negatives, and well do we remember how we sweat and rubbed at the work before we learned how, and every one at all convergant, with the business well knows how important it is that the glass, upon which negatives or pictures are to be taken, should be clean, undefiled by spot or stain, or dim ghostly shadow. In our practice of the art, we had to use several hundred old negatives made by a former occupant of the room or called your process. the room or gallery we were in. In using these old negatives, every one of which had a picture on before we cleaned them, we never so much as discovered even the shadow of a shadow on the glass, and we do not believe that any photographer in the legitimate practice of his business, ever had a respnearance of the former picture on an old negative glass after it was cleaned for second use—the article in the Commercial to the contrary notwithstanding,

A piece of glass is of no use to take a picture on until it has been thoroughly cleaned, coated with colodion and then sensitized in a bath of silver solution. The glass being clean the colodion is flowed over one side of it; this forms a thin coating or film, which is allowed to dry sufficiently to be firm in its place; the plate of glass is then dipped into the bath. This film or coating is what takes up the ailver in the bath thereby becoming sensitive to to the dark room; take another negative and not once occur to methe action of white light, and is what holds place the two glasses together; back and face. From a sailor whom

the image in ambryo after exposure in the camera, and holds the picture after development in the dark room. Just here we would ask the writer of the article in the Commer cial, if he knows of any person practicing the art of Photography, who can take a picce of clean glass, and, without chemical preparation produce a shadow even on its surface by exposing in a camera? We think not.

exposing in a camera? We think not.

Is there a process known in the art or to science by which it can be done? We think not. The image or picture being in the film or coating and not on the glass, of course when put into the acid for cleaning the film or coating slips of, and the image comes with it, leaving plain clear glass. Now where is represented. leaving plain clear glass. Now, where is your shadow of the former picture on the glass, that is to come out as a ghost or Spirit picture at the second using? We pause, "Mr. Commercial," for your reply.

Every Photograp 1 Gallery has a "dark

room," in which some of the most important parts of picture taking are performed. This 'dark room' is not literally dark, but is lighted in most galleries by a window of orange glass, which admits only the yellow or non actinic rays of light. In this yellow light the artist can transfer his plate from the bath to the holder without injury to its genelities are the holder, without injury to its sensitive surface, and after exposure in the camers, can remove from the holder and develop the image. Now if, during either of the above processes. the artist, by accident, should leave his dark room door slightly ejw, and a ray of white light should fall upon the sentitive surface of

light should fall upon the sensitive surface of his plate, all his labor would be lost—no image would appear under the action of the developer. The action of light upon the sensitive plate at the proper time and place, with the image of the sitter reflected upon it, is what fixes the picture in the coating on the plate, its action at any improper time or place would spoil the plate for use that time and another one would have to be preserted. one would have to be prepared.

The writer of the Commercial article asserts that a Spirit-artist could produce the ghost or shadow on his plate while in his dark room by exposing to the reflection of some picture or image, and then going to his camera and making another exposure to obtain the image of the applicant for a Spirit-Picture How can this be when there is no action of the yellow light upon the plate, and it the artist opens the door or window of his dark room to admit white or active light his plate is instantly

Now there is, to our mind, only one way in which an artist could get the shadow of an image or reflection of a picture upon his plate before leaving his dark room—and that way would be by having a camera in his dark room the image or nictive he wished to obroom, the image or picture he wished to obtain a shadow from, conveniently near outside his dark room, and a hole or window through which he could focus them or it, make a short exposure, obtain his shadow or ghost, after which proceed in the usual way to take the applicant's picture. We have never seen this done and we do not believe it could be successfully done under the watchful eye of a skeptical applicant for a Spirit picture—even if this were accomplished the result would be noth-

ing like a genuine Spirit picture.

We believe the time is not far distant when those who may wish, can go to a proper place and obtain the Spirit picture of some loved one gone before, and have no fears of

being humbugged. The world is filled with people who are projudiced against Spiritualism and Spiritphotography—they do not want it to be true; therefore treat the subject with sourn and contempt-laboring hard to prove these things a humbug, rather than give them a fair and hou est investigation. Thus has it been with every new discovery since the world began. Yet at last the people accepted, and to day we enjoy and have the benefit of these new discov-

In a future article we may have something more to say about Spirit photography, how it can not be successfully done as a fraud, and decep ion.

Yours for Truth, B. K. GEAVES,

Ash Grove, Mo.

LETTER PROM A., C. AVERY. Answer to questions propounded by G. W Kates.

2 id. Walls the persons in sitting let anoth-er person step within the field of the camera, and remain motionless from one to five eaconds, according to the light.

3 d. Yes, but not without being detected. 4th. Yes. 5 h. No.

6h. No. 7th. No.

8th. Yes. In 1860, I took an ambrotype of my father. It not being satisfactory, I clean ed the plate and took a lady's picture upon it, and on cutting it with cyanice, my father's picture appeared very distincily. I cleaned it thoroughly with rottenstone and alcohol and tried again; and again for the sec md, third and fourth time my father's picture was dis-tinctly visible. I then throw the glass away. Now, had the glass been laid away and forgotten for eleven years (during that time he died) and I had taken a picture upon that glass, all the world could not have made me believe it was not a Spirit-picture. So you see it is the casiest thing in the world to be mistakened.

9th. N., I think not.

10th. Yes.

11th, Yes, 12th. Yes, by permitting light to strike the plate before or after the sitting. 18th. Yes, after exposing the plate, return of glasses so as not injure the wet plate and expose the part you wish to print to the light from a gimlet hole through the door or other point of light 14th. Yes, as in No. 2, but not without be-

ing detected. 15th. See answer to No. 2 No appearances are deceitful. I think not.

Respectfully Yours,
A. S. Avery. Y M. simcM

The Catholic Question—lilow to Meet It. This great question looms up in the near future. How can it be best met? There are two

great steps to be taken, both right and just,

and therefore strong. First, banish Bible reading and religious exercises from our public schools; second, tax all church property The first step removes all fair grounds of complaint, so far as the Catholic with his Duay B ble is concerned, by putting him on equal ground with others, and leaving all free to teach their children as they please on religious su'juts, in their homes, churches, etc. Catholicum will not be satisfied, for it aims to destroy free schools, but it can be met and defeated by standing on this solid ground for unsectarian schools. This step is just, too, as toward Jews, Free Thinkers, Spiritualists, and all dissenters from so called "orthodoxy," and puts our schools out of the range of sec-

tarian or religious disputes.

The second step is of great importance, as every Catholic Church and all Catholic property is controlled and owned by one man in a foreign land—Pope Pius in Rime. He owns \$125 000 000 worth of such property in this country, and uses it for Catholicism, first and highest, even if it be to the ruln of American political freedom and free schools. This is a mighty power, and dangerous in such for-eign hands. It accumulates rapidly for the kill and craft of these zealous servants of the Catholic Church, in getting valuable property had no match in our Protestant sects.

Of course, taxes must be levied, -not only on Catholic but on Protestant Churches, for all must fare slike, and these last hold properly worth some \$400 000 000, the examption of which puts \$10 000 000 taxes a year on the people. The control of this vast value is divided among many sects, and true less dangerous than the one-man-power of the P pe, but it is bad and unfust.

To tax the churches would be a positive benefit to their real spiritual life and religious character, for the more brick, stone, gilding, upholstery and costly display, the more pride and the less real piety. Costly untexed churches are fine chapels of ease for rich men and their families, but the poor-even the middle classes—have no fit place there. They are not at home and the cost shuts them out The Galilean tent makers and fishermen would be ill at ease among such spiritual aristocracy. To prevent these vast and rapid gains of

Catholic Church property, tax it, and all like it, and the influence of that check would soon be felt.

Let the efforts and influence of all thoughtful men and women, be given for these two great steps,—powerful, both to meet the aggression of Catholicism and to wholly separate Church and State, and thus benefit all the people. 3

G B STEBBINS.

A Remarkable Incident. A remarkable incident came under my ob-

servation in 1844. I was then a sailor, and ledging with some twenty others at a seaman's boarding house in Mobile. The room in which we slept was about 80x40 feet, and occupied all the third story of the building. On the first night of my stay there, soon after getting into my hammock, I heard an old sailor remark: "There is that knocking again;" and listening, I distinctly heard a slow measured rapping, as of muffled hammer strokes on the flor in the centre of the room. I was not much impressed with the circumstance, al though the sounds were unaccountable. The sallors, however, were much disturbed, and one of them, after the rapping had continued all night, packed up his "dunnage" in the morning, and quit the premises, solely on account of this queer visitation.

On the subsequent night, the thing was renewed; and during my stay of a week at the house, it was nightly repeated. One of its peculiarities was that it would never commence till we were all in our hammocks; and if a man afterwards, put his foot on the floor, though silently, and in pitch darkness, it would instantly coase. Every possible effort was made to discover its cause, but although it had at that time continued every night for three years no clue to its origin could be obtained. The room below was not plastered or lathed over head, so that there was no possibility that the effect could be produced by anything under the floor, through the crevices of which we could see.

On my last night in the house, I happened to occupy a hammock nearer than any other to the mysterious locality. Falling asleep with the sounds close at my feet, I awoke about midnight to hear them still continued. Sitting up in my hammock, I gized for a long time at the spot whence they proceeded. The moon shone full upon the floor, and the sesmingly hollow strokes—the regular "rap, rap, rap," as if from a little mallet faced with leatner—had au inexpressible solemnity. "Spirit rappings," as they are called, had not then been heard of; and the idea of conversing with the strange power, whatever it might be, did

From a sailor whom I subsequently met, I

learned that the same phenomenon was still in progress a year after I had left the place; and still later I saw it stated in the papers that there was a haunted house in Mobile, though they gave no details. I may add, as a matter of fact, that a man had been murdered in the room where the rappings occurred, a short time before they commenced.

GEO. H. COOMER. Warren, R. I.

P. B RANDOLPH.

Letter from Dr. Cyrus Lord.

ED JOURNAL:—I would like the following communication published, as the public are continually asking something from Randolph. These are genuine, coming through my own family, and in a way which I will state.

A lady writing from Bishop Oreck, Cal., wanted to hear from her old friend, and sent a letter to Randolpu to be answered by him if possible. The letter laid upon my table. My caughter, Mrs. Webb, called at my office, and seeing the letter, picked it up and said, "I will take this home with me." She never opened the letter; laid it on her table and forgot it. In the night a spirit wrote on a piece of paper with a pencil the following, watch proved to be the answer to the letter. In the first place I will state that some evenings before we were sitting for a small circle, and my wife, Mrs. Lord, was controlled and wrote:

"Good evening, friends. I will communicate through hirs. Webb.

P. B. RANDOLPH."

Some days after the letter was answered in this way: "DEAR L:—I noticed your letter lying upon Dr. Lord's table, and take this opportunity of answering it, this being the first one since I received yours, which should have been answered before I passed away, but circumstances over which I had no control prevented me from 80 doing. This is a future state, as I told you long ago, but very much beyond my expectations. I remember well all the conversa-tions that passed between us; and I know well how the heart hungers and longs for communications and tests. No more until I can give

you a private communication. Yours truly. P. B. RANDOLDE " The third came through Mrs. Lord : "FREND LORD:—This is a world of progression, and I can progress faster by coming in

contact with mortals. We like to come when we know we are welcome.

P. B. RANDOLPH,"

The fourth was given to Mrs. Robbins, something after this, and Randolph seemed to have grown strong. He says:

Tell Laura I do live, and am often standing by her when she lays upon the couch. If she will set for me in the twilight, she can see me. When she observes a small light fluating on the vapory serface, tell her it is my spirit responding to hers with the same affection it did when encumbered by the fiesh. On! yes, Lauta. I am here safe; but by the laws that bind me, I am unable to talk much. Will show myself when you sit often enough. P. B. RANDOLPH.

### A New Feature of Spiritualism.

You are at all times interested in marked developments of apiritual phenomena, I therefore venture to report for the Journal certain manifestations through Mrs. Collier's mediumship in direction of obtaining spirit moulds.

At a recent seance held at Springfield, Mass., Mrs. Collier obtained a lady's hand, with fingers bound round with fine lace, a most curious and interesting cast, also another hand that of a lady, but the most wonderful incident at this seauce was the obtainal of a part of a foot with all the toes and the underneath of the foot perfect. This, I think, is the first cast of a spirit foot yet obtained. I write thus not to seek patronage for Mrs.

Collier, as she is not a public medium, but rather to put upon record the facts of Spiritualism as they occur, and to encourage other mediums. In this latest manifestation of "moulding the dead," there is already marked development, proving clearly that the Spiritworld is ready with its evidences. The value of this manifestation, can be better understood when we realize that the parratine must be perfectly liquid, and at a heat that no mortal could possibly bear their flugers in, much less their toes.

. A sitter at Mrs. Collier's scance, sometime after the manifestations had ceased, nearly scalded her finger by placing it in the parra-fine which had been used. Prof. Denton and others of repute in the spiritual movement, have tested and proved these phenomena through Mrs. Collier's mediumship, and I believe Prof. Denton has several casts of fingers and thumbs, so obtained. Now hands and feet are becoming common, what next? Will the spirite talk of giving casts of their faces! So the work goes on bravely. Friendly students of spiritual phenomens will siways be welcome to Mrs. Collier's private scances. Our postal address, is Lock Box 157, Springfield, Mass.

Yours Faithfully, John Colleger,

Springfield, Mess.

Another Judgment of God.

A man died recently at St. Peters, St. Charles Co., Mo., while saying grace at the breakfast table. A terrible warning to all people guilty of such practices.

#### AFTER DEATH, WHAT?

An Inspirational Discourse by Mrs Cora L. V. Tappau, Sunday Nov. 28th, at the Hall Cor. Green and Washington Streets.

On Sunday evening last, Mrs. Tappan, the eminent trance speaker, delivered the following eloquent address to a large and desply in terested audience assembled at Snow's academy, the subject, by request of the speaker, ba-ing selected by the audience:

Since Job saked the question, "If a man die shall he live again?" it seems to be not a new subject that has been suggested. And since all philosophers, theologians, metaphysicians, and men of thought in every age have saked the same question, it seems to be common to

human existence. In the first place we find fault with the question,—"After Death, What?" The preumption, therefore, is that man dies. The first criticism which we offer to the question or subject is the statement that there is no death; that whatever is called by that name must simply be considered as change—whether man continue to exist, or whether he do not. For it is evident from analogy, and from every form of life that is beneath man, that which is called death is simply transition or change. The scriptural text is frequently quoted against spiritual philosophy, "As a tree falls so shall it lie," in the form of the audient adage or proverb. This might be considered conclusive if it were true. sidered conclusive if it were true; but you are all perfectly aware that the tree does not re-main where it falls—that after many years and the subtle transsubstantiation of chemical life, every atom of which the tree is composed en-ters into another form of existence, and that the tree becomes glorified in a thousand myriad forms of beauty. You are all aware that the change called death in nature is but another process of life, and that when the tree or leaf fades it really changes the form of being from leaf and tree to some new existence. You are aware that this process has brought the result to the scientific world that there is no death in nature, and that no man of science believes that an atom can ever be destroyed, or that al timate substances ever cease to exist. Yet with singular perversity that man of science declares that the human mind—greatest of all existing substances, most subtle of all existing elements,—is the only perishable thing. Science declares that which alone can grasp and comprehend all things in nature is alone destructible: declares by analogy and direct statement that the spirit of man, alone indefina-ble and alone incapable of analysis, is alone capable of death. This singular statement, paradoxical when compared with all scientific propositions, is made because science reasons simply from the external and not from the inner nature; while all those sciences that per-tain to mind, thought, spirit, and religion prove directly the opposite,—that, in the midst of chauge, mind only is unchangeable; that, in the midst of seeming decay, mind alone exists forever; that, in the midst of all the varieties through which the atom from its smallest existence to the grandest comb nation of worlds must pass, the soul and thought remain im-perishable for ever. That which men call death—the passing away of the spirit from the outward form of existence—is viewed simply from your side of the universe, is viewed simply from the material stand point. It is to the worldly sense that men die; it is out of the face of time, and matter, and change, and all things perishable, that the spirit passes. It is into a realm or state of existence not included in your catalogue of life, and, therefore, you call it death. But why you call it death is such a surpassing mystery,—far more mysterious than death itself, whom you thus libel and travesty,—for, surely, when you know that every element in nature has its form of invisible as well as visible existence, and when science teaches you that not one chemical substance is in its ultimate visible to the senses, and that an atom of matter has never been perceived by the most subtle analysis, and when you're perfectly well aware that all vitalizing substances that you inhale are not susceptible to the senses themselves, how can you suppose that the spirit—which is far more subtle than these, and which, being not only invisible and impalpable, is also imperceptible except to

phers of ancient times, prophets, seers, or spiritual teachers would ever have asked the But having thus criticised the term, we can state, with the clearest certainty, that the existence of human life beyond the change called death is not only a knowable region, but it is a region which to-day is becoming more and more understood; and somewhat of spiritual thought concerning that region is certainly the most appropriate theme that can be considered

by the human mind.

spirit,—can perish, is ceyond the range of spiritual philosophy. But habit and custom, the tenacity with which men cling to the past, and the idea that the theories which are stated

in the world must have some foundation in

truth because they are erroneous, seem to form

the basis of this question. The fact is that no one believes it; the facts are that the question

itself proves that you do not believe it, and

that if death were the end of man there could

be no possibility of conception of anything ly-

ing beyond death, and neither Job, the philoso-

You receive the evidence of voyagers who journey to distant lands in pursuit of knowledge, and for the purpose of exploration. All testimony concerning the inhabitants of the country which they have visited, concerning their habits, their appearance, is received by you with confidence. You accept the evidences concerning the polar regions that are au henticated by travelers; the innermost of Afica has been laid bare to the consciousness of the nineteenth century, and the remote islands of the seas have come to you with knowledge concerning the inhabitants; while all thought concerning the hereafter, concerning that re-gion which lies beyond the pale of outward life, has been rejected by the majority of hu-man beings. Religion has placed the future existence so far away that it has been impossi-ble for any massagger to return. ble for any messenger to return. Science has out up a wall of solid facts between you and the invisible world, telling you that you can not go beyond it. The average human life has neglected to inquire, vibrating between supertition and materialism, and between fear and doubt. The results have been that, concerning that realm which it is most important for human beings to know, there is least knowledge in the world. Concerning that existence which all human beings aspire to most there is least of actual fact and revelation. A few daring voyagers, a few who have been up-borne upon the wings of prophecy or inspira-tion, have vouchsafed to give mankind some of those revelations. The great spiritual teachors of all time have held converse with spiritual beings and revealed to man what those beings have taught them. You are aware that journtee proclaimed the immortality of the soul in the midst of a licentious and materialstic age, and that for this he was put to death: afterward the same persons and the same naonsity bowd to town in towns to had the law of the spirits in Spirits in Spirits here are now, or which the spirit life is made; and if you see the next steps lie beyond. Some spirits here mortality of the soul was not taught in the from your midst, or then spirits in Spirit ionality bowed down in reverence to his terms. You will remember that the law of the mortality of the soul was not taught in the

ed it, and that in the ancient Hebraic faith it belonged only to a special theory of the existence of the righteous upon the earth, forever inheriting it as their kingdom. You will re-member that the theories of existence beyond carthly life have been varied and strange, ac-cording to the time and epoch in which they have been introduced. That with some it has been transition from one form of earthly life to another: with others it has been an absorbing into the mind of the Inflaite; while all through the Orient the idea of the transmigration of souls have prevailed. But in all in-stances the thoughts upon this subject have been vague and shadowy compared with those which exist upon other subjects of human thought and investigation.

There is an answer to the question, however, which answer was heralded by the vision of Emanuel Swedenborg, who, under the inspiration of the spirit, entered their abodes, traversed their spheres, saw the different states of existence, and described what he saw. Perverted somewhat by the theological bias of his own mind of the day in which he lived, still those visions shine ut with surprising clearness as giving evidence of actual realities seen and known and apprehended. The testimony of this man has been taken by a large number of people; yet the same people deny to others the power which was possessed by Swedenborg—the same people who believed that he visited the immortal regions deny the possibility of any one else following. They think that with him closed the inspiration. Others, as Christians, believe that with John upon the isle of Patmos closed all spiritual revelation. But, notwithstanding this, others have continued to see, and in the present century there are see; and in the present century there are thousands of persons who have actually traveraed in spirit those regions, and can return and tell all they know; and thousands more who have gone out from your midst have held converse with human beings and revealed the nature of their existence, and the state beyond earthly life. So simple and so natural is this condition; so clear and accurate is the state ment concerning it, so palpable are the laws that govern the intercommunion between the two worlds, that it is no longer a question, "After Death, What?" because every human being can understand what his or her condition will be by the condition in which they are when they pass from earthly life.

The testimony of disembodied spirits is val uable, since they alone have knowledge of what lies beyond, the charge called death; and wheresoever that testimony has been received by mortals it agrees in every general particular -- namely, that the change called death is but a natural change; that it is not frightful in any essential degree to the spirit beyond the fright or fear of imagination; that it is natural as birth, as natural as growth from boyhood to manhood, as natural as any other change which takes place in the order of human existence; that it is usually a painless process to the spirit that is departing; that sometimes it is attended with great pain of mind and great agony of spirit, but that is because of the condition of the spirit and not because of the mortal change of death; that frequently the spas modic appearances of persons who are passing from earthly life are more painful to friends and spectators than to the spirit itself, since the spirit becomes more and more conscious of spiritual things and less and less of conscious bodily suffering; that the change is retarded or accelerated by the knowledge or spiritual power of the person that is departing from earthly life—if the person is material and gross, absorbed in the material senses and chained down and tethered by earthly appetites, the process will be slow, and the spirit will gradually and painfully sever itself from the exter nal connection—if the spirit be cultivated in spiritual things, advanced beyond the material senses, the spirit will pass out, quietly disen-tangling itself from the mortal coll with freedom and with joy; that all spirits pass through that change with greater or less joyfulness since it is one degree beyond the earthly existence; that to some who have not a consciousness of spiritual existence while immured in the physical body there is still a lack of coniousness concerning the change, and many spirits awaken in the Spirit life under the full conviction that they are still upon earth, so natural, palpable, and actual is the form which they inhabit—sometimes they are not convinced until they look beneath them and see the cast off garments which they wore, so palpable is the form of the spirit to the spiritual consciousness-while others that are near to the earth and tethered by some remembrance of earthly crime or sorrow are sometimes thousands of years in Spirit-life before they approach to any consciousness of what lies be youd the earthly state and its surroundings. If you were to die this evening, to-morrow morning you would awaken with all the faculties that constitute yourself to day, and you would not recollect or perceive any : distinction between the self of to-day and the self of that hour; save, perhaps, a greater youthfulness and vigor of feeling, save a greater resem-blance to your former days of vigor and absolute healthfulness, save a renewal of the life which may have grown dull and dim from being immured in the outside senses; but all mental peculiarities, all that constitutes yourself, every portion of the identity which is you passes with you into the land of spirits. It is a conscious world, an identical world, an individual world, a world peopled with just such inhabitants as are daily going out of earthly life Nay more, the Spirit world in its first stages is all around you. The atmosphere, could you perceive, is full of invisible beings -invisible to your senses—and it needed not

the blind poet to say,. From Hesiod, the ancient Greeks with millions of spiritual beings, Walked the earth uncoin,

since those of you who have spiritual, power developed and conscious, are aware that every day and every hour of existence, throngs of beings are around you moving, yet unseen, casting no shadows save that of thought in your pathway, yet still peopling the air with

The first stages of spiritual life are crowded as your stages are. Men congregate in crowd ed cities for business, for pleasure, for wealth spirits congregate around such centres still drawn thither by the tie of attraction; and whatever constituted their chiefest friendship on earth constitutes their chiefest friendship after they pass away from earthly form. The inebriate, casting off the fetters of his earthly body, is not at once released from the thrai dom of his tastes and appetites; but whereso ever the midnight revel, wheresoever the drunken debauchee is, there he is attracted, and it needs not that he shall see in delirium the demons of terror that haunt his visions, since his boon companion, passed from earth-ly life, is there beside him stimulating the appetite, which also caused him to pass from earthly life. If you would not have such plot ures of Spirit-life, you must not have such pictures of Earth-life; if you would have no dark spiritual existence you must not send any from your world; if you would have no low order of spirits falsifying and bringing foul influences in your midst you must not

they possess the attributes that they did on earth; they are high or low, or between high and low, as the average human life is, and they and low, as the average numan the is, and they exist, move, act, and have their being in a spiritual state that corresponds to yours. The first degree of spiritual life is only one degree removed from the senses, while all qualities and attributes are preserved, and the spirit has sensations that correspond to those which exist in the material body, and, could you touch in the material body, and, could you touch them with your hand or grasp them with your understanding, you would find those that were fickle and worldly are fickle and worldly still—those that have passed out with material thoughts and cares have material thoughts and cares in Spirit life—those that have risen with triumph and with sacred light upon their faces and with a consciousness of the spirit have risen beyond the earthly atmosphere and probed the darkness that surrounds the first stages of spiritual life, even to the life that exists in the spiritual abodes. The average human being is neither very bad nor very good. The ancient Gehenna is only suited to the best of beings. Between the worst and the best are the majority of human spirits, and you could not condemn the ungodlike to total darkness, or usher the godly into a perfect heaven, with or usher the godly into a perfect heaven, without cutting every spirit in twain, since each human being is proportionately light and proportionately dark—since you all have imperfections, and you all have redeeming qualities, and no heaven or hell would be adequate to your spiritual state if it was an entire degree of punishment or happiness. You would be miserable in heaven, if that heaven excluded all imperfections; you would be alike urjustly treated if you were condemned to a state of everlasting torment, since you are not wholly deprayed. Therefore the states of spiritual existence consist of the average state of human existence—neither utterly miserable nor very happy, but exist between the two; and some persons, according to their grade or de-gree of culture and spirit, are happier than others, even as they are here to night. If this company were broken up you would arrange yourselves in groups—each one would gravitate toward that centre or group which he himself resembled. Here would be the poliniment resembled. Here would be the poli-ticians; there the theologians; in another cor-ner the poets, and over there the philosophers; and those would be your heavens for the time being. Unmindful of the other groups, you would be absorbed in that which occupied your attention, and that would be your Spiritland. If you cast off these bodies you do pre-cisely the same thing. The friends that are like you and near you are the first to receive you in spiritual existence, and you gather around you just such souls as are attracted by your own spiritual qualities. If your spirits are undeveloped and you revel in sensuous pleasures, you will find your Spirit-land in the atmosphere that is nearest the earth and amid the throngs that revel upon the earth in eternal enjoyment. If you are intellectual, and in pursuit of the sciences, you will gravitate toward those minds that are like yourselves in pursuit of scientific knowledge. And if you have risen above the mere atmosphere of earth you will find there spiritual states in the next degree of existence higher than that which immediately surrounds the earth, and consisting of wonderful groups of thought in every direction, each one of which is fashioned of such minds as have risen from earth, and are still in the pursuit of knowledge.

If you could see with the vision of the spir-

it, instead of simply this assemblage to night, you would perceived tier upon tier of spiritual beings, each borne thither by curiosity or attraction, intent as you are upon discovering that which has brought you hither. And these uttered or thoughts are expressed, with the senses of the spirit. They do not listen to the vocal utterance, because they do not require it, but they watch the vibration of thoughtand that is their heating. They see—they perceive, rather,—that which you require the organs of vision to attest to your consciousness. But you do not comprehend with your ears, nor do you understand with your eyes. The spirit alone comprehends; and many hear but do not understand, and many see who do not therefore perceive. The spiritual sense is perception, and spirits sometimes perceive by their own minds directly; sometimes they perceive by sympathy with your minds; and your guaridian spirit, or the one that is most en rapport with your mind to night, hears with your ears, understands what falls upon your outward senses, and derives consciousness of the utterances here to-night by the process of sympathy with mortals. Others perceive the vibrations upon the brain, as there is a palpable spiritual vibration that the spiritual sense discovers, and it produces a wave of harmony in thought just as the voice produces waves upon the outward atmosphere. Those thoughts reach their brain—their spiritual brain—and they understand by that process. The waves of sound go out to your hearing—strike the ear—and in that way you understand. The thought itself goes out in waves, and strikes the spiritual senses, and in that way the spirit understands. And so, if you add to your five senses the one spiritual sense of parception or intuition, you will find that you can encompass the nature of the spiritual existence that

lies beyond you. Many spirits passing into spiritual life are immediately attracted to their homes and families, interested in what interests them, and do not rise so rapidly in spiritual knowledge as they would if they could disentangle their minds from outward affairs. Many persons who die insolvent cling for years over the ruins of their outward fortune, that they may benefit their family or friends. If they would, instead, rise to some consciousness of spiritual possessions, they might benefit their friends far more. Many spirits are intent upon reciifying the wrongs which they have done in earthly life. And this is the law of righteous retribution that no spirit can advance in Spirit life until every wrong committed is atoned for in some way, either in thought, in effort, or in some conscious power whereby the wrong deed has been in some measure explated. Therefore, every law of Spirit-life has its compensations, and each soul passes on its spiritual existence with the same purposes and powers, and the same laws of retribution that exist in earthly life. In the short measure of human life you frequently see crime succeed and ignorance prevail, but in the end, spirit-ually, everything finds its level. The rich man leaves behind him upon earth the burthen of his earthly toils and ambition, and if he has been a slave to his senses, he enters the Spirit-world a pauper. He who is great in soul and has been persecuted of men and deprived of the pleasures of existence and all that makes life comfortable, if he have great-ness of spirit; he enters the world of spirits a

The positions of spirits in Spirit-life depend upon their spiritual possessions; and, as these can not be imitated, counterfeited, or the spirit in any way wear a mask, there is no danger of spirits occupying a false position. He who has no spiritual riches, who has not virtue, excellence, integrity, purity of heart, can by no possibility similate, for the spirit is clothed with interest of the spirit is clothed. with just such garments as the thoughts of the spirit we we for itself out of the substance of

you see spirits arrayed in shining raiment you may know that they have woven that raiment from the fabric of their fine thoughts and lofty aspirations. Death is the great unmasker of souls. You wear masks here, but he who discerns by the spirit can see through that mask; can probe the outer understanding, and mask; can probe the outer understanding, and by the eye and by the lines of the face, and by the look along the countenance can discern whereof the spirit is made. But when death absorbs the spirit the spiritual can discern not only by the countenance, and by the lines of care, and by the look within the eye, but by the palpable presence. No ungodly spirit can wear righteous raiment. There is no danger that an evil spirit can assume the form of an angel of light. It is an utter impossibility, according to spiritual chemistry, for he who is cording to spiritual chemistry, for he who is false attracts but darkened substances and surrounds himself with shadows, and can not imitate brightness in any manner whatsoever.
There is no danger of false spirits deceiving you unless you are false yourselves, for the law of chemistry is in spirit, as in matter, that like attracts like and if you are helitable delike attracts like; and if you are babitually deceived it is because there is some lurking falsehood in your own nature that links you with spirits that are deceiving. If you are tried, and if you are allured by spiritual powers for the purpose of testing your faith, that is another thing, even as Abraham was tested of old that his faith might withstand whatever the Lord commanded him to do; but he who deceives willfully, misleading you from one falsehood to another, whether in spiritual life or in earthly life, is a false spirit, and is drawn to you by some link of subtle falsehood. and deception in your own nature. Therefore you need not fear other spirits than those which you attract to yourself; if your aspira-tions are high, if your affections are lofty, you will attract those souls that are kindred to yours. They will be drawn to you, and what-seever tie has united you with the friends oflife unites you even when you pass from earthly life to spiritual life. To day you are in conscious communion with loving friends; to morrow they are dead, you say, but they, more than you, are alert and aware, anxious to probe the space which you put between you and them by the thought of death; they are not absent; they have not provided from not absent; they have not vanished from you; they are still in existence and by your side. They love you all the same, but because the body is put aside you put them 'afar off, in sleep or in some remote heaven, and then you expect some ray of comfort to come to you for that banishment. It is you that closed the door upon your dear departed ones! You suppose them to be dead; you shut up the avenues of your spiritual existence and say, "They are gone," when really "death" has brought them one degree nearer to your souls. Even as the outward body was a mask dividing their spirits from yours, so when one mask is thrown aside, their souls are one degree nearer to yours. Do not defraud them I do not rob them of their rightful inheritance, to love and cherish you still! since, with quickened powers and awakened consciousness, and no longer dragged down perhaps by the senses, they can perceive you better, they can guard and minister unto you better, than yesterday. The mother loves her child; to morrow she is "dead," you say, and the body goes back to the dust; what then can hold that earthly mother from loving and caring still for her child? No walls of heaven, if they were reared never so high; no gates of brass, with hinges of finest gold, could ever keep that mother from loving her child; and if loving she would Do not defraud them! do not rob them from loving her child; and if loving she would minister, and if ministering she would be seen, whenever it were possible for her to be. Death" does not defraud you of your rightinheritance: it robs humanity of nothing; it simply places the soul one degree nearer to the great ultimate of things, and is the stepping stone next in order over the stages of life which the soul must pass.

After "death" there is everything that is unfulfilled here. You have hopes, aspirations, prophecies—death puts them off, you say. On the contrary, every genuine hope survives; every aspiration remains to be fulfilled, and every prophecy to be realized. If your ambition is for earthly fame, "death" will cut it off; if your ambition is for worldly glory and wealth, "death" will take it from you; if your ambition is in pride and passion, then you are for the time deprived of it, for the simple reason that the outward senses no longer yield it. Still, you have your compensation; you can revel in the minds of those who have wealth; you can associate with those who in physical enjoyments; you can hover near, if you are atill attracted, the haunts of your earthly vice. This, however, is not exaltation. But every hope born of the spirit, every aspiration that has its awakening in the highest impulses, every lofty thought and ambition that crowns the world of art or science to day, has been dreamed out and sought out in the world of spiritual existence. The risen great, departing from earthly life, do not leave their career unfinished. Poets that have gone out from earthly existence, like your flowers, ere the completion of their bloom, have not been destroyed. Great minds that have been intent up on solving the mysteries of human life have solved them in the immortal world, and are only waiting for you to receive the solution. Would you find what those mysteries are, come up to the stepping stones that they have passed that you may find them! Would you ascertain what those solutions of the wonderful problems of life have been, take immediate steps that you may do so! Would you understand what are the laws which lie between you and those vast, imponderable substances for which science has no name, take the steppingstones and degrees that lie between you and the spirit, and they will tell you! The great world is intent upon solving the problem of life. The spirit world will not do it for you you must work out your own salvation—but wheresoever you are near a truth they, having attained it, will impress it upon your mind. Whenever you have traversed up the hill, and whenever you have traversed, up the hin, sho are on the very verge of the last rock, they will extend the hand to help you to the topmost height. You must climb up the ladder step by step. There is no bound into the kingdom of heaven. You can not leap over the saints and martyrs—over the long line of those who have suffered and lived their lives—and at once enter into the kingdom of heaven or of absolute knowledge. The Spirit-world gives you the next thought which you can bear, the next truth which you can understand, the next idea that you will not a sead of the that your minds are ready for, and by the side of all who are ready for the highest truth on earth there is some angel waiting with outstretched hand and voice like a trumpet, to reveal that truth to them. Emerson stands with his forehead leaning against the mountain top of inspiration, and the angel there whispering to him the thought that it takes the world three centuries to attain. Socrates on earth in communion with his angel, told truths which the centuries have waited and longed for humanity to receive.

All who are in communion with life are in communion with the Spirit-world. Those stages that lie just beyond you, and those stopping stones that are but the avenues to a higher existence, are here and now. You are in the Spirit-world as truly as you ever will be. You are taking the first steps now, of which the next steps lie beyond. Some spirits here are in advance of those that are in the imme-

here that clasp hands with the angel world. These have already passed the intermediate stages and are ready to enter the highest. There are others that are still among the lower strata. You forget that wherever spirit abides there must be the spirit land; and you forget that whatever knowledge you attain here, you will not have to attain hereafter. That which is great and excellent and good abides forever, and whatsoever of truth the soul learns before it passes through "death," that truth is the eternal possession and property of the soul. Death can not rob you of it; can not change it; it remains your jewel and your crown forever. The great thought which should enlighten the world, and which this truth brings to man is, instead of building for time, you build for eternity. What science declares and materialism teaches is the gospel of the senses. Mankind rears edifices, builds institutions, erects fabrics, but they are solely for time. What the philosophy of the spirit teaches is that you build for eternity, and that the fabric which you rear is not for time, not for the senses alone, but for ever and ever. You can choose which you will build. If you build for time, behold the changes of time, which are decay, tempests, revolutions, warfare, the ignorance of man, will sweep your memory from the earth. He who builded the Ephesian dome is not known to mankind." Michael Angelo's name will be lost to posterity, unless it survive in some thought and not in St. Peter's dome. The builder of the pyramids is forgotten; and all external greatness which kings have builded their thrones, their dynastics—have perished their thrones, their dynasties—have perish-ed from the face of the earth. But truth sur-vives. The living gospel which prophets and seers have portrayed survives all human des-truction. Baints and martyrs, with their whis-pered prayer, have been heard along the car-ridors of time. ridors of time, when temples, cathedral domes and palaces have perished. The one whis-pered word that like a white thought floated out to heaven has been remembered forever, though thousands of human beings have been alain and the earth deluged in flood: the Golden Rule remains forever the atandard of human excellence though the name of religion has been debauched, and though thousands on thousands of human lives have gone down inthe slough of warfare and despondency. you build for time you know what comes of it; the next generation will trample beneath their feet the fabric you have erected, and your children's children. laugh to scorn the hours of toil that you spent for augmented wealth. If you build for eternity, the present generation will deride, will point the finger of scorn; will say there goes the dreamer, and the enthusiast; but your children's children will turn back the pages of their lives to read the thoughts that you have traced, and will look with reverence upon the ideal of your life unrealized in your lime but grown nearer because of you. If you build for time you know what becomes of it—dust and ashes, and the grave-yards disentombed to give place to crowded cities, and the footsteps of men passing and repassing over your forgotten bones. If you build for sterniture of the sterniture of ty, up there in the heavens, like a constellation of light, your thoughts are placed, and the generations, the farther they go from you, see them shine out more and more—your words and thoughts survive, and you become immortal even among the sons of men, while the added consciousness of eternal life crowns your soul with rejoicing and power. You can choose for what you will build.

Materialism presents to you a godless universe, a soulless man, a structure without a throught, and a garnished temple in which are dead men's bones and the white sepulchre of lust aspirations and powers. Spiritual philosophy supplements matter with the lofty dome, and crowns spiritual life, and teaches that all things are imperishable and abide forever, and that the soul of man lives amid a changeful and material world—the one imperishable substance, the one living and abiding life, fashioned in the image of God, and therefore incapable of death.

"After death, what?" After you have van-quished the fear of it; after you have van-quished the death that exists in your mortal body; after you have vanquished pride and hatred, envy and revenge, and all things that men call life; after ambition and passion have been crushed and destroyed; after you have conquered death itself, then you control life. Then is life, even though you are still upon earth, and that kingdom which the vision of the prophet foresaw in the sublime wonder of the Apocalypse is fulfilled in you, when there is no death to the spirit, nor the consciousness, nor the thought of man, but only an abiding life forever, that links all stages of human being with all stages of spiritual existence, and unites the highest angel in heaven with the lowest child of earth, and makes between them and you a living chain of golden light and uplifts humanity forever, and makes that which is possible for the prophet and the seer to be possible for you in the golden and coming

After death is life. Behold the fulfilling and fruition; the flower in full bloom, the fruit hanging upon the tree of life, and the golden glory of the immortal world surpassing human comprehension spread out before you, while from eternity to eternity you pass, and change and death are swallowed up in the victory of the spirit.

At the close of the lecture the "controlling influence" afforded an opportunity to the in-quiring minds of the audience to propound further problems for brief solution, which was seized upon with eagerness and interest by different ladies and gentlemen, as the following

questions and answers will evince: Q. Is there any perishable substance connected with the spirit body after the change

A. We do not think the gentleman understands what he is asking, because, of course, if there is a spiritual body, it must be composed of spiritual substances.

Q. What I mean to learn is whether it is in any way matter!
A. Matter! If you mean matter, as revealed

to the human sense, it is not; but if you mean matter in the sense of its being substance, it is. The spiritual substance is simply one degree more refined than the substance of which you take cognizance. You are aware that there are many substances that perform their active functions upon your life which you do not even perceive: so the spiritual substance exists, pervading your bodies, just as it will when you pass through the change called death. You do not take any new substance, but you take with you your spiritual body, and it changes by glow degrees according to the changes that go on in your own spirit.

Q. Are there any, radical changes taking place in the peculiar shape of the spirit body? A. We answer there are radical changes all the time. For instance, if in the physical body there are any marked imperfections or defor-mities, or disease has made it ravage and en-croachments upon the spiritual structure, those in time will be overcome and the body of the spirit will appear perfect according to its physical atructure. If the spirit is perfect. But there is this difference. If the mind is deformed on earth you do not always see the deformity. Frequently persons exist with very perfect physical bodies whose minds are de-formed in some moral direction, and you consider it a matter of commisseration if a dwarf [Concissed on page \$18)

#### BOOK NOTIOE.

GLIMPSES OF THE SUPERNATURAL. Being Facts, Records and Traditions relating to dreams, micaculous accurrences, apparitions, wraiths, miraculous accurrences, apparitions, wraiths, vernings, second sight, witcheraft, necromancy, etc. Edited by Rev. Fredrick George Lee, D. C.L. Vicar of All Saints, Lambeth. Pp 423 G. W. Carleton & Co., Publishers, For sale by the Enligio-Philosophical Publishing House, Chicago. Price \$200 Chicago. Price \$2.00.

Mr. Lee has written this book evidently in-tending it as a barrier against the increasing tide of materialism which threatens to awallow up every vestige of the supernatural. He extends his investigations from the subjects designated in his title page, to the modern phase of Spiritualism, which he treats at length and with unlooked for fairness and candor. He has studied its literature diligently, and pre-cents an impartial resume of the writings of

its best authors, and its phenomens. True, he refers the whole subject to demon-ic influence, but so ably has he presented its claims that none but partial and prejudiced readers will agree with the author in his con-

Mr. Lee is consistent. He regards the laws of spirit-control identical in all ages, and regreen the day when the church cast saide the cupernatual, for in its "revelation given in its fullness by the E'ernal Word, and bequeathed for future generations, all is supernatual." The object of his volume "is to show by examples of supernatural intervention-examples, many of which have been gathered from quite recent periods, that Almighty God, from time to time in various ways and by different human instruments, still condescends to reveal to man glimpses of the world unseen, and shows the existence of that world beyond the grave, in which the skeptic and materialist of the present restless age would have us disbe-lieve, and which they themselves accomfully

It is unphilosophical to deny the existence of the so called supernatual which is testified to by holy writ, and all profane history, and has ever been kept alive in the Catholic Church.

of In the Church of the primitive, as well as in later ages, the supernatural was being constantly manifested. The spostles proved the divinity of their mission by the power of their works. The miracles recorded in the "Acts of the Appaties" were followed by others coupling the Apostles," were followed by others equally marvelous and remarkable in: succeeding per-lods—a feature that might have been most rea-gonably looked for in the history of Christi-anity? anity.

The finale of the story of the condemnation of the priest Arrowsmith, for his religious centiments illustrates the power of spirits over mortal. It is said that the Judge was extremely brutal in his manner of pronouncing the contence, when the priest replied: "And you too, my Lord, shall die within a year." This occurred on the 26 h of August, 1628 and on the 28 d of January, 1629, it is recorded that for upon return from circuit, he received a heavy blow, as if some one had struck him on the back of the head; upon which he fell into D violent rage with and severely rated the servant who was waiting upon him, who protested that he had not struck him, nor had he seen my one strike him. A little while after the Judge felt another blow like the first; and as some records say, a third just as the meal was being ended. The blows as he himself evidently thought came from the hands of divine "That dog, Arrowsmith, hath killed me.' In great terror he was carried to bed, and dying the next r orning, the propuecy was fulfilled.' Similar facts are largely introduced to prove the power of spirits, and they might be easily suplemented from the records of Modern

Spiritualism. The Church has had its full measure of obsession, and has a lengthy formula for driving

away the obsessing spirits.

Mr. Lee in the face of the sneers and scoils of the learned, accepts witch craft as a reality. To the Spiritualist who has the key, to that mystery it is quite understandable. It is equally so to the author with his ready evil spirits. He is not stinted with his facts. There is no occasion, for the literature of witchcraft is most extended and its wierd facts were recorded with more care than was usually manifested by its age. Lecky says, "nothing was ever more completely proven on human testimony," and yet he claims it was wholly a delusion.

How exactly the bewitched, or "possessed" resembled the trance or clairvoyant mediums

will be seen by the following extract from

page 145:

'They had all, every one, very strange visions; they heard hideous and fearful voices of spirits sundrie times, and did make marvellous answers back again.

They were in their fits ordinarily, holden in that captivity and bondage, that for an hour, two or

three, and longer time they should neither see, hear, nor taste, nor feel nothing but the divells they employing them wholly for themselves.

They showed very great and extraordinary knowledge, as may appear by the strange things said and done by them, according to that which we have already set down in the particulars. There were insensibility, convulsions, together with a preternatural

kinowledge both of living and dead languages." His conclusion is, that "from the amount of ovidence which exists it is impossible to deny that such a power as witchcraft has been fre-quently exercised, and consequently may be put in practice again," which is quite logical. That its source is always evil, on the other hand, is not supported by his facts, for oftimes the tends accomplished are desirable, and

A little deeper search, and a casting aside of prejudice, often freeing the vast array of facts from deception and fraud, would have shown the under current of spirit influence, restrained, thwarted, or distorted, permeating them all; and this remark applies with equal force to his facts of spectral appearances, haunted

The author commences his chapters on Modern Spiritualism with the mournful refleccion: "When, in a country where for at least twelve centuries the Christian Religion has been accepted, and by which that country has received unknown blessings, both temporary and spiritual, schools of thought arise in which Historical Christianity is not simply patronized, but put out of count, the phenomenon is both portentous and noteworthy." \* \* \* \*

"The skepticism which has deluged the continent, coming upon a people whose religi-ous convictions have been seriously disturbed." "In place of that Historical Christianity accepted since the days of St. Augustine, of Canterbury, we are promised doubt, disbelief, a reflaced as well as an unrefined intellectual pa-

And yet the author would reject the only And yet the author would reject the only means furnished to escape the deplorable issue of materialism. He says Spiritualism is full of moment and importance," yet regards it as the work of evil spirits, whose coming was prophesied in the latter days; and further he bewaits that the Church of England does not wake up to the realisation of the enormous influence for evil, both dogmetic and moral. which this disbolical system can, not do other htan secure." Thus he would extinguish the only light which can guide his feet softly through the gathering darkness.

Mr. Lee is an honest, plodding preacher, with a good living, and has all the prejudices of his class. He has compiled a vast magez ue of facts, from which he is unable to draw up a conclusion. After the facts are collected his office is done, as he is quite impotent at generalization. His compilation is most valuable to the Spiritualist, for although made for quite another of ject, it is a battery which can be turned with greater effect on the author, than he can handle it in his own defense. At times he exhibits a dim consciousness of this, and almost grants the claims of Spiritualism. But he is too saturated with prejudice to more than blink on the light.

The Spiritualist will be his only attentive reader, who however annoyed by the pious padding which is inserted in time, and out of time, will find many a vein of pure gold, re-paying manifold the labor of its search. He will also rejoice to find that one great law of spirit intercourse permeates all ages of the past, and that the methods of communication are better understood, so that they who seek and find the sweet communion of the dear departed, no longer risk the gibbet or the stake.

A WOMAN IN THE CASE, by Bessie Turner, New York: Carleton & Co. 12mo, cloth, price

A story by Miss Bessie Turner, very naturally attracts wide-spread notice, by reason of the vast publicity given the lady's name as a witness in the Beecher-Tilton trial. The story is domestic in its theme, but on the thread of narrative are strong incidents of love and adventure, both exciting and entertaining. To find piquancy in the writings of Miss Turner, would be expected, but this story possesses sustained and dramatic interest, and will rank well in literature of its class. The author has a vein of intuition which is admirably worked in her story, evincing quick apprehension of character, allied with descriptive powers of fair order.

MARGUERITE'S JOURNAL. A story for girls. Carleton & Co. N. Y. 12mo. cloth. price \$1.75.

This is a pleasant story, interesting and in-structive as a fine illustration of the development of character. In this atory little Marguerite grows before our eyes from a passion-ate every-day child to a thoughtful, self-controlled, young soul whom in many respects all might emulate. The picture of French life and customs and the tone of high breeding and refinement add zest to the book.

COURTING AND FARMING; or, Which is the Gentleman? By Julie P. Smith, author of "Widow Goldsmith's Daughter," "Ten Old Maids," etc. New York; G. W. Carleton & Co. 12mo. 368 pp. price \$1.75.

This is the sixth and last of this author's novels. They possess considerable merit, are uncommonly well written, and characterized by much wit and vivacity. Courting and Farming is especially brilliant and witty. Carleton & Co. are getting out a large dist of readable books for the Fall and Winter grade.

LITTLE FOLKS LETTERS. Young Hearts and Old Heads, by? Nampette S. Emerson. New York: G. W. Carleton & Co., price \$1.50.

A nicely gotten up, flusty uldetrated collday book for children.

### Books Received.

From Geo. W. Carleton & Co., Publishers, New York, we have received the following pooks:

A WOMAN IN THE CASE. A story by Miss Bessie Turner, 12 mo. 288 pp. price \$1.50. COURTING AND FARMING; or. Which is the Gentleman? By Julie F. Smith. Uniform with her other books. 12mo. 366 pp. price \$1.75.

MARGUERITE'S JOURNAL, a story for girls, with an editorial introduction, by the author of Rutledge. 12mo. 328 pp. price \$1.50 GLIMPSES OF THE SUPERNATURAL, edited by the Rev. Fredrick George Lee, D.C.L. Vicar of All Saints, Lambeth. Two volumes in one. 12mo. 443 pp. price \$2.00

LITTLE FOLKS' LETTERS. Young Hearts and Old heads. By Namuette S. Emerson. Square. 16mo. 208 pp. price \$1 50

THE CIVIL WAR IN AMERICA, by Comte de Paris Vol. I. J. H. Coates & Co., Philadel-phia. Price cloth \$3.50; sheep \$4.50.

STORIES FROM THE LIPS OF THE TEACHER, by O. B. Frotbingham, G. P. Putnam's Sons, N. Y. price \$1 00

TALES OUT OF ECHOOL, by Frank Stockton.
New York: Scribner & Co. price \$2 59. THE MARBLE FAUN. Hawthorne. Boston: J. R. Osgod & Co. Two volumes, price \$2 50.

More December Magazines.

THE WESTERN.—(Western Publishing Assoclation; St. L. uis, Mo.) Contents: Avenues Into Which Our Work Leads Us; Ancient In dian Mounds: The Iliad: The Ever Recurring Problem; A Few Words About Our Libraries; Coriolanus; Proceedings; Blok Reviews. No ticeable articles in magazines and reviews.

THE PHRENOLOGICAL JOURNAL AND LIPE IL EUSTRATED for December, recently received, 18 a number worthy of special remark. It is vol uminous in extent, and replete from beginning to end with most interesting matter. Price 80 cents, \$3 a year. Address S. R. Wells & Co., 797 Broadway, New York.

OLIVER OPTIC'S MAGAZINE.—The number which finishes the night year of this popular Monthly, and the last we are to receive, as we are informed by the proprietors. This issue is fully equal to any number yet published, and will receive particular attention from the fact that with it the publication of Oriver Optic's Magazine will be suspended for the present. Price 25 cents. Sold by all Newsdealers.

HAPPY HUNTING GROUNDS. Spotted Tail's Description of the

Spirit World.

"I want you to tell me somewhat of your religious belief, said a correspondent, talking with Spotted Tail.

Sported Tail, after quite a pause, proceeded, in answer to the question put by the correspondent and Msj it Howard to talk very gravely, the following being substantially what he

"Most Indians believe in the Great Spirit in a heaven, and in a hell; but some are unbelievers and think that when they die they are no more, just like the deer and the horse. There are but two worlds; the one on which we live and that one where the Great Spirit dwells. The Spirit-world is more than tenthousand times larger than this thousand times larger than this, its hunting fields have no end, and the game there is incapatible. Its flowers are more beautiful. than any we have ever known, and its maidens are as lovely as the color of the clouds before a setting sun, and never grow old. The land ones not have to be cultivated there, but every kind of good fruit, and in the greatest abun-

dance hange upon the trees and vines, continu ously, waiting to be plucked. Nothing ever dies there, and the wants of all who go there are constantly and forever supplied without the necessity of any work. All good men, whether they are white or red, go to heaven, but a great difference will exist between the conditions of the races of men and individuals there and what they are here. - Everything nearly will be reversed. The wealthy here will be poor there; the powerful and great will be numbled there. The Indians, who have been overpowered by the intelligence and skill of the white man here, will have a better chance there. Everything that has been taken from them here will be given back to them there, even to his guu, his dog and his pony. Here, the Great Spirit has been on the white man's side; there, he will lean to the cause of the Indian, and then," said the chief, his eyes fishing the meantime a fearful realization of the present condition of the people, "we'll fight it out, and we will not be driven from our hunting grounds like the sneaking, savage wolf. The bad men of all nations will go down into the center of the earth, and will be excluded from the Spirit-land."

Correspondent. But tell me. You know that when you die-when your people diethey rot like the horse and dog, and their bodies go into the air and water. How is it that you are to go into the Spirit-land, and do everything there as individuale, very much after the same manner that you do here?

Spotted Tail. We go there as spirits, and there get now bodies, which the white man can not kill.

Correspondent. Have you not heard through your Commissioners, about Jesus Christ, the son of the Great Spirit?

Spotted Tail. Yes, I have heard all about him; how good he was; what great things he did; how he would help the bad men to be good, and how he would lead all who would listen to him to the Great Spirit, his father; and I have heard also how the white man killed him. The Indian never would have done that; he would never have murdered the son of the Great Spirit. He would rather have loved him better than his own life; would have given him anything and all he had, and for him would have gone on the war path and con-quered the world. It was for a long time after I first heard about Jesus Christ that I did not understand how the white men could have killed him; but when I got better acquainted with the whites, when I realized the fact toat they had no respect, for the rights of the Indian, would take away his home where he was born, murder him and his children, dispoil his women and rob him of his winter's food, I then very readily understood how they could even kill the Son of the Great Spirit, as they

Correspondent. Do the Indians often pray to the Great Spirit?
Spotted Tail. Yes; on most occasions,

whether great or small. Correspondent. Does the Great Spirit onawer their prayers?

Spotted Tail. Yes; He always answers the good man. He has given us all we have, and m always present to give us more if we only do no wrong.

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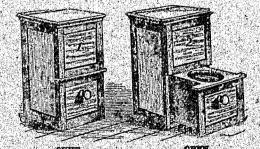
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S. S. JONES,—Dear Sir:—I enclose a letter from the Superintendent, also another from one of the Directors of the Vermont State Prison. They are at your disposal. You will ese by these letters, that the Religio Philosophical Journal can't be allowed to go to Mr. A. Hitchcock, an inmate of that prison.

Thanking you for your liberality in sending it to him free, I am yours truly, C.A. HITCHCOCK,

Pittsford, Vt.

P. S. Mr. A. Hitchcock was convicted and is imprisoned for adultery.

### A GOOD SENSIBLE LETTER:

WINDS B VT., Nov. 16, '75 MR. C. A. HITCHOUCK, Dear Sir:—Your note of inquiry concerning your brother is received. In reply, I would say, it is against the established rules of the Prison to allow the convicts newspapers. I do not see the propriety of the rule I must confess. I do not know any reason, except the rules, why convicts should not be allowed newspapers, and especially religious bapers. I will call the attention of the Directors to the matter, and if they should see fit to alter the rules in this respect, I will let you

As to the diet, etc., the fare is plain and substantial, the food good, and enough of it. What the prisoners most miss is butter. tea and coffee, if they are used to these drinks. They are allowed to have boxes of fruit, delicacies, etc., sent them by their friends, and if they have money to expend for greater com-forts than the common prison fare they are allowed the privilege. The beds in the prison are made of straw, and a feather bed would doubtless be a great comfort to any man so advanced in years as your brother. It should be very narrow, not half the usual width of a

By the way, I would here say in regard to reading matter, there is a well selected library in the prison. All prisoners are allowed al the books they can read, so that papers are not greatly missed, except perhaps in a few instances, where they are wanted for home news. Yours truly,

John F. Bailey, Sup't. The above letter speaks well for the Superintundent of the Vermont State Prison, but the following letter from one of the Directors shows a lack of liberality and a narrowness of mind, seldom found at the present day. We are happy to say that we know of but three States in the Union which allows petty officials to withhold the Raligio Philosophical Joun-MAL from the perusal by their penitentiary convicts. But here is Dr. M. D. Gilman's letter in reply to one written by C. A. Hitchcock, seking for a modification of the Prison rules so as to admit newspapers into the prison for the perusal of convicts:

de, gilman's (prison director) letter.

MONTPELIER VT. N. v. 24 '75. C. A. HITCHCOCK, E q,—Dear Sir:—Yours in relation to furnishing newspapers to convicts in the State Prison, is at hand, and in reply would say, that so far as I know, the rule of excluding secular newspapers from the Prison prevails at least in most of the prisons in the country, and the Directors of the Vermont Prison do not think it would be good policy to abolish it. You wish to allow your friend two weekly papers, and if he has them, every convict must be allowed the same, if he oz his friend desires it, which would give about 254 different sensational newspapers per week to the convicts, and we do not think this would be beneficial.

There is a very good little library, and fifty dollars per year is allowed to replenish it. There is also service and Sunday School, and some Sunday School papers.

If the Legislature should direct a different

policy than now pursued, of course it would be adopted. Yours respectfully. M. D. GILMAN.

HOTE BY MR. HITCHOOK: I asked that the rule should, be changed

and allow the convicts the common newspa-pers of the day; did not ask him to allow this one man to have them and not any to other compicts. 1

C. A. HITCHCOCK.

Oharles A. Hitchcock, an old and esteemed citizan of Pittoford—a gentleman who has held the office of sheriff and collector in Rutland county, Vermont, the last quarter of a century, sent us the foregoing correspondence in regard to the admission of newspapers within the walls of the Vermont State Prison, for the benefit of convicts.

A few years before the outbreak of the rebellion, a distinguished judge of the Supreme Court of the United States, shocked the better cence of the civilized world by announcing in his opinion, in the noted Dred Scott care, that the "negro had no rights which the white man was bound to respect."

A sentiment equally abhorent obtains and bas its advocates in our old native State-Vermont-in regard to prison convicts.

Marcus Hitchcock, a poor, frail, erring man-he in the land of the "Puritan Fathers," (doubtless on exception to all others, out of the Vermont State Prison!) was guilty of the crime of adulters -convicted and cent to the State Prison—for what? Certainly not for reformation, (by imbuing his mind with that intelligence which raises man above the plane of the passions, to that of morality and virtue,) because they deny him the means for such reformation.

It was the custom in the palmy days of Judge Taney to deny all means of mental culture, (such as the reading of newspapers,) to the black man of the South. The noble lords who were blessed with white skins would, however, in the language of Dr. M. D. Gilman, supply "service and Sunday schools" to indoctrinate the minds of the "dam-niggar" with obedi ence, as a divine command, to their mastere, under penalty of endless Hell torments.

Our old friend, Dr. Gilman, who, for many years was a staunch pillar of the Second Pres byterian Church of Chicago, now a director of the Vermont State Prison, says in substance, that it would require about "250 different consational newspapers per week to the convicts and we do not think this would be beneficial."

Our Presbyteriau brother presents an unwar ranted assumption. Who has authorized him to determine that those who desire to send newspapers to the unfortunately organized convicts, will select "sensational" papers Then, again, sensation is an element which the religious world resort to as a means of grace, to convert the ungodly and bring them to repentance

Such men are often reached and reformed at sensational protracted meetings.

A large per cent, of mankind are most free quently acted upon through the senses. Do not all of the great revivalists address the senses of those whom they convert, rather than their reasoning faculties? Did not the celebrated revivalist-Burchard-who held a forty days' meeting at Montpelier, Vt., forty years ageand under whose preaching Dr. Gilman was converted, deal in the sensational entirely? Then why withhold similar "means of grace" to the poor convict, who can not by reason of prison walls, attend upon the ministrations of a Finny, a Burchard, or a Moody. Why not allow the Chicago Daily Times, which contains the ablest sermons of the most distinguished in almost constant motion. It is not exaggerdivines, admission into the Vermont prison as a missionary movement?

The gentle Nazarene pronounced a blessing upon them who visited those in prisons. Doubtless Jesus had reference to the comfort rendered, and the moral precepts taught, through such visitations.

No newspapers were known in those days. To day he would, we doubt not, in a like manner, say, blessed are they who shed light and intelligence into the minds of the poor, unfortunately organized prisoners, by means of the great modern luminaries—newspapers and

Allowing Dr. Gilman's judgment to be correct in regard to the kind of newspapers that will be sent to convicts, they will be better, as a means of mental and moral culture, than the monotony induced by the reading of a few old stale books that directors like Dr. Gilman, whose orthodoxy will not be questioned where best known, would be likely to select.

But as a matter of right why do the Directors assume to forbid the reading of the RE-LIGIO PHILOSOPHICAL JOURNAL, by the convicta? Do we not teach a system of moral ethics unexceptionable? It is a fundamental principle in our philosophy that "the way of the transgressor is hard"—that if we would be happy we must be good, truthful and virtuous in every transaction with our fellowmen,-doing unto others as we would they should do to

Dr. Gilman says, " so far as I know the rule of excluding secular newspapers from the prissons, prevails at least, in most of the prisons in the country." The inference is that religious papers are admitted.

If so, why does he exclude the Remero-Philosophical Journal? Ahl we see. Our philosophy is not the evangelical religion approved of by the Vermont Prison Directors. But query, who made those gentlemen umpires to settle the question in regard to the phase of religious newspapers, that would "be beneficial" to the convicts to read?

Let us say to these gentlemen, who sesume to be conservators of religious tenets, for . conbe of brief duration. Let them excreise such authority, and with the same rigor that was administered to the negro under the Dred Scott decision, and by a no less corrupt congress that which allowed the United States Mails to be pillaged twenty five years ago by Southern Post Masters, for so-called "incendiary publications," and they will soon realize a similar. result from the determined action of the people. The idea is already nearly obsolete, that man has a right to hold other men in ignorance, no matter what the discumptances surrounding may be.

Elucate the children, if you would have them grow up to virtuous manhood and useful citizenship.

If you would reclaim the wicked—the convict, give him such means of enlightening Lic mind as the current literature of the times of ford. Remember that the literature of to day, is the result of our civilization and enlightenment. While, it differs widely from the strict tenets of the Puritan Pathers, it is nevertheless a batter means of saving unfortunately organized mon from crime, and its consequences. It mirrors the mental and moral sunlight of today. Directors of Prisons morally, have as good a right to restrict convicts from all aun light that does not pass through blue window glass, as to confine them to the orthodox literature, of the old Connecticut Blue law stripe. We fearlessly assert that knowledge is the Savior of the World, and he that deliberately withholds from, even the most degraded of God's children, any of the instrumentalities for approaching his Savior, is more guilty than 'the convict who through ignorance, or under the pressure of the passions, transgressed the law of his country.

\$750 REWARD.

Is the Devil Dead?



[I wish the Devil was dead. Here I am in prison. got into bad company, and in a fit of anger, killed my companion. You, under similar circumstances, might have done the same. If God would kill the Devil, I could be liberated. I am old, can walk with difficulty, and must soon die; but if Davils or Diakka are allowed to exist, I must remain here as long as I live.]—The words of E. Hyatt, an old papin Frison.

### NUMBER V.

He was a facile writer in the Hartford Cour mt, who attempted to demonstrate to the world the loss it was subject to each year, on account of "Wasted Fly Power." According to his interesting, calculation, there are in round numbers, 83.000,000 cows, oxen, horses, and the like in this country, which for about ten hours a day during fly time, keep their tails ation to estimate that they swing them at least ten times a minute, with a force equal at each swing to raising one pound a foot. That is, their tail force is ten pounds a minute. One horse power is 33,000 foot pauds in a minute. so 8,800 cattle would exert with their tails one horse power, and all these creatures in the country would put forth upon the fly the ag gregate force of 10,000 horse power. Now the entire force of all the steam engines and water wheels in the country used in the manufacture of steam engines and boilers is less than 18; 000 horse power. That is, the force wasted by our domestic animals in waving their tails to keep the fly away is almost sufficient if rightly applied, to move all the motive machinery in the land.

But logic is poorly applied, if nothing is rendered effective. A practical use of knowledge is what is needed. Had the above writer turned his comprehensive mind towards divis ing some means to kill the Devil, capture him, or thwart him in his actions, he would. no doubt have rendered his name immortal.

In a previous article, we alluded to a woman, who was stoned to death in Pine Nut Valley, Nevada, for witchcraft. It appears from statements going the rounds of the press at the time, that her name was Azeum pee ah wypah, and she was accused of causing the death of many of her relatives by her dark arts. No one could dream of her without being ifflicted with sickness or death. Her son in law died from the effects of such a dream, and but for the entreaties of a few of her personal friends. she would then have been hurled from the top of a lofty cliff. A distinguished member of the tribe died from the influence of her mischief, and she would have been then and there dispatched by the warriors of distinction, but that she sought safety in flight, Another Indian died at Pyramid Lake from her influence, and an attempt was made to capture and kill her, but she eluded the pursuit of the enraged warriors with singular activity. The matter was then taken up in the. grand council in Pine Nat Valley, and the re-

stones. She was soon killed, and left unburied. At first her husband felt somewhat annoyed, and threatened to clean out the whole tribe, but on the circumstances being more fully explained to him, he became convinced of the necessity of the step, and joined with the other relations of the deceased in expressing satisfaction with the deed-all of them saying that it ought to have been done long ago

In this case, who can doubt but Demoniac influences were at work?

The idea of two powers in the Universe, one good and the other evil, has been acknowledged in all in all ages. It permeates ancient traditions; it infiltrates itself into all theologies; it is impressed on all Bibles; it governed the movements of ancient armies; it is interwoven in the mythology of the East; it glistens in the postic effusion of Homer, Milton, Pollock, and presented itself prominently among the priestcases of the Tripod, and above all, it is right before our eyes in the calamities which are constantly befolling the human family.

Moncure D. Conway in his lecture as reported in the Iribuns, presents the feeling that existed in the past in regard to evil influence, much of which was superstitions. He said:

He did not know of any reason why children should not bow their heads respectfully when the name of the Devil was mentioned. Probing beneath the surface of philology, they would discover that demon and Deity were originally synonymous. The Latin word *Deas* was corrupted in the English deuce, and the Egyptian devil was regarded as a God. In some copies of the old Bible they found the curious injunction, "Thou shalt not be afraid of any bugs by night." This was simply a contraction of the word bugaboo, with which all children are familiar. Beelzebub related to Boal, and in short, all such words and names,

when investigated, showed a regular affinity.
In the early ages the alleged fall of angels from heaven was taken in a literal sense. Jupiter, it was held, took nine days in falling, and was, naturally, rather hurt by the fall, Lucifer coming down, fell upon his feet, which, no doubt, was the cause of his cloven

Primitive man found himself encountering n Nature a will antagonistic to his own. He thought himself surrounded by strange influences, which he classed as spirits. Man had lived to learn better. The crowd of gods and goddesses of the Pagan ages were now regard ed as the mythology of Nature. They had outlived their day, and were now but the re-cords by which philosophers studied the his-tory of the progressive mind of man.

In none of the earlier sacred books could they find a devil—a being specially and solely malignant—a creature of unalloyed wickedness. Everything then in religion was figurative. Clouds were described as flocks of swans, and the lightning was classed as a flery serpent. Those shapes were conceived of simply as powers and forces. Each was half good, and the other half was reverse, -sometimes . fil.cting and sometimes benefiting man.

The reason why there was no devil in the early books was because none was needed then. The gods considered themselves as being quite equal to any emergency that might

But when the happy family of gods and g. d. desses was broken up, they split into two factions—the delties and the demons—both being then regarded as forces of alternate good and evil. It was held that the demons-fallen angels-were not wicked in their natures, but were impelled to do evil from an unappeasa ble hunger, even as the shark follows its prey to satisfy what naturalists call an insatiable appetite, not from any natural cruelty of disposi-tion. Any harm done by the demons was considered as incidental upon their appetite. The superstitious, to appease them, offered gifts, which led to the early sacrifices, such as whole burnt offerings and matters of that description. To the ancients the delties expressed all that was pleasant, the demons all that was unpleasant. The former represented sunshine, the latter sunstroke. The first mentioned represented serene skies, the demons represented the thunder and the lightning, the sirocco and the tornado. Primitive man found himself begirt by the obstacles of Nature, and it was only when his mind became more developed, and when he armed himself to cope with such d fliculties, that his mind became clearer on the subject of the supernatural. Finally, after many ages, he succeeded in reducing all those obstacles which crowded on his infancy into one grand whole of unpleasantness, namely, the devil. This was the sum and substance of man's early idea of natural obstacles.

For generations man won a precarious live-lihood from the hard bosom of Nature. He looked around and saw all creation about him hungry. There seemed to be a spirit of hunger abroad. The birds and fishes appeared to be so scanty, men came to the conclusion that there were invisible and voracious beings abroad, who wanted everything for themselves, and devoured everything within his reach.
Thus the dragon and the ghoul—the earliest painted forms of the demons—had both immensely developed mouths, showing the idea of intense yoracity. The vampire was chiefly a Slavonic superstition, but it extended into Germany, and in some districts of Prussia a corpse is never buried without plenty of food in the c. ffin so that it may not arise to prey upon the living. The idea had even reached the enlightened shores of America. Not long ago, a Mr. William Ross, living in Rhode Island, had the body of his daughter dug up and her heart cut out, so that she might drink the blood of the living members of the family! This was considered a specific in family conaumption. In fact, the homely name hobgob lins—of British origin—simply signified a ghost that gobbled. When the British officers went to India to view the solar eclipse, the natives kindled immense fires for the purpose of blotting out the sun, so that the foreigners might not steal it. The cfficers, however, trampled out the fire and renewed their work. So might enlightenment ever trample upon error and superatition in every land, so that science might prosper. The natives also threw out into the street every particle of food in their houses in order to bribe the devil not to steal their

The strangest thing about the whole matter was that devils were always described as lean. Who ever heard of a fat devil? Shakespeare put into the mouth of Cæsar his comment on "lean Cassius," and added, "Such men are dangerous." Marc Antony attempted to defend Cassius, but the great conquerer replied: "Would he were fatter!" Argan fables made devils out as being fair to look at in the front, but hollow in the back. Some of them were so thin and so hollow that they cast no

The lecturer went on to enumerate the diverse superstitions of many countries, and said that, in the East, the plague was considered a to be conservators of religious tenets, for. con-vict's consumption, that their power to exclude such a class of newspapers as are allowable for transportation in the United States Mails, will

auti was the appointment of a large detail to that the natives lay down to die in abject cow-ardice. An Eastern fable tells how a travely met a woman on the wayside, en route to Da-transportation in the United States Mails, will she replied, 'From yonder city. I am the plague. Ten thousand people lie dead in the streets of Damascus. Of these I have slain 1,000, and fear killed all the rest."

The idea of the present devil first originated in Persia, where the philosophers considered that the universe was divided into two heatile camps by a great, wall, one camp held by a god and the other by a devil.

Once invented, the devil made rapid strides. He could not be laid. It relieved the Deity of all that was bad in nature, and it gave man an excuse for his misdeeds. In the latter point of view, the devil might be considered a remarkable success.

In the Book of Job there was not one word of evil against the moral character of the devil. He is always, mentioned with great respect, and if any lawyers that were present would ex-cuse him, he might say that the devil figured in the Old Testament as a kind of presecuting attorney.

The lecturer, at this point showed many sketches of the devil, which were very interesting. He desbribed all about the supposed habits of those demons, and created great merriment. Mephistopholes had been made to say, in "Faust," when the people were calling for money, a cry not unfamiliar at this day, "I'll get my printing press and give them plenty of paper money."

Mr. Conway, of course, examines the question from a historical, rather than a philosophical standpoint. Evil spirits, demons, or devils diminish in power and influence, as humanity progress. A person must necessarily have some of the characteristics of svil about him, in order to be approached and controlled in dark spirits to commit crime.

The perfectly pure need not fear ovil influences. It is only those who have certain gross tendencies within their nature, and which can be acted upon by evil spirits, and co intensified that disasters surely will fillow. Mr. Conway is a superficial philosopher, who can corape facts from the surface and combine them in an interesting lecture, but he can not see, that from the very nature of things, antagonistic influences rise up from matter, through all the lower animals, until they infiltrate themselves in the human family, resulting in crime of all grades, as well as in the noblest and purest of philanthropic deads. There are demons on earth; we can point them out to you; then why not in the Spirit-world along

### A True and Devoted Worker.

Hr. John Collier is ope of the most pleasing and instructive lecturers in the cause of Spiritualism. His early training fits him for this work, making him master of délivery, an well as of thought. As correspondent to the London prece during the France-German war, he cohieved a marked distinction, being repeatedly imprisoned, and barely escaping with his life, in his eagerness and thoroughness in collecting material for his journal. As a lecturer in the ranks of English sectarianism he stood by the side of the sturdy workers against su-

tition, intolerance, bigotry and despotism. Convinced of the truthfulness of Spiritualism, he at once espoused it with all the ardor of his nature, and having found in it a fountain of sweet waters, he could not rest until he had presented its extilarating draughts to all.

As the Apostles of old wandered into remote countries to teach the brotherhood of man, he crossed the Atlantic to our shore, and without friends, unhersided, began his efforts. Wherever he has been he has gathered a circle of warm friends around him, and he possesses that rare quality of constant growing nearer and dearer with acquaintance and time. A fine musician, his singing at the opening

and close of his lectures, is one of the most notable features of the evening's entertainment. To this we must add that Mr. Collier is a trained elecutionist, and that his reading of appropriate pieces at the beginning of his lectures is more than ordinary reading, being rather an artistic impersonation. Spiritualism has need of all such devoted

workers, and wherever he goes may no cloud shadow his sky, and the gentle influence of the Angel world attend him. Hudson Tuttle.

Reception to Mrs. Tappan.

On Friday evening, Dec. 3rd, there aggonbled at Snow's Academy, a large and elegant party to meet Mrs. Cora L V. Tappan, prior to her departure for California. Although the evening was very stormy and unpleasant, it did not deter several hundred enthusiastic friends of this gifted medium from attending. The occasion passed off in the happiest manner. Mrs. Tappan seemed much gratified to meet again in social intercourse many friends of her early youth and a still larger number of new friends who have learned to admire her not only as a medium of rare ability, but as a lady of cultivation and refinement. A fine band of music, a characteristic speech from Judge Holbrook, and a beautiful poem from Mrs. Tappan added to the pleasure of the entertainment. The party broke up at a late hour with many regrets that Mrs. Tappan must leave us, and hearty wishes for her early

J. Madison Allan is still busily at work in Northern Vermont. He has had an unusually close embrace with the church power—the latter seeking to "throw and overthrow" the young lion of truth that is just now troubling the fold. Vain attempts! The Spirit-world is alive and theological whimseys can not "make it dead"—and the good work goes on, and mankind is being redeemed from its thralldom to old time superstitions "mighty fast." All hall to the day when the last priest shall become "converted." into something useful, and the acclesiastical whiplash cracks no more over the back of a long suffering englayed race.

Hon, Robert Date Owen passed through Chicago, Thursday the 2nd ult., on his way to Marquette, where he is to spend the winter with a son, a well known lawyer of that city. Bro. Owen is looking well and hearty, his friends think he looks stronger and better than he did five years ago.

# Philadelphia Pepartment

-----HENRY T. CHILD. M. D.

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

The Character of Spiritual Communications.

There are these who denounce Spiritualism as trifling and unworthy of notice and declare that its communications and literature are unimportant and beneath their dignity. We quote the following from the introduction to The Spirit's Book just issued by Colby & Rich

of Boston. The translator says on page 12:—
"A friend of Allan Kardec's had two daughters who had become what are now called mediums. They were gay, lively, amiable girls, fond of society, dancing, and amusement, and habitually received, when sitting alone or with their young companions, 'com-munications' in harmony with their worldly and somewhat frivolous dispositions. But, to the surprise of all concerned, it was found that, whenever he was present, the messages transmitted through these young ladies were of a very grave and serious character; and on his inquiring of the invisible intelligences as to the cause of this change, he was told that 'spirits of a much higher order than those who habitually communicated through the two young mediums came expressly for him, and would continue to do so, in order to enable him to fulfill an important religious mission.

This furnishes the key to much of the folly, fraud and fanaticism that have been attached to Spiritualism. Instead of entering upon the investigation in a dignified manner, worthy of the high character of the object, it is too often looked upon as magic and ledgerdemain, and there is a disposition to play tricks with mediums. We have heard persons boast that they could disturb circles and cause the manifestations to become trifling and insignificant. But he or she who enters upon the investigation of Spiritualism with a determination to find the truth in relation to one of the most important problems that can claim the attention of the human mind, and with earnest de-sires to have the very best evidence that can be obtained of the truth of Spiritualism, sel-dom fails to reach this and to be rightly rewarded.

We know that there are many phases of Spiritualism, and that all classes can have manifestations, and the fact that we can thus regulate the character of the manifestations is an important part of the subject. It confirms the idea that we are spirits now and here, and that in this intercourse we play an important, though secondary part. It is abourd and un dignified for a person to suppose that because they can change the character of the commu nications, and sometimes prevent them altogether, therefore there is nothing in Spiritual-

Spirits tell us that they come to earth to give that which they have a quired, and that we only receive this by coming into rapport with

If therefore we are only in a condition to attract trifling and undeveloped spirits, we need not expect others to come to us; if, on the —if our aspirations are after the best evidence. and the most profitable intercourse which can come to us from the other world; we shall cer-tainly receive that which shall bless us, and enable us to move onward and upward in life's. journey, and grow nearer, day by day to the loved ones who have gone before us, and not only help ourselves, but them also. Spiritual ism is, and ever must be, a mutual work between mortals and spirits; there are interchangeable links binding us together, and our progress and theirs must go hand-in-hand. As we are known by the company we keep in this life, so it is well known what kind of spirits we attract to ourselves. attract to ourselves.

Let us therefore in the earnestness of our desires ever seek to attract pure and holy influ-ences, and we shall find that intercourse with the inner world is always of a character to ele vate and bless us, and shall know that we are helping the spirits on their journey to higher and better conditions.

### THE SPIRIT WORLD.

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

MR. EMERSON, OF NEWBURYPORT. I believe that it is right for the children of this life to pass through trials and difficulties for by these the spirit is made to grow. When we look back upon the persecutions and sufferings that have followed the reformers, we may well rejoice that at least in kind they have changed, and from this we may know that the people are advancing, and when they comprehend more of the glorious truths of Spiritua iem, there will be much more peace, more union, more love, and less of that that is exil. Not only do the mediums and Spiritualists realize that there is coming a grand and glorious change, but even the ecclesiastical powers feel it. There is sweeping over the earth an influence that is to produce this change; we see it clearly. It is for a purpose that all this storm is reging. The time is not far distant when Spiritualism will take a new form, and will reach a much greater number of people than it has ever come to in the past. Wait patiently and bear the burthens that are upon you for

JAMES DANA, OF WILTON, N. H. In the quiet little valley of Wilton, I first communicated with my wife and daughter, and I remember with pleasure how they received that communication and felt aweetly my presence. I was an old man when I left my material body, but in the Spirit-world I found the old form was not with me, but still my love and sympathies for those I had left behind me were just the same. My dear companion has joined me since I came here, and to our children we would say we are united here and our home is a home of love and

all these things are necessary in order to bring

heaven upon earth.

HATTIE RICHARDS, OF WORCESTER, MASS. Please Live a few words to my dear father and mother. I was a great pet when I lived in the earth form, and when the angels came and took me away they all felt very sac. Brother Eddie came here soon after I did, and we are very happy together. We have been to school in Spirit life.

HIRAM MARBLE, OF DUNGEON ROCK, MASS Many people say that I was deluded and led away, but I find I was led by a class of spirits for a purpose. I had communications through a great many mediums, all telling the same story. I believed it then, and see no reason to change my opinion. I still hope to influence my son and others to go on with the work. There are some strange things to be given ere another year passes away, if we can bring the band together to keep up the influences. There was an object in my work at Dungson Rock, and I often visit the old place.

QUESTION BY DR. CHILDS:—Are there no spirits who teach you that there is something better than searching after lost treasures?

"Oh, yes, I have met with a number who have tried to discourage me; one old Quaker gentleman had a long talk with me. He said that even if I succeeded in getting the treasure, it would be a disadvantage, not only to me, but to the community at large. It would set hun-dreds of people to searching for such things, and lead them to leave their honest and legitimate labors. There are many persons whose lives are made miserable by searching for such treasures of looking for some legacy that they hope to get, who would be much happier if they were engaged in some honest calling and would be satisfied to live upon their own carn-

I replied, that I had heard some such ideas when I was in the form, but I was convinced that it would be a good thing to get those treasures and apply them to useful purposes,

as I intended to. Ah," said he, "that is a question to apply them to some useful purpose. How many people there are who are striving after wealth, in order that they may do some good work, forgetting that they should be doing the good work all the time, and letting wealth be a secondary consideration. Observation shows that such persons even if they succeed in obtaining money, generally forget what they had promised to do with it. They flud that as their wealth increases the desire for it increases also, and hence they are never ready to do the good work. I know many who have come to this world filled with regrets at their failure to accomplish what they knew they ought to have

I told him I was not, quite ready to accept: his views. "Well," said he, "if thee will go on, thee must, but I think thee will find some time that the sconer thee leaves a bad job the better."

#### Exposure.

And now, while speaking of med unistic exposures, it behooves us to again caution our friends in regard to an alleged spirit-photograph artist who has recently been operating in the western part of this State. Here is what the Springfield Republican says in

regard to his doings:

"The spirit photographer was a fraud, and left town. His name was T. R. Evans, and he hailed from 393 Bowery, New York. His method was the ordinary one of taking tin-tipes, except that he would put the plate in a camera in a darkened room and sit at a table until the spirits gave signal that the work was done. After bathing the plate, as is customary, in a dark closet where he kept a candle burning, a form, generally indistinct, would appear on the plate. One of the photograph. ers of the city remarked to him, a few days since, that his pictures could be, and undoubtedly were, made by the use of transparencies or photographs on glass and the simple light of a candle. The fellow remarked that he was detected for the first time, but, nevertheless, kept on in business at the old stand. The other people in the office, however, made a closer scrutiny of the room whenever the operator was absent, and at last were rewarded by finding several negatives. They were of various people, so that he could suit all tastes, and one of Lincoln would do for patriotic persons. The background was covered that nothing but the figure would be taken on the transparencies obtained from them, by which the pictures for his patrons were taken. On being confronted with these he disappeared, leaving his camers and a value containing several spirit-photographs of the Eddy and Honto and their other affice."-BANNER OF

The readers of the RELIGIO-PHILOSOPHICAL Journal ten years ago will remember that we exposed this same fellow, whereupon he suddenly left Chicago, leaving a box which he pretended to get the pictures in, at his boarding house, instead of money which he owed to a poor widow for board and room rent. We have often noticed the puffs extolling his mediumship in eastern papers, and felt sure that if he met his dues, he would soon come to grief.

We regret that our friends-Spiritualistsdid not expose the fat, lazy fellow, instead of leaving it for outsiders to do .- [ED. JOURNAL.

HE DESINES NOTORIETY, hence challenges Dr. Slade to go to Datroit and hold seances to convince him and others of the truth of spirit communion under an hundred dollar wager! Dr. Slade and hundreds of other mediums, are daily holding seances and convincing thous. ands of thinking people of the truth of the immortality of the soul, and the power of spirits to communicate with loved ones of earth. Mr. Nesbit and his friends can see Dr. Slade and others any day. Spirits do not often entertain challenges. It is to the truthful, the sincere, honest ecckers for their presence that they manifest themselves to, and not for those who do not desire them enough to comply with requieite conditions.

### Ansiness Actices.

THE ADJUSTIBLE THRESHOLD, and weather strips prepared and sold by Wilson, Pierce & Co.; whose advertisement has appeared in another column for some weeks, have been known and used by us for some years, the more we know of them the more pleasure it affords us to advicate their merits. We have had our office building and several dwelling houses fitted up with these thresholds and weather strips. We use them as a matter of, economy and comfort, having fully demonstrated that they are decidedly conductve to both .- [ED. Religio-Philosophical Jouenal.

A lady said to us the other day, " Dobbins Electric Scap, (made by Cragin & Co., Phila. delphia, Pa.,) has saved my life. It has so legsened my labors when I have been worn out." Try it.

A NEGLECTED COUCH, COLD, OR SORE THROAT, which might be checked by a simple remedy, like "Brown's Bronchial Iroches," if allowed to progress may terminate seriously.

For 30 Days Free or Charge, I will diagnosticate disease. Send lock of patient's hair, age, sect, and return postage stamp. Address. F. Vogl, Boston, Mass. P. O. Box 313 Station

Tux latest numbers of the Boston Investigator can hereafter be had at the counting room of this paper. Price 8 cents per coby.

THE PLANCHETTH—The wonders of Planchette are backed by the statements of the most reliable people,—statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

You may hold a conversation with Planchet te, provided your own part in it consists of interrogations. Its replies, so far as we have seen, are sometimes false. So are the replies often given by human respondents. It sometimes refuses to write at all, and plays the most fantastic tricks, in apparently wilful disregard of the feelings of those who are anxious that it should do its best. When, however, it that it should do its best. When, however, it chooses to be good, it moves gently and steadily over the paper on which it is placed, the pencil point tracing letter after letter, until the reply is written, when, with a rapid sweep, it announces its conclusion by rushing swiftly back to the left, and stopping suddenly at the edge of the paper. These motions seem to those whose fingers rest upon the board to be entirely independent of their own wills; their only care being to avoid any resistance to its motions. The fact that it is impossible to motions. The fact that it is impossible to suppose that the wills of two persons could be by their own desire mutually coincident, without previously concerted action, forms one of the most puzzling features of the subject, as the nature of the questions neked and answered precludes the possibility of collunion — Scientific American.

Saveral years ago we sold large numbers of this mystericus instrument, and there having of late sprung up a steady demand for them we have made arrangements so that we can now supply them in any quantity and at low rates. We have had a wooden case made to inclose the instrument and box so that it can be sent by mail without any danger of injury. Price by mail, postage pail, only one dollar. Address the Religio Philosophical Publish ing House, Chicago.

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 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 were 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. 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 smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully,
MRS S. I. PROE. Topeka, Kan., April 19th, '75. Box 651.

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

A. H. ROBINSON.—MEDIUM.—CHICAGO.—1 wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

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

LEWIS C. POLLARD. 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.

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

LEWIS C. POLLARD. Los Nietos, Cal., Dec. 9th, '74.

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

LEWIS C. POLLARD.
AZUEB, Cal., May 29th, "75.

### MRS. A. H. ROBINSON, Healing Psychometric & Business Medinu

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO

BUILDING, CHICAGO

O:———O:———O:—

A RS. ROBINSON, while under spirit control, on re

M. ceiving a lock of hair of a sick patient, will discusse
the disease most perfectly, and prescribe the proper re
medy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the
better practice is to send along with a lock of hair, a
brief statement of the sex, age, leading symptome, and
the length of time the patient has been ack; when six
will, without delay, return a asset potent prescription and
remony for eradicating the disease, and permanently
curing all curable cases.

Of herself she claims no knowledge of the healing art
but when her spirit-guides are brought as resport with
a sick person, through her mediamable, they never fall
to give immediate and permanent relief, in curable cases,
through the positive and negative forces latent in the
surstem and in nature. This prescription is sent by mail
and be it an internal or an external applications, it seem
to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that
science takes cognizance of.

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

Mrs. Rosmons also, through her mediumship, diagnoses, the disease of say one who calls upon her as her
residence. The facility with which the spirits ocatrolling
her accomplish the same, is done as well when the appair
as a psychometric and business medium.

Her socumplish the same, is done as well when the spirit
as are very remarkable, not only in the healing art, but
as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, \$2.00; deci-subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$2.00. The money should accompany the application to insure a re-

ply. Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses a reporter, amanuaris, and postage.

N.E.—Mas. Rosensos will assenter give no privationing to any one. If privacy is required, it must be biletter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no natice will be taken of letters sent.

Mrs. Eobinson's Tobseco Andi-dote.

The above named sure remedy for the appetite for to bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed when the directions on each box are followed. Newspopers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Hobinson's Tobacco Antidots tones up the system and restores it to its normal condition, as it was before imbibling the bankering desire for a poison ous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly barmless.

namices.

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### TESTIMONIALS.

Ops. A. I. Robinson's Pobacco Antidoto. 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 years.

Lorenzo Mereze years.

I hereby certify that I have used tobacco over twenty pears. One box of Mrs. A. H. Robinson's Tobacco.

Autidote has effectually destroyed my appetite or dealer for tobacco.

DAVID O'HABA I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of first A. H. Robinson's Tobacco Antidots. It has cured me, and I feel perfectly free from its use. Have no decire for it.

P. H. SPARKS I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

C. A. BARKER

Mr. R. T. Wyman, of Wenken, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed Inclosed find two dollars. Please send me a box. Oshkosh, Win
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dollare per dozen, but the cash must accompany each

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This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and sure in every instance where the vital organo necessary to continue life are not destroyed. Mrs. Morrison is an unconscious trance medium, clairvoyant AND CLAIRAUDIENT.

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 perremove, nor patient too far gone to be re

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

When Medicines are ordered, the case 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

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

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Then furnish them the means to recover; "for that which had not been told them shall they see and that which they had not heard shall they consider." "SCIENCEANDHEALTH."

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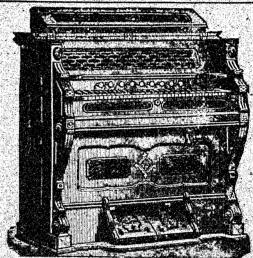
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free. BEED'S TEMPLE OF MUSIC. 92 Van Buren St., CHICAGO, ILL. N.B —Cut this out and enclose in your letter. R. J. v19a1411

WHAT IS SAID OF IT.

FROM THE ALBANY EVENING JOURNAL. Do you wish to know the design of this instrument? Sit down at the table in company with some other person who has equal patience and curiosity. Let your fingers rest hight y-all of them—upon the board, and content yourself for a few minutes,—how many will depend upon how much magnetism you have in you. \* \* \* \* "Planchette" is always ready, and, so far as responses to immediate suggestions are concerned, always correct.

FROM THE SCIENTIFIC AMERICAN. The wonders of Planchette are backed by the statements of the most reliable people.—statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

You may hold a conversation with Planchette, provided your own part in it consists of interrogations. Its replies, so far as we have seen, are sometimes false. So are the replies often given by human respondents.

FROM CHRISTIAN WATCHMAN & REFLECTOR. The tips of your fingers are placed very lightly upon its the elbows raised from the table. Two pairs of hands are better than one. Few people can act fluently alone.

What is this mysterious plaything? Ask it \* \* \* \* \* \* Theories fail before this simple toy, opinions balk, experience defles itself.—E. Stuart Phelps.

FROM LIPPINCOTT'S MAGAZINE. There is an innocent little mystery which goes upon three legs, and is called "Planchette." Who invented it nobody can tell, and opinion is divided as to whether it is or is not a humbug. One is very sure that it moves with alarming readiness. The heart shaped bit of wood sways to every motion; the castors turn with the slightest breath of influence; the pencil point marks lines and words on the smallest provocation.

FROM THE DOSTON TRAVELER. That Planchette is full of vagaries there is no question of doubt; that some are as stubborn as Mr. Mallowney's pig, with others it is docile and quick to answer questions, interpret the thoughts of lookers on, and not only tell of past occurrences unknown o the operator, but will also give the note of warning for the future. All in all, Planchette is a wonderful institution, full of fun, puzzle and mystery, and a pleasant companion in the house. Have Planchette in the family, by all means, if you desire a novel amusement.

FROM THE BOSTON JOURNAL OF CHEMISTRY. Usually, when two or more persons rest their fingers lightly upon the instrument, after a little while it begins to move and, by piacing a sheet of paper beneath the pencil, it will write sentences and answer questions, and move about upon the paper. The answers to questions are written out with great rapidity; and, as dates are given and incidents and circumstances related, entirely independent of the knowledge of those operating the instrument, it has become a negative and a worder to their strument, it has become a puzzle and a wonder to thou-

The Planchette is made of fine, polished wood, with metallic pentegraph wheels, and is furnished complete, in a handsome box with pencil and directions, by which any one can easily understand how to use it.

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(Concluded from page 814)

or any person deformed enters your presence. Now spiritually, when you pass from earthly life you will have a semblance to your outward body, but if there is any moral or spiritual imperfection, you will be morally a dwarf, or there will be in your spiritual structure some imperfection corresponding to your spir-Rual deficiency. So that many persons, mag-nificient in outward life, enter the spiritual life as babes and dwarfs.

Q. Do spirits regard the imperfections of those friends of earth-life as those do who still

remain here?

A. That depends entirely upon whether the opinic is charitable or otherwise. But most opinits entering spirit life bayes o much in their OWA natures to have forgiver that they become very charitable when judging of those who are upon earth, and do not see with the vision of harsh judgement that persons usually do exleting here. In entering spirit life every spirit that has at all advanced passes through a change—a self-scrutiny—a search of the spirit, and this makes them very charitable towards all other spirits in the universe

Q Shall we know our friends in the other world when we enter the spirit life?

A. Most assuredly. There is no one who can bacalled by the name of friend unless there be a opiritual tie that binds them. Those ties are not broken by death nor by any time or interven-

Q What is the true doctrine of the spirit respecting adoration of the Daity by prayer? A "The true doctrine" of the spirit is just as varied as "the true doctrine" of human beinge, since spirits enter the Spirit world with very much the same opinions which they hold upon earth. Those who have been long in opirit life express themselves perhaps in other ways; but "the true doctrine" of those who are eddressing you to night is that whoever wishen to adore the Daity by prayer may certainly do so, if he will, since prayer is the sincere viols and desire of the spirit, and if it wishes audible expression let it express itself audibly; if it desires silent expression let it express it calf eilently; but there can be no adoration unless it is of the spirit.

Q Is the form of the spirit-body capable of change if the spirit so will?

A. Certainly not: unless that will is culti-vated by the perfection of every other attribute. If the spirit is absolutely perfect, then the form can be changed subjectively at will, but otherwise the spiritual form is the exact reprecontation of the spirit's growth, and not of the will of the spirit.

Q. Is a thought usually sufficient to bring a friend from the other world to us—supposing

he is not with us at the time? A. Certainly. If it be an intent wish and desire it is quite sufficent to attract the spirit

Griend of whom you think, since thought is more palpable in the Spirit-world than it is in yours—or apparently more paipable—and gov-orns the spirit; that wish and intent being the means whereby spirits know that you desire Mair presence.

Q. In order to prove the identity of the spirit to whom one wishes to communicate, is it sufficient to question the spirit regarding the private and secret events of his earth life, and if true answers to such questions be given by the opinit, may those be taken by us as a clear evidence that the spirit is the one whom he repre-

or who have been absent many years, and re-turn with altered appearances. While absent, communications must necessarily be thought a third person. If a spirit communicates to you, declaring his identity, and giving evidence of facts only known to you and that epirit, it is very good proof of the identity, and you should never doubt it unless you have proved it to be false, as spirits claim the same right that mortals claim—to be believed until they are proven false at least.

Q Is it possible for an evil spirit to so materralize as to represent a body that was inhabited on earth by a good spirit? ; A. It is not.

What is the condition of infants in spirit life?

A. It is one of infancy when they first pass into spiritual life. It is one of growth after they have been there. The growth of the spirit continues under slightly different cir cumstances, but in a corresponding degree to what would take place upon earth.

Q Is it not well for us to bless those in spirit life as well as those in earth life? Have

we not power to do it? A. Certainly. You have power to bless all spirits with whom you are en rapport, by sympathy, affection, kindness, or any other qualiity whatsoever, and those spirits may or may not be in spirit life. Every spirit that you think well of you bless wherever it may be.

Q Is there any distinction of language among spirits? Are individuals who have poken different languages able to communicate their thoughts in spirit life?

A. Excepting in the very lowest stages of opirituality, yes. Language is not necessary to communicate among spirits. They think, and the thought reaches the mind for whom it in intended without the intervention of speech But if the spirit be recently departed from carthly life, or if the spirit is in a condition very near the earth, then that spirit still depends upon the language employed while he was upon earth; and whenever spirits come in contact with earthly life through a medium, or in any other manner, the natural language last spoken, unless the medium be of different mationality. Then they sometimes choose the language of the medium. But in spiritual existence, language, as spoken upon earth, is not mecessary as the means of conveying thought, but thought itself reaches the mind for whom

What is the nature of punishment inflict ed upon spirits who are vicious and ungodly

A. The same that is inflicted upon spirits who are victors in the flesh—the punishment of their ungodly thoughts and associates—and, after a time, this becomes so severe a punishment that that in itself is worse than any bades every pictured to the imaginaton of man.

Q is there any perceptible difference or dis-direction between matter and force?

A. We should certainly think so. Force we believelto be spirit; matter is that which spirit ects upon. There is just the same distinction that there is between spirit and matter, and it

oxists forever. Q Is it or not true that influences from the Spirit-world cause an individual in earth life to do acts for which that individual himself is

not really responsible?

A. That is the question, under another form, of free agency or individual will-power and the like. Of course, there are influences in the Spirit-world that cause individuals to perform acts that they might not perform unless so stimulated. But no influence from the Spiritworld can cause you to perform an act toward which there is not some tendency in your own organization. They may awaken that tendency and cause you to do what you would not dare to do, but they can not quicken powers

that are not there. Q. What is the chief employment of those

in the spirit life?

A. We have already endeavored to give you some idea of the mental condition of spirits. We have not spoken to you about their occupations; but when you consider that the world of spirits is a world of thought, and that those thoughts to which we have referred are to be enlarged and exalted, you will perceive it will absorb most of the time of the spirit so employed. Thus there is sufficient employment to begin with. Then when you consider that the attainment of truth and the impariting of it consists of the spirit, and that is all there is of it, then there is employment. But of course spirits are employed as variously as mortals; and they are so employed in the pursuit of knowledge and in the imparting of the knowledge as to occupy every moment of their time. There is sufficient for them to do in this direction.

Q Is there any employment in spirit-life by which spirits are bound to obtain something

for their subsistence? A. The gentleman wishes to know if there is any manual labor. We answer there is an occupation for every spirit whereby they are bound to maintain themselves. It is not phy-sical labor, but spiritual. No spirit can be clothed or fed, or have a habitation without spiritual labor; but the clothing, and the food, and the habitation is the result of the work of the mind; and they generally perform that work by deeds of kindness, by ministering to others, by undoing the wrong which they have done, and when they do that work their habi-tation visibly improves. When their dwel-lings are dark, if there is a kindly deed or word formed the dwelling grows brighter; if their raiment is shabby and ragged with the imperperfections of earthly life, a loving word or a thought of sympathy makes it palpably better. So that every spirit must maintain himself or herself spiritually by continued toil and labor.

Q Are the terms soul, spirit, and mind

Bynonvmous? A. For most purposes they are. We can not give you a lengthy elaboration of the differences that exist metaphysically, but to all practical intents and purposes they are the same.

THE AMERICAN CENTENNIAL. Three surjects were then proposed by the audience for an impromtu poem, "Progress,"
"The Universe," and "The American Centennial," the last subject being chosen by an overwhelming vote:

Out of the golden stranded years. One hundred harvasts have been wrought Since, among mingled hopes and fears, Our nation's seedling first was brought Unto Thy throne, O thou divine and supreme

Whate'er is Thine, we count by ages— 59 On the sea the sauds express eternity— But Thou, O God, where myriad centuricalhave trod.

Receive our one small offering here, The crown of just an hundred year.

And whatsoever of life's span Is measured here by feeble man, Whate'er of hopes and prophecies, Of mingled prayers and destinies, Upon the shrine of Liberty Be it outwrought for aye to Thee.

O. Liberty, whose hallowed name, Breathed often amid sword and fisme Cents himself to be?

A. Certainly. We believe the same evidence of identity should apply to spirits that apply R new thy fervor, as of old Kindle thy flame of burnished gold, And clanking of the slavish chains
O'doubts and fears and darkened pains, And make our nation from each shore For ever more thy throne—for ever more.

One hundred golden years the sun 🔔 🎿 Has piled upon the lap of Time, One hundred harvests have been run, And now we sing our song sublime— That out of war and out of pain Freedom's bright fruit shall shine again. And all the flowers of hope and faith Shall triumph o'er the nation's death, And God our light and guard shall be Through centuries—aye, eternity.

7 imes' Report

# Poices spom the People,

CORUNNA, IND.—H. Devore writes.—I want the Journal; send it and I will pay for it so long as I can read it: it suits me well.

WASHINGTON, TER.—J. Berkley writes—As yet, I am not convinced; still I like the liberality of OUR JOURNAL

RENAULT, ILL.—Mrs. V. Church writes.—I have taken your paper three months and like it very much, and wish to subscribe for one

CHIPPEWA FALLS WIS.—O. R. Dahl writes.—I can not live without the Journal. May you prosper and live long in continuing the good work n which you are so successfully engaged.

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ROCK SPRING. NEB .- David Llewellyn writes .-Having derived more benefit from the box of Positive powders sent me than all other medicine com-bined, you will find enclosed \$2, for two more boxes.

ST. PAUL, MINN.-Mrs. E. M. Welch writes. I feel that money alone does not begin to pay for the spiritual and substantial feast prepared for us each week, but that our sympathy, in your grand work must be made known to you occasionally in words of appreciation.

NORTHFIELD, VT.—W. W. Rumrill writes.— Enclosed please find remittance: I hope you will excuse me for not sending it before. This is to apply on my subscription to the Journal. I hope you will continue to denounce false teachers and

KEWASKUM, WIS.—Millard B'anchard writes.

The people of Kewaskum and Newcassel desire to see and hear a test medium. The Milwaukee and Fond du Lac Air Line Railroad has opened a new and interesting field for labor. Any medium who can come, please address me.

MELROSE. MASS .- Mrs. H. W. Cushman writes.—I have been a believer twenty-one years in Spiritualism, and a medium, having music on the guitar in the light. I must say that you are doing a glorious work with your paper, and "cruebing" out free love and upholding the marriage laws. May you always live and prosper.

ALEXANDRIA, MO.—V. F. Hill writes.—Some of your subscribers find fault in your letting new subscribers have the JOURNAL at reduced rates. For my part I would not object if you could furnish ten thousand copies of the Journal gratis. I am amply recompensed for my investment, and hope in the future to be able to pay punctually.

BUDDTOWN, N. J.—A. Budd writes.—The Bible in India is an excellently written ibook, filled with logic and seemingly to me, well authenticated historical researches, adapted to the very point for which it is written. I think every minister of the Gospel should read it. I think it would help them to discontinue such incorrect assertions which they continually make.

GEORGETOWN, COL.—M. D. H. writes.—We have been surprised and delighted by a visit from Mand E. Lord. We have had several prominent mediums visit us here, but none who have taken the people's hearts by storm as ane has done. We have feasted upon fat things ever since she gave her first seance, which was perfectly satisfactory to all present, filling us with faith and knowledge of the immortality of the soul, of which many of us present doubted.

MUKWONAGO, WIS .- A Friend to the Cause writes.—I have seen a number of different copies of your paper and am very much pleased with it believe there are but few regular subscribers to it in this place. I have an idea that if we could have some good lecturer and medium visit us, a great deal of good could be done to the cause. If such a one should see this and make up his or her mind to come, we will guarantee him or her receiving

PILOT POINT, TEXAS.-J. S. Riley, M. D. writes.—I have been a reader of your excellent paper for about three months. Am delighted with the way old theology is handled. I have long since regarded it as a costly nuisance, and I hope to age the time when primitive Christianity will again as-sert its empire over superstition and folly, and every church edifice be transformed into an academy of science and art, and the true Gospel of "peace on earth and good will toward men" usher in that millennium of universal spiritual know-ledge spoken of by the prophet, "When all shall know the Lord from the least to the greatest."

LONDON, ENG.—J. J. Morse writes.—Many thanks for the insertion of my little article, and for the Religio Philosophical Journal containing it which reached me on the 3d ult. I see you in it which reached me on the 3d ult. I see you inserted my denial of free-lust; good. May that doctrine die out, and "leave not a mark behind," is my hope. With re incarnation, free love (?) and other vagaries, our cause has quite enough to contend with. We want principle and purity, mental freedom and spiritual culture, among us, and these, when cultivated, will enable us to lift our-selver and other than the second of fairty. selves out of materialism, into an elevated Spirit-ualism that will bless us and the world Long may you live and prosper is my hops.

STERLING, ILL,-Mrs. J. C. Hunt writes,-We have just returned to our western home, after a six month's trip, during which, we visited Mott at Memphis, Mo., thence to St. Louis, and as I wrote you before, spent four weeks at Terre Haute, Ind., you before, spent four weeks at Terre Haute, Ind., witnessing the wonderful manifestations there, after which we proceeded to Massachusetts, spending the warm weather among the Berkshire Hills. In September we visited the Eddy's at Chittenden, Vt., where we remained ten days, and were well repaid by meeting several of our loved angel friends, as well as witnessing, among other most wonderful manifestations which have often been described before by abler pens. We found the dear old Journal at every place we went, which paper, by the way, we think, grows better and better, but at any rate, it has become a necessity to us.

BOUTH UNION, KY.—W. J. McGown writes.—
I will do what I can to aid you in battling down the
walls of superstition and bigotry and establishing
truth against error. Make Spiritualism popular and it will spread like wild fire. I had occasion to stop to rest with a family not long ago, who were strong skeptics. My conversation on the subject of Spiritualism was not at all acceptable, but when of Spiritualism was not at all acceptable, but when I went into an adjoining room to take a seat, my jacket was left on the bed post, containing a paper. It was discovered and ellipsed out by one of the parties and devoured with a great deal of interest, and returned to the pocket carefully in time they thought not to be noticed. Bro. J. M. Peebles will give us a call about the first of D cember, on his way to Memphis, and give us one or two of his his way to Memphis, and give us one or two of his elegant lectures.

CANON CITY, COL—Mrs. C. S. Topping writes.—Enclosed you will find remittance to renew our subscription to your valuable paper. Through its teachings we have been brought from the darkness of orthodoxy into that most marvelous light of free thought—Spiritualism. We read with delight the beautiful lectures, cermons. etc., and have been greatly edified by them. We feel that it was a great event in our midst when the Journal, was first brought into our family. We shall subscribe for it as long as we believe the doctrine it teaches. We are seeking for light and may change our religious views. ing for light and may change our religious views, and then perhaps we should not feel as interested in it as we do now. May the good and noble spirits assit you, and all the contributors of your paper, in advancing higher and nobler thoughts, that will help to elevate all who peruse your pa-

AKRON, O -J. L. Robertson writes -Your paper to me is invaluable. I like the Journal much, and more too, because of its effort to remove licentiousness and pollution from the house and home of Spiritualism. Our city is now taking a Rip Van Winkle nap. We very much need the services of reliable test mediums; none others should apply. reliable test mediums; none others should apply. We hope some of those called and commissioned by the angels will soon be with us. But permit me to say right here and now, that those calling must expect to submit to the most rigid examination (yet not unreasonable of course) even by us who have been for twenty seven years in the enjoyment of Spiritualism. We are glad the Journal acts boldly and energetic in detecting and exposing the fraudulent and deceptive. I have no hard thing to say of the imposter himself, I only wish for him and her to be gathered into the orthodox fold, where fraud, deception and lies are above par.

TABLE ROCK, NEB.—Mary E. Howe writes.—
Two years ago last spring we had a delightful revival of Spiritualism under the ministration of Mrs. H. Morse. We have lately been favored again with her genial presence and eloquent, thrilling, magnetic and very practical lectures. She was with us only four days, but the season was one long to be remembered. Mrs. Morse charms every one by her genial social nature, She seems as happy and cheerful among the trials and privations of frontier life in this new country, as if the tions of frontier life in this new country, as if the surroundings were most luxuriant. All love and admire her, from the babies and little children, up to the aged pilgrims who traveled many miles to get a share of the spiritual food, dispensed by the angels through her. She does not call herself a test medium, yet gives many excellent tests. We would cordially recommend her to the friends of Spiritualism everywhere.

OMAHA, NEB.—Mrs. L. L. Browne writes.—
Spiritualism, yesterday, to-day, and forever the
same—the energizing source of all being—the
leaven leavening the whole loaf of humanity—is at
work in this enterprising city, and we hope before
long the people will be be invited to partake of the
"bread of life" that cometh down from angel
spheres. We have been promised materializations and other spirit manifestations. The people are hungering and thirsting for evidences of immortal-ity. Spirit artists, first-class lecturers, test and materializing mediums may rest assured that they will find a kindly greeting, be provided a home and hall during their stay with us, and go on their way rejoicing from the good they have done, and the good they (possibly) may receive, by staying at our spirit Council Rooms. We desire to correspond with lecturers and mediums who anticipate coming Westward, so that we may be the better able to prepare the way for them.

BROOKLYN, N. Y.—Dr. Thomas J. Lewis writes—It is rather a singular anomaly that the Catholics who have so atrenuously opposed the burial of "Guibord" in their cemetery, on the ground that he was a member of the secret order of Masons, and that they were opposed to all second that they were opposed to all second that they were opposed to all second the Roman. cret societies, at the same time, the Roman Catholic order of Jesuit Fathers, is strictly a se-cret society of the most dangerous character to all free speech, governments and institutions. Their whole and only aim is to live without honest labor at the expense of others, and to re-establish the inquisition; to murder all who have too much common sense and justice to swallow their superstitious creed polson, seasoned with lazy popes, priests, mummery, hells and devils. Ignorance, fear and superstition is a "Trinitarian" Devil, without which priestcraft and creeds could not exist. which prestrait the creeks could not exist.
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#### Is the Devil Dead?

BRO. JONES:-I have taken note of the articles in the Journal, "Is the Dayil Dead?" now, for several numbers, and would like to respond to the inquiry; however, not to deliver hi a to your office, but to change the subject or query somewhat, so that the able writers of the land may have a better idea how to use their weapons eff-ctually in the contest between God and the Devil, in order to conquer and rid the world of this old enemy of humanity. In order to do this we must treat of him as he has been represented to the minds of humanity, for you well know that of all the earth inhabitants who give this subject their thought, there are very few who agree in their conceptions of Satan, for the reason that the teachings concerning him are as variou; as they are ter-rifying. Now let the question be, "Who is the Davil?" or, "What is He?" Many think him to be the pale dominion ruler or unrightgous Prince, whom we will call Ravenous, and who has been and still is, one of the actors on the stage of conditions through this eternity; one of the seven, that from the beginning, un derstandingly strove against each other, to gain the position of the regulating power of the worlds that are constantly creating. Now this idea is wrong out and out, and in this, the people's day, it certainly must be righted. The second and oldest representation of his Satanic Majesty, is as a reptile, and as such he appeared to Mother Eve in the Garden of Elen This representation of him contains much hiddon wiedom, and for this reason great practical good can be obtained therefrom to aid in tracing the Davil to his sanctum in the guise of o derpent. The serpent, as you know, is the symbol of wisdom, without beginning nor ond, and in its charms there lies great magic. The Egyptians used it in dark measures to provoke plagues upon the children of Israel was commanded to erect a brazen serpent in the wilderness, and whoseever looked upon it when bitten by a natural corpont, would be cured Now let us define this corpontart whereby sin and woo came upon earth's weak children.

First, instinct holds humanity to the natural or material things of life, and they naturally love to possess what they see, being universal in these tempting and temporary delusions placed before the mortal eye. The serpent practices cunning and deception upon the innocent and ignorant, at the same time enforcing his charms unawares to the children of earth, who are carried away with enthusiasm at the eloquent and brilliant views, not weigh ing the sum and substances to accortain if they be in keeping with Gods unchangable laws and commands. Is this part really the work of the Prince of unrighteousness? In the beginning it was he; as we trace him, we behold him the self-same individual; but now, this magic or dark art as practiced in ignorance is not as it was first represented, wherefore we must make our war against all impure practicos of this nature; and as we strictly investigate conditions, we find much that comes under this head, but of different classes.

Then again, the Divil has been represented as the cloven-foot, and as having great horns. This representation—although it contains much-is entirely wrong. Let us see, first of what the cloven foot may be a symbol. As I am taught by the angels of wisdom, it reprecents the primæral material system in which wealth and magic lie in an inseparate state. The power rising therefrom is earthly riches and which is in changing eras governed by caints of wisdom who love justice, and the difficulty in this all important symbol is, that the counsel of the wise is unheeded and common use is made of sacred things. Thus the cloven-foot working alone represents dark magic and charms which ensuare the thoughtless. The wide spread spiritual labor of both mortals and spirits has much to search after conserning this art, and much to correct. It is well that all this is being brought before the courts of human judgement, for not otherwise can the Devil be killed, than by learning him in truth, and using the right weapons for his death. Spiritualism, as it has been cherished. is likened unto clay which hardens into ore that conceals the finest gold, but which must be taken through a process by which the dross shall be separated from the true metal. One great mass of dross is free loveism, and surely the arch-flend played his role in that. There is much to do in the way of fighting the Devil as a cloven foot, but it consists chiefly in throwing light upon mystery, which will be done by the angels of Light, and humanity will he raised to the summit of spiritual freedom. The conquest is here now and is no longer impending. Who can do most to speed the days thereof, for as soon as these mysteries are revealed, the millennium will be ushered in, and the Devil and his servant 'Diakka" will no longer roam the world over to trouble and an-

There is much to be said concerning the Cherubic symbol of strength, wisdom and mag-ic, but it belongs not to the common use, although as Solomon says, it has been commonly defiled; and the people still conceive yet they know not whence their ideas, wherefore all seeming evil is put to the charge of Satan. Let mortals once begin to see that self and the lack of mental culture and not traveling the marrow path to the Father's house causes woe: then will they begin to see and know that what appears as a being with great horns is but the chadowy reflection of what emanated from the inner life of the human being.

Are they wrong or are they right? the able writers who treat upon the subject of Spiritualiom and Danger Signal sounds? I can not say that they are either right or wrong. Some trath is contained in all, but it needs more illumination to set it forth in its natural and true character. The contest is here and can not be evaded and it is to be one of great use and benefit, not only to mortals but to angels likowise Therefore, Bro. Jones, now you are a central point and also an able instrument to aid in the struggle, set about it in still greater carnest, invite the mighty and able of the laud to give their candid opinions, however great the difference, and let them be reasoned upon and you'll find that in this way and by and labor, the Devil can be delivered to your office and brought to an end. Then will come the long-looked-for and much-desired millen-

Van Wert, O.

Mao, A. Kume,

Tweedle-de Tweedle-dum.

A few years ago, a literary man wrote the biography of a certain woman; a few years later he was compelled to acknowledge that he was ashamed of it, and would gladly recall his statements; but they still remain. Again we find another literary man, who says he has never seen nor heard her, therefore he can not be expected to be versed in her policy, inner and outer workings of the individual herself, but he goes on in the following words:

"Obviously she is much used as a medium by some keen eyed, far searching, 'comprehen sive and potent intelligence, bent upon aub ecting our political, religious, social and other systems to its own keen- criticism and severe consure on the broadest public stage attainable." He remarks that "judged by any but such simpletons as energy common standard her course was consummated their priests take a pinch of snuff.

ly foolish." Speaking of her new interpreta-tion of the Bible, he says. "The first novel basic point presented, is that the Garden of E len was not a particular plot of ground, but was the human body, especially the female body!" He then says, "We are far, very far, from being ready to adopt the interpretation put forth through her." If not ready, and think it worthy of thought, why spend brainforce and perplex the unthinking mind with such inconsistent twaddle as she utters?

Who can doubt but what "Jeff" Davis would draw a large audience in any part of our country? Who can say but what he is a man of mind, force and intellectual ability; also that he can and has uttered many truths in regard to this country? How few at the North can trust his judgment after he has made such a wide departure from, what all true citi zens of the United States know to be a great error, and one which the whole country to day is suffering figancially, as well as morally and spiritually therefrom?

Why not woman be equally as guilty as man in making mistakes or leading persons astray? Who doubts but the woman in question, has made many true sayings and spoken many things in plain language, to promiscuous au diences, those which hav: been published in medical books for the past century, but where is the power but in having "cheek" to say what others have written upon in the past and the present? When she steps out of wellknown facts and speculates, she is like a ship at sea without control, therefore unsafe for herself as well as those in the ship. Was she sound in her "social freedom"

doctrine? If so, why not continue to teach it? Way, the new departure, without it is that she finds that it will not be accepted by thinking minds as anything but leading to a degreda-ti m, which is hellish instead of heavenly conditional

What does her former right-hand man say of her present teachings? He is a man that has made the Bible a study; made some mistakes in its interpretation, but is considered well informed in the Biblical record. He at one time thought the world was near its end and warned his hearers to be ready for the great time; he discovered his error and then took up the "social freedom" question in harmony with the lady in question, and advanced teachings which compared well with the Old Biblirepresentative views before civilization had arrived to its present state of development. He at the time this woman was at her first spiritual convention, asked the following question of her before the audience:

"If you are elected to the office of President of this Convention, will it be detrimental to your prospects of being elected President of the United States?"

In his last views of her, he publishes an ar ticle on her late Bible enterpretations, which makes her theory look perfectly abourd and dic :lous.

He says in speaking of her new departure and philosophy, thus: "I will give the above the innocent name of a blunder."

It is one of the kind of blunders that renders those who make them entirely unworthy of trust, as teachers. What a change? Wha next? When will there come another "doub le somersault?" Mixed, mixed, mixed, crooked, crooked. "Wait and watch her awhile longer," and see if any practical results follow that elevates mankind. She may yet become harmonized, who known?

Boston, Magg.

**─**○• Allah.

AN OBSERVER.

About the year 375 of our era the Saracens that numerous and powerful people, Mavia by name, making war upon the Romans, after many vicissitudes of fortune was conquered, and accepted as one of the conditions of peace the religion of Christianity. Her people seem to have become earnest believers. Sogeman in his Church History, writing in the succeeding century, gives us a clear account of the circumstances. The knowledge of this fact makes us able to understand much in the Koran that is puzzling. Mahomet was simply a reformer of Christianity He came to protest sgainst its corruptions. He was thoroughly versed in the Scriptures, both of the Old and the New Dispensation. He could not but be amazed a the wide divergence from the doctrines as de clared in the Holy Writ, and these doctrines as declared by the church of his day. Espe-cially was he struck with these declarations of the church which declared the Daity to have "companions," as he says. The idea of the one God was the one idea of his mind, and he beheld around him among the Christians a strange perversion of the truth as plainly taught by Holy Writ and by nature herself, in their invocations to the Father, Son and Holy Ghost, the Virgin Mary and numberless saints. To him this was the veriest idol worship, dis-honoring to God and man. His allusions to idolaters are as much directed against the Christians as the heathen Arabians. He makes no more claim to superority over other men than did Jesus. Yet both have by the refinements and partizan zeal of their followers, been exalted to divine honers.

The one fatal error of Mahomet is his en-

dorsement, qualified as it was, of polygamy. Doubtless he could not do otherwise among the people he addressed, seeing it was so firmly established among them. This institution is the cause of that speedy retrogression of all Mahomedan nations into that half-dead apathet ic condition. The whole energy of man from the age of puberty to decline of life is exhausted. Mental and physical vigor pays the penalty among the men, while, woman is reman-ded to a position of slavery. And to this cause alone, is due the difference between oriental and western civilization; the one without energy, non-progressive; the other constantly active and progressive. Were Christianity the cause of our superior civilization, Arabia and Northern Africa to-day would en-) by the same light that we do, for Mohame-danism is the purest Unitarian Christianity. Fortunately for us the great Apostle of the

Gentiles, Paul, leaned to celibacy in his teachings. Hence his doctrines found a home among the monogamic Greeks and Romans. The doctrine of frequent promiscuity, in which a few people have of late professed to find a panaces for all human short comings. has been thoroughly tried for ages in the East.
Its effects on the individual is shown intensified in the nerveless, besetted men of the Orient. Had the great Arabian prophet been silent on that one subject, oreven mildly disapproved the custom, to day the doctrines of Islam would be proclaimed to as many believers in the West as in the East." The object of these papers have been to show that Islamism is identical with Christianity, and thus correct that error which prevails and includes it with heathenism. Mahomet was no originator, but as he so often says a reformer and preacher of the truths of God as delivered heretofore through Adam, Noah, Moses and

THE EDDY MEDIUMS EXPOSURE NOW going the rounds of the papers is too thin to captivate any but such simpletons as energe every time The Latest Sell, Stealing the Livery of Heaven to Serve the Devil In.

En Journal:—The curiosity loving people of our city, had the pleasure of being humbugged by the biggest fraud that it has ever been my lot to witness,—a larger series of falsehoods I have never heard retailed in the course of an evening's entertainment.

Dr. Uriah Clark and Mrs Clark lectured in Shakespeare Hall Subbath evening, under the garb of Christianity, proclaiming that they were going to expose and demolish Spiritualism with a herculean blow, and wipe out all mediums so that they would not dare peep

As the lecture was free the hall was crowd ed, and the address was such as might have been expected from one who has been a Universalist preacher, then a full believer in Spiritualism, practicing as a medium, trying to heal the sick by his medium powers, and now professing Christianity to demolish his former belief. His Sunday lecture had the desired effect of drawing quite a respectable audience. Monday evening came and the threatened expose made, and a more sickening, mortifying failure could not have been.

Nearly the whole lecture was a tissue of

false statements. About the only truth he uttered was that Spiritualists and mediums were largely on the increase. There was not a single illustration made but a well informed Spiritualist could detect his tricks at once; not s single act but was a plain, palpable fraud, and if a single one present could not see the trick and how it was done. I pity his verdancy. The entertainment would do well for babes and verdant bigotry who would have it that Spiritualism is not true, in accordance with their own blind will. \* \* \* It was not up to the performance of a decent minstre troop, for one may laugh at their nonsense and benefit health, but this was only a ridiculous failure throughout; not a proof or quotation from the Bible to prove their position or allusion to the Christian religion or infidelity, but a miserable charlatan attempt at slight-of-hand performance that the silliest goose in the audi

ence could detect. The admission that Spiritualism is on the increase, is but the universal law of human existence: there is no living son born of woman but has a spirit existence, that is as tangible and complete after the death of the body as in this life, and this universal spirit-life can come en rapport with and converse through highly developed seers and mediums, and identify themselves beyond a doubt, and tell their condition in the spirit-life beyond. The purest and best of earth, whose names stood high in Caristian fame, well as the darkest spirits of the damned such as Ruloff the murderer and Mosher the abductor of Charley Ross, can control mediums and report their respective conditions in light or darkness, in heaven or hell. in happiness or misery.

Mediums are more sinned against than sinning. When the world better understands this subject, they will be more charitable to a class that are not wholly responsible for their doings and errors. The cat's paw was to pull the chesnuts from the fire, but the cat'did not do it herealf. It is an unsanctified power behind the undeveloped medium that renders Spiritualism so uncatisfactory and repulsive. JERIE LONGBY.

Syracuse, N. Y.

THE SLEEPING PREACHER.

Wonderful Clairvoyant Powers Said to Be Possessed by a Colored Preacher.

In these days of Spiritualistic investigation anything that bears upon the subject is looked upon with interest. North Alabama has developed a phenomenon in the person of

A SLEEPING PREACHER, as he is called, who is creating no little stir in that portion of the country and in Tennessee. He is a plain, simple minister of the Gospel attached to the Cumberland Presbyterian Church, and nothing annoys him so much as his own peculiar powers, which he can not explain. But his wonderful performances while in a clairvoyant state are heralded everwhere. He has gained such a notoriety that he is the daily recipient of scores of letters from that host of believers in second-sight. who would, if possible, have certain hidden mysteries declared unto them. If a valuable wel is lost, or if there is a lingering idea in the mind of some one that his great-grandfather or some other near and dear relative had deposited a mint of gold coin in some certain spot, and had died without revealing the whereabouts of the precious ore; if valuable papers or deeds to immense tracts of valuable lands are lost; if the little mischleyous god Cupid is in the matter, and some dreadfully smitten swain would fain read the innermost thought of the beloved one-upon any and all of these occasions the persons interested consult the "sleeping preacher." But it is not the habit of the preacher to bend himself to any such ends. He receives packages of let-ters, and, instead of plodding through each and every epistle, immediately

DIVINES THEIR CONTENTS. Those that relate to business, or that contain matter which he desires to attend to, he separates from the bulk, while the others he makes into a bonfire, thus disposing of a vast amount of trash. While in his clairvoyant sleep he suffers intense pain, and, while suffering will talk, laugh, sing, pray, preach, and even weep. His spells have sometimes confined him to his bed for months at a time.

About two years ago, a Methodist minister named Harrison; from Atlanta, Ga., held a debate at Nashville, concerning

SPIRITUALISM AND ITS CAUSES. Harrison claimed that Spiritualism was nothing more than animal magnetism, or odic force. Harrison gave himself as an illustration of the point in view, and claimed-and his testimony was supported by witnesses—that after a prolonged illness this odic force took possession of him and continued so long as his nervous system was deranged. The touch of his hand upon a glass would have the effect to shiver it to atoms. He possessed some very valuable glass attachments to instruments which he lost by this means. Indeed, his peculiar affection became a source of great annovence to him in its destructive effects. The odic force was strongest after severe labor in his study. Had he been a believer in Spirit-ualism that belief must have been strongly confirmed. But as he entertained no such beliefs he looked elsewhere for an explanation of the phenomenon. By following the advice of physicians he recovered.

But the Rev. Mr. Saunders-"the sleeping preacher"—whose powers were also developed by a long illness-

RPILEPTIC DISEASE,

as some physicians call it—has not recovered. His case only awaits an investigation by scientists to discover whether this all seeing spirit is the soul and has power to realize what is occurring at long distances. If it could be proven that it is so connected with the physical body that when no power is exercised over it physically it can wander at its own will, it is Publishing House Chicago.

claimed that it might have been more indubitable proof of the existence of spirit, and furnish

a greater hope of immortality.

Harrison desired to have Saunders' idea of Spiritualism and a description of his own pecu lier experience in his case to aid the former in his debate. Saunders has no faith whatever in so called Spiritualism, and he is SO SENSITIVE IN REGARD TO HIS MISFORTUNE,

as he calls it, that he did not care to have it exhibited to the world in debate or otherwise, and therefore refused the request. Not long afterward, Harrison's second, who resides in Nash-ville, was engaged in writing a letter concerning Saunders' psychological condition. At the very hour Saunders happened to be in a clairvery hour Saudders nappened to be in a cian-voyant state at Mooresville, Ala., where he lives. All at once he broke out into a loud laugh and exclaimed: "W—," mentioning Harrison's second by name, "is writing er-roneously of me in a letter." It was after-wards ascertained that the letter just as Sauuders had described it was being written at the moment be mentioned it.

It is related that one dark night Saunders arose from his bed, and, taking a shot-gun, proceeded through a dense wood to the Tennesee River, about a mile distant from his house, shot some ducks, waded through the water, procured them, returned home with them, and was not aware, the next morning, that he had been away from home.

NH DEWITT'S FUNNY APPEARANCES. On another occasion the wife of another Cumberland Presbyterian minister—the Rev. Mr. DeWitt-living in the same neighborhood with Saunders, prepared for him some delicacles that she know he relished, and then requested her husband to carry them over to him. Mr. D.Witt demurred at first, but was afterwards prevailed upon to take them. There had been a pathway through a field leading between the two houses, and as De-Witt neared the gap, he met six or eight men who had just rebuilt the fence, making it unusually high in order to stop passage through that way. DeWitt, instead of going round, concluded that he would climb the high fence. As he got upon the top rail, his hold was very insecure. Both hands were full holding the

suff that his wife had sent. THE RAIL WABBLED

his hat fell off and as the wind was blowing has hat felt ch, and as the wind was blowing hard, his coat tails flow, and his hair looked as if under a galvanic shock. Altogether, his appearance was highly ludicrous. At that moment Saunders, lying in his room more than half a mile distant, laughed very heartly and exclaimed, "Look at DoWitt!" and minutely described his appearance and position, mentioning that his eyeand was to bring to him tioning that his errand was to bring to him some delicacies from his good lady. While DeWitt was undecided as to whether he would remain on the fence or drop off, Saunders ex-claimed to those in the room; "He's about to lose my custard after all, and I he deprived of it." Then in a few moments he said, joy ously: "Now DeWitt is down. He did not want to bring me those things,-the dog." The appearance of DeWitt at Saunder's house a few moments after the above remarks, bearing the delicacies, fully confirmed to the minds of those near him his accurate description, as did also Mr DeWitt himself.

Religio-Philosophical Journal.

Among the many newspapers and magazines devoted to the promulgation of the phenome-na of Modern Spiritualism, none holds so enviable and advanced a position as the JouenaL named above. It is published weekly by 8. 8.

Devoting itself more particularly to gather ing reports of the physical manifestations constantly occurring in all parts of the country, it has come to be recognized as the chief vehicle through which to keep posted concerning them. Being decidedly antagonistic to the free-love" theories advanced by Woodhull and others, claiming to be Spiritualists, it has won for itself a place in thousands of homes both East and West. Its editor, S. S. Jones and associate editor, J. R. Francis, are both advanced thinkers and philosophers, and discuss vital questions in a manner that is interesting even to the most casual reader.

If you are the least interested in the phenomena of physical manifestations send 30 cts. and get the paper on trial for three months.— Pontiae (III.,) Sentinel

ANGELS UNAWARES.

In this dim world of clouding cares We rarely know, till 'wildered eyes See white wings less'ning up the skies. The angels with us unawares. -[Gerald Manney.

Dr. Maxwell lectures next Sunday, Dec. 12th, at the hall corner of Green and Washington streets. We have heard him often, and consider that his lectures rank among the very best which is saying enough in his favor.

Meeting

I wish to state that the Liberals and Spiritualists of Painterhood, Elk County, Kansas, have organized a Liberal League for the purpose of the advancement of free thought, and are to have a julification meeting on the 24th of December, 1875, at the Stone School house of Painterhood Township, and respectfully invite all well disposed people to participate with us There will be speaking, and both vocal and instrumental music to enliven the meeting.

P. G. Grege, Sec'y.

Contents of Little Bonquet for December, 1875.

The Wanderings of a Spirit in Dream-land; Ministering Spirits; The Bouquets; Death of Little Paul: Portuguese Superstitions: The Guardian Angels of the Rail Road Train: Orkinawa; The Angel Monitor: Mrs. Emma Mount, the Mountain Medium; Little Del Danit's Dream; The Bogus Savior; Tom; Read to the Children; How Little Alice Died: Spirit Flowers: Tired: Little Sunbeam; Dierespect in the Family; Varieties; A Talk About Our Little Ones; Married Life in China; Names of Countries; Give Children Candy; The Mariner's Return; An Angel Visitor; A Fragment; The Angel in the Guise of a Fairy; The Angel Promptings; Interesting Compilations; Work; Educating Canaries; Attacked by a Monster Black Snake; Items for Young Theologians; Editorial-The Philosophy of Life; An Adventurous Boy: Touching Incidents.

Every Family of Spiritualists, should take the Liville Bouquer. \$1 per year. Specimem copy 5 cents. Address Religio-Publishing Letter From Dr. H. B. Storer.

FRIEND JONES:-- I learn that Mr. Henry B. Allen, formerly known as "the Allen By," an excellent physical medium, is about to visit professionally the Western country. He is worthy of cordial co-operation, in his efforts to present the physical evidences of spiritual presence and power. His seances are very interesting and conclusive, the musical performance of the spirits being really excellent in quality, as well as marvelous in execution. Give him a warm welcome—harmonious circles—and the spirits will satisfy any sincere

All letters addressed to Henry B Allen. Waverly, New York, will be promptly rewaverly, .... sponded to. Y sure for the Truth, Dr. H. J

DR H. B. STORED. 9 Montgomery Place, Boston, Mass.

Couvention.

A People's Convention of the Spiritualists of Michigan, will convene at Stuart's Hall in the City of Battle Oreak, commencing Friday afternoon, Jan. 14 h.

All interested in the good of the cause, are respectfully solicited to be present. There will be no paid speakers, but decidedly intended. as we issue the call, as a mass convention of the Liberals and Spiritualists of the State.

The society at Battle Oreek will do all they conveniently can to entertain the friends coming from abroad.

PROP. W. F. LYON, Pres't. Mrs. L. E Batter, Sec'y.

How the Matter Now Stands in Chicago.

Last Sunday Ries. Cora L. V. Tappan lectured for the First Society of Spiritualists (which recently purged itself of the "social freedom" incubus, which has disgraced itthrough a majority of its officials—from the time of the great Woodhull flesco three years ago, down to last fall,) to an audience of fifteen hundred people. E V. Wilson held forth the same day in Chicago to an admiring audience of forty parsons all told!

MRS DEWOLF, whose card will be found inthis paper, is an excellent trance test medium. We are advised that her patrons are generally well pleased. From our own observations we can recommend her as a reliable test medium.

Letter of Fellowship.

The Religio-Philosophical Society, on the 3rd day of December, 1875, granted a letter of fellowship and ordination, to Sister Mattie Hulett Parry, authorizing her to colemnize marriages in due form of law.

THE book containing the celebrated Burgess-Underwood Debate, is now ready for delivery. See advertisement.

DANIEL WHITE, EL. D., office and residence ie 703 Pane St., St. Louis, Mo. He is a prominent home pathic physician.

Livingston, who claims to be a materializing medium, is traveling around to different cities, advertising extensively to do this and that, attracting a large crowd, 89 out of a 100 being disgusted at his failure to produce whe he advertises.

Ancient Band. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25

Money.

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

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than, those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

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

PROGRESSIVE SONGSTER.

-compiled-

By WILLIAM H. WESTCOTT,

Comprises a collection of some of the best and most Comprises a collection of some of the best and most popular selections of the day (over 200 pages.) arranged for the use of Spiritualists for the Lecture, Circle or Lycenm. These "Gems" are adapted to familiar melodies, and the Songster is intended to take the place of more ponderous music books for general use, and has met with heavty approval from all who have seen it. Every Spiritualist needs a copy. The following are a few of the SELECTIONS:

SWEET BY-AND-BY. STRIVING FOR THE RIGHT. BEAUTIFUL RIVER. MOTHER KISSED ME IN MY DREAM,

MOTHER KISSED ME IN M. REST FOR THE WEARY.
DREAMING TO NIGHT.
HOME ABOVE—(Air: "Home Again,")
HOME OF THE ANGELS—(Air: "Star of the

Evening:")
LOVE AT HOME.
HOME, SWEET HOME.
SOMETHING SWEET TO THINK OF By Ord-

way;)
WAJTING BY THE RIVER,
WAJTING BY THE RIVER,
NT. REE MY GOD TO THEE.
ERROR'S TEACHINGS SHALL MOULDER IN
THE GRAVE—(Air: ("John Brown.")
SWEET SISTERSPIRIT COME—(Air: America:)
DO THE SPIRITS OF LOVED ONES COME
"ROUND US—Air: "Do they miss me at Home.")
A LIGHT IN THE WINDOW.
MESSENGER'S ANGELS—(Air: "Star Spangled
Banner.") Banner.")
I HEAR THE ANGELS SINGING—(Air: "Diver

Bound in Cloth, Per Copy, 50 Cents.

Liberal discount to Lyceums and the trade, \*s\*For cale, wholesale and retail, by the Resigns, Philosophical Pomissing House, Chicago.