

Love is the impulse so benign That moved our parent God, divine, When, carrying out His perfect plan, In His own type, He modeled man."

When had my kindly muse thus far replied, "Love is enough," the voice, said, satisfied.

It would seam from the foregoing contrasts of the night, (therefore ant LOhristian), and the day light seance ()t course, Onris(135), record-ed in the Bible that the purely Christian had

lestial region.

logical inference?"

or ensectate among "the sone of God," on a certain occasion. Also when he was seen Verily, tempora mutantur, and churchianity alsol Mr. Beecner, who at heart, and in practice and profession, as far as he date announce it, like our late Vice President Wilson, and his standing at the right side of Joshua in the capredecessor Lincoln, is a Spiritualist in its fundamental idea, and says there is no harm in telling his great congregation that he believes lately has boldly advocatel the dismission of the B ble from the public chools, if its retention should cause his brower to offend, an -announcement which certaily would, in former fearful days, have visited him with holy horror. 1! His reasons are reasonable-that the public schools are not for private religion; liberty of conscience attends a free country; we would have as much right to compel the reading and attempted explanation of the Protestant version before Jewish and Catholic and unsected children, as these unbelieving and ma-jority sects would have, if precedent in political and ecclesiastic power, to compel the Protestants to accept unwilling instruction from the Dousy version, which the former believes to be the only correct edition of the word of God. Prof. Proctor, also, in his recent lectures bat-tles and batters the contradictory and irrational accounts of universal creation as stated by Moses (?), and compared with astronomical science and progressive thought, luckily doing so in this age, and not in the face of fagots. Dr E P. Miller, of the Water Cure, 89 and 41 W. 26th St., who offered \$5,000 to any committee of respectable skeptics who would prove the fallacy of his confilence in the me-diumship of Mrs. Huntoon, sister of the Eidy boys, through whom he conversed and shook hands with his "deceased" brother, while the medium sat in full view, flading no one among the interested willing to back their opinions with their money, after several weeks publica-tion of the challenge withdrew it, when a no-tice-seeking novice misconstructed the act, and offered another of a different nature, viz: that he could do everything that everybody else did, and the money should go to St. John's Gaild. Dr. M. informs me if his original challenge, that the money shall go to the worthy medium who submits to the stest, be accepted he is still ready to offer the challenge; but that he has no money to give to the devotees of a false theology. If the latter, like the plate-bearer who insisted that, tho' the Gospel was free, it required money, desires to win by facts, not fancy, they can now do so. If the afore said young aan can do all the "tricks" of mediums, his fortune is made, and his name immortalized, and if he accepts the original proffer. he will have killed immortality-perhapsi Would it not be a good plan to keep permanently and prominently in your paper some few plain rules for forming circles and developing mediums in the home circle? A large number of your readers are anxious to know Such a standing notice would do much good, and constantly, in thousands of families who are apxions to be assured of the presence and converse of their waiting angel friends. Mediume of various phases, rapping, writing, speaking and materializing, are often nex-pectedly developed by patient conformity to the rules best understood by the happy believer. I have just received information of the progress of family spirit circles among former friends in R camond, Va, in homes h retofore unconscious of the possibilities of the spiritual unconscious of the possibilities of the spiritual philosophy. They are on the (b)right road. The Now York Medium's Protective Com-mitte has survived the fearful maledictions of uninformed critics, is working quietly and ben-eficially in the interests of mediumship and truth, and it is now better inderstood that said Committee are not self-appointed or male-dictory, but that their office is to assist the deserving, and commend them, after repeated ob servation of the character of their medium-ship, to the kind notice of the resident Spiritnaluts and the public, just as other professors in medicine, music, or any other science, may be more safely commended to trial by others after personal experience. Inquiries from vis-iting mediums desiring introduction to the so-

"WHEREAS, the parents of Oha.les Brewster R so have been kept for over fourteen months in heartrending suspense in consequance of the abduction and uncertain where abouts and conditions of their darling child; and, whereas, the exhaustive expenditure of their means and crushing anxiety, together with the co operate sympathy of the nation

n the'p admitting that he has witnessed something wonderful, and will also confess that it is unaccountable unless he chooses to account for it on the spiritual hypothesis. If he ba willing to admit that theory all is plain and clear: if not, he flads himself adrift on a sea of wonder and speculation. He may, if he choose, form no hypothesis, but simply receive what is given to him, without questioning its source. This is the easiest way and the visitor may gain much interesting information and need not puzzle his brain. As to the credibility of the communications he can have but . one opinion. List night, two gentlemen, not remotely connected with the newspaper profession, called upon Mr Foster. They were reasons-bly cool and sagacious people; skeptical in all things, but large believers in possibilities; giv-en to requiring mathematical demonstrations of truths; but receptive and absorptive, with no avenues closed against facts, in whatever shapes they might present themselves. They saw a quiet, good bumored and sociable gentleman, who answered questions which he could not possibly have read, and as swered them in a manner that indicated a perfect acquaintance with the dead persons of whom they were asked. As he could have had no personal acquaintance with those dead people, he must have received the answers through their spirits; or by means of impressions which he derived from the minds of the querists. There were circumstances that induced them to believe that all the answers could not have. been reflected from their own consciousness. .This is a brief summary of the facts and conclusions, the latter not being in the shape of an absolute verdict, but liable to alterations by further evidence. The answers were all entirely satisfactory, were received by means of raps, and in other manners, and were evident-ly dictated by some consciousness outside of Mr. Foster. A third entered, an acquaintance of these two, a man of great vitality and personal mag-netism, but who, although anxious to do so, had never attempted communication with another world. It became an interesting question what information would be given him, and how he would receive it. In accordance with directions, he wrote a few names on a piece of paper, threw them on the table, and Foster, after his usual fashion, took them up, one by one and pressed them on his forehead, and the spirits were present. He held a piece of paper under the (able, and one of the names were written upon it. At this the visitor's eyes opened, and they spread yet wider when he was told he had called for a person who had been shot. The visitor asked several questions of persons with whom his relations during life had been most intimate and peculiar, and received answers which not only seemed to be entirely satisfactory to him, but affected him visibly. Mr. Foster gave the year and month of this gentleman's birth, and enlightened him concerning the age he would die and the man-ner of his death. To one question he found it difficult to get an answer. The wisitor had asked a deceased friend concerning his last dy-ing request. With this Mr. Foster struggled somewhat, but flaally came forward with the information that the request was concerning a information that the request was concerning a piece of gold, which proved to be correct, and the gentleman related the circumstances which was quite interesting. The question, whether the answers to those questions might have been reflected from the mind of the querist seemed to be answered by this instance. Mr. Foster tells the third visitor that a person with reddish hair, one of those for whom he had called was present; but the questioner could not for some time remember any person with reddish hair. At last the recollection came to him, and the name was spelled correctly by means of the alphabet. Mr. Foster claims to receive some of these answers by means of raps: others are spoken in his ear, and others are impressed upon his in his ear, and others are impressed upon his mind. He balieves that they are given by the spirits of those who have left the world, and it is not too much to say that it is not easy to maintain the negative of this propositions.--

SPIRITUALISM IN THE NIGHT.

Account of Seances that Required Dark ness in Olden Times.

BRO. Jones .-- I thought not to write again on the above named subject after concluding my last article published in the Ramoro Part. OCOPHICAL JOURNAL; but having it so frequently remarked to me, by my good Christian brethren, that "We can go your Bible Spirit-ualism, Mendenhall; but your Midern Spirit-ualism is all performed in the night," I con-cluded to cluded to resume my pen once more for the special benefit of those shut eyed younglings who, I have often wondered did not object to being born in the night. You will allow me then, a little more space in your excellent columns to show those tender creatures who read their Bibles with their eyes closed, that nearly all the important spiritual phenomena of Biblical notoriety occurred either in the night or in some secluded place where the glare of day was shut out by artificial means, as in tent, ark or tabernacle. The few exceptions how ever, have generally been of rather an unpleasant, if not of damning character in their teach-ings and influence. To begin this pleasing

Christian lesson: It was in a secluded place in the wilderness where the angel from Heaven found and ministered to the wants of Hagar, the Egyptian fugiviye.

It was in the tent (darkened room) where Abraham fed and conversed with the three angels at his table.

It was in the night that Lot entertained the two angels during the godly devastation of

Sciom and Gomorrah. It was in the night that Jacob had his won-derful vision of the "ladder upon which the angels were ascending and descending."

It was during the live long night that the same old patriarch performed his celebrated gymnastic exercises or Biblical tuesels; but it was in the day light, and one of the Holy Fathers says: "About noon," when the "evil spirits," in the guise of that nasty old snake come into the beautiful garden of Kien, laid the foundation of death, hell and the grave, and played the devil in general.

It is quite probable that it was night when the angel made his appearance to Muses in the "burning bush," as he (Misses) was guarding the flocks of his father-in-law.

It was in the night when the augel went before Israel when performing the perilous act of crossing the Red Ses.

It was under a great cloud and thick smoke (therefore dark) that the angel appeared to Moses on the notable Mt. Sinal.

Moses on the notable Mt. Binal. It was in a secret place, where Moses receiv-ed instruction of his guide concerning the keeping of the feast. When Moses with A iron and the seventy disciples ascended the Mount to witnessone of the gratest phenomena, per-haps, that aver occurred to the Jewish people, maps, that over occurred to the Jöwish people, the angel made his appearance under a thick oloud, lasting many days and nights, and from the position they occupied, they undoubtedly, must have been holding dark circles. Read, the story, but it was in broad day light when that wonderful phenomena occurred wherein Balaan's ass was one of the crusts

Balaam's ass was one of the guests. It was at night when the spirit of Samuel, the prophet, made his appearance to Saul.

It was during the hours of sleep that the angel appeared to the weary prophet E ijah, and yet more, it was in a cave (undoubtedly dark) when a whispering conversation took place between E lish and the lavisible. It was in the night when a "spirit passed be-

fore the face" of Job, and held with him an instructive controversy. It was in a dark chamber where Elijah redecidedly the worst end of the string "every pop." Bat as we also noticed in our former ar-ticles, the New Testament phenomena, it may be well for the Unristian, to call his attention to a few facts therein, which it is said occurred in the night.

This Caristian docu-ent begins with the history of Christ, the Christian's Savior, together with the testimony of the angels, and it is strange enough that the very first account we have, is that of an angel appearing to Juseph when a aleep, of course in the night, to in-form him of a little circumstance which might not set well with him without said informa tion.

Well; it was in the night that the birth of this notable personage was announced to the shepherds. It was in the night, that the angel instructed Joseph to file with the young child and moth r for safety. It was in the night that the angel ministered to his strength when in prayer for his own deliverance. It was while it was yet dark that the angel rolled away the stone from the sepulchre containing his body, . In short, it was in the night in nine out of the ten mentioned occasions, that the angels made their appearance in the behalf of the gentle Nazarine.

It was in the night when the angel came to Paul to protect and guide him through his perilous voyage on the raging ses.

It was in the night when the angel released Paul and Silas from their prison bands; and it was in the night when the same guardians opened the prison door and released Peter and others from the loathsome call.

It was in the night when Herod had killed James and imprisoned Poter, having him guarded by soldiers, that the angel came to his escue and delivered him safe from the hands of his would be murderer.

We might prolong our testimony in favor of dark seaaces, or the angels of Bible notoriety making their appearance and performing their labors of love and kindness to man in the night; but enough has already been said to show the Christian how little he knows of his Bible. Would it not be well for the, Brother Onristian to read once more the Bible with open eyes, and unprij idiced mind, on its angelic teachings; and there propare thyself to become a Spiritualist from a philosophical stand point as well as modern phenomenal facts.

J, H. MENDENHALL. Cerro Gordo, Iad.

New York Correspondence.

LETTER FROMJ F. eNIPES.

ED. JOURNAL:-The Gospel according to Spiritualism, seems never to have been more living than at present in New York; and verily it is a Gospel in its literal sense. The Sunday is is a trosper in its ineral sense. The Sunday newspapers have usually three or more notices of Spiritual meetings; at the Howard Rooms, Sixia Avenue and Forty second street; Ropublican Hall, Broadway and Thirty-third street; McPaerson's Hall, Broadway and Thir-ty fourth street, and other places.

ty fourth street, and other places. List Sunday I took up myself and walked to the Swedenborg churse, and heard the pastor, Riv. Casuacey Giles, a progressive mind, on the subject of the resppearance of Mises and Ellis. In the course of his dis-course he used the following truthful thought which I noted literally, and which every Spir-itualist, with his personal evidences, can hear-tilly sudgrage. tily onderse :

'It is one of the logical and comfortable doctrines of the New Uburch that our spiritusi scores are as much superior to our natural senses as the mind is superior to the body. While we live in the material bodies our spirit.»

araomat enort, delective search and legal investigation, have thus far failed to lead to to the desired discovery and relief; therefore,

* Rusolved, That believing in the power of prayer and in special Divine interposition, this preachers' meeting request the pastors of the various churches of this city' to devote some portion of the services of next Sabbath to a specific petition that some successful clue be disclosed leading to the child's speedy recovery if alive, or to conclusive information of the circumstances of his fate if dead ".

I have waited until this date. December 1st. for the result of their wholesale arrangement of prayer. The prayer it seems was all in vain, as nothing has been revealed of the lost little boy, nor has any information been received of the "circumstances of his fate if dead." The above proceedings took place during the trial of William Westervelt, who was convicted on counts in the bill of indictment ctarging him with being accessory to the abduction of the boy. At this time there seemed to be a disposition to convict him, and give him the full penalty of the law, but to restore him to liberty if he would "peach," that is tell where the child was or could be found. Westervelt is or rather was, a kind of Ishmael of the 19.h century. Every man's hand was turned against him. The very atmosphere was infectious, even in the court room. It pervaded the jury bex. it poisoned the judge, and Westerveit thouga an innocent man, entirely so, as time will surely show, fell under its power. He was convicted on September 20th, just one week after the wholesale prayers by the Methodist Association were ordered, but was not sentenced until Oct. 11th. In passing sentence the judge made use of this very remarkable language:

"I had hoped ere this that I should have been appealed to for a light sentence by some merciful cry, revealing something of the fate of Coarley Ross, but I have not heard even a whisper, nor beheld one ray of hope, and if (mark the little word) the knowledge of his feat rests with you, then you become your own executioner.

Previous to this Westervelt exclaimed in the court "before G id I am innocent."

You will observe from the remarks of the Judge that he was overcome by the noxious atmosphere already alluded too, and if you will please compare dates as above given, you will see that it is very probable the Methodist Ministers, did not escape the infection, but with thousands of others in this enlightened community, believed that a conviction of West-ervelt would be the means of restoring the lost child Bat when a man's liberty is taken away from him under any such pretext as that, it is high time to "half" and give the subject some consideration.

The Methodists felt sure the child was to be restored by the aforesaid conviction, and therefore blazoned out before the world their "belief in the power of prayer and special Divine interposition." Had the child been restored by the conviction, then, Hilleluj in, Amen, etc., would have shaken every Methodist Ohurch building in the whole county.

Bat the expectation has not been realized. Tae churches are on this subject as silent as the tomb The little vacant cusir in the Ross household attests the want of power of any such prayer. Josus of Nazareth rebuked just such prayers, and gave the model for such de-votion. The Methodist Ministers or any other Mulsters of the gospel can not improve it.

Mondy and Saukey are now in full blast at the Paneylvanis Freight Depot, 18th and Market streets. Up to tae present time they have prayed for every thing under the sun excepting for little - Onarlie Ross. Those Evangelists draw large crowds of ourlosity is not too much loving people and while uttering prayars in the most incoherent style, they are praying up. S. Louis Zimes.

RELIGIO-PHILOSOPHICAL JOURNAL

MRS. COMPTON.

Interesting Incidents Connected With Her Mediumship and Life.

822

Eprron Jourgan:--It was my good fortune to spend four weeks of the last Summer, at Havans, N. Y. Within a few rods of the ho-tel, where I was stopping, could be seen a lain unpainted wooden house, with a flourishng garden of corn and cucumbers, surround ing it. This I ascertained to be the home of the famous medium, formerly known as Mrs. Compton, now Mrs. Markee.

Calling upon her, one evening, for the purme of testing some of the wonders of which I had heard, I learned to my great disappoint-ment, that she was not then holding materiali. nation seances, but was invited with the cordial homely kindness, which characterizes this phenomenal woman, to remain to an ordinary

Mounting a psir of uncarpeted wooden stairs to a plain close shuttered ruom aboye, we stood in this spiritual Mecca. "Can it be," I thought, "that in this humble room so barren and stripped of all sensuous luxuriousness, men behold that which prophets and kings, praying for, have yet died without the sight; that here they stretch out hands across the chasm they call death, and grasp the gar-ments of those who come warm, living, breathing, from the other side?"

We proceeded to sit for purposes of harmonisation, as is the custom of this medium. Our group consisted of Mrs. Markee, the four little girls, Mrs. Beardaley, a medium, who was stopping at the house, and our own party of two. Raps immediately came under Mrs. Markee's hands with a curious thumping sound as if generated by machinery. This led us to satisfy ourselves by a close examination of all surroundings, that no cords and pulleys were at work, but the raps, as if to mock us, field blithely to the ceiling, and to the most distant corners of the room. As the circle bagan to strengthen magnetically. I felt a pecu-liar drowsiness settling down upon me. Bud denly my barque was jerked off from me. by what seemed two enormous pair of hands, my slik overskirt followed, and was flung under the bed. I was lifted shricking from the table and dragged toward the cabinet, cold stresses poured over me, a deathly terror, which I can poured over me, a deathly terror, which I can not describe, took possession of me, body and soul seemed separating, while two immenses Indian forms, whom I dimly perceived, feath-ers and all, had hold of me. I felt I was los-ing consciousness, and struggled to retain it, enough being left to make me believe they were really coing to scalp me and womay like were really going to scalp me and woman-like to scream with all my might.

The circle could not resist my sgonized cries for help. Mrs Markee rushed toward me to sid of course, all conditions at once destroyed in the confusion. I perceived my captors regarding me with disgust for a pale faced coward, (I don't blame them) and heard a contemptuous Ught The walls of the cabinet into which I had been dashed began to dawn around me, in the dim light, and Mrs. Markee sat beside me, both of us normal and comfortable as anybody.

Of course this Havana medium will be proved a fraud, with all the seat of there, one of these bright days, (The Chicago Aribuns has just settled the Eddys in a brief paragraph of the issue of Nov. 80th.) but it will be no use to talk "humbug" to me, about those Indians. Ketle Kings may come, and Katle Kings may go, but I shall still, at the bare mention of them, put up thankful hands to grasp my scalp-locks

Notwithstanding this very peculiar reception every day found me a guest at the head quart ers of these defunct and somewhat uncourteous Mrs. Markee utterly refused to sit

Once after that, when I was standing at the gete, before Mrs. Markee's house at twilight I casually glanced up at the window of the circle room, and saw the same figure at the win-dow. Mrs. Markee was beside me at the gate, and the little girls, the only other mortal in-habitants of the house, were all in sight through the door below.

** * **1**1

At the circle Katle retired as she came after greeting each one. This was the only materi-alized form which I saw at Hayana. Many others, I have every reason to believe from testimony, appear there, and under strictest test conditions, also that Mrs. Markee is act-ually and completely dematerialized, but of

this I can not speak. But who shall grasp the subtle law of "vi-carious atonement," which is forshadowed in the flery path all mediums seem ordained to tread? Mrs. Markee's life, as you know, has been one of severest toll and much sorrow. Mother of eleven children, only five of whom may to-day, break bread at her table. She, herself was the seventh daughter of the sevouth daughter, only two removes from the pure aboriginal blood, her grandmother being a squaw. She was an unwelcomed, unloved child. Sent to work out at the tender age of six years, in a neighboring town, and never having a pair of shoes until she earned them. During all her youth she "saw sights," and considered it a matter of no moment whatever to run against half a dozen unexpected people, during a five minutes tour to the spring for water, taking them for "folks" until she found she walked right through them.

This woman's love story is equal to anything. in the realms of romance.

Senarated from the man she loved in her youth, by the tyrannical whim of her father, she was induced, by a presture of circumstan-ces, to marry a Mr. Soule, a widower, much older than herself, and with whom she lived twenty eight years, and who is the father of her children. During the last fourteen years he was bed ridden, and his wife supported the family by the most severe toil. Pcople in the village tell me nobody could do such a day's washing and cleaning as this Mrs. Soule. After her husband's death, a Mr. Peter Compton, promising to take good care of her and her children, tried to persuade her to marry him. Sick, weary and discouraged she yielded to his proposals, and as she supposed married him, but after a time it was discovered that he possessed a long neglected wife in California, and upon learning this, Mrs. Soule refused instantly to have anything more to do with him. He persecuted her, and continues to do so, circulating stories against her mediumship and character; these last, reliable persons in the town tell me, are the vilest fabrications. It would be difficult, however, to imagine the inflictions of petty spite to which she is subjected in various ways, on account of her mediamship, in the little village where she resides, her children being so tormented that they can not attend the public schools.

Before her last marriage, she went one day to dig some potatoes in a little lot which she had secured with her scanty savings. A con-stable was sent by Mr. Peter Compton, who has some real or supposed lien upon the property, to prevent her removing the potatoes. She had toiled with the little girls from early morning at the digging. Toward night she saw some men with the

constable approaching. "There's the old witch," shouted one, "take

her along." " Leave those potatoes alone," yelled anoth-

This wild daughter of the red skins, not having the paleface law vividly in reverence at that moment, screamed back, "Let's see the man that would make me," and dug away. At this the constable approached to take her. Dragging the potatoes in whole handfulls by the roots from the ground, she slashed him roundly about the head and shoulders with this hitherto peaceful vegetable, but this gentlemanly officer of the law corquered, by throwing her and sitting down upon her. As fast as the haud cuffs were put upon her they were mysteriously unloosed, until after some difficulty they succeeded in getting her into a wagon, where seated between two men she was carried to jail, but soon released on ball. was carried to jail, but soon released on ball. How it turned out legally, I did not learn, but I know she dug her potatoes from that lot, in peace, when I was there last Summer. After exhibiting our medium, with flushed angry face, and grimy hands bravely pushing for "woman's rights," in a contest which should go down to history under the name of the "Battle of the Potatoes," let me not leave you without some other limning of the picture. Seen in her own home, Mrs. Markee has a countenance, when lighted, beaming with intelligence and good feeling. Though she nev-er learned to read or write, she yet displays in her every day life, a vast amount of good sense and keen judgment as well as much general information. She is unconventional, but courteous in her manners, and she is to me, and I. believe to most who meet har, independent of her medi-umship, an exceedingly attractive person. During the highth of her trouble with Peter Compton, a gentleman from the far West, Mr. E. M. Markee, one of the big-souled, whole-souled miners of the Rockey Mountains, came to Havana to investigate materialization. Becoming interested in the forlorn fortune of this forlorn women, he made her his wife, a strong affection springing up between them. Thus to this poor medium, in the latter days of a racking, rugged life, after the blighting of all the young growth of her affection, seems to have come at last, as must come to us all sometime, the new and beautiful spring tide of a real and passionate attachment.

ry Slade, of New York, with the view of ob-taining his services, which was successful. Agreeable to arrangements, Dr. Slade came here, and during two days gave 21 scances to 48 Dersons

We kept a tabular statement of the manifestations, of which the following is an abstract: 48 persons heard raps; 48 saw ponderable objects moved; 10 sittens and their chairs were moved along upon the floor; 85 persons felt touches of invisible hards; 2 material zid hands touches of invisible hards; 3 material 3 id hands were seen; 38 persons heard music, accordeon held by Dr. Slade; 4 heard music, instrument held by the sitters, one tune called for men-tally was played; 83 persons witnessed writing, slate lying on the table; 38 witnessed writing, slate under the table; 38 witnessed writing, slate under the table, partly in sight; 28 wit-nessed writing, slate lying on a sitter's head; 29 witnessed writing, slate held by the sitters alone; 60 names and fac's were written un-heaving to Ds Slade, 98 observes saw the table known to Dr. Slade; 28 persons saw the table suspended without contact except fingers on the top; 6 saw it suspended entirely without contact: 8 had the table placed upon their heads: 10 saw a chair suspended without con-tact: 6 saw the chair suspended by request. The cover of a dressing case was seen and heard to open twelve feet from the medium, and pebbles taken out and thrown at the sit ters. The reports of the sitters were taken with great care, as they left the seance room each one being cantioned not to mention anything of which they doubted the genuineness. In that way we have secured, as we believe, a correct report.

The falsity of Mr. Clark's explanations of the phenomena having been proved by the wonderful mediumship of Dr. Slade, the self-appointed expounders of natural law have, with few exceptions, chauged their cry of "humbug" to that of "electricity," but they do not condescend to tell us how electricity can intelligently guide a pencil, or plava tune, nor even to tell us what electricity is. Had they nor even totel us what electricity is. As they any knowledge of the long and patient inves-tigations of those English scientists, Mr. Crooke, editor of the 'British Quarterly Jour-nal of Science," and Mr. Varley the Royal Electrician, extending over several years, in their endesyons among other things to dis their endeavors, among other things, to dis-cover some relation between electricity and the so called physical manifestation, I feel sure that they have modesty enough to keep them silent on that subject. The lectures of Mr. Beals and the manifesta-

tions in the presence of Dr. Slade brought down upon us another exposure, from the pulpit, but this time, not an exposure of Spiritualism, as the most prominent feature of the discourse, and the only thing exposed, was a total want of information on the part of the would be public teacher, upon the whole sub-

In his opinion, meanerism was a sufficient explanation of all spiritual phenomena. According to his teaching, it is meamerism that makes the helievers in the communion of saints" think they see portions of the dresses of materialized spirits cut out; that makes them think they still have possession of such pieces; that makes the most experienced dealers in fabrics fail to recognize the material; that makes the microscope fail to represent it. He would have us believe that mesmerism makes us plunge our hand and faces, with eyes open, into melted parafilue, and think all the time that it is a materialized spirit form that makes the molds: that it is meanerism that prevents our eyes from being burned out by the molten bath; and meamerism still that makes those who see the casts recognize in them the features of loved one long "gone before." "Verily a Daniel hath come to judgment." Among several intresting incidents of the

visit of Dr. Blade, I will mention one. A gentleman who for many years was in the confi- But they do materialize the human form divine, dential employment of Mr. Singer of Sewing and why not other forms? Nor do these medi-Machine fame, took with him to Dr. Slade's room a double slate, which did not leave his possession for a moment, nor was it once fouched by Dr. Slade; a bit of pencil was put between the slates, which were then laid out of the reach of the Doctor. As soon as hands were joined the slates began to move, they opened a little and closed several times, and then writing was heard upon them. On opening them they were found to contain a communication from Issac M. Singer, of a very interesting and personal character. Later in the afternoon, two gentlemen were eitting with Dr. Slade, one of whom had taken a new slate with him, and both had noticed particular marks upon the frame, so as to know it again if it should leave their sight, but it did not for a moment leave the posession of one of the gentlemen, nor the sight of either, nor was it touched by Dr. Blade except with his thumb to assist in holding it partly under the table leaf. As soon as hands were joined writing commenced. the result of which is shown as follows:

roduction I proceed to the facts in the present

isone: 1. Four mediums have been publicly at-tacked and denounced in press and on plat-

3 In no case has there been positive proof, to satisfy any reasonable mind, of actual fraud in any one of the four.

3 The only semblance of proof was in the "Litmus test," made by the so called scientists, which shall be presented in its true light hereafter.

A The adverse criticisms of the Committee, on the facts, in the case of Mrs. Lindsly were puerile and sophistical in an uminent degree.

5 At Harvard Rooms, there are a number of so called Spiritualists, sugmented by out-siders, who stamp and clap their hands londly whenever there is a seeming proof of the detection of fraudulent mediums.

6. In the case of one of the accused, the most disgraceful persecution has been insti-tuted, and when the investigators were com-pelled to admit her mediumship, after doubts had been expressed, they resorted to the mean-est and most cowardly means of destroying hersocial standing, in order to discredit her mediumship.

7. A sad feature of the facts in these cases is that mediums have joined this crussde, and are doing all they can to mar the work of others, whose manifestations are at least as good as their own.

Now I object to the use of press or platform for such purposes and in such manner. and this is the front of "our" offending. What I have said is capable of proof in a court of jus-

Now for the scientific test. The Doctors did their work so bunglingly, that they left the impression in the public statement, that lilmus was applied to the thread. On the strength of this statement Dr Cooly produced the "litmus test" in public, and showed that according to the Doctor's own statement he did not understand his business. Subsequently to this expose and denunciation, numerous letters were submitted to Mrs. Lindsly, and in these several instances, it was proved beyond a doubt that there was independent Friting in the letters, which was not done by Mrs. With all due respect to these learned Dcc. L.

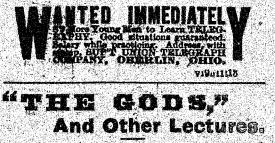
tors, I am not satisfied with their methods or logic; particularly in the face of the above facts, which they have not had the caudor to relate in their onslaught. Now I do not depy that in some instances the convictions of these people may be well founded, but I claim that they have no right to make accusations until they can prove them. Gatch and then hang. I have no liking for fraudulent mediums

any more than for cowards, who attack under cover, or by inuendo, or pretenders who undertake work for which they lack normal or acouired fitness.

It is simply not true that I attempt to geg those who express a contrary opinion; I only demand that they shall adduce proof that ressonable minds can accept. It is not true that I persist in telling the most marvelous stories of phenomena occurring under conditions which no reasoning mind can accept; on the contrary, I always carefully test every medium before I endorse, and in the cases I now de-fend, I am fully satisfied that all the phases ridiculed by your anonymous correspondent, ocour.

Any sane man who will read our papere must know that these phases are constantly occurring, and the presumption is, in the ab-sence of proof to the contrary, that they are genuine, and they are not to be condemned on mere suspicion.

It is not true that I have said that spirits waterialize flowers, pots, dirt, birds or reptiles. But they do materialize the human form divine,



DECEMBER 25 1875.

TIMAS Pare Gandy at 20, 40 and 5. cents per D. Shipped any-whore Address SLYDER, Chicago, Il.

v19011ts

BY Cor. R. G. INGERSOLL.

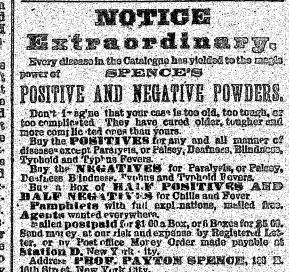
This edition contains the following celebrated loctures "THE GODS," "THOMAS PAINE," "HUMBOLDF,"

INDIVIDUALITY and "HERETICS and HHEREIES."

These lectures have just been revised, and many changes and additions made by the distinction at her who fait obliged to yield to the widespread demand from all parts of the country and publish the foregoing lectures in such shape that they could be readily read and referred to. The result is a handsomely printed yolume that will find its way into thousands of libraries.

Price \$3.00; postage 20cts.

°°For sale, wholesale and retall, by the Russo-Pathosophical Ponnening House, Ohiosgo.



18th Street, New York City.

Sold also at the office of this paper. 19.723

Would You Know Yourself? Concult with A. B. SEVERANCE, the well known PSYCHOMETRIST and CLAIRVOYANT.

Come in person, or send by letter a lock of your Hair, or Hand writing, or a Photograph; he will give you a cor-rect delineation of Character, giving instructions for self improvement, by felling what faculties to cutivate and what to restraio, giving your present Physical. Mental and Spiritual condition, giving Past and Future Evenies, Talling what kind of a medium you can develop into. If any. What business or profession you are best calcula-ted for, to be successful in life. Ad dee and counsel in business matters, also, advice in reference to martiage; the adaptation of one to the other, and, whether you are in a proper cordition for Marriage. Hints and advice to those that are in unbappy married relations how (co make their path of life sum other. Farther, will give an examination of diseases, and correct lignosis, with a written preservotion and instructions for home theirs meant which if the patients follow, will improve their headeh and condition every time, if it does not constant of guros. Come in person, or send by letter a lock of your Hair. CEFO.

DELINEATIONS.

Healso treats diseases MAGNIFTICALLY, and otherwise. TERMS: Brief Del'neation, \$100; Fall and Complete Delineation, \$200; Diagnosis of Disease, \$100; Diag-nosis and Prescription, \$3.00; Fall and Complete Do-lineation with Diagnosis and Prescription, \$3.00.

Address A. B. SEVERANCE, 417 Milwauv18n21tf kee st., Milwaukee: Wig.

for materialization; not so much on account of the wear of the thing, though her health was precarious, as through dread of sudden and improper breakage of the circle, which I be-lieve all materializing mediums fear worse than death itself, for death is a natural, and nenally comfortable process; the other is not. Mr. Markee, who usually conducts the circles, was then temporarily absent in Colorado. But one evening our opportunity came. Mr. Hib-bard, of Watkins, N. Y., was in town, and having formerly scied in the capacity of moderator, Mrs. Markee, trusting to his general-

ship, consented to sit in the cabinet. We did not go into the test business particularly that night, several gentlemen from different parts of the country were present, but none of them appeared to be Thomases. A thorough examination of the solid walls and floor of the cabinet sufficed them. For myself, I cared little for strings and sealing wax. I had been in the house at all hours, expected and unexpected, had seen every crevice and corner, had staid there a whole day alone with the four simple inncent little girls, when the medium was away, had imbibed as it were the tone of the place, and had "experienced" not "religion" exactly, but Indians, which was first class "internal evidence" to me.

I consider Mrs. Markee truthful to rudeness. She is one of those people, who tell all the good and bad indiscriminately, about herself or any body else. The idea of policy never seems to enter her head. On this occasion, she went into the triangular cabinet, formed by simply walling off one corner of the room, and we began to sing "John Brown." There was no mortal outlet or inlet to that cabinet, except no mortal outlet or inlet to that cabinet, except the door, that I know. This door was about four feet away, directly in front of me, and plainly visible in the dim light of one partially turned down lamp. Mrs. Markee went into the cabinet in a plain black alpaca dreas. She is tall and slim. In less time than she could have taken it off, the door opened, and a figure short, thick, dressed in white, with a flowing well came out, and walking up to me, laid very tangible hands upon my head. Do you want to know what I thought? I said to nyself, "It's humbug." Whyt Because I simply could not take it in. It was the only ratings I had to keep from loang my wits. Such a sudden collapse. of common wits. Huch a sudden collapse, of common sense cycsight as that, must have some let down. I orpsight as that, must have some lat down. I saw it could by no possibility be Mrs. Markee. I knew no one except her was in the cabinet, when the door was shut before my orps a minute since. I was sure holody could have got in there. It was all right at my finger ends, the whole thing compressed within a faw feet of lighted space around me. Yet out of that door did come in spite of me. a taugi-ble, ponderable living being. I saw the glitter of her fleecy well, the ontlines of the figure within it. I marked the gliding, unearthly step; more than all I perceived a peculiar corpse-like odor, which I am positive nobody could have gotten up, who hadn't kept house in a grave yard fome time. I received the same intuitive apprehension of the ghostly lady's character, which I do of unghostly peo-ple every day. They call her Katle, and say ahe is a young lady—the spiritualisite appetite for youthful Katle's is immense—she may be so, but in spite of her vel, and snowy stire, to but in spite of her yel, and anowy attire, to me she appeared a squaw. I thought her about sixty years of age, rude and uncultured, about sixty years of age, rude and uncultured, but with a few tender, gentle traits. I felt she stood rather in awe of our company, and was in a hurry to get out of it. We were not those with whom she would be particularly at home in any case, yet I was made aware that a feeling of good will predominated in her when to ward us

Yours Truly, MEBCY CLARK Ohicago, Ill.

Dr. Urlah Clark and his Charlatanism Exposed.

In the early part of October, Dr. Uriah Clark with his wife, and a young man signing himself a member of the Y. M. C. A., came to our little town and devoted two evenings to the exposure, and as some hoped the destruction of Spiritualism. For this purpose he en-gaged the Opera House, and had a good audi ence on both evenings.

Dr. Clerk came upon the stage on both oc-casions and implored Divine aid in his efforts to present the truth, but from the close of his invocations to the end of the lectures, we could not discover that he uttered a single word of truth, so far as his remarks referred to the nature or character of the phenomena he was en-deavoring to expose. If he had Divine sid, it must have been of the kind God made use of in his dealings with Ahab.

A few of his hearers who were too superstitions or prejudiced to look the subject square in the Jace, were satisfied; intelligent people were disgusted. Instead of destroying Spirit-ualism, his efforts resulted in producing a strong desire among the people generally for information on the subject. To meet this demand, Mr. O. B. Beals, an inspirational speaker of very rare metils, gave by request, two lectures to crowded sudiences in the same ball, We then opened correspondence with Dr. Hen-

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

16. I am Truly, ISAAO M. SINGER " It is a fearful admonition to those who are living a life of celfishness regardless of the rights of others. It is the cry of the "rich man" for a drop of

water to cool his tongue. It is the well of a E.W.H. lost soul.

«KATT DID OR KATT DIDN'T,"

The Slaughter of Mediums by Spiritualists.

ED. JOURNAL:-I am not in the habit of replying to anonymous libelers. But this one habitates himself among the immortal six, and so brings himself within the possibility of discovery. In fact he exposes himself as effectually as the cars and braying of a certain other animal prevents it from successfully play-

ing the lion. Hitherto, opposition, slander and hypocriti-cism have come from the church and the out-side sinners; but now we have reached a new phase of phenomena: Spiritualism finds its foes within instead of without, and we are forced to record a crusade sgainst mediums, by a class of persons who have assumed a sort by a class of persons who have assumed a sort of censorship over mediums, and guardianship over the cause of the Angel-world . The press and platform have both been prostituted to the purposes of these protectors and investigators (?), and because forsooth a few of us have the coursee to hold them to account, we are characterized as accomplices and dishonest-as gaggers of free speech, and all wise in our own

The controversy, coming out of the defense of these mediums, stript of its personality takes a wider range then the limited theatre of its origin. Underlying it all are the questions of the right and value of endorsement or condemnstion-the propriety of any man or committee of men to set themselves up, or to be set up, as authority; and the justice of con-demuing mediums on mere suspicion or limit-ed and partial investigation. With this in-

A CONTRACTOR OF THE OWNER OF THE

ums claim that spirits make these material things; only that they bring them. It is not our business to know or care where they are found. But we assume that no one is serious. ly wronged, and the intelligence and power of the spirits are demonstrated, and they are responsible; we are not.

Now I will add, that I have witnessed with one of these persecuted victims of these blind virtuous impulses, this fine test, which admits of no doubt to any well poised mind. The light was so strong, produced by the spir-its, that the person and face of the medium could be plainly seen, and the light as large as a man's hand, rested on the brow for some seconds, then broke into fragments and encircled the head. Then the spirit organized a head, over the medium's, and placed the light on its own face, six inches above the head of the medium.

In conclusion, I repeat, that out of all this smoke, there has not come one live coal. Every one of the three mediums here is not only good, but extra good for phenomens; and I protest in the name of reason and justice against the murderous conduct of those false friends of our cause.

The personal insinuations can go for what they are worth. I am 81 years old in this cause, and if any who know me can believe that I would complete to deceive myself or others, I don't want their faith or friendship, in this world or the world to come. J. B. WOLFF.

New York City.

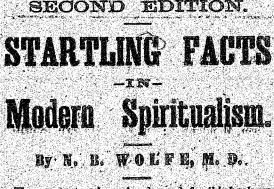
Letter from John Collier.

I would like just to remind all friends of Spiritualism and free-thought, that I am still "West," and that I propose lecturing as often as circumstances and health will permit. I greatly desire as an Englishman, to visit all districts, where there are Spiritualists, as I want to become intlinately acquainted with our American brothren and sisters. Will societies or individuals get up meetings all along the road, and engage me to lecture, if only for once, so that I may visit the country and see the people? As to my qualifications as a lecturer, my past work in this country is a suffi-clent guarantee. The Edglish and American press uniformly speak highly of my ability and power on the rostrum. Of course in the West I am an unknown man, but I wish to be known, and those who have the arrangements for lec-turers in their hands, had better try me, on the recommendations of their Eastern friends. the recommendations of their Eastern friends. I have given general satisfaction wherever I have been, and have been useful in creating a newer interest in the movement by my lec-tures. I have spoken in New York, Boston, Springfield, Mass.; Baltimore, Chicago, Cleve-land, among the principal cities of the Union, and in appropriate smaller towns creat and west and in numerous smaller towns east and west. I am especially desirous of obtaining engage-ments for Sunday services, but I am willing to accept offers for week-day lectures on liberal subjects.

I am in earnestin my efforts to promulgate the principles of the Spiritual Philosophy, and will readily adopt myself to the matter of terms, to the circumstances of the locality to which I am called.

To the end, that I may be usefully employ. ed. I solicit correspondence from all persons who can aid me in my lecturing work. Please address: Lock Box 157. Springfield,

JOHN COLLINA. Mass. 1 **1** 1 . Berlin Heights, O. Danie View.



The constant and regular demand for this book orhausted the first edition some months were, although a very large edition was worked off. For the second caltion the plates have been carefully revised under the immediate supervision of the author. The publishers have had the paper made expressly for the second edition and the united efforts of the Author and Publishers have placed on sale a very fine and attractive appearing book. Although no expense has been deemed too great that would add to the perfection of the book; the price has been reduced one-lifth.

STARTLING FACTS IN MODERN SPIRITUALISM" embodies some of the most remarkable and wonderful facts, ever published, and of the deepeet interest to all. The truth of the history herein set forth in such graphic and Absorbing style, is clearly established by the most indubitable evidence. Among the witnesses are some of the prominent members of the press, and others equally well known. The book is a

Largo 12mp. 548 pp., bound in extra heavy Cloth, illuminated with Four Elegant Steel Portraits, and numerous Fine Wood Engravings.

@ Price \$3 Postage 25 cepts. ogeFor sale, wholesale and retail, by the Emeric> Panosorfiloan Positishing House, Chicago,

THE SPIRITS' BOOK:

ooxyathing The Principles of Spiritist Dectrine

ON THE IMMORTALITY ON THE SOUL. THE NA-TURE OF SPIRITS ANI. THENRELATIONS WITH MEN. THE MORAL LAW. THE PRES-KNT. LINE, THE FUTURE LIFE, AND THE DESTINY OF THE HUMAN HAVE, ACCORDING, TO THE TRACHINGS OF SPIRITS OF HIGH DEGREE TRANSMITTED THROUGH 'YARIOUS MEDIUMS,

COLLEGTED AND SET IN ORDER 🛰 by Allan Kardeo.

TRANSLATED FROM THE FRANCE, SE IN THE HUMDHED AND TWENTIGHT TRAVEAD. BY ANNA BLACEWELL.

The Work contains a fice steel-plate portrait of the Author.

This book is sent out as a companion volume to the Book or MEDITURE by the same anthor, and for this pre-pore is phi ted on a similar style of paper, and in bind-ing sic, uniform with the preceding 'olume. At an hour when many skeptice, trained to the need of text books for sid in searching out knowledge concern-ing life and its belonginge, both now and to come, are turing their stigning to the solution of the Spiritual Philosophy, this volume is calculated to fill an important plice in the popular demand. The trans ator's preface, by Anna Blackwell, giving as it does a fine and readable sket h of Rivall's (or "Kar-dees") experiences, and the example stills for the shel-plate print it of this culcipated goatisman, are of them-solves highly interesting. Philosophy, black and gold. Prize, \$1.75, past-age free.

aze free,

**For sale, wholesale and retail, by the Retreso PRILESOPRICAL FURLISHING HOUSE, Chicago.

DECEMBER 25, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.

GODS.

BY 8 H. PRESTOR.

Alls Gods have been natural outgrowths of the varticular times and conditions of acciety in which they were originated. Hence, no God has over been a single step in advance of his worshipers; while none have kept pace his worshipers; while none have kept pace with the sublime transition steps of humanity, as it has swept onward up the broad green marches of progression. Men move, but Gods remain forever stationary. And all the Gods are beingleft behind as the Old World spins on-ward down the groove of Time. Old Gods may moulder and new Gods succeed, but the great bright wheels of progress shall roll the race forever on. The Pantheons of the past are be-ing left desolate. Most of the Gods are dead. The stope cut images of some have outlasted The stone cut images of some have outlasted the fiesh of all their worshipers. Leke trif-ling toys by weary children cast away, th ir broken remains bestrew the roadside of the centuries: Monidering in the mildew of the

ages lid all the giant Gods of antiq fity. One by one they have been forsaken by their wor-ahlpers, and like cumbersome, rubbish, have been swept by the ploneers of civil z dion into the rubbish save outlasted the very names of sume instance have outlasted the very names of sume wrought in strange languages forever lost from the world's remembrance. The bones and shrines of their worshipers lie under and shrines of their worshipers he under neath the old earth looked cities of Palenque and Yucatan; lie deep buried beneath the mounds of Ninevah and the palm trees of Pal-myra, in the cradic-lands of the human race. The pyramids are crumbling, and Time, the tomb builder, shall smite with his iconoclastic hes m, all the Gods and ghosts of the Caristian world to day.

Fathers and Sons and Holy Ghosts will go with the passing generations, and their names will only be remembered by the historian of the far cfi future to be uttered in accents of a language yet unspecken. Already is the world outgrowing the need of Gods and creeds. And Jeans and Jehovah, like the white God of the Astecs, will go back over the sea to the morning lands from whence they came, to return nevermore. Their worshipers may suc-ceed in putting them in the place of men in our National Constitution; they may engross their names all over every charter in America, and blazon them upon all the coins and ensigns and capitol fronts of the world; they signs and capitol fronts of the world; they may rear and dedicate to them temples of mar-ble in every hamlet, and cathedrals of granite whose cloud capped domes shall overtop Chim-borazo; but Christendom is fast losing faith in them—in all three of them—and they in time are destined to die out of the convictions of the race, as did the Gods of Greece and Baxony, Chius and Chaldes. As the world moves grandly on, the last of the Gods will be left behind with all the dead conceptions of the past. Revivalists and emotionalists, and all the skilled divinity doctors of the Onristian world to day, are putting forth every possicle endeavor to keep the last, faint, fickering spark of life in their God and Son and Gnost. Apollo and Venus, Jove and Juno, once had the world for worshipers, but not one votary now remains to them. And as the genial sesnow remains to them. And as the geniar best cons come and go, and time puts in his sickle among the fading years, Jesus and Jehovah nhall finish up the long list of the world's dead Gods, and their memories but live

¹⁴ That men may tell their children how of old, Their ancestors were strangely credulous."

4

6.8

They, too, must be consigned to their appropriate place in that all swallowing sepulchre, called the Past, along with Egyptian Isis and Osiris, with Scandinavian Toor and O lin, and nit me old dead Gods and Goddesses of the groves, the rivers and the cities of the infant world. And the earth shall circle on through the never ending cycles, while the coming and the going generations, shall know nothing of any God, or dream that ever preceding gener-stions had any conception of one. It is writ-ten in the great future of this globe that every God shall die out of the dialects and heliefs of all the old dead Gods and Goddesses of the God shall die out of the dialects and beliefs of men. Their memories will be swallowed up in an Infaite Oblivion. Then will the world be truly free, when no longer under the imegi-nary scourge of an Almightly wrathful Despot beyond the skies. Then will the world be at peace, when there will no longer be a God for the children of men to fight about, and cut out each other's hearts for his eake. Then will the world be glad, and men will lift up their voices together in universal rejoicing, when there will be no longer a theological monster to demand of them sorrow and suffering as an expisiton for imaginary sin, or to torment with fire their unbaplized babies forever. Then will the world be blessed, when no longer overshadowed by a chimerical curse. Then will the world be happy, when there will be no longer a God whose happiness consists in msking his creatures miserable. Then will mankind be free and at peace, be j yous and happy and blessed forevermore, when all the Gods have vanished. Then will the hell in the hearts of men be changed into heaven, and the nearts of men be changed into heaven, and this groaning globe become an Elen, when no longer a God shall be thought of. O World, roll rapidly ont O Humanity, hasten onward and upward, and bring that millennial day, that Dismond day that shall decorate the frontlet of all time, when No God shall be uni-versally proclaimed, and the races of earth shall come together to celebrate the funeral of Superatition. Superatition. INFIDELITY VINDICATED. Infidels, fors everywhere and forever of kings and priests; Infidels, the saviors of liber-ty; Infidels gave mankind the sublime Decisty; infidels gave mankind the sublime Dacla-ration of American Independence—a Govern-ment without a Onurch, and Omstitution without a God. In every land, through all the dark and dreary centuries of chains and whip and fire, liberty was ever the watchword of the Infidel. Raligion, in every sge, has been the synonym of slavery. Infidelity is liberty; all religion is slavery. Infidelity is liberty; all religion is slavery. The Infi el has ever been found battling for the rights of man—the priest ever recking with the gore of heralics. The Oaurob damned men—Infi felity reform-ed them. The Church established linguisitions —Infidelity founded universities. But it is said that Infidels tear down, destroy. True; they have torn down the stakes and crosses and gibbets that. like a forest, hedged in the and gibbets that, like a forest, hedged in the rugged road of Progress, and have raised tele-graph poles in their stead. They have de-throad kings, and enthroad men; they have rolled back the unwieldly stone which the Ohurch placed at the sepulchre of Liberty: they have destroyed the thumb ore waand racks and torturedusgeons of the Church, and put out the fagot fires in which Torquemads and John Calvin slowly reasted thinksrs, and discoverers. Whatever has been done for the prosperity and advancement of man, has been done by the few heroic luft lets, in spite of all the persecutions of pries as 1 popes and po-tentates. Walle that institute in inster, called Onristianity, has stown the fair filds of earth with the wrecks of afmies and the bones of with the wrecks of athles and the bones of murdered millions, converted copulous nations into deserts and transformed our beautiful world futo a sloughter-nouse, drenofied with blood and tears. Infilelly thas been the crea-tor of science, the "preserver of art, and the guardian of the ark of freedom. Infidelity is religion—the religion of goodness." The

world is ny country, to do good my religion." was the life motio of that grand, heroic Infidel, Thomas Faine. The Church repeats creeds— Infidelity foces good. The Church persecutes people because of their honest belief. Infidel-ity m.k.sreligious duties consist in "doing to the bring mercy and endeavoring to justice, laving mercy, and endeavoring to make their fellow creatures happy."

Infidelity has enfranchised the human mind, has rescued the world from the midnight of mediæval superstition; and the monuments of Infiduits are the mile stores along the highway of Program.

We are indebted to Infidels for this Ameri-

We are indebted to Infidels for this Ameri-can Republic, its liberal institutions, and for civil and religious liberty. The "Author H ro" of the revolution was an Infidel. The author of the "Age of Heason" first wrote "The Free and Independent States of Ameri-ca." Yrs, thanks to the heroic Infidels gone before us, who bared their breasts to all the bigning blasts of bigotry and persecution, and who with a splendid course, dared to do and suffer and die, civil and religious liberty have been vonchasted the world to-day. Fal-len along the rostside of the centuries are the states and crosses and fagot piles. Quenched len along the roadaide of the centuries are the stakes and crosses and fagot piles. Quenched forever is the bigol's brand. No longer are men nojointed, crushed and mangled, or torn by red not pincers, because they can not com-prefield the mystery of godliness. No longer do loving and tender and besutiful women rot in iron chains for Christ's sake. It was the grand old Infidels of other years, whose unfal-tering feet left their blood prints along the rugged road of investigation, whose finne-blesched bones whitened all the Mt. Calvaries of Truth and Discovery, who secured the right of the race to think and speak; they cherished and consecrated the aik of mental freedom amidet the fiercest fismes of persecution, and amidet the flercest fismes of persecution, and passed it on, a priceless legacy, from one to another through all the sweeping storms of the years eafely down to us. 825 Broadway; New York.

Ohristian Spiritualism.

BY J. MUBBAY CAGE.

Why is it that so many Spiritualists glory in their opposition to Christ and the Bible? I can see no reason, only a malignant hatrod against everything connected with the estab-lished churches. There are those who labor more to tear down old institutions, and set the world in commotion, then they do to build up world in commotion, than they do to build up truth. We can never elevate ourselves by pul-ling down our neighbor. We may reach a man in error by appealing to his reason, and pre-senting the truth with kindness, but never by ridicule and abuse. The fact is many of our leading Spiritualists, like a steam engine, need a governor to keep them from "running off." They have accumulated a big head of steam, and letting it on all at once with no balance wheel or governor, they soon attain a fearful vel-ocity. The sparks fly, the machinery hums and grows red-hot, the belts break, and we stand in drend expectancy, lest the great revolutionary engine shall be thrown into atoms, by its centrifugal force.

We have the examples of social freedom extremes; of infidelic extremes, of anti Christian extremes, and extreme opposition to the Bible

About one year ago, I recollect reading in the JOURNAL, an ultra blasphemous article in which the writer attempted to show the fallacy and nonsense of that beautiful "Sermon upon the Mount" He defined the Golden Rale as free love dectrine. He calls the whole sermon a "batch of nonsense, and clear as mud." This kind of spiri usl teachers may do for giant intellects (?), but will not answer as leaders of the American people. We have nothing to gain by setting our-selves up in opposition to the Bible or Christ. That book has more evidences to support the truth of Spiritualism than any other in existence; and we have more reasons to accept Curist as the founder of our philosophy, and the head of our church, than any other religious body. A vast number of Spiritualists never open the Bible only to hunt from its pages some immoral precept or apparent contra-diction to be used as a weapon to condemn the

I hope this may cause some who have long since laid away their Bible, to open the old book once more, and see if they can not find some beauties there. In a careful study of the prophetic writings of the Old Testament, and in the Revelations and Roistles to the different churches, we find food for thought upon sub-j cus of the greatest concern to Spiritualism. It not only gives us a prophetic picture of our condition, but also substantiates the facts of spirit communion, and proves pure Spiritual-ism is indeed Primitive Ontistianity.

I am glad to see a disposition on the part of many who have drifted as 'clouds before the tempest," to return to a more rational and con-servative basis. I believe the time is not far distant when the masses will be united upon the basis of Primitive Onristianity, with Christ as the "chief corner stone of the edifice," not as their God, but as their mediator between the two worlds.

J. MURRAY CARE.

Special Solices.

Athens, Obio.

Attention Opium Naters 1

Mrs. A. H. Robinson has just been for nished with a sure and harmless specific for curing the appetite for oplum and all other norcolice, by the Board of Chemists, in spiritlife, who have heretofore given her the neces ary entidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

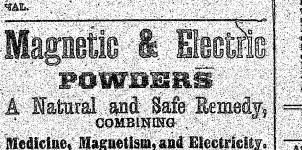
Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect care or refund the money, if directions accompanying each package are strictly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

The remedy is harmless, and not unpale table.

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

Address Mrs. A. H. Robinson, RELIGIO-PHIL-OCOPHICAL PUBLISHING HOUSE BUILDING, Chicago. Room 9.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful ozecution of the above proposition .-- [IID. JOUR-





book. If it teaches some errors, let us show the source of those errors, and why they exist. If it contains truths, let us present them in all their beauty. If it contains evidences to support our philosophy, let us teach them in a manner to reach those who will not believe only on the evidence of that book. If its prophetic statements, after an elapse of from eighteen hundred to three thousand years, are now being fulfilled under our own eyes, and in our own ranks, it is well that we should know these facts, lest in condemning that book, it

may in the end condemn us. We are told in prophetic history that Christ has a second mission to man; and however much we may ignore his claims, yet the evidences are rapidly culminating which point to the fulfiliment of prophetic history relative to him. No one will deny but that we need a new dispensation, which shall units the con-flicting creeds upon the broad basis of supreme love to God and universal love to all men. None will deny but that in our spiritual un-foldment, and in materializations of spirit, we are rapidly approaching the time when inter course between the two worlds will be univer. sal, and if we examine the pages of history we certainly find no man better qualified for a spiritual ruler than Jesus of Nazareth. Now since it has been foretold that he would

Now since it has been foretold that he would eventually be crowned as spiritual ruler over the earth; and since the prophetic history rel-ative to "anti Christian doctrines," "false prophets," "lying spirits," "performing of ly-ing wonders," "advising not to marry," "creeping into houses and leading astray silly women," which we are told should precede his coming, are, being fulfilled, letter for letter, does it not present strong evidence that "not one word shall pass away until all shall be ful-filled. If this be true, then there is no book filled. If this be true, then there is no book more important to Spiritualists than the Bible. and no historical character more to be beloved and reverenced than the child of Bethlehem.

I can realize in prophetic vision, the time when the world will look to a spiritual ruler for council to guide them; when all nations will be united in the bonds of filial and fraternal love; when wars will have ceased and uni-versal love will reign supreme. I can see the rapid intellectual and spiritual unfoldment, under this reign of peace, until "every man shall have become a law unto himself," and Christ's labors being no longer estantial, "he will give

up his kingdom that God may be all in all." Is there not grandeur is the contemplation of this glorious plan. Is it possible that man could conceive of his own destiny centuries in the dim unknown future, without the aid of angelic inspiration? Yet all this, which we see rapidly approching its flual fulfillment, we flud recorded in that good old book which many Spiritualists read only to condemn. "Baloved, remember how I told you before

that there should be mockers in the last days.

The MACHNETIC POWDERS care all Ac-ute direases, such as Fevers of all kinds, all In-fiammations of Lunge, Live, Kidneys and Bladder. Rhoumations. Neuralgis, Dysotary, Diarhea, Infiams, Honchills, Convision, File, Pain and Athes, of very kind The ELECTREE BOWDERS

of every kind The ELECTRIC POWDERS cure all Chreate disease. as Parayse, Paleey, Excansion, Nervous and Muscular Prostadia, and disenseral De-bility. The MAGNETIC & ELECTRIC Powders, combland, are peculiarly idapted to all diseases, affecting Muccus Surfaces, as Dynepsia, Catarrh, Asthma, etc ; also all diseases of the Blood, as Cam-cutaneous or inflammatory, are unsurpassed in Chills and Fever. and Fover.

AGENTS WANTED EVERYWHERE.

OIRCULARS, and Agents' Terms, sent FREE, to any address.

Sand your money at our expense and risk, by Post-office Money Order, or Registored Letter. All letters and remittances must be directed to

HULL & CHAMBERLAIN,

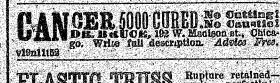
869 Broadway, New York City.

Branch Office, 161 Warren Ave., Ohlcago, Il.

The TOLL CATE! Prize Ploture sent free! An ind! Address with stamp. E. C. ABBEY, Buf-Talo, N. Y.

S PHYNX PUZZLE. The greatest joker out, o simple, but a regular "Twister." entfor 10e. Richards & Co., Di Washington st., Chicago.

v18n18t13cow



ELASTIC TRUSS. Rupture retained-day and night. No pain or annovance till cured. Sent by mail. Circulars free. C. J. HEED, 235 State Street, Chicage Til Chicago, Ill. - **1**

8. W. OSSOOD, Notary Public. FRANK BARNE BAKER & OSGOOD. ATTORNEYS and COUNSELORS.

Rooms 16 & 16, TIMES BUILDING, CHICAGO. v16n28tf

Newspapers and Magazines Forsale at the Office of this Papers Banacr of Light. Boston. 8 Cents. Spiritual Magazine. Momphia. 15 Hoston Investigator, Weekly, - 8 4 45 45



* 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."

"SOIENCEANDHEALTH."

SULEIN UEAN DHEALITH." A book of about 50) pages, by MAAY BARRS GLOVES, of N. H. the discoverer of a system of scientific healing trat applies to every complaint. Explains clearly the origin of all divesse and hew communicated and places n. derstanding which is forwor in the mind of the people so they can have healthraid keep it. A work to be studied, every owe can begive a successful practitioner. A thor-ough and practical explanation of mind reading, meamar-lem, the phenomenon of Builthallson, mediumano, the control 8 ull calls baddover reque and how Unrist heals the bick. Heaten to its understanding and demonstrative proof. Practitioners a ready in the field. Twente wanted. UNNENTS:--Natural NCI most imp selfion and Danood-ment; Marriage Physiology; Healing the Bics. Parts \$2.50 - sent postpid on receipt of price, by the OHRISTIAN SULENT. THE TOR. CO., P. O. Box 1055, Boton.

Byston. For sale in Boston: by Luckwood, Breoks & Os., Washing on St. Visality

\$1 65 cents renows trial subscriptions one year.



WHAT IS SAID OF IT. FROM THE ALBANY EVENING JOURNAL.

Do you wish to know the design of this instrument? Do you wish to know the design of this instrument: Sit down at the table in company with some other per-son who has equal patience and carlosity. Let your ingers rest light y-all of them-upon the board, and, content yourself for a few minutes, -how many will de-pend upon how much magnetism you have in you. ** * * * "Planchette" is always ready, and, so far as re-sponses to immediate suggestions are concerned, al-ways correct.

FROM THE SCIENTIFIC AMERICAN. THOM THE SCIENTIFIC AMELICIAN. The wonders of Planchette are backed by the state-ments 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, pro-vided 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 UHRISTIAN WATCHMAN & REFLECTOR. The tips of your fingers are placed very lightly upon it, the elbowe raised from the table. Two pairs of hando are better than one. Few people can act fluently sions.

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 alight-est breath of influence; the pencil point marks lines and words on the smallest provocation.

FROM THE BOSTON 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 ques-tions, interpret the thoughte of lookers on, and not only tell of past occurrences inknown o the operator, but will also it we 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 bonse. Have Planchette in the family, by all mesna, if you desife a novel anusciment. you desire a novel amusement.

FROM THE BOSTON JOURNAL OF CHEMISTRY. **THOM 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 placing a sheet of paper beneath the poncil, if 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 chroumstances related, entrely independent of the knowledge of those operating the in-strument, it has become a puzzle and a wonder to thou-ganda.

The Planchetts 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.

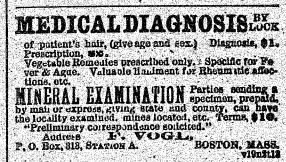
PRICE ONE DOLLAR, sent by mail, postpaid, to any address.

1

paid, in any sugress. ***For!sale, wholesale and retail, by the Excisio-Princes Richt Puntishing House, Obloago.

Communications from spirit friends, by independent writing, furnished those wao will send a lock of their o van har and one doutar. Mrs. Webb also examines and preserioes for disease with marked success. Examines ion and prescription, send lock of patient's nair, one dollas, and three, 3-centstamps Address JaNNIE LURD WEBB, 83 Westminster St., Boston, Mass. [VI901454

V1201014



Healing by Spirit Ministry, Triumphantl

The noted medians, Damont C. Dake, M. D., and his wife Della, are now permanently located at 191 Power's Block, Rochester, N. Y. They have secured the services of Dr. Chas. A. Barnes, and other able assistants, in the succes fai and speedy cars of the sick. Magnetism, Electrical and Medicated Bath, Vapor and Tarkish, used with other impro ed and inspired treatment. Practically, administered. Toonsands radically cured when all hope had departed. Good board secured at reasonable rated. Charges moderate. N.B.—Patients also successfully treated at a distance, by sending autograph, age, sex and leading symptoms. v1946t



Spiritnalists visiting Chicago for one day or more, will find a pleasant home at reasonable charges at Mrs. Haddleston's Boarding-House.

[Formerly Mrs. Wright's.] / / 149 West Washington street. Mrs. Enddleston is an excellent test ricdium, and gives private test cittings. Terms, \$1 each person. vi6n\$8tf

THE BURGESS-UNDERWOOD

debate.

DETWEEN PROF. O. A. BURGESS,

PRHE'T H. W. OHBISTIAN UNIVERSITY, INDIADAPOLIS,

AND. B. F. UNDERWOOD,

OF BOSTON, MASS.

REPORTED BY JOHN T. HAWKE.

FILEST PROPOSITION,--The Christian Religion: as set ' forth in the New Testament, is true in fact and of divine origin. Burgess, siltmative; Underwood, negative: Second Proposition.--The Bible is crivineous in many of its teschings regarding science and morals, and is of human origin. Underwood in adiamative; Burgess in negative. Every person who likes to hear both sides of a ques-tion, and to be alphased of what can be added by each dia-putant, should avail themselves of the opportunity of procuring this valuable work. The advocate of Christianity, Pars DENT BURDESS, of the Northwestern University, Indianapolis, is every:

The advocate of Christianity, Pars DENT BURGESS, of the Northwestern University, Indianapolis, is every-hing he has been represented to be. An eloquent apeaker, whose words rescape from h s month, clothed with a living earnestness which can not full to find a responsive echo in the heart of the "Orthodox" "B. T. UNERWOOD, of Boston, makes more impres-sion on the thinkers by his fa is, authorities and the-ories, and when these need more foreible expression, is not interior to BURDESS as an orator. The difference between him and BURG se in that respect, is, that the latter is almost at all times e oquent, and generally ap-pealing to the sympathies of his audience; whillst ME. UNDERWOOD does not rely on the momentary infinesees of language, but advances idea after idea, fact after fact, theory after theory, with still a 's stilling' rapidity, that the most profound attention is necessary to grasp them. 12mo, 180 pp. In paper, 60 ets; cloth, 31. Posthaid. 12mo. 150 pp. In paper, 60 cts.; cloth, \$1. Postpaid. *,*For sale, wholesalo and retail, by the Ruises-PELOSOFILIAL PUBLISHING HOUSE, Chicago.

a is Wind Street W

324

RELIGIO-PHILOSOPHICAL JOURNAL

12 1. 1. 1. 11

DECEMBER 25. 1875.

Seligio-Philosophical Fournal

9. f. jones, EDFTOR. • • • • • • • PROPRIETOR J. R. FRANCIS, - Associato Editor.

TERMS OF SUBSCRIPTION:

Ozocopy, one year, in advance, including postage. . 83.15 at the end of the year..... 3 50

Religic-Philosophical Publishing House All lotters and communications should be addressed to Inicio-Philosophical Publishing House, Chicago.

NEWSPAPER DECISIONS.

1.—Any person who takes a paper regularly from the probables—whether directed to his name or another's, or whether he has subscribed or not - is responsible for the payment.

3.-If any percen orders his paper discontinued, he must pay all arcanges, or the publisher may continue to cond it, until payment is made, and collect the whole amount-whicher the paper is taken from the office or but. DD1.

8.—The courts have decided that refusing to take Exwepapers and periodicals from the post-onice, or re-moving and leaving them uncalled for, is prime facts evidence of intentional frond.

In making remittances for subscription, always pro-smod draft on New York, or Chicago, or Post-Orvion Manuar Ornan, if possible. When neither of these can be produced, send the money, but always in a Registered Actor. The registration fee has been reduced to tan. Conta, and the predent registration system has been found, by the postal authorities, to be virtually an ab-conta protection against losses by mail. ALL Post-montant are obliged to register letters when requested to Ca as. do 00.

CEP Those cending money to this office for the Journan chould be careful to state whether it he for a re-cauch, or a new subscription, and write all proper names plainly.

Property are forecarded until an explicit order is received by the publisher for their discontinuance and until pay-ment of all arrearages is made, as required by law. No assues instruction the subscription books, with-cut the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

Bubscribers are particularly requested to not the ex-plications of their subscriptions, and to forward what is due for the ensuing year, without further reminder from

due for the ensuing year, which a state of the office. Upon the margin of each paper, or upon the wrapper, call be found a extendent of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1876, it will be mailed, "J. Smith 1 Dec. 5." if he has only paid to 1 Dec. 1874, it will stand thue: "J. Emith 1 Dec. 4." LACATHON.

THE WEST PRONT OF THE.

RELIGIO-PHILOSOPHIGAL PUBLISHING HOUSE Is 127 Fourth Avenue.

THE PAST FRONT

Is 504 Dearborn, near Harrison street, two blocks south, and in plain view of the south and east fronts of the new Custom House and Post office. Strangers, who wish to ride by public conveyance, will leave the State street horse cars or the Clark street omnibuses, at Harrison street.

OHICAGO. SATURDAY, DECELIBER 25 1875.

William Fishbough.

Following this article there will be found a communication from Bro. Fishbough, upon a only of which we feel confident will coon agitate the public mind from center to circumference.

Bro. Fishbough is the gentleman who was colected by invisible intelligences as the amanu onsid to receive, record and compile for publi cation, that most valuable work given through A. J. Davis, thirty years ugo, known as Nature's Divine Revelations and a Voice to Mankind.

fact of spirit commu nion is daily be stand upon mythe-mere creatures of the imagination. Intelligent spirits know of no devil, no hell, no personal God to get angry with his children, hence no necessity of such a God's incarnation in the flesh, as a Christ, to make a vicarious atonement for the sins of the world, by the shedding of his own blood to appease his own wrath. Such revelations as these will never do, say the priesthood, from the Pope down to the

deacon, who sneezes everytime his priest takes a pinch of snuff. Hence all the powers of opposition are summoned to the rescue. . The fearless independent souls, in and out of the churches, disregard the summons, while the timid elaves shrick, "it is the Devil and his Imos "

The Oatholic Church for eighteen hundred years has been fortifying itself by creating not a Chinese wall, but a wall of superstition, more impenetrable, to exclude general intelligence from the laboring masses, who erect the temples, the palaces, and the churches, whomanufacture the fine fabrics, cultivate the soil, and pay tithes of all they produce, to support a corrupt priesthood.

Well do the church leaders know that this sall of superstillion. would crumble to atoms, through the di-Integrating powers of the light of intelligence-hence such light is to be shut out at all hozzards. The capatone of: their walls for excluding the light of intelligence. is the "infallibility of the pope." His edict hes gone forth throughout the Christian world, Down with the common schools,' and they must tumble, is the contiment of every true Catho lic.

The Protestant mode of warfare is simply that of the clarmiets. The devil will catch you, and hell yawns for you-exorcise himfies from him, and have naught to do with elementary spirits, evil spirits, ghouls nor witches, for Christ's cake, say they. Obey cur commands or be damned. 76F . As damning has lost its potency, even when

administered with all the sulphurious condiments of the; pope's bull, the independent thinker replies, if I must be damned for seek. ing communion with my dear child, or a dear mother, (wife, bueband, or other frienddamned be it, and straightway, he visit the mediums or attend seances for such communion.

But in this particular Catholics and Protesants agree. Say they with one voice, it is all the work of the devil and his impr-"elementary spirito" are the servants through which the devil works, and it is they who compel old women to ride, broomstichs. They must be exorcical. Books must be written, few in numbor, but sufficient for the High Priests; and by no means to be open to the gree of the common herd, who! like the blind bats of the Oatholic Church, must go to the repository of these sacred books, as their High Prieste, when they wish for knowledge about the after life.

It is said the agitation of thought is the beginning of wisdom. Wisdom must be near at hand, when Spiritualism is capable of arousing an agitation which unites Catholics and Protestants in determined cfiorts to bermetically scal the doors against all spirit communion excopt a licensed priestbood, under the general cry of devil and his imps.

or spirits, and which may be now entertained either in this world or any other, must meet face to face for the final conflict. It is the end of the world, age or gion-the end of the annua magnus, or world's great cycle, and the dawn of an entirely new dispensation. It is there-fore the day of the resurrection, and the day of judgment. Then let the sca give up her dead, and let death and hell deliver up the dead dead, and let death and hell deliver up the dead that are in them. Let old philosophies, and follies, and truths, and lies—let old necroman-cies, and sorcerles, and witchcrafts, and magi-cal wonders, whether "white," "black" or green—good, bad, or indifferent—come forth from their secret lurking places, and from the crypts of forgotten lore in which they have been hiding for ages. Invite them to come been hiding for ages. Invite them to comensy challenge them to come forth and do their very worst or best as the case may be; but OI my brother, never fear for God's Truth, for my bronner, never lear for toots fruch, for that is omnipotent, and such trials will be the very means by which it will be made to shine as the sun in the firmament forever and ever. Fear not for Spiritualism; it is a fixed fact

which neither man nor devils can blot out. But it needs to pass through tribulation; it needs to have a strain put upon it, in order that its strong and weak points may be discov-ered; and thus tried and purified, it will stand amid the general wreck of all things beside. It must stand because it is needed, and the world will die without it. For three hundred and fifty years the Roman church, and for more than one hundred years the Protestant churches have, as institutions, falled to receive influx and renewals of vitality from heaven. The only use they have served during that time is that of ratchet wheels to prevent the Car of Progress from becoming inverted in its motion, and roll back to barbarism. But instead of doing anything for progress, they have been holding back, fighting science at every step, and moving slong with the rest of the world only as they were dragged along by it. They are moribund and must pass away as being totally inadequate to meet the higher wants of this age. To what power shall we look for the supply of these deficiencies, if not to Spiritualism? True it has passed through some unprepossessing phases, causing great pain to the minds of the better portion of its disciples. But it must needs have commenced at the bottom of the ladder, so that in rising, it might pervade all things from lowest to highest. The period of its regeneration has now arrived, or is near at hand, and if trials come up on it, it will be all the better as ensuring that necessary purification by which it will yet stand forth clothed in garments white as snow -the new and universal religion, and as such the powers by which this whole planet will yet he orgentzed in harmony and peace. In the faith of this consummation, and in renewal of the pledge given to my angel guide, to work for it with all my best powers till the end is accomplished, I subscribs myself,

Fraternally yours, WILLIAM FISHBOUGH.



floors of the building are full of great holes and cracks, through which the pepetrating blasts of winter find, a ready admission; and large patches of plaster broken from the walls affords convenient and thorough ventilation. It was with difficulty that the inmates, including the keeper and his family, managed to keep from freezing during the extreme cold of last winter. But, perhaps, the quarters provided for the insane are the most shameful features about the place, and a deep disgrace to the county. There are 13 insane and 9 idiotic paupers, and there not being room for them all in the main building, ten of them, of both sexes, are herded together like a lot of swine in the calaboose, a low, dark, miserable hovel, 13x24 feet, partitioned off with board slats into several narrow spartments or cells, and loca. ted in the rear of the house. During the day time the insane males are confined in a corncrib.

Is it possible for any one, after viewing such a heart reading, sickening pen-picture of abject misery and suffering, to claim that in this world of ours there is no disturbing inflaence that is continually interfering with the happiness and comfort of man? For example, look at that majestic steamer; it starts out from from port, loaded with a precious cargo of human lives. Sea it move grandly along, as if the waters of the ocean and the winds of the tropics and polar seas were its obedient corvantal The passengers seem to sense no danger. The weather is fair, and the prospects are favorable. Buddenly, however, after a few days out the wind suddenly rises, and blows a terrific hurricane, as if all the demons of hell had been let loose in order to wreck that boat! The tornado's blasts beat against the massive timbers of the ship, and they snap as if angry at the powerful enemy that had so suddenly invaded them. Then the rain pours down in torrents, as if the waters of the ccean needed more moisture, and to render the scene more horrible, fisshes of lightning seem to form a devilish girdle of electric lights around the illfated s'eamer! Then it thunders terrificallysuch peals, as if the universe had been bursted in fragments, and then to add more fully to the terror of the scene, a well-directed passage of hell fire, a flash of lightning, strikes the fibiting castle, and makes the wreck complete !

There is a power on the land, as well as on the ocean, constantly making wrecks. Wrecko are not confined to the raging waters of the sees,-greater ones can be found on land-in. salcone, poor houses, dens of prostitution,in fact there is a devilish influence permeating every nock and corner of this Universe of ours. that delights in making wrecks of onterprises, blasting the hopes of the young, and sending down to the purlieus of vice, the best and fairest of our land.

Our greatest disaster are land wreckel The ornado's blast, the lightning's flash, the fierce cutting cold storms on the seas, are as nothingcompared with those influences which permete society and make a wreck of that beenti ful little girl, who, bereft of parents, is trying to earn an honest livelihood. But that war and engaging in constant strife; eventually which should have made her so attractive; caunibalism ceases altogether (not yet through) caused her ruin. The wreck of that little girl, but feuds, wars, and internal strife exists con--her downfall-was a greater misfortune tinually. Human beings are constantly passthan the destruction of the Schiller through the instrumentality of the deception practiced by nature through the sid of mirage. 'Was it God who caused the wreck of the Schiller? or was it the Devil? or was it the action of nature's laws? Who is the supervising intelligence? Who controls the flerce stormclouds, the cycloues, the water spout, the lightning's fissb, the cold fierce torrents of rainf Tell us who ordered the wind to rise when that wreck was made? Who opened the windows of heaven for torrents of water to flow into the ocean when it was not needed? Who opened the magezines of destruction and aimed a flerce thunderbolt at that brave steam-War is not confined to hostile armies, or to mountain bandits, or to religious zealots. Epgland with her massive gun, shooting a ball weighing hundreds of pounds, can sink a ship by firing that piece of ordnance once. But think of those appliances of destruction that Some One has at his command, in the atmosphero. Why, those hellish engines have caused more wrecks and destroyed more lives than all naval battles togethert The Christian world deplores the existence of wars; but they do not stop to think that there, are engines of destruction in the air we breathe, and permeating matter, far more detrimental to the interests of man. Nature, you may say, caused this. But where is the power of man confided? To this insignificant earth? Does Nature take care of herself? Is there within her, infiltrating itself into every molecule of matter, an intelligence that builds worlds, generates earthquakes, epidemics, tornadoes, etc., independent of personal agencles? Is anybody, or anything responsible for that ocean disaster, caused by a stroke of lightning alone? Who formed this earth? Did he she, or it? Or did natural laws accomplish the gigantic undertaking alone? Onsthing, all will acknowledge, that there is evil in the world-such as we choose to designate as such. There must be an author for it. According to Prof, Sontag's narrative, the religion of the Esquimanz is, of all curious systems of theology, the most curious. Nevertheless they are not polytheists, demon worshipers, nor even idolators, in the common acceptation of that term. They believe in one supreme deity, whom they call Toongarsoon: likewise in a Devil, who is of the feminine gender. Their god is supposed to reside some. where in the sea. His occupation, according. to their notion, is a very benevolent one; for he is said to keep large herds of seals, seahorses, etc., for the express purpose of providing entertainment for the souls of good men, which are transported immediately after death

rine palace where his godship resides. A large spartment of this palace is said to be fitted up with cooking apparatus, on the most extensive scale; pots and kettles of such dimensions that walruses, sea unicorns, scals, etc., in large numbers are bolled or baked therein every day, to-furnish a perpetual banquet for the happy spirits of deceased Esquimaux husters, or such of them as behaved themselves with tolerable propriety while in the flish. Hence it will appear that the K-quimaux heaven consists of an never ending feast of fat things, an eternity of well cooked walrus meat and seal's blub. bər.

The devil (a female one, rememberf) is supposed to be an unworthy sister of the divine Toongamoon. She resides at some distance from her brother's palace, on an island, where game of all kinds is very scarce; where she takes charge of deceased sinners, who, under her domestic management, fare worse, if possible, than the inmates of some of the cheap boarding houses in New York. In fact, there delinquent spirits suffer the pange of starvation. and their cries and shricks of agony are often heard above the howlings of the Arctic gales and the angry roar of the mountain torrents.

This belief in an ovil influence exists among the E-quimeux even. Their ideas are vague. of course, and to a great extent imaginary, yes they show the current that permeates all hu. man nature, and maplfests in thousands of different forms. They seem to have a She Devil. which, every one will acknowledge, is the very worst kind; but under whatever form they choose to consider this antagonistic evil infigence, it is only an index that the unseen is indistinctly impressed upon human nature, and takes a thousand different forms. A decaying. stump with phorab was in it, in the night time, will seem to look like a fiend, a man, woman, panther, wolf, ghost, etc., to different ones that gaza upon it. It is there in the dark, and makes a vague impression on those who stand frightened, gazing intently at it.

. Evil exists in all of its damning, naked doformity; it is in every department of this life; it permeates certain spheres of the next. You can't see it distinctly enough to tell its true nature, to correctly define it, and like the boys gazing at the stump illuminated with a lamb. ent phosphorus light, you give it a well defined form, or ascribe it to certain lave. The poor negro, in some cases, has a white man for a Devil, while the Devil of the Christians is as black as abony. The ovil or Davil of some harmonial philosophere, is simply Undeveloped Good.

The spirit philosopher standing on the lofty pinnacle of knowledge and surveying matter, sees it a festering mass. The earth to him ia enveloped in darkness, and when he gazes as our large cities, he sees the seething poold of licentiousness, and buman beings vallowing there like pigs in a wud hole! He sees in matter contending forces; one constantly appropriating another: when animals spring therefrom, the strong subdue the weak, and at them for food. Finally human beings ap-

coming more and more firmly established in the minds of all classes of society. Devent church members are visiting mediums and recalving tests incontrovertible, of a power controlling outside of the medium. These seekcrafor truth are being convinced that their loved ones, who have passed the portals of death, do actually live, love, and commune through mediums with their earth friends.

Nothing is more natural than the opposition which is daily manifesting itself, from the priesthood, whose craft is thus endangered. The cry "it is all the works of the devil" through his evil spirits, is the only real means, not to asy potent argument, used by the church digniterieo.

The Oatholic Ohurch has always claimed that they held communion with the so-called coints.

The Ohurch absolutely forbids the holding communion by the common people with spirits, under pain of ex-communication here, and purgatorial torments in the after life.

The Priesthood assures their devotces that the Church holds communion with the Saints, and that if they wish to know anything about the dead, it is their duty to go to the Priest, who is duly commissioned by the Ohurch to impart all knowledge proper to be communicated upon the subject. Thus through this mighty organization, all true Oatholics, in all past conturies of their existence, have avoided every utterance from the loved ones gone before.

When the Protestant Churches became organized, they determined, and have ever taught that the days of miracles are past, and that the co-called dead all sleep in their graves, to be awakened only, when at the close of time, Gabriel shall sound his trumpet, then the dead shall come forth from their graves to their fiael judgment!

Nence it will be seen that in all Christian countries the doors and windows have been hermetically scaled against spirit communion, to all true believers. 1 24

Free Thinkers alone, fearing not his Satanio Majesty-an angry God, nor coil spirits, opened their doors and windows and said come in, and

now it seems that the very flood-gates are wide open, and as a learned Catholic Priest said to us, "Out of very spite to the Protestants, who have so long claimed that spirits slept in their graves, and denied communion with the saints. now spirits are flooding the world with their real prosence."

The cry is now being uttered throughout all Christian lands, by the bigoted private and their blind followers, "It is all the work of the devil. He sends elementary spirits, evil spirits, guomes, and witches, to deceive the people and drag them down to hell."

It is a wail of despair. The very pillars of he Ohristian fabric, as organized, is found to

MAGIC AND "ELEMENTARY SPIEITS." Ro real of or "

BEO JONES:-In a personal latter received from you a few days ago, you point to a storm. cloud which is now brooding over the Spiritualistic ranks. . Though that cloud is at pres ent no bigger than a man's hand, you seem to apprehend that it may yet spread over the firmament, rain down great hailstones of occultism, black and white magic, confusion and darkness, all of which will in some way work mischief to the cause of Spiritualism. True, you say you "fear not the storms; they are puriflers;"-but you add that "Wisdom dictates the necessity for shutters to be used while the storm rages." To this end you call upon me to furnish such a work as, published in the nick of time, will tend to bind up the tempest. and save much weary labor to ourselves in correcting a great mischief. I see by the BANNER or LIGHT, and by indications in other quarters. tbat there are many sincere and intelligent Spiritualists who fully participate in your apprehensions as to the effect of certain publics. tions which are now promised, or rather, as

would say, threatened. In replying to your letter I must begin by saying, I fear your honor me too much by supposing that I am capable, just now at least, of writing such a work as you suggest. The fact is, I was, by causes acting both from the ex-terior and interior, jostled out, many years ago, from the ranks of the visible workers for ago, from the ranks of the visible workers for Soiritualism, and between that period and this my attention has been mainly, and most of the time *violently*, diverted to the solution of the bread and butter question, in consequence of all which I have, as a Spiritualist, become so thickly covered over with rust, that the "pot sherd" with which old Job scraped himself. would, I think, be a very good instrument for me to use if I knew just where Job left it, so that I could put my hand upon it. But during the last few months the spirits have got after me, run me down, captured me, regularly ensared me, and though I have floundered like the wild mustang under the check of the lasso, almost breaking away from them three or four times, I have been obliged to surrender, after being melted down with their blessed love, and car ried through experiences such as I am pretty sure have never occurred to mortal man or spirit since the foundation of the world. They nesure me that I have a great mission to perform. Well, so has my friend Squibbs who happened one day to hear the spirits "knock three knocks;" so has every Spiritualistic soap bubble who has heard a whisper or two from the invisible realm, though that mission often proves to be that of exploding with an insig-nificant report, and dissolving into invisible gas. The fact is, I hate "great missions" un-less they are attended with great results. My response, however, to him and her and those who have called me is, "Here am I for whatever work, great or small, I may be used in be-half of truth and righteousness, God and Humanity-always with the unpoetic provise that I can get something to eat while doing it." But in respect to the subject of your present anxieties, my dear brother, I wish to say, with great emphasis, this is the battle of the great day which was prophesied of old. It is the

[I wish the Devil was dead. Here I am in prison. I 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 wall? with difficulty, and must soon die; but if Devils or Diakka are allowed to exist, I must remain here as long as I live.]—*The* words of E. Hyatt, an o'd man in Prison.

NUMBER VI.

This (stathis writing), indeed, is a beautiful Sabbath morning. The sky is cloudless, save a thin mist, which looks like a veil drawn across the fair face of heaven. The voices of the newsboys and boot blacks—the street Arabs —sounds off on the breeze in reckless strains of defiance at the hardships and cares of life. Lake Michigan, with its bosom unruffled with the breath of the wind demon, lies spread out before us, calm and screne, with an innocent expression scintillating on its waters, as if it had not been a few months ago, a very devil, grasping in its capacious jaws, Donaldson and Grimwood. The great City, with its towering steeples, palatial residences and capacious warehouses, stands proudly forth, 'an evidence of the enterprise and ingenuity of Mant Everything, this beaufal morning, bears upon it an invigorating, hopeful expression, and our spirit feels buoyant as we glance around us in this Garden City of the West. Really, with these surroundings, our mind illuminated so that we can grasp the outlines and inlines of creation, we are led to look at the interior as well as the exterior of things. The prospects are fine as we gaze at the palatial residences of those who are luxuriating in wealth, and surrounded by all the comforts of life that art or science cau devise, or money purchase. But when we look at the "other side" of life, a dif. ferent state of affairs is presented to our vision. For instance, compare the description of the Will County (III) Poor house, as set forth by the Joliet Republican, sometime ago. with the homes of comfort and ease, and note the difference. According to that paper, the building is old, dilapidated, in fact a mere shell, and the accommodations are entirely insdequate. Last winter the; house contained fifty. two paupers, Which so crowded-the limited quarters that they were obliged to sleep three in a bed. There are 89 paupers on the place day in which all error and all truth that have now, at this writing, which is a larger number which are transported immediately after death ever found lodgment in the minds of mortals than can be decently accommodated. The to the apartments assigned to them in the ma-

pear-at first cannibals, eating prisoners of ing to Spirit-life, and the principal of subduing and appropriating is not banished there in the lower, spheres. It still exists in all of its devilish deformitier; there is a pandemonium there far surpassing the infernal orgies of a band of fiendish Africans making a repast of a missionary. The very fountain of things is dark, wretched, filled with all manner of unclean things, and a sight that an' angel will turn from in-sorrow. You well know, however; that beautiful flowers have sprung up from the debris of our backyards; so from these deplorable conditions, angels rise in all their majesty to crown the glory of creation.

Among the Persians you find a strange view of the conception of God and evil; the reverse to some extent of the idea advanced by the learned Buddbist, the great Asura being the representation of God, and deve being the evil spirits.

According to Zproaster, as set forth by the historian, the Persian system made the princinle and personifications of evil nearly an equal balance and eternal parallel with the good principle and its personifications. Ormuzi created six resplendent angels of love and holi-ness, called Amshaspands, himself being the seventh and highest; Abriman then created the six archdevs. In oppose the Amshaspands. Ormuzi created 28 Izeds, or henticent spirits, who presided over the heavenly bodies, and showered good gifts upon men; but Abriman made the 28 devs to cause all manner of turmoil and distress. The most powerful and perpicious of the devs was the two-forked Ashmogh. The next series of Ormuzd's creations was an infinite number of Fervers, spirits rep-resenting the archetypes of all things, and which became the guardian angels of men, animals, and plants. Ahriman made an equal number of corresponding evil spirits, so that every man and thing has its attendant bad as well as good genius. To avrest the progress of evil, Ormuzd made an eggfilled with spirits of light, but Abriman made an egg which con-tained an equal force of spirits of darkness. and then broke both together, so that good and evil were only the more confounded. Ormuzd created the material world, but could not ex-clude Abriman and his ministers from its deep opeque elementa. Ormuz? created a bull the symbol of life, which Abriman slew. From symbol of life, which Abriman slew. From its blood grew the original plants and animals to harass and destroy which Abriman made wolves, tigers, screents, and venomous insects. From its bleached elementary particles grew the ribas tree, into the stems of which Ormusd infused the breath of life, and they became the first man and the first woman; but every human being is tempted through his whole career by Abriman and his devs, which slip into the body and produce all diseases, and into the mind and produce all malice. It is declared that ultimately Ahriman shall be overpowered, driven through torrents of melted lead, puri-fied, and forgiven, and Ormuzd shall reign subreme

All classes of people feel the presence of an evil influence, and each gives expression to it in some form. This principle holds good throughout the whole human family, and manifests itself in millions of grotsque forms.

(TO BE CONTINUED.)

325 RELIGIO-PHILOSOPHICAL JOURNAL. DECEMBER 25, 1875. OBITUARY. latter, accompanied with the usual fee; and terms above stated, must be strictly compile? with, or no notice will be taken of letters sent. Burley & Tyrrell, HERALD OF HEALTH Philadelphia Pepartment Passed to Spirit life, Nov. 26th, 1975, L M. BADRS, of Mrs. Robinson's Tobacco Anti-dote. 83 & 85 STATE ST., Paulding, Oblo, aged 50 years. FOR 1876. He was for many years, a firm, intolligent Spiritualist, 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 mall, on receipt of \$2.00. It is warranted to cure the most inveterate aser of the weed, when the directions on each box are followed. Newspo-pers and quecks will tell you that this antidote is made from gentian root. It is false. Gentian root is no rem-edy for the appetite for tobacco, but it is injuricous to health to use it. Are, Eobisson's Tobacco Antidots tones up the system and restores it to its normal condition, as its was before imbibling the hankering desire for a poison ous weed. It is a remedy presented by a band of chem ists long in spirit-life, and is warranted to be perfectly harmloes. (First door North of Field, Lier & Co.) and consistent observer of the princip es of the Harmontel Philosophy. He was quite me finmi-tic, and lo ves a LATEST IMPORTATIONS Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia. Hour numbers of 1875 sent free to those who send dear companion, who is also a good medium, and che has in their names now rea ive i assurat ces already from ter spirit friends of her dear one's happy entrance into his home beyond the CONTENTS, DECEMBER NO : A CHRISTIAN GREETING. river. He leaves three cons, who will ever welcome him How I Managed my Cauldren-Mrs. Warren back to their circles again To the Readers of the Journal, to the Spir-Sinta Birbara-Mrs O. M. Severance. A faw very appropriate remarks were mide by Brother GOODS A. J Ohampion, on the funeral occasion. Itualists, and to all Maukind. The Liver, Ite Use, and How to Take Care of **ROYAL WORCESTER**. This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian toot, or any other poisenous drug in it. Address Ransto-Pantosoranoal Punkneums House. Chicago, ill., either for wholeshe orders, single boxes or local permetee It.-The Eddor. There is something in the pleasant associa-tions of this feative season that seems calcu GALLE NANCY, and A Vigorous Old Age.-Edwin F. Bacon. Busivess Notices. TOROUAY WARE, lated to bring us nearer together. The approach of the new year, and the general feeling of happiness that prevails among mankind, should make us all feel better. As year after The Children's Health .- Prof. Knowlton. man Mental Hygiens.-Mrs E B. Duffey FLEMISH JUGS, Incal acanetes. For 20 Days Free of Chaege: I will diag-Permeability of House Walls to Air.-Dr. nosticate disease. Seud lock of patient's bair, Mass Von Pettenkofer. year rolls on we are drawing nearer to the other world where we shall know each other Majolicas, Bronzes, Parians, Mantol Ornaments, Vases, &c. TESTIMONIALS. age, sect, and return postage stamp. Address, A Plea for Work.-Lucy Lee Holbrook better, and have more perfect knowledge of all things. We send out happy greetings to all, and find in the following brief sermon, by F. Vogl, Beston, Mass. P. O. Box 913 Station Mrs. A. H. Robinson's Tobacco Antidole. One how of Mrs. A. H. Robinson's Tobacco Antidole cured me from the use of tobacco, and I hearthly recom-mend it to any and all who desire to be cured. Thank God I cm now free after using the wood over thirty years. LORDED WITH The Antiput Constants The Sine of Strong People.-Eleanor Kirk. English, French, Canton, and Dresden m14 4. Double Windows-R diated Heat-Olosing CHINA, the Stove draft-City vo. Country Appetites. a dearly beloved spirit who has long been an intimate companion and true friend, that which expressed our own feelings: "Brown's Bronchial Iroches," for Palmon. Oz me—Dustin Houses—Bronchitis and Warm ary and Asthmatic Dicorders, have proved Johnson Mehrin I hereby cartify that I have used tobacco over twenty yara. One box of Mrs. A. H. Robinson's Tobacco Antidoto has effectually destroyed my appoints or desire Rooms-Digestion and Indigestion-Respirtheir chicacy by a test of many years, and DINNER, TEA, BREAKFAST, AND LUNCH SETS. A' THANKSGIVING SEBMON BY EDWARD H. · ator-Ald to Swimmers. have received testimonials from ominent men SOUTHWICK. Best White Granite & P. G. Goods. who have need them. DAVID O'HARA. I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Erra. A. E. Robinson's Tobacco Antidote. It has cured ma, and I feel perfectly free from its use. Have no de dre forit. From the mountain peaks of the Summer-"Home sweet home," is much aweeter where FINE CUT AND ENGRAVED A great feature for 1876 will be a series of articles on land, we come to earth and look into your Dobbine Electric Scap, (mede by Cregin & couls, and we have a certain test by which to GLASSWARE, Nerves and Nervousness. measure your conditions, the manner and char-acter of your, thanks indicate this. Most of Co., Philadelphia, Pa.,) is used, labor, clothes I have used tobacco, both chewing and amoking, about twelve years. One box⁴ of Lire. A. H. Eobincon's To-bacco Antidate has cured no and loft me free, with no desire or hear correcting for the and tomper are preserved by its use. Trial \$1 60 a year without premium, or for \$2 55 instead of markind in our country to day are giving thanks for physical gratifications, even though it be at the cost of suffering for the violation shows its merits. Have your grocer get it. Shakespeare, we will dend the HURALD and a splendid SILVER-PLATED GOODS. bacco Antidote new curve desire or bankering for it. TABLE CUTLERY. Magnifying Glass. of the laws of health. Again there are those who give thanks for their success in the accu-1 O. A. BANETEL A Spirit Physician Materializes and Cures His Sick Putient. Oswego N. T. This class is mule expressly for the household, is The Patent Standard Tubular Mr. R. T. Wyman, of Waukin, informs me that he has used one box of Mrs. A. E. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the wead. Inclosed find two dollars. Flence and me p This class is more expressly, for the household, is mounted on three legs, and with so large a fild, that a whole is, the etc. a diven hernels of wheat, or seeds of any blud, can be placed under it without any preparation, when they will be made to appear twenty five to thirty times as large as faiturd. By it insects can be studied whole and slive, and their habits conserved and peculiar-its of form seen. Chiltren will be delighted with it, and it will help them to love Na wre. It will be given free to any one who sents 32 25 for THEHERALD OF HEALTH for one year. The glasses could, ot be n ann-factured in this country for this price; but thy have been imp ried, and by this bleans we a e enabled to pat them so low. Serd 10 cents extra for postage. mulation of worldly wealth, though it may have been by the oppression of their fellow-men, and in violation of the Golden Rule. ARGAND LAMP, MRS. A. H. ROBINSON, Medium, Chicago -----Best light for price offered the public. Can be used on Will you please send me some magnetized pa-There are those who give their kind of thanks D. H. FORBES' any Gas or Kerosene fixture, or Centr. table. pers. I had them once before and they acted for their supposed success in fraud, and low pet-Osbhosh, Wia ty ambition, which by base and corrupt means like a charm. They seemed to retain their For sale at this office. 32.00 per box. Sent free of postage by mail. Address Religio-Philosophical Pub-liabing Honse. SAFE AND ECONOM CAL. power until they were worn in pieces. There was a very large, tall, broad shouldered Indian is depriving their fellow men of their just Lamps and Lamp Goods lisbing Honse, Agents wanted, to whom it is supplied for twelve-dollars per dozen, but the cash must secondary osci OF EVERY DESCRIPTION. v10 1513 But we are glad to know that there are many with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful dis in the various walks of life whose hearts are overflowing with pure gratitude for the bles ecd results that have come to them, and for the good they have accomplished, and whose as-pirations go up continually for the spiritual The Feleniliic American says that The HERALD OF tress he commanded me to lie down on the bed. The Wonderful Healer, and Clairyoyaut-~~~~ I was walking the floor and thought I could HEALTH "contains more subside articles than any mag-NIAGARA not, but when I could resist no longer, I threw Mrs. C. M. Morrison. tzlae coming to our sanctum." growth that they have experienced, and with carnest desires they ask for a continuance of myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. Had I been a reader of THE HEBALD ten years ago, I This celebrated Medium is the instrument would not have been what I am row, broken down in that which will enable them to go on from step to step in this beautiful pathway which leads to a higher and holier life. Such thanks giving is always blessed for men or angels. It I closed my eyes, and in an instant I vas to tally unconscious. The next morning when I or organism used by the invisibles for the health - MRs. G B. benefit of humanity. The placing of her name before the public is by request of her Control-We would almost defy a young man to use alcoholic awohe I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritling Band. They, through her organism, treat all discusses and cure in every instance where the vital organs necessary to continue drinks, or tobacco in any form, who had been brought up is as sweet and holy incense going up from the coul, and as we thus look back and mark from on the truths here taught. MRS. C. M. PONTER. NEW BOOKS. ST. GAR time to time spiritual growth and unfoldment that we have experienced, the means is given as by which this shall be continued and in-creased. I have referred to the different forms world, I was so free of pain. life are not destroyed. Mrs. Morrison is an . Tours respectfully, Mrs S I. Prox. Topaka, Kan., April 19th, '75' Box 651. UNCONECIOUS TRANCE MEDIUM, CLAIRVOYANT The Relations of the Sexes AND CLAIBAUDIENT. From the very beginning, here is marked as By MRS. E. B. DUFFEY, of thanksgiving which are to be found among mankind. There are similar conditions and feelings in the spirit-life. We have not all come up to the mountain of the house-of the By MRE. E. B. DUPPET, Author of, 'What Women Shou'd Know,'' "No Sex in Education," etc. Contents:-Introductory; Sexual Payelology; The Le-pitim te Social Institutions of the World-The Orient; The Legitimate Social Institutions of the World-The Occident; "olygem; F ec Love and its Evils; Prostin Jon-Tis History and Evils; Prosilintion-Ire Causes; Prostintion-Ics Remecter; Chastity; Maniage and its Abuses; Marnage and its Us. 2; The Limitation of Off epring; Ealighteruch Parentsgr. most remarkable career of success, such as INSURANCE has seldom if ever fallen to the lot of any per-Old Cancerous Sore of Five Years OF NEW YORK. Twenty-five Years' Practical Experience. Standing Cured by a Spirit Preson. No disease seems too insidious, to scription. remove, nor patient too far gone to be re-Lord, which is lifted above the tops of all the Largest Net Surplus of any Agency Company in New York. stored. hills end mountains of the earth; we have not Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The all come up to Mount Zion, the city of the liv-ing God. Many have only come to the mount A. H. ROBINSON -- MEDIUM -- CHICAGO -- I CASH ASSETS, S1,500,000, INVESTED IN UNITED STATES BONDS, over \$800,000. wish you to make an examination of my head disgnosis is given through her lips by the that burned with fire, to blackness, and darkand try and see if you cap give me any relief. Band, and taken down by her Secretary. The original manuscript is sent to the Correspond-This book is written fr m a woman's standpoint, with ness, and tempest, and the voice of words, The Record of this Company in the Chirago fire and throughout the West while one of the four Companies forme-ing the late " Underwriters' Agency," I have a sore on my left temple, which came great carnestness and power. The author takes the while there are those who have "come to the about five years ago, and is now getting in to the edge of my eye brow. Some obysiciane ent. highest moral and refending ground The book is bound heavenly Jerusalem, and to an innumerable When Medicines are ordered, the case is to have an immense sale. Orders should be sent in at company of angels, to the general assemblythink it a cancer and others the reverse. I submitted to Mrs. Morrison's Medical Band, In well and favorably known. once. Prize, by mail, \$2 and church of the first-born, which are written am a man in my thirty sixth year; have been who give a prescription suited to the case, Agencies at all prominent points throughout the United States. We want 1000 active agents to canvass for this book, in heaven, and to God the Judge of all, and to under the treatment of several different physi-Her Medical Band use vegetable remedies, cians, both in California and in the eastern the spirits of just men made more perfect." to whom 'he best commission will be given. (which they magnetize), combined with a scientific application of the magnetic healing BEVERIDCE & MARRIS. states, but have derived no benefit. My head In my intercourse with those who have Managers Western ie. I dave ie did never dain me undi i dad tue Bore cut ou

sed far on in the interior joiced to know that their thankfulness bas attained a higher form than any to which I have referred, even that for spiritual growth and un-foldment. It is a profound gratitude and thankfulness for that quiet and peaceful state which is, continually resulting in spiritual growth; a state in which there is no fear, no haste, no anxiety, but a calm and holy trust; that leans confidingly on the arm of the In-finite Father and Mother God; a state in which the soul fulfills each duty as it rises up before it and thus moves on in its parfect orbit of life, like a planet around its general sun: roll-ing on silently, harmoniously and perfectly; thus fulfilling life's beautiful mission day by day and hour by hour, continually rising bigh-er and higher on the plane of life, ever enjoy-ing the fulness of the perfection thereof.

rights.

OUR ANGEL KINDRED.

BY WILLIAM LEIGHTON, OF LIVERPOOL, ENG.

Far in the glories of a fadeless day, Amid excess of beauty, and the swell Of rich and everlasting melody, Our angel-kindred dwell;

No care can reach them in their radiant home; No night can trail its terror o'er their sky; No sin can cast around its baleful gloom; No tear can dim their eyes.

Immortal pleasures crowd the golden hours; Undreamed of beauty basks on every hand; And odorous breathing from the lips of flow-

Fill all the the peaceful land.

And bright forms mingling in the holy mirth, Fure white robed dwellers on the blissful

shore Our hindred are,-the loved and lost of earth-The happy "gone before!"

Among them cherab shapes of childhood

glide; Maidens are there with waiving locks of gold;

And manhood in its glory and its pride, And age no longer old i

And he, the last that left us, whose young life--

By laughing, promise laiden brerzes driven-Disdained to meet the rude world's noisy strife

And sought the calm of Heaven,-

E dream I see him in his raidlant rest, Among his angel kindred upon high, And honored as befits the latest guest

They welcome to the sky.

Brethren on ministering missions move, Or guide him where'er Heaven's rich mar-

vels rise, And sisters look unutterable love, Into his answering eyes.

Ah, blessed spirits in their balmy ease! No cross of earth can ever chafe them now! For them no more the trembling hands and knees

Nor doubt-becloudea brow.

Ours is the darkness, theirs the boundless day: They drink true life; we draw the labored

breath; They have stornal sunshine on their way; We have the gloom of death.

Yet, nearing the cold river, I rejoice That when I pass its darkness and its roar; All these will welcome me with heart and

Upon the further abore.

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-main, Yours with Respect, LEWIE C. POLLARD.

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

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

MRS. A. H. ROBINSON :- Enclosed please find lock of hair and two dollars. I have derived 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 failed. Hoping to hear from you soon, I remain, Your Humble Servant,

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

Mns. A. H. ROBINSON .- I write to you again and send lock of bair. 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.

Acure Waysen. Yours with Respect, LEWIS C. POLLARD. Acurea, Cal., May 29th, '75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium. RELIGIO-PHILOBOPHICAL PUBLISHING HOUSE

The HOBINSON, while under spirit control, on re-in ceiving a lock of bair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper re-medy. Yet, as the most speedy cure is the essential ob-ject in view rather than to gratify idle curicsity, the better practice is to send along with a lock of hair, a brief statement of the ser, age, leading symptoms, and the length of time the patient has been sick; when ahr will, without delay, return a most potent prescription and remody for orsidicating the disease, and permanently curing all curable cases. without densy, return a most power prescription and remnark for ersailcating the disease, and permanentiation of hereaff she claims no knowledge of the healing art. Of hereaff she claims no knowledge of the healing art. But when her spirit-guides are brought as reapport with a sick person, through her modiumship, they never fall to give immediate and permanent relief, in curable cases, through the powledge of an experimental spirit-guides forces latent. In the system, and in nature. This prescription is sent by mail and be it an internal or an arternal application, it should be given or applied precisely as directed in the accompanying later of instructions, however simple it may 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 the duantity of the spilestion for a second, or more if required, should be made in about ton days after the last, each time stating any changes that may be apparent in the symplems of the duscase.

The disease. Mrs. Ronneous also, through her mediumship, dise notes, the disease of any one who calls upon her at her readance. The facility with which the spirits controlling her accomplian the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gits are very remarkable, not only in the healing at, but as a psychometric and business medium. Thanks--Disgnosis and first prescription, \$3.63; each subsequent one, \$3.90. Psychometric Delination of character, \$3.90. Answering business letters, \$2.90. The money should scompany the application to insure a re-pity.

Horseffer, all charity applications, to insure a re-by." Horseffer, all charity applications, to insure a re-ply, must contain one doltar, to defray the expenses of reporter, assessments, and postage. H.B.-Mins, Boarneoss will dereafter give no prime diffings to any one. If privacy is required, it must be by

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

(Give age and sex). Remedies sent by mail prepaid. In the past two years Mra. Morrison's Medi-cal control has given 2217 disgnoses by lock of hair; and in the past year over one thousand pa-tients suffering from chronic and complicated diseases have been curted with her magnetized vegetable remedies.

SPECIFIC FOR SPILEPAY AND NEUBALGIA. Address MES. C. M. MORBISON, Boston, Mass., No. 102 Westminster St., Box 2519, v19a18:16.



BOOKS, L L FAIRCHILD Rolling Prairie, W1: Any paper of book yoa want. Premiumeor Cash., v19n15:8

to all appli-nts. This is ne of the la Chitalogues pub-lished: contains about 250 pages; over 600 fine engravings; 2 clegant col-ored plates, and gives full de-scriptions, prices, and directions or planting over 1200 varieties of tablacud Clover Steds Bedding table and Flower Steds, Beddin Roses, &c., and is invaluable t armer, Gardener and Florist. Addre D. M. FERRY & CO..

Seedsmen and Florists, DETROIT, Mich

UNION CLUB LIST.

Subscriptions Received for the Leading Periodicals at Club Rates.

Not every person has il no to get up a club for each pa per or magizine he wishes to take, and so is obliged to forward to the publisher the full price for single sub scribers. Our arrangement with the publishers are such that we are authorized to receive single subscriptions to any paper or magazine on this list at the lowest club price. WEEKLY Fublishers' Price, Our Price



This work has repid'y passed through 15 editions, and the demand is constantly increasing. No such complete and valuable work has ever before been gent firm? the DTOER.

Prot. Wilder of Cornell University says it is the best book of the king over published. Frice, by mall, \$9.

We will send all of the above, except the premiums, for \$6.60; will send all, including the premiums, for \$7.55. Will send THE HERALD OF HEALTH, without previous, and any \$4 msgarine for \$5.00, postpeid.

Address fer any or all of the above,

WOOD & HOLBROOK, 1 18 and 15 LAIGHT ST., NEW YORK. v19n1545



THIS COTAVO VOLUME, HANDBOMELY PRINTED AND EOUND IN CLOTH, COMPLETES THE WORK.

CONTENTS: 1. Spirit Writing; 2. Lovitation and Conveyance by Spirit-Power; 3. Insensibility to Fire; 4. Olairvoyance and Somnambulism; 5. Olair andience; 5. Dreams and Visions; 7. Trance and Ecstasy; 8. Holy Ghost; 9. Heresies and Contentions; 10. Prayur; 11. The Ministry of Angels; 12. Death; 13. The Spirit-World; 14. Spiritualism and the Church; 15. Spiritualism and Science; 16. Conclusion. To those desirous of acquiring a knowledge of Chris-tian Spiritualism—of Spiritualism as understood by a majority of the most enlightened and cultivated adher-ents to this gelief this work will be found a clear forci-ble and convincing exposition of the subject. The fin-telligent reader will find that true Spiritualism is not at variance with liberal Christianity, but on the contrary supplements and confirms it. Aside from the instructive character of the work the interest it excites rivets the ättention of the reader, and it is readily perceived why Spiritualism is becoming such a power in the land.

PRICE of each volume, \$2.50. Postage free. Bither volume sold separately.

**For sale, wholesale and retail, by the Suizero-PRILOSOPHICAL PUBLISHING HOUSE, Chlosgo,

RELIGIO-PHILOSCE E. CAL JOURNAL

BASTIAN AND TAYLOR.

In Death We Are in the Midst of Life.

326

An Affectionate Son Retarns from the Mystic Shore and Imprints a Kies Upon the Brow of His Aged Mother.

It has been said that "whom the Gods, love, die young," but if we are to judge them by the favors they grant us mortals, we would say they manifest a kindly feeling toward many who have lived beyond the age to be called young. We were one of the many who were favored of the gods on last Friday night, when permitted to attend one of the most wonder-ful seances it has ever been our lot to witness, at the rooms of

BATCIAN AND TATIOS, corner Adams and Fifth Avenue.

First in order came the usual dark circle. On this occasion it was composed of twenty-five persons, among whom was the able and fearless editor of the Randor Philosophical JOURNAL, B. S. Jones.

JOURNAL, S. S. Jones. Mr. Bastian was provided with a guitar, tin horn, and a music box weighing fitteen pounds. There had also been provided by a lady, a small work basket containing various colors of z phyrs, a spool of allver wire, and all the necessary articles for the making of worsted flowers. This phase of manifestations being new to us, we were anxious to see what May could do in this artistic line, and Mr. Cochran requested that she make something for us to keep as a token of remembrance of for us to keep as a token of remembrance of that most bliesful night. Scarcely had ten minutes elapsed before a beautiful white rose, a bud and two green leaves were made in the most perfect sivie, and placed in the hand of our mother. Different individuals in the circle were shaking hands with spirit friends, while Mr. Taylor gave minute descriptions in rapid succession of spirits present, and in many instances giving names. All were rec-

ognized and most heartily welcomed. Johnny Gray, one of the "familiar spirits," added new pleasure to the scene by winding the music box and whilst it was playing, it floated around gently above our heads, at the sidie time the guitar was being played upon,

GHORGE FOX

the controlling spirit greeting us through the tin horn, and withall the scene was so enchanting that we thought it would be most beauti-ful to quit this tenement of clay and deplored our existence on earth. Upon entering the otrole

NOM. S. S. JONNS

mentally seked the spirit of Johnny Gray to take his knife and carry it to the gentleman from Mexico. Said gentleman exclaimed "I have a knife." Upon hearing this Mr. Jones ex-plained his mental request, and the knife was carried to diff rent individuals in the same way, demonstrating the power of spirits to read the mind. At the conclusion of the dark circle, after a moment's intermission, the chairs were arranged in front of and facing the cabinot. Mr. Bastian then requested the examination of the cabinet and also a thorough examination to be made of his clothing to catisfy the skeptic that he had

NO FALSE FACES

concealed therein. The reputation of these great mediums for honesty and truthfulness is world wide, and they carry in their counte-nance the insignia of truth. The cabinet seance was the grandest demonstration of spirit power ever witnessed by us.

The first to materialize was the husband of a

it fitly deserves, the encomiums of the secular and religious press everywhere. Columns of extracts from it may be found in the New York World and other dailies. * * * * It is very obvious that this is one of the few books that are of positive value for the times." -BANNER OF LIGHT.

"No.work published this season has been so extensively noticed by the press of the country as this, nearly all the leading dailies devoting from one to four columns in reviews and extracts. We regard the work as most admirably adapted to aid in spreading broadcast the truths of the harmonial philosophy."-----RELIGIO PHILOSOPHICAL JOURNAL.

"The book is one that can be taken up and opened at any point, and any reader will find something to interest and instruct. The style is attractive, clear and concise. The author has written carefully on every phase of spiritual phenomens. He writes from conviction, after a long and impartial in-vestigation. * * * Any Spiritualist who desires to be stored with historical, scientific or theological arguments relating to the spiritual philosophy, will not only read, but study this volume."—Spiritual Scientist. "This is one of the most interesting books

we have ever read on the subject. We can come nearer endorsing all the author says than any one we have ever read. Dr. Growell has been most of his life a materialist. His investigation of Spiritualism converted him from harmonizing true Ohristianity and true Spirituslism. We cordially recommend this book to honest inquirers after truth."—Its Spiritual Magazine.

" The World's Sixteen Orucified Ezviors.99

BY REPORT ORAVED.

[From the Bancer of Light.]

Permit me most earnestly to commend to your readers the pages of a work which should be in the hands not alone of Spiritualists, but of every thinking and reasonable being in this age of civilization.

By wading through fragments of literature diffused in every conceivable way, now cropping up in a magazine item, now occupying a column or two of some radical journal, now timidly preping forth as an inference to be drawn from accounts of Oriental lands and andrawn from accounts of Oriental lands and an-tique monuments, and now forming the sub-ject matter of some rare and scarcely heard of volume—from at least a thousand scattered sources which might tax the student half a lifetime to collect and collate, we might gain the same information, but never before, in the form of a well-digested and compendious vol-ume, do we learn that the Jewish Messiah has had at least filteen rivals for Messianic honors, some of them far older and much better authenticated than the gospel biographies put forth in his name.

If the maintenance of Ohristianity, founded on the assumed authenticity of the New Testa-ment, has cost the world millions of its best lives, and uncounted millions of its wealth—if it still drains the people to their last cent, and imposes its irea woke upon the pecks of size imposes its iron yoke upon the necks of nine-tenths of the civilized mentality of the age, it certainly should be worth while for that same civilized montality to look into a small and unpretentious volume, which with the axe of truth cuts at the very foundation of all that they have held sacred, fought for, sinned for, bled and died for, and now sweat and pray for, and only to find at last that they have fought sinned, bled, died, sweated, and paid for a mythl To gather together such amszing, proofs of the world's insanity, idolatry and bigotry as Mr. Graves unmasks, to afford to the struggling mind, tossed upon the ocean of opinion, such overwhelming testimony of the truth of his allegations, and save us from any more floundering in the realms of half declared and confused mythologies, is a work which ought to command the gratitude of the entire age, and above all, of that class of thinkers, who like the Modern Spiritualists, can afford to give up the ropes of sand which vain theologies offer, having the cable of spiritual truth connecting them with the anchor of immortal exis-tence. Mr. Graves's style is clear and perspicuous, and whilst his wast research and candid reference to authorities which can not be denied enables us to follow his statements in perfect scourity and good faith, we can not close the volume without a fervent expression of gratitude to the patient and industrious author for the immense burst of sunlight he has showered abroad on the age. Such at least was my impression on perusing this remarka-ble and invaluable work, and it is as a meed of gratitude and acknowledgment for good service done, that I herewith tender publicly my thanks to Kersey Graves for his "Sixteen Orucified Saviors." It is quite possible that one out of the sixteen may chance to suffer death outright under the lash of such an excisement, but as we don't realize that any one will really be hurt if the whole number were to take the places to which they belong, namely, as different ideal incar-nations of the Sun God, we do not feel much concerned for the result, but end with our fa-vorite and immortal motto, "The truth against the world."

The speaker then spoke of the necessities of individual religion, and stated that Jesus Christ came on earth and died for the same purposes that George Washington and his army suffered and bled at Valley Forge, and that every 4th of July the great mysteries of the Obristian religion, as understood by Jesus, the chiefest of which is equal rights and justice to all mankind, were duly celebrated by the American people. The speaker did not come there to tell them they were a desperate band of bad characters as they might be told in a fashionable church. The Indian when he scalped his enemy acted according to his instincts, and being without information, he was not as bad as the Christian who, with better lights committed a much less orime."

Thus will arise the "new departure" and the spirit of truth be enabled to take root upon the earth, by seeking the channels of the humble and lowly and despised of earth, of whom your correspondent is the least.

TECHAS COOK New York Olty.

Wanted-Complete Worksof Hudson Tottles.

er a J. David.

Allowing, Bro. Jones, to add vay testimony to the admirable article by Dr. E. Growell in your last issue. As a bookseller I can truth-fully say that the works of no author in Spiritualism are more in domand than those of our hard-working, truly inspired, and philosophic-ally enlightened Hudson Tuttle. The loss of his stereotype plates by the great Boston fire, was a loss to the world; and not until that loss is made good, by the complete reproduction and restoration of his entire works, will the literature of Spiritualism be as rich as it was before that fire. There is frequently a demand for his "Arcans of Spiritalism"—of which Prof. Felix Baufi Baromio, now in Italy, formorly a distinguished Oatholio Father in Ohill, S.A., said: "It is the best book on the facts. philosophy and teachings of Spiritualism, I had the fortune to find in America."

This comprehensive work by Mr. Tuttle is now and at all times in special demand, and let us hope that some capitalist in our ranks will assist our Brother in resurrecting it from the fire.

Another little work by/Mr. Tuttle published by Oharles Partridge many years ago, entitled, "Life in the Soheres," is also very much "Life in the Soheres," is also very much needed in these days of investigation. It is a wise little volume, and ought not to be left to dle in the starsotype vault of some New York printer, who has the custody of the old pub-lishing assets of Partridge & Brittan. Why can not you, Eco. Jones, prevail upon Mr. Tuttle to revise this work, enlarging it, perhaps, and so improving its contents as to entitle him to a fresh copy right, and then is-sue it from your own RELIGIO PHILOSOPHICAL PUBLISHING HOUSE? PUBLISHING HOUSE?

As I am a book trader pro tempors, and as my daily vocation makes ine familiar with the prevailing tastes and wishes of book buyers, my conclusions are worth something upon the question of books. I am happy to say that Dr. Orowell's ample volume on "Bpiritualism and Christianity," Oven's "Debatable Land," Wolfe's "Startling Facts," Dentou's works and the volumes by Hudson Tuttle, (all that are now in print) are the best selling books on the average, of any in the Spiritualistic catalogue. After these may be mentioned the Standard Atter these may be mentioned the Standard Poems (two volumes) by Miss. L'zzie Doten. Mr. Peebles's "Pilgrim," "Seers of the Ages," and just now his popular "Voyage Around the World." Olcott's "People" is still in demand, but foremost stands Wallace's "Defense of Saistingling " Boo" (Detable's "Defense of Spiritualism," Prof. Orooke's three pamphlets on "Tests and Experiments in Psychi-cal Force, etc.," with which come the able works by Epes Sirgent; and following these there are a score or two of pamphlets and tracts which serve as sidelights along the road of Spiritual Progression. But please, Bro. Jones, hurry into existence Mr. 'Tuttle's 'Arcana of Spiritualism,"—s bock that is complete in, itself on, all the suljects treated, and one most satisfying to all who have had or may have the good fortune to posecs and read it.

come out boldly, and array themselves on the side of a faith that works by love, purifies the heart, and overcomes the world. GEORGE WRITE.



Washington, D. C.

ROCKBHIDGE, WIS.-Levi Freeman writed.-L would rather go without bread than the Jour-WAL.

FARETTE, PA.-Biol Sweetland values.-We have taken the Journan so long it esems we can not do without it.

ST, LOUIS, MO:-James C. Izwin writes.can not get along without the Jovinian, and am thankful for its continuance.

ALBION, MICH.-O. H. Perry writes.-I. Hiss the JOURNAL for the independent stand it, takes in expering impostors and free lovism.

WASHINGTON, D. C.-F. Enclared writes.-The Journal contains too many good things for me to be without it.

PRESTON, MINN. -E. M. Trogated writes.-The light of reason and common schee and fast breaking the chains of superstitled out West here, end, I hope is will keep on breaking till the last link

FOREST. OFTE, IQWA.—Mirs. Jones C. Bazer writes.—Please find remittance to pay for the best paper in America, the old Estimo Finicestrindat. Journar, and oblige a sincere Spiritualiet. Spirit-ualiam is not dead here.

WASHINGTON, D. C.-J. C. Smith writes.-I am of the opinion that when humanity cases to use means for securing the friendship and favor of Gods, and learn that the Spiritual-world is fust as instural as this, we shall be happier and conse-quently better than at present it is possible to

MIDDLETON, MASS.—F. J. Gage writes.—Åre the articles called "Beath, or the Fathway from Earth to Spirit-life" published in a book form? Please let me know how I can get them. Your paper is the best one published. May you long live to distribute the light and truth.

The articles you refer to are only oue-half finished. The remainder will be published in due time.

DECORAH, IOWA .- Mrs. H. S. Weiser writes -Please and remittance for renewal of my trial subscription for the JOURNAL. I find so much of interest in the JOURNAL, that I can't do without it. I wish you might send us a good physical me-dium. I think one would do well to stay with us for some time. We have circles and are doing the best we can with our meterial.

CHATFIELD, MINN .-- M. F. Dunham writes .-I am so wedded to the JOURNAL, that it would ceem like parting with an old friend, to part with it. I like the bold stand it takes in regard to free-thought; it also alds me in many little debates that I have, and they are plenty, I assure you. I chal-lenge them in church and out on the street or in the street of the start them the street of the the stores. I am ready to meet them now or any other time and battle for the right, the truth and free-thought.

NORTH LEWISBURG, O.-R. M. Davis writes. -Enclosed 1 send you \$3 15 to renew my subscrip tion one year longer, as I can not be happy with-out the Journan. I loan it to my neighbors until it is worn out. Money is hard to get, and my wife asya we need some bed clothes very badly, but I told her we would have to wait a little longer, as my time had already expired on my paper, and I would rather freeze a little than do without it.

Not the least dauger of you or yours. Frost won't make severe inroads into your habitation. The very next good thing you will do, will be the gratification of the wife by supplying all the "bedthes¹⁾ she der

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

DECEMBER: 20, 1875

A pervicious want is cared by the use of Mrs. Robinson's Tobacco Analdots. 800 advertisement in another column.

BABBIET'S HEALTH GUIDE NOW ready and for sale at the office of this paper. Price. \$1 00. BANKER OF LIGHT for sale at the office of this paper: 12



3 Valuable Patents Clven Away. Sond for now terms for to onew STEAN WARS ER & WOMAN'S FRIEND. J. C. TIL FON, Photoburgh, Ph.

Dr. Hattie A. Fowler

Forforms remarkable curves in tracting all forms of dis-cases. Chr nic cases, which other physicians have failed to cure solicited. Founder complaints successfully tract-ed Give leading sympt- m of diseases. Treatment whit relationes, \$300. Address with stamp, HAUTTE Al-FOWLER, Fiqua, Mismi Co., Outo. visatsis



The Baptism of Jesus.

Earl, va. Fourde Enfrauchisement: Origin of the Trin-ity: Baylew of the Belage: The Witch of Endor: Batlon-al Boview of Thiology: Contemplation on Divinity: God II the Constitution. These paraphiets and trists (ES pages) sent postnaid to these encoding ten conts to the enthor, M. B. CHAVEN, Richboro, Backs Co., Pa. vitu8658

HERMAN SNOW, Déaler in Spiritualist, Liberal & Referm BOOKS AND PAPERS.

No. 810 KEARNY ST., Up Stairs, West Side, a few Doors North of Buch,

BAN FRANCISCO, CAL,

Agency for the RELIGIO-PHILOSOPHICAL JOUENAL, 2023

SHOT GUN

A double barrel gun, bar or front act'on locks; warran-ten genuine twist barrels, and a good shooter, on no sar/ar with Flash; Fouch and Wad entire, for §16. Can be gray C. O. D. with province to examine bofore paying bill. Send stamp for circular to P. FOWBLL & SON, 263 M din St., Cincinnati, O. vien2533

CHROMOS, HEADQUARTERS FOR O AN UHROWOS. Dealers, Agents. Trunk and Box-makers, Newspiper Publishers and Toa Stores, will find a complete enppy. Our new and brilliant specialities are nnequaled. Our fault Monuted Chromos contsell anything in the market. Twelve samples for \$1 00. Illustrated Catalogue free. J. LATHAM & CO., 419 Washington. St., Boston, Mass. P. O Bor 2164

lady present. She immediately recognized him, and was heard to exclaim. "That is Jim, sure it is." The spirit husband beckoned to his wife to come up to the cabinet, saying he wanted to talk to her. The lady advanced and when the hand was profilered she sank back terrified. She made several attempts to conquer her timidity but failed to do so. Then the husband spoke in an audible voice, saying: "You did not used to be afraid of me," and continued to pleadingly beckon to her. Mr. Taylor offered to accompany her to the cabinet and did so, when the husband again offered his hand and the wife sbrans back frightened. The husband then told her if the world come near anothe has world the to the would some near enough, he would talk to her but would not touch her.

But her attempts/ to regain her self-possession were fruitless, and after ten minutes of earnest entreaty on the part of the husband to talk to his wife as in the days gone by, he withdrew ofter kissing his hand and bidding her "Good Night."

This manifestation was visible to all present. He repeatedly thrust his hand and half the forearm out at the apperture and several times presented his head out in full view. We next had some gems of thought from the controlling spirit, Geo. Fox, through his tin horn. He spoke upon immortality and the pleasureable privilege of disembodied spirits to return to earth and demonstrate beyond a doubt that glorious truth.

Verily the earth but giveth to take back again, but the soul of man which grew out of eternity, shall exist forever more. I would say to the skeptic who has a desire to ellicit new proofs of a state of futurity, do not fail to svail yourself of the opportunity that is afford-ed you every night at the seance rooms of these world renowned mediums.

Next in order came the materialization of two gentlemen at the same time, at the same apperture, sons of

MES. VANDEBBURGH,

who was present, and immediately recognized the individuals. She was called to the cabinet where she shook hands and conversed with her dear sons.

FOUR HARDS

were visible at the apperture at once. The son effectionately caressed his mother, and in the presence of all, he placed his check beside hers and with a kiss set the seal of love upon her brow. He said in an audible volce, "Mother, I will be stronger after while." Af-ter other materialization of less importance, the audience reluctantly dispersed. Who wouldn't be loth to relinquish the bliss of Heaven. We felt as if we had a foretaste of

real life and such experiences diffuse a glory over the relations we bear to earth, and earth. ly things, and aside from the intuition procoeding from the depths of our spiritual na-ture, these experiences strengthen our convic-tion of a life beyond for the emancipated oul.

MHS. ABBNATH W. W. COOHRAN. Chicago, Ill.

Identity of Primitive Christianity and Modern Spiritualism.

dy RUGHNE OROWRLL, M. D.

The second volume of this valuable work is now ready and is fally equal in all respects to volume one, which met with such general no-tice and commendation when published, and of which we now give a few.

OPINIONS OF THE SPIRITUALISTIC PRESS. "This, one of the most important books on Spiritualism every published, is receiving, as

EMMA HARDINGE BRITTEN. 206 West 38 h street, New York.

Letter from Thomas Cook.

ED JOURNAL:-L'zzie Doten chese for her eutject at the Silver Lake Camp Meeting: "After Spiritualism, What," which provokes the query: 'Is Spiritualism a finality," or will it die into a grander and more sublime trath or truths? And we are one who are satisfied that it will culminate in the Spirit of all Truth as forefold by Jesus, when he said: "I have many things to say anto you, but ye can not learn them now, howbeit, when he, the Spirit learn them now, howbeit, when he, the Bpirit of Truth has come, he will guide you unto the ways of all truth;" and as we/inderstand it we are preaching it to the world, yet our pathway and efforts are so obstructed by self-righteous Ohristians and Spiritualists, as well as free-lovers and other dogmatians, that our oppor-tunities to scatter the light of truth is very much circumeribed; and we, like Jesus, have to go to such as are tooked upon as publicans and sinners, in order to obtain a hearing. No on Sunday evening, November the Stat, we spoke from the stage of Harry Hill's Thestre, to a respectable and quict audience, and have an invitation to speak again at the same place on Sunday. November the SSth; Harry Hill managing the fluances and paying us liberal-ly. The New York Herold sent a reporter, of which the following is a synopsis of his re-

y. The New York herdul sent a reporter, of which the following is a synopels of his re-port on Monday morning, the 29 i: "East evening there gathered in Harry Hill's Theatre, in East, Houston street, one of the most respectable audiences that were ever seen in that place. * * * * There were "large number of brokers and brokers" clarks large number of brokers and brokers' clerks present, who came there evidently to see hate smashed and some fue, and they were astonished at the extnestness of the Rev. Mr. Cook. s long bearded, serious looking man.

New York City. P. S. I omitted to say that now and then we have a call for one or two volumes by your friend, A. J. Davis.

On Organization and a Creed.

BRO. JONES:—My interest in the prosperity of Spiritualism induces me to sek the publication of the following remarks in your wide spread JOURNAL. They are called forth by the interesting remarks of Judge Holbrook in the last number of the Spiritual Magazine.

The position he took will, no doubt, meet with a cheerful response from thousands of Spiritualists deeply interested in the subject. The want of expressed principles and a suitable organization among us, has not only arrested our progress, but discouraged thousands who would have investigated our philosophy. If any people under heaven have incentives to excel in every good word and work, they are Spiritualists. Our philosophy teaches, not only our continued existence after death, but that God's law, because it is founded in the highest wisdom, can not be set aside,—that every one must reap the fruit of his doing, and that, consequently, forgivness of sin is a misnomer. We believe that our acts alone will entitle us to a high or low aphere when we enter upon our future life, and it is a part of our creed that, for all, there is a progressive desti-ny. Is there ho creed in these universally re-corded sentiments among Spiritualists? The idea that subjection to suitable rules of moral order is inimical to individual liberty, is fallacions. They are the handmaids of progress and not burdensome to the honest inquirer afand not burdenome to the nonest inquirer at-ter truth. Yet we are decrying rules of moral order and, with a few exceptions, have re-mained stationary, if we have not actually re-trograded. We exhibit the anomaly of a pro-fession without a practical principle,—a faith without corresponding works. How can we which corresponding works. How can we expect permanent prosperity while we oppose the necessary sids to individual and societary progress. Organization, under the discipline of law, obtains in every department of society, and throughout nature. Why not object to the establishment of law against the peace of the community, against their and robberg? Is perishing property more valuable than pur-ity, than virtue, than spiritual wealth? Are isolated individuals better qualified to promote prosperity than the united efforts of many.

The organization we need is, not a compul-sory, but a voluntary one. In every commun-ity there are a few, at least, who believe alike on essential points, and who repudiate the so-cial freedom principles contained in Mosss Hull's confession,—who believe in the duty and benefit of devotion to God and the inter-ests of humanity, who could unite on such a platform of faith and works as would make them mutual helpers, and with the understand-ing that they could refer from the Compact whenever they fait the rules of union bur-densome. The organization we need is, not a compuldensome.

Now that this subject is agitated, it is hoped that the friends of order and progress will

pay for their newspapers and see that comfort re gas throughout the home circle.

CEDAR FALLS, IOWA.-Chas. Clark writes.-The Spiritualists of Union Township, Black Hawk County, held a meeting at their School House on the 55th inst. We heard the many blessings ably pointed out by Mr. Chapman, of Beaver Grove, for which we ought to thank the Great Ruler of all things; among them the heavenly inspirations that we daily received through our spirit friends, to the furtherance of all general knowledge, so much needed by the inhabitants of earth. We have a few friends here that are not afraid to own the name, and I can safely say they are growing no less. The JOURNAL is a welcome visitor at our home.

MORRISANIA, N.Y.—James L. Parshall writes. —My only object in sending you ten dollars was that I thought it would look nice on your Ledger, placed to my credit; and I wish to punch you. In return for your reminders to me. Only think over since the 10-h of last June, there has been a vel-low strip of parer placed across the Journan telling me it was not paid. Now, Friend Jones, I am in the habit of loaning and sometimes mailing it to other parties wherever I think it may do good, as there are often articles which are entirely too good to be kept all to one's self. When you are looking over your Ledger after delinquents, you may count me out, and others who see the paper may also know that I have paid up. Hoping that your other delinquents may be induced to follow suit, is my prayer. MORRISANIA, N.Y.-James L. Parshall writes. is my prayer.

LOUISVILLE, KY.-G. H. Kreider writes.-The condition of the working classes in America to day is not an enviable one. It seems to me it can be made better, at all events the amelioration of their condition is an object any one may well engage in. The working classes of England have solved the problem of co-operation, and they are now on the high road to pro-perity. Why can not the Ameri-can working classes do likewise, co operate, at first, for the purchase of the necessities of life, and gradually extend their operations until every branch of industry is embraced in a Universal Brotherhood. We have the example of the Roch-dale co operators, and need not fear failure. The thing to be done is to organize and set the ball in motion. Would be pleased to hear from any of ming to be done is to organize and set the ball in motion. Would be pleased to hear from any of your readers catertaining similar views, and those wishing reply will please enclose attamps for ra-turn postage. My address is \$70 West Jefferson, Street.

NOFTH LANSING, N. Y.-Samuel Davis writes.-Still the good work goes on, and that, too, with such wonderful rapidity, that the most incredulous are struck with susrement. The too, with such wonderful rapidity, that the most incredulous are struck with amazement. The wonderful manifestations through the medium-ship of Mrs. Sarah A. Lane, daughter of Mr. Sum-pel Davis, of North Laneing. Tompkins Co., Now York, and have been witnessed by a highly intel-ligent and appreciative circle of friends. This me-dium in the latter part of August last, while un-der control, marked out on paper the form and size of a cabinet, and asked us to erect it imme-diately. In the early part of September the cab-inet was erected according to directions, and sean-ces were commenced, holding them every Thurs-day and Saturday evenings. The first things in the line of demonstration were spiritual lights, and the curtain of the cabinet window was moved. At the third sitting, voices were heard tolling its we were soon to witness wonderful things. Thus things went on in their usual course, the medium gaining in confidence, and the circle growing more harmonious, until at the date of writing, the man-ifestations are truly wonderful to behold. At the last two seences, there were shown from the cabi-metigning in confidence, and the circle growing more last two ceances, there were shown from the cabi-netjwindow several hands, and from their size and shape, they were instantly recognized to 56 those of friends, passed to Spirit life. There frequently appears a hand with a ring upon one Sugar. At the last sitting the hands and forearms of a young lady were shown; when the left wrist was a beau-tiful bracelot, and a voice from the cabinet spoke to one in the circle, saying, that was for him, and which, after long reflection, he brought to his mind these of a friend, which proved to be correct. We have the promise of plottous demonstrations. The control, George Jackson, says the medium has wonderful powers, and will equal, if not surpass, all the great mediums of the day.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURRED.—When death A was hourly expected from Communaption. all remedies taving failed, accidention to a discovery where-by Dr H. James cured his only child with a preparation. of *Connable Indica*. He now gives recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate— Vight sweats, irritation of the Nerves, Difficult Expect-oration. Sharp Pains in the Lungs, Nanses at the Stom-sch, Inaction of the Bowels, and Wasting of the Muscles. Address OH aDDOCK & CO., 1033 Hace St. Phils., Fa., giving name of this paper. vibratis



Private Entrance on Jackson St. near

Lasalle. CHICAGO. The ELECTRICAL DEPARTMENT of this Institution is unequaled in this country. Electricity is applied in all its forms, with and without the Bath.

Open for Ladies and Gentlemen, from 7 A. M. to 9 P. M. The LADIES' DEPARTMENT is under the personal

on of Mis. Sowers. DR. G. C. SOMERS, Proprietor;



". "For sale, wholesale and retail, at the office of this DEDST.

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

DECEMBER 25, 1875.	IGI(IGIO-PEALOSOPHICAL JOURNAL			
OATALOGUE OF BOOKS	Life of Thomas Paine, with critical and emplan- stary observations of his writings, by G. Vale. 1.60 18 Life of Lense & Renau	WE ARE PREPARED TO FURNISH MISCEL- rates, and, on receipt of the money, will send them by mail or express, as may be desired. If sent by mail,	POEMS.	THE Lyceum Stages	
Religio-Philosophical Publishing Heuse.	Life of Jesus, by Renan	required to prepay postage. The patronage of ou' friends	Poems from the Inner Life	A collection of contributed, compiled and origina. Recitations, Dialogues, Fairy Play	
All orders, with the price of books desired,	Living Present-Dead Past, by H. O. Wright. Paper. 50 08 Cloth TO 20 Lessons for Children About Themselves. By	is solicited. In making remlitances for books buy postal orders when practicable. If postal orders cannot be had, register your lattare.	BY MISS LIZZIE DOTEN. The exhaustion of numerous editions of these beauti- ul poems shows how well they are appreciated by the	(With Full Music Nales), &c Adapted for Lycenm and School Exhibitions,	
n Hour with the Angels. Cloth	A. E. Newich. 197 J. H. Powell	Orders for Books, Medicine, or Merchan- dise clany kind, to be sent C. O. D., must be accom- panied by not less than \$2.00, or, if of less value, then by one-fourth the cost. No attention will be	Public The peculiarity and intrinsic merit of these Pooms are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.	BY G. WHITFIELD KATES. PART FIRST -The Lyceum Stops is a very value book for Lyceums, Schools, or individuals desiring get up performances. Price 50 cents; postage fres.	
Rull Crigin of Jehovah-Bog. 1. W. 15 4.	Mosce Woodinilism in a Nutshell	or enclourin the cost. No attention will be paid to any order, unless these terms are complied with, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.	TABLE OF CONTENTS. PART I. A Word to the World [Pref. Love and Latin. atorvi. The Song of the North.	get up performances. Price 50 cents; postage ites, per covers, 25 cents °6°For sale wholesale and retail, by the RELA PRIMACOPHICAL PUBLISHING HOUSE, Chicago.	
Intel Sommanbulism, by Dr. Fahnestork	Ministry of Angels Healized, by A. E. Newley, EU (4	No. 24 East Fourth Sr., Between Broad Way and the Bowery.	The Prayer of the Sorrow- Lag. The Song of Truth. Gerda.	MAKE HOME PLEASAN	
a of Reason, by Thomas Paine. Cloth 50 12 aper. 53 69 ana of Nature, Philosophy of Spiritual Ex- tence, and of the Spirit Would, Vol. I, a can a	Davis, Cicking and Conditions, by 22 5. 10 My Affinity, and Other Stories, by Idualo Doton 8.59 1d Medianahip, its Laws and Conditions, with Erico Instructions for the Formation of Spirit Oir- cles, by J. H. Powell. Moravis, Eleven Days at. T. B. Hazard. 10 td	A. J. DAVIS & CO. STANDARD Books on Harmonial Philosophy, Spirit- by both American and European suthors, at wholesale	The Embarkation. The Meeting of Sigurd and Kepler's Vision. Gorda. PART II.	SNAP.	
Indison Thurse, Advisor Well Till 195 18	scle. by alles Pataan. Substitutien, 23 64 Wolern American Substitutien, 1849-1873	by both American and European authors, at wholesnle and rotall. Lycoum Manuals Lesson Books, and Illus- trated Literature for Children. Especial attention gluen to the existion of Library Books for Lycount free from teachings of old Theology. Subscriptions received for	'fhe Spirit-Child [by "Jen- hie"]. The Revelation. Hope for the Sorrowing. Words o' Cheer. [Burns].	In this amusing game are 60 cards, 6 of a kind and different kinds. It can be played by any numb persons from two upwards. Its name is an index t character, and its play afords abuidant field for	
vala: or, the Divine Guest, by A. J. Davis 1.50 18 reaching Orisis, by A. J. Davis 1.60 16 siles, (transisted from the French) by Ressn 1.75 19 onceay and Worship of the Ancients, by G. 19 19 19 19 19 19 19 19 19 19 19 10 19 10 19 10 10 10 10 10 10 10 10 10 10 10 10 10	without the engravings	Enclose of old Theology. Subscriptions received for the Relient-Princesonical Journal, and other journals	Compensation. The Ragle of Freedom. Mistress Glenare [by "Ma- rian"]. Resurrexi [Poe]. The Prophecy of Vala[Poe]. The Cradle or Comp. The Cradle or C	character, and its play affords abuidant deld for cultivation of ready thought, quick eye and porcop it is cold at the popular price of 50 cento.	
Lef. 50 64 tallar Key to the Summer Land, by A. J. a. Paper, 50 04: Cloth,	Gilt, 50 GD Wannerden, a pythmical popagaa of Monecato,	NATURE'S LAWS	Little Johnny. The Streets of Baltimore "Birdie's" Spirit-Song. [Poe]. My Spirit-Home [A. W. The Myscries of Godliness Spirague]. [A Lecture]. I Still Live[A.W.Sprague] Farevell to Earth [Poe].	"And they painted on the grave peaka Of the graves yet unforgotten,	
Wright. (3 13 outly and Duration of the World, by G. H. onlin, H. D. 53 04	and the Great Rebellion	HUMAN LIFE: M Exposition of Spiritualism.	The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of DIL.5D, postage 16 cents.	Each his own ancestral Totem; Figures of the Bear and Roindoor, Of the Turtle, Grane and Beaver,"	
tre-Opener, by Zepa, Cloth	New Gospel of Health, A. Stone, F. D 5.00 CJ Paper, 8.25 CA Naty a Spirit, by A. Putnam. Mich	Embracing the various opinions of Extremists, 270 and 2021, together with the Author & Experience.	Also, a new edition on extra paper, beyeled boards, full gilt. Price 532,400, postage 16 cents. * of sale, wholesale and retail, by the Ruiseto- Panicoornical Publishing Houst, Chicago.	-Lonovent Lonovent There are 35 cards comprised in this game, all ing neat engravings of Birds, Fowle, Wild and Don	
bin the Balance, by J. G. Stell	Nature's Laws in Human Life: an Experience of Spiritualism Nature's Divine Bevelations, by A. J. David 0.03 (2) New Physiognomy-1000 Illustrations-S. R.	BY THE AUTHOR OF "VITAL HASPERS CURL" Price 1.50; postage 20 centa ************************************	SUXTE THOUSAND	Animals. Each card has an appropriate inset and the method of play is quick and pleasing. This heaptiful same is especially intended for	
r on the Microscope	New Physiognomy-1000 Illustrationo-S. R. Wells Plain. 6 00 CS Nervoe and the Nervous. Dr. Helligh 1.00 14	ALIOTHER EDITION NOW READY	ENLARGED AND IMPROVED.	amusement and instruction of very young children Price, 80 cents. Liberal rates to the trade, **For sale, wholesale and retail, by the Ru	
ress & Underwood Debate	Old Theology turned Upside Down, by T. R. Taylor, A.M. Cloth 1.85 Paper	Inci issued another edition of the sequel to the 'Stellar ' Koy.'' which is elmost universally known as	THE VOICES.	ANCIENT SEX WORSHI	
atianity before Christ. M. R. Craven	Wm. Denton	DEATH AND THE AFTER LIFE Giving a plain and condistent account of So	By Warren Sumner Barlow	A Curions and Remarkable Work,	
hete Works of A. J. Davis	Phrenological Chart-(Well's Descriptive) C3 G3 Philosphy of Special Providences, by A. J.	ciety and Scenes in the Summer-Land.	Author, Engraved on Steel.	taining the Fraces of Ancient Hyt in the Eoligians of To-Day.	
there from the Bible of the Ages	Paper. ED 03	companion volumes. The reduction in price of the	THIG A DIAG OF LASS CIT OF	Containing much, mythological lore and a cher the Phalli of California A work of interest to areNew Bedford Standard.	
man's Rights, etc., by M. B. Oraven, 26 4 noal Sins against the Laws of Life and alth. by A. E. Gardner, A. M., M. D 1.50 18 dituition of Man, by George Combe 2.70 18 mon Sense Thoughts on the Bible, by Win.	Patters Fondat Works, 2 vals, of Matter and 5,60 1.00 Philosophical Dictionary of Voltaire, Fifth American Edition, 376 octavo pages, two steel plates, Largest and most correct edition in the English Language. Contains more matter than the London Edition which sells for \$10., 6,63 erg	Price, in firm cloth binding, and uniform with the "STELLAR KUY" 75 cents, postage, 12 cents; paper 50 cents, postage, 4 cents. *** For cale wholesale and retail by the Religio-Philo-	The Voice of Superstition, The Voice of a Pebble.	Much curlous information is presented, and th imparted that much of what is deemed sacred has inforior origin.—Boston Commonwealth,	
그는 그 그 그는 것 같아요. 집에서 집에 가장 아이들은 것은 것이 같아요. 그 집에 가장 것은 이 것은 것이 같이 것이 것이 것이 것을 수 없는 것이 없다.	Pasims of Life, by J. S. Adams. Paper cover. 70 03 Roard. 1.60 10 Persons and Events, by A. J. Davis. 1.60 10 Planchette, by Epes Sargent. 1.65 14	<u></u>	COMPLETE IN ONE VOLUME. PRINTED ON TIME TINTED PAPER, BEAUTIFULLY BOURD	To the investigator of early religious history, w view all evidence without prejudice enternai undeniably freeh.—Literary World. A curious learned and painfully suggestive boo	
alongy, by G. W. Hamsey	Presentation of Nature, by Mrs. H. M. King	JUST PUBLISHED FIRST REVISED EDITION	This Voice of NATURE tells no falsehoods, and in her communication to this author she represents God in the	A curious, learned and painfully suggestive boo is evident that especial pains is taken to deal dell with the subject.—Chicago Journal. The attempt is to show that the cross, as a re emblem, is much older than Jesus Christ, and to	
B. Craven. stianity, its Origin and Tendency consid- ad in the Light of Astro-Theology. by Dr.	Philosophy of Creation, by Thomas Paino,- Through Horace Wood, Medium. Cloth 60 19	"A Stellar Key to the Summer-Land,"	communication to this author and represents God in the light of common sense, divesting him of all superstitions notions, and presenting him to the world in his suchange- able and glorious attributes. While others have too often only demolished, this author has erected a beautiful tem-	in the religions of to day the relics of ancient pass worship. Much research and deep scholarship a played, and the work is high-toned, but is not dee for immature minds,Portland Transcript.	
na of Spiritualiam; embracing the Experi- ce of an Investigator: by a Medical Made	Proper Strate Doten, 1,50 50 Gilt, 5,69 50 September 2010 M. L. Holbarolt, 11 50 10	Giving the Scientific and Philosophical Evi- dences of a Substantial Existence	Pie on the runs of superstition. Judge Baker, of New York, in his review of the poem, says: "It will unques- tionably, cause the author to be classed among the ablest."	for immature minds, Portland Transcript. Another curious and remarkable work. It gives lucidly, the origin of the symbol of the cross, found it was in the ancient workhip of the masculine i	
od	Pentatench-Abstract of Colenzo	after Death. Hinstrated with diagrams and tabulated statements of the Harmonies of Nature. All the Inte diagnostics by	The Voice of A PEBLE delineates the individuality	Another curious an ⁴ remarkable work. It gives lucidly, the origin of the symbol of the cross, found it was, in the ancient worship of the macculine is organs. It is not, perhaps, just suited to ju minds, but to the mature, studious and curious, is prove of great interest.—The Truth Seeker.	
Piete works of Thos. Paine 3 volumes. 7 09 94 mism. 10 03	Cit. CJ 60 Philosophy of Spiritual Intercoures, by A. J. Davis, cloth	the Earmonies of Nature. All the late discoveries by colentific men in light, color, the constitution of the run cham. etc., and confirmation in this little volume. Bound in good style, uniform with its sequel, "Boath and the After-Lift."		70 pp., 28 Illustrations, 12mo., paper, 50	
ionary. Webster's Unablinged	Pre-adamite Man L69 10 Primitive Christianity and Modern Spiritualism. E. Crowell 2.45 60 Proof Palpable-cloth 1.00-papar	Price 75 cento, postage, 12 cents: paper edition 50 ma.	latter, from the Garden of Eden to Mount Calvary. Is inclinitilates with mrs gems of thought throughout, and will be read with pleasure and profit. This poem is an emanation from a master mind, and no one can peruse its	***For sale, wholesale and retail, by the R Philosophical Publishing Hover, Chicago, JESUS OF NAZARETH	
suport Brothers their Remarkable and In- rating History	gut		the Bible, that the former has ever been defeated by the latter, from the Garden of Eden to Mount Calvary. It ccintillates with rare gens of thought throughout, and will be read with pleasure and profit. This poen is an emanation from a master mind, and no one can peruse its contents without 'celling that they have been made better thereby. Original, scientific, and fearless in its icono- clastic views, it is a repository of original thought, awak- ening noble conceptions of God and man, for ble and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of renders. Printed in large, clear type, on beautiful tinted paper, bound in bayels doards, nearly 200 pages.	A TRUE HISTOR	
an account of the origin, evidence, and early story of Christianity. 8,63 g8 of Doom a Poetcal Description of the eat and Last Judgment, with other poems, im the sixth edition of 1715	Religion and Democracy. Prof. Britten	A Remarkable New Book.	pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers. Printed in large, clear type, on beautiful tinted usage.	OF THE	
The Pulpit, by Hav. Robert Taylor, when a	Spiritalis	alimneas_" Sunomotional	PRELOUE:	IUS PARINTAGE, HIS YOUTH, HIS OBIGINAL DOC	
inge, by Wm. Depton	Allen Putuan. 55 08 Soul Affinity, A. B. Child. 59 04 Satan, Biography of. By K. Graves. 50 06 Sermon from Shakepeare's Text. Denton. 10 06 Sermon from Shakepeare's Text. Denton. 10 06	BEING FACTS, RECORDS AND TRADITIONS	TO THE YOUZ OF PRAYER. THE aspirations of the soul ascend On wings of hope, to scenes divinely fair: ""	AND WORES, HIS CALEFES AS A. FUBLIO TRACE AND PEYSICIAN OF THE FROPLE. . ALSO, 	

S.20 16 Spiritalls. Spiritally, A. B. Child. Spiritally, A. B. Child. Spirit Works, Real, but not Mirsculaus. Exp. 500 Additional Addi people Death and the After Life, by A. J. Davis, Deper Cioth Debtable Land. Hon. R. D. Gwen, Diakra-A. J. Davis, Cioth, 50 00; Faper, Dialogues for Children, Devil and his Maker. Danger Signals, by Mary F. Davis, 10 04 TRADITIONS EELATING TO DREAMS, DWENS, MIRACULOUS OCCURRENCES, APPAULTIONS, WRAITES, WARNINGS, SECONI-SIGHT, WITCH-CRAFT, NECHONANCY, ETC. 04 BUITED BY THE REV FREDERICK GEO LEE D.C.L., Vicar of All Solitie', Lambeth. TWO VOLUMES IN ONE, REPRINTED FROM THE LONDON EDITION -BEAUTIFULLY BOUND IN CLOTH, PRICE \$1.00. M. Eing Seven Honr System of Grammar, by Prof. D. P. Hows, Ototh, 1.00 06; Paper,...... Science of Evil, by Joel Moody Table of Contents, Chapter I-Introductory .- Materialism of the present Chapter II-The Miraculous in Charch History. Chapter III- Spiritual Powers and Properties of the Chapter III- Spiritual Powers and Properties of the Chapter IV-Witchers't and Necromancy. Chapter V-Dreams, Omens, Warnings, Presentiments, and Second Sight. Chapter VI-Spectral Appearances of Persons at the Point of Death as d Pertur'ed Spirits. Chapter VII-Haunted Houses and Localities. Chapter VII-Haunted Houses and Localities. Chapter IX-Modern Spiritualism Chapter IX-Modern Spiritualism Chapter IX-Modern Spiritualism Chapter XII-Modern Spiritualism Cloth. Exster Hall, a Theological Romance. Cloth Surface of Nature, or Laws of the moral and System of Nature, or Laws of the moral and Paysical World, by Baron D' Holbsch Startling Ghost Stories from Authentic Sources Belf Instructor in Phrenology. Paper,...... Paper of the Mother over the Character and Destiny of the Bace, by H. C. Wright. Paper Barfire of the Mother over the Character and Destiny of the Hace, by H. C. Wright. Paper Choch.
Blechtel Farchology. Doin.
Flechtel Farchology. Doin.
Flashes of Light from the Spirit Land; through the mediumship of Mrs. J. H. Conant.
Footfalls on the Boundary of Another World, by Robert Dale Owen.
Free Thoughts Concerning Heligion, or Nature est. Thoughts Concerning Heligion, or Nature est. Thoughts Optimized Sciences.
Frontian, by A. J. Davis.
Weinre Life, by Mrs. Sweet.
Himpses of the Supernatural.
Genesis and Ethics of Conjugal Love. A. J. Davis. Con.
Street Harmonis, by A. J. Davis. 5 Vols., vis: Vol. 1. The Payalelan. Tool. 5. The Technet.
Wol. 1. The Physician. Vol. 5. The Technet.
Wol. 1. The Physician. Vol. 5. The Technet.
Son Lies in History, by Hudson Tuttle.
Son Lies Father and Main the Image of God, by Maria M. King.
Maria M. King.
Maria M. King.
Misconnail Man, or Thoughts for the Age, by A. J. Davis.
Bayis. Cloth.
Houward China.
Harbinger of Health, by A. J. Davis.
Samonial Man, or Thoughts for the Age, by A. J. Davis.
Farshinger of Health, by A. J. Davis.
Maria M. King. 8.00 50 12 1.60 Gloth. Self Centradictions of the Bible, Spiritualism a Test of Caristianity. Is. W. Hull, Barena or the Mental Constitution, by Arthur 1.60 Notion Discussion of J. C. Fish & T. H. Dunit, Snaps, an interesting Game of Cards. Stories of Infinity, from the French of Camille Fianmarion—a singular and interesting 1.00 00 50 1.00 1.50 48 .00 35 00 Price \$2. ***For sele, wholesale and retail, by the Religio-Philosophicial Publishing House, Chicago. 8 00 00 work. Spiritualism-Woodman's Reply to Dwight... Spiritualism-A Vol. of Tracts, by Judge Ed-1.60 1.90 10 INCIDENTS IN MY LIFE. BY D. D. HOME. 1.60 "Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition."-Dr. R. 1.09 1.09 Dentos. Dentos. Talk to my Patients by Mrs. C. B. Glesson, M.D. 1.50 16 The Vestal, by Mrs. M.J. Wilcorkon. Treatise on the intellectual moral, and social man. a valuable work by H. Powell....... Talk of a Physician, by A. J. Davis. Ofota Parase Course. Parase Course. 1.50 1.5 Ohomberi. All Spiritualists and Investigators will hall with de-• 1,85 1.00,-14 75 light, another volume from Mr. Hours. Although a con-Paper Clota Ensymptics Hook of all Boligious, including Spir-Irralism. 10 10 Taie of a Physician, by A. J. Davis. Globa Paper Cover.
 The Merits of Jesus Christ and the Merits of Thomas Paine as a Substitute for Merits in others: What's the Difference between them? by H. C. Wright
 The Innor Mysicary, an Inspitational Foem, by Lizzle Dolon
 The Valces, by Warren Summer Barlow, Chit Plain.
 Thoomes Paine
 Theomes Paine
 The James and Miscalianeous Writings of Theomes Paine
 The Temple: or, Discusses of the Brain and Sterves. A. J. Davis, Phys.
 The Tabo, a Batirical Haspeody tinuation of the first series issued some years since it is inimizion of the first series issues some years kince it is complete in itself. In his Preface be says:
" About nine years since I presented to the public a volume entitled "incidents in My Life," the first-edition of which was speedily exhausted, and a second was issued in 1863. During the years that have since elapsed, although many attacks have been made upon me, and upon, the truths of Spiritualism, its opponents have ince elapsed, although in producing one word of endence to discredit the truth of my statements, which have remained nuceontradicted. Meanline the truths of Spiritualism have been made upon me, and upon producing one word of endence to discredit the truth of my statements, which have remained nuceontradicted. Meanline the truths of Spiritualism have become more widely known, and the endject has been forced upon public attention in a remarkable mannes. This was expediedly the case in the years 1667 and 1868, in consequence of the suit 'Lyon as Home,' which most probably was the indirect cause of the distoctical Society, whose report has recently been published. Coincident with and subsequent to their commination, a series of investigations was carried on in my presence, by Lord Adare, new Earl of Duraven, an account of which has been privately printed; an estamination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Journal of Science." complete in itself. In his Preface be says: tiulism. 1.75 How and Why I became a Spiritualist. 1.75 Eow to Bathe, by E. P. Willer, M.D. Paper. 89 Uloth III, by Elizabeth Stuart Pheips, author of Gatan Alay of Gates Alar Elscory of the Intellectual Development of Sanope, by J. W. Draper, E.D., L.L.D. Sanah Physiology, Stätistical and Dynamical, or the Conditions and Course of the Life of Man, by J. W. Draper, E.D., L.L.D. 559 pp. Olob. 1.60 16 5.09 60 C4 Bengeria; a Poesi. Cora L. V. Tappen,
Bengeria; a Poesi. Cora L. V. Tappen,
Hors to Paint: Gardiner,
Incidenta in my Life, flyst sories, by Dr. D. D.
Honse. Introduction by Judge Edmonds.
Peasents in Mar Life, sponed series,
Introduction. - A. Rovel. - by Min. F. Mingman.
Important Trains, a book for every child.
In Sible Divine I by S. J. Finney, Paper. 89 18 10 1.00 Paper 1.90 The Taboo, a Satirical Haapaody 75 The God Propused, by Depton, 10 To-Morrow of Death. 17 Three Plans of Salystion, 10 The Hansatter, Hull, Cloth, 55 Paper 50 90 09 09 Gother Devil? The argument Pro and Gon. Inquirer & Taxt Rook, by Robert Gooper. Ingdel, or Inquirer's Taxt Book, by Robert The Gods and other Lectures-Ingereol...... The Inser Life: or Spirit Mysteries Explained. Indon, or insumption space moon, by isobert Opposition of Science, by W.D. Gunning Irrepresentation of Science, by W.D. Gunning Irrepresentation of Science, by Janua Hardings and 7.
B. Forster.
Is Spiritualized True? Wm. Dentos, Irrectabilishis records of Genetic and Ganeoi-opy. William Dentos. Paper Oloth.
Inderwood. A. J. Davis A. J. Davis The History of the Conflict bes, Religion and Science, by J. W. Disper, Travele Around the World-J. M. Peebles. The Ring of the Air. Poem, by Mrs. 0. S. Matteon. 1.00 TRATINE CONTENTS. 1.75 Protoco. Introduction. Orapyres 1.—Reviews and Ropflon.—Letter to "Times." S.—Bir David Brewster.—Lord Broogham.—Letters and Reviewony.—Dr. Hillotron.—Prophetic Incidents. S.—Expulsion from Roms.—Discussion in House of Commons. 15 Unwescome Child, by Henry C. Wright. Saper Cloth 為. Commons. 4.—Sindge, the Medium.—Mr. Robert Browing.—Fancy Portraita Portraita, b.-Nice, America, Russia. - The Double Scances in London. 5.-Lecture. - Notice in "Stat." - Falsehoods in "All the Year Round." 7.-Spiritual Athenseum.--Identity. --Guardians of Strength.-Spirit Mesmeriam. 8.-New Manifestations.--Elongation.--Volces.--Por-ference. 9.—Elongation and Compression.—Handling of Fire. CRANOREN SULT.—Mrs. Lyon's Adadavit in support of My Answer to the Suit. My, W. M. Wilkingen's Answer to the Suit. Prior \$1.50, postage \$0 cepts. 物路は Partos rais, wholesale and retall, by the Rangus Pantosorancal Puzztaning House, Chicago, Paper. Why I am A Spiritualist,....



and the second second second second

RELIGIO-PHILOSOPHICAL JOURNAL

DECEMBER 25. 1875

PROOFS OF IMMORTALITY.

388

The Question Answered by the Spirits Themselves--What" Dr. J. W. Westerfield and Wife Saw and Heard at Memphis, Mo.

TO THE EDITOR OF THE JOURNAL :- NJIWithstanding I have been a ballever in modern Spiritualism for over twenty years, and have had what was to me conclusive evidence of its truth; yet I am always striving to learn more of its glorious philosophy, as it is being devel-oped with the advance of our civilization, and the progress of general enlightenment. With this end in view, my wife and I made a visit in Santamber to in September to

MEMPHIS, MO.,

to witness certain remarkable spirit menifeststions produced by a medium named John Harvey Mott. Memphis is now a town of about 1,800 population, located in northeastern Missouri. It is a thrifty and apparently well regulated place. We arrived there on the 13th, entire strangers to every one, hever having been in the town before.

JOHN HABVEY MOTT,

the medium, is a man of fair heighth and size, about 83 years of age, of average intelligence, and a poor man. He is married, has one child, a girl of five years. His standing in the comminity good, and his family connections ex-cellent. His father is a Methodist preacher, and has visited his son's spances but once, pro-nouncing the manifestations produced "the work of the Davil." The mother believes in her son and is a regular visitor at the scances. The medium's child, though so young, has already displayed much capacity as a writing medium.

The Mott residence is a one story frame of Ava rooms.

THE CABINET

sceme to have been formerly a part of the sit-ting room. It is about 4x8 feet, extending from floor to cailing, with but one door which opens into the sitting room. Near the top of the door there is an opening about 2 ft. z 15 inch., over which a black cloth curtain hangs cuspended, with openings in the middle and at the sides. A careful examination of the cabinct showed that there was but the one way of ingress and egress, namely, through the door.

BEANCES ARE USUALLY HELD

at night. Throngs of people are ever coming and going. They hall from all parts of the United States Oircles of new members, in whole or in part, are formed at every sitting. At the hour for the scance, the medium enters the cabinet, and seats himself in a large armchair, the door is shut, and the visitors seat thomselves in a half-circle in front of the cabinet door, Mrs. Mott being one of the number. Two spirits seem to have the control of the medium, that Gan. Bledsos who was a Confederate officer, and that of a Dr. Red. These "controlling" spirits always appear first, and a s introduced to the company by Mrs. Mott. Then they in turn introduce visiting spirits, who have come to manifest themselves, to members of the circle. The room is generally hept light enough to read with ease, during the citting. A fee of §1 is charged each visitor in the circle.

PRECAUTIONS AGAINST DECEPTION.

This is the age of humbuggery, and there has been no small amount of it practiced in regard to spirit manifestations. But we went to Memphis determined not to be deceived. We

my little prayer. so you can tell my ma." She then repeated the Lord's prayer, and added, "Tell ma, it is not necessary for me to pray now; but I want her to know that I have not forgotten my little prayer."

The style and manner of this being were preclealy the same as that of my niece Trills when living. No one could imitate so perfectly her voice or manner of speech.

We could give many other things if space would permit, which convinced us of the com-plete identity of the persons who appeared and addressed us as the spirits of our departed rela-

We attended in all six scances, on as many successive evenings. At all of them we re-ceived equally impressive and undoubted tes timony that, "If a man die, he shall live again."

At the second sitting, Dr. Read called for me, saying, "Your son says that you have had bleeding at the lungs." This was true, al-though it was over thirty years ago since I was so afflicted. Our son John appeared, dressed in white vest and black coat, dress and ap-pearance precisely as his body was when

PREPARED FOR BURIAL AFTER DEATE. After a pleasant chat in which he frequently indulged in laughing, he withdrew.

My sister in law next appeared three times, looking as she did in Earth-life. She said, "Samantha is here." This was the name of her daughter who died some nine months ago. SAMANTHA THEN APPRARED,

and after expressing her joy in meeting us, said, "I am so happy now, but when I had them fits, they hurt me so bad." She told us about being locked up in her room. Her disease had destroyed her mind so that it became necessary for her safety and that of the family, to keep her conflaed a part of the time. Trilla next appeared, and after speaking of

her joy in Spirit li'e, I asked her to tell us the name of the disease of which she died. She said, "O, Aunt Mary, they took knives and cut me all to pieces." Her disease was cancer. ous affection of the thigh bone, and her limb was amputated, after which the disease reappeared, when it became necessary to frequently use the knife.

At another sitting, our son again appeared, aud said, "Mother, you know our calves that had the trembles? Pide's calf died but Brin-dle's didn't." All of which was true.

My mother presented hereelf, holding her hands and arms outside the cabinet, very much afficted or overcome with joy. After much affected or overcome with joy. After several efforts to speak she daid, in a loud voice,

JJEN, THANKGOD!

and then turning to my wife, said, "Mary, thank G.d." Her voice, gestures, and appear-ance were precisely as in Earth-life. My father also appeared and gave what to us

was positive proof of his identity. Our son asked us to try and get the little girl medium to let him write us a letter. I got the consent of the child the next day, and after washing a slate myself and examining it carefully, to see that all was right, the medium and myself went into a room by ourselves. I held the slate in my own hands, with two small pieces of pencil on it, and placed it un-der a Windsor chair close up against the bottom. The child placed her hand on the sate also, and almost immediately after getting it in position, I heard the sound of the pencil on the slate; and in about two minutes afterwards I withdrew the slate, and the side next the chair bottom, was written nearly full with two letters, the first in a femining hand and signed "Rachel," and the second in an entirely different hand and signed "John." Our son began his letter addressed to us with, 'Oh! is not this nice?" And the closing sentence was, "If we had not moved on that farm, I would have been with you yet; but I don't care now. From your son, John." My father in law appeared, and after speak-ing his name distinctly, spoke to my wife,

ago by Mrs Nellie Wilsey Brownson, now Mrs. Nellie Palmer, and mainly through her tests, and by her aid in my investigation, I became a Spiritualist. What greater obligation could one be under to another? And I here offer my sincere condolence to her bereaved family with the hope that in my future relationship with them I may never. forget the sacred obligation I am under to her who has just left us for a brighter home. If our philosophy is based on the solid rock of truth, which we all believe it to be, taen indeed was the earthlife of Sarah M. Thompson not a wasted one, for ever since I have known her it was her constant effort to spread its glorious truths. She opened wide the gate already left sjar, and hun-dreds (I believe I might truthfully say thousands) of skeptics were brought to a knowledge of immortality through her instrumentality as a medium. * * The wave of sadness and tears that swept over the assembled friends at her faneral yesterday, showed the love and esteem felt for our departed sister and the warmth of our emotional natures; let us now prove our philosophy, by the confidence we have in its truth, and rejuice that he physi-cal troubles and anfi-rings are at an end."

Mr. D. A. Eddy next spoke as follows: "Day before yesterday we were assembled together 'with one accord in one place' to min-

gie our tears with the mourners and by our presence offer such sympathy and solace to the bereaved family of our acconded sister as the nature of the case off irded. I have attended a great many funerals, but never before to my recollection where the tears of joy went so far to neutralize those of grief as on this occasion; joy at the release of her physical sufferings and triumphant ascension to meet and mingle with the angelic hosts and loved ones gone before, while the grief at parting with the material form in which her spirit had been developed, was in accordance with the natural and affectionate emotions of our nature. Although lit; tle can be said or done at such moments to soothe the keen anguish of the bereaved, yet that little is of a nature that soon comes to our relief, as it virtually takes away the dark and gloomy associations that formerly surrounded the belief in death, by imparting to us the posthe belief in death, by imparing to us the pos-itive knowledge that there is no such thing in the economy of G id's universe. It is written, 'In the midst of life we are in death,' whereas the reverse is the case. In the midst of death we are in life. By substituting the word change for death we get the true expression of much this contract any increase incurse. what this original saying should have inculcated. The word death is a misnomer; all nature repudiates the common accepted definition of the word. The leaves fade and fall to the ground in autumn, and give life and nourishment to new forms of life and vegetation. The rose loses nothing but its fading beauty; its aroma has gone out into the atmosphere from whence spirits readily aggregate and condense the ciffused particles into as perfect a flower as when atteened to the original branch. Nothing is lost. Matter and spirit both subject to their respective laws are indestructible, and, although closely and intimately connected, have each their respective offices to perform in the grand working and dispensations of God's universa. Hence we affirm, and we apeak advisedly, when we say that our departed sister is just as much with us here to day in this room and is just as sensible and cognizant of the tribute we desire to offer to her memory as when she gave life to the physical form in which she was developed and with which she has just pasted in obedience to the immutable law that resolves the physical back to its original elements, having performed its part in the grand labracry of nature by pro-ducing and maturing an immortal spirit, which under favorable conditions can return and identify itself in many ways, even to materialize hercell so as to be fully recognized by our outward vision. When Mrs. Thompson came to Cleveland many years ago to make this her permenant home, Spintualism was then com-paratively in its infancy. * Bhe continued her work at home where many bundred can now testify they received the first evidence and conviction that the gospel of today is a truth, a glorious truth, a demonstrated reality, and that a life and conduct in accord-ance with its teachings will insure to our being's end and aim, happiness here and hereaf tor. Farther remarks which we have not space to publish were made by Messrs. W. E. Preston, D. S. Crirchley, Levi Nichols, F. C. Rich and James Lawrence. The following resolutions were then adopted: WHEREAS. In obedience to a natural law, our sister and co-worker, Sarah M. Thompson has passed to a higher life, we deem this a fitting occavion to manifest the love and esteem in which we held her, and still hold her, therefore. be it Resolved. That in her spirit flight we recog nize the fulfillment of an immutable law, and point with pride to the fact of her having lived her earth life (as far as we know) in conformity with her highest convictions, regarding truth, purity, and charity, as the highest and noblest of virtues, the possession of which can not but strengthen her in her entrance to spirit life.

honest medium. Our acquaintance began in 1862 and whatever I have gained by being a Spiritualist—and to me its truths are beyond price—I feel under lasting obligations to the one we have met here to honor. She continued the work, then just commenced, thirteen years one We have met Nullie Wilsey Brownson now answer it at in this manner.

Mr. Hall professed to not know what my questions were, with one exception in part on-ly, and in that case he asked me after the ques ion was answered, if I was not asking something in regard to a printing press, and said that was his impression, which was correct. Subsequently Mr. Hall came to Albia and

gave a public exhibition in the Court House of his power to answer mental questions, and also to find articles hidden by persons of his au-dience, by leading them and laying their hands on the concealed article. Next day while he was talk ng with gentlemen in front of a ho---- went into the hotel alone, and tel, Dr. 8passed up stairs into a room, and finding a clgar box, hid a copper coin under it, unobserved as he believed, and coming down he took Mr. H. by the hand and was led by him to the place where the coin was concealed, and his hand laid on it. This the Doctor regarded as wonderful, because Mr. H. stood talking all the time, not knowing of his intentions to try his power to find anything hidden.

Bome years later, when Mr. H. was here again, I went with him to the house of my friend Dr. E_{---} , and after introducing him to the Doctor's wife, I said to her that if she would go into a room spart from the one we were in and conceal some article, and then come out and take Mr. H, by the hand he would find it for her. Sae went out and soon returned and taking Mr. H. by the hand, away they went together, and presently we heard her laugh heartily. Oa their return she told her husband she had hid the cream pitcher of her tea-set in the wardrobe, where she thought Mr. H. would not find it, but that he had laid her hand on it as readily as if he had seen her hide it.

We had scarcely departed from the Doctor's house when Mr. Hall said to me, "They have lost a small child there, have they not?" I replied that they had. Said he, "Isaw the spirit of a small child there, but did not speak of it because I did not know whether it was their child or not."

Mr. Hall certainly is not the inferior of those who, finding themselves possessed of the same power, submit only to control of spirits in the form, for he permits the control of wise and loving spirits out of the form, and is not only a medium, but is said to be an able inspirational lecturer in behalf of the Harmonial Pailoso-A. C. BARNES. Albia, Iowa.

Holiday Books.

Our readers will flud on scanning the booklist in another column, that we offer a line of works from which suitable selections can be made for all their friends.

Where all are good, it may com invidious to particularize, but we will mention a few. Those wishing to make a gift of a book of Poems, can not do better than to select one of L'zzie Doten's, either Poems of Progrees or Poems from the Inner Life, or they may prefer that ever popular work by Bro. Birlow, entitled, The Volces; we have one customer who has bought and given away over fifty copies of this book; he thinks it is the best book to break down superstition he ever saw. III. Rhymes, called Common Sense Theology, which is indeed good common sense, and strikes home. Radical Rhymes by Prof. Denton partake of the clear incisive character of the author, and are favorites with many. In prose works we may name as among the best the works of A. J. Davis, Hudson Tuttle, Robert Dale Owen, Samuel Watson, Epes Sargent, and-well we must limit our space, and refer the reader to the list; only saying in conclusion, to the very large class of our readers who have dear friends that are creed bound, whom they are desirous to aid, that they can not do better than to give them either or both of Mr. Watson's books, Clock Struck One or Clock Struck Three. The author is emphatically a "Christian Spiritualist," and as such, appeals through an experience of a third of a century in the Methodist ministry to the membera of his own and other "Orthodoz" denominations, and to this class his books are of esnecial interest. The second volume of Dr. Orowell's work Primitive Christianity and Modern Spiritualism, is just in time. The two large volumes-five dollars for the two -make a present that any one might be proud to give or receive. Dialogues for Children, by Mrs. Sheppard, should be placed in the hands of every child. The History of Jesus of Nazareth by Paul and Judas through Alexander Smyth, is a book of the most thrilling interest from first to last, those interested make a note. Will Not Attend the Social Freedom Gathering. 8. 8. Jones .- I see in the Spiritualist at Work that I am advertised to act as a speaker at E. V. Wilson's Convention, to be held at

Is the Devil Dead?

BRO. JONES :- As I have heretofore assorted my conviction that the Devil is still all we and kicking, please allow me to add that I feel equally sure that he is the legitimate Father of the idea that Spirit and Matter, the He and She of all existence, are distinct entities, in-stead of interchanging relations. Nothing less than hisBatanic Majesty could have invented a theory so well calculated to make a hell of this world as the effects of that belief. If you think the discovery entitles me to the reward you offer, please remit the \$750. Yours Truly,

J. TIMER.

Westfield, N. Y.

We hardly think that our good brother has found his Satantic Majorty as yet; 'he has only discovered one of his many tracks, and has mistaken that for the creature himself. He must sustain his claims to the 'reward by discovering something besides a mere " imprint" of his "cloven foot." Mr. Tinney is a deep thinker, and his views in regard to Spirit and Matter are worthy of careful consideration." We must decline, however, to send the \$750 to him on account of his simply discovering the trail of the Devil.

We would say in connection herewith; that the series of articles on this subject will continue through many numbers of the Jovenan, and will, we believe, contain a mass of information on the subject of the Devil or Evil, that can not fail to be of interest to every reflective mind.

Mr. Tinney can still strive for the reward we offer, and perhaps his efforts will be crowned with success.

The Little Bouquet Orphan's Fund.

We have received through the kindness of Dr. Crowell, the anthor, six copies of the second volume of his "Primitive Ohristianity and Modern Spiritualism," which is just from the press; price \$3 50. The proceeds of the sale of these very choice volumes will be used to carry the LATTLE BOUQUET into as many cager . hands as possible. The generous act speaks for itself, and the donor will receive the blessings of poor children whose starving souls are crying out for more light.

Bastian and Taylor.

Bastian and Taylor's scances are still well attended, and the manifestations coom to ba growing in strength. At nearly every ceance a spirit appears in full size outside of the cabinet. Only a few evenings ago, a little girlwalked out, and was recognized.

EBBANDS DONE on request, by letter or othervise, anywhere in Chicago, on receipt of twenty cents. If purchases are to be made, send the money by postal money order, payable to EL. G. Ashley, 274 South Clark otrest, Ohicago, 4

Then there is Prof. Hamilton's book of [Mr. Ashley is prompt and honest; and may be trusted with confidence.—Ed. JOUENAL.]

were there truly as strangers in a strange land. We hept our own counsel No one there knew us, our mission, or anything of our past hiscory. We determined to accept nothing as genuine until it had proved itself. We thought that persons or faces appearing in the cabinet, or even coming out on the rostrum before us. would be no evidence that they were spirits of the departed, unless they were able to tell their own names. We resolved to guess at no names or give them any chance to deceive us."

DEVELOPMENTS OF FIRST SEANCE.

Fortified with this resolution to prove every thing, we both went, on the first evening of our arrival, to the residence of the medium to see what we should see. At the appointed time, Mr. M entered the cabinet and closed the door. There were six of us in the circle. including Mrs. Mott. After singing "Home. Sweet Home," a face appeared at the aperture ia the door, claiming to be Gan. Bledsoe. Mrs. M. called us up one at a time, and gave each an introduction to the spirit, after which we were all seated as before. Another face then appeared, claiming to be Dr. Reed. He called for my wife and myself. We went to the door, when he spoke to us, saying there was a young man there by the name of

J)HN WESTERFIELD.

and that he wanted to talk with us. I replied, "Very well, we will be pleased to see and converse with him."

The curtain then parted, and he appeared plainly to our view, and said, "O. Mothert O. Papi I am so glad to see you. -It makes me so haddy

The form which appeared looked like our son, talked like him, calling us by the same names he did in earth life. He then caid, "Aunt Rachel Is here."

I had a sister of that name who died 87 years

Rachel then appeared and leaned forward so that

HEE FACE WAS GLOSE TO MINE,

and said, "How are you, John and Mary? I am so glad to see you. Way didn't Eliz, Jano come? Mary (Mrs. Westerfield), tell Eliza Jane I want her to investigate Spiritualism." (Eliza Jane is our sister and residing in this place).

The being who addressed us looked like my sister Rachel, talked and acted so like her that I could not doubt its being her.

My son John appeared again, and spoke of his last illness, saying that he died of milk-sickness. He then addressed his mother, correctly repeating some conversation she had about him after his death, saying that he was with her at the time. He then asked to see my watch, reaching out, not the medium's hand, but a boy's hand, looking as his did in life. I handed the watch to him, and he took it out of my hand, opened it, and said it was nine o'clock. He then said, "Pap, what did you do with my horse Fred. How his hip bones stuck up!" At the time of my son's death, I owned a horse named "Fred," that he olaimed.

John then said that Trills was present, and bade us) good night. I had a niece of that name, a brother's daughter, 18 years old, who die ? about ton months since.

TRILLA

next appeared plainly to us, locking precisely

and the second second

CALLING HER HIS DAUGHTER,

and after some conversation with us said. "Tell your mother that I am happy and would like to see her."

At the last scance, though the house was crowded, our friends appeared, conversed with us, and bade us good bye. Thus for six nights we saw and conversed with eight of our de parted kindred, who were so anxious to speak with us that three of them would some times appear at once. While talking with us they would frequently pat us on the head or hands, using both their hands at the same time.

Others in the circle seemed to receivé as sat isfactory tests as we did. There were no dark seances. There was light sufficient to see all that was going on in the room.

And now, in conclusion, WHAT OF ALL THIS?

Did we, with our natural eyes see, and with our natural tongues converse, with our friends who have preceded us to the realm of Spiritlife! If we did not, how are we to account for these manifestations? Is it possible for any one to appear, wearing the same counte-nance, producing the same gestures, using the same style of speech, and speaking the same things, characteristic of persons now dead, extending over a period of from nine months to forty years ago? No one but my son, my mother, my father, and others mentioned above, could have personated their respective characters. We are, each of us, unlike any other person, in speech, manner, or personal appearance, and in my opinion must remain so eternally.

If you doubt these things, that I have related, go and see for yourselves. You will see "signs and wonders," that you can interpret in no other way than the one I have pointed out. These truths are for all to know. J. W. WESTERFIELD.

MENOBIAL MEETING.

ddresses and Resolutions Relative to the Late Mrs. Sarah M. Thompson, a Well Known Spiritualist.

According to previous arrangements quite large number of Spiritualists assembled Sunday at Temperance Hall to pay tributes of respect to the memory of Mrs. Sirah M. Thompson, a wall known Spiritualist and me dium, who died in Madison. Ohio, last week and was brought to this city for interment. The meeting was presided over by Mr. James Lawrence with D. S. Oritchley as Vice President. On motion Thomas Lees was made Secretary, and a committee was then chosen to draft resolutions of sympathy and respect, con-sisting of W. E. Preston, D. A. Eddy and T.

Lees While the committee was at work a number of the persons present improved the opportuni. ty to bear their individual testimony to the high character of the deceased. A few of the remarks we subjoin. Mr. Thomas Lies spoke

Besolved, That in her departure to the Summer land the Spiritualists of this city have lost one of their earliest and most earnest workers, a thoroughly honest medium, whose life and conduct as a medium, Spiritualist, wife and mother, in fact in all the relations of life, was worthy of our most hearty approval; and be it farther

Resolved, That we tender our sincere condo lence and sympathy to the bereaved family and relatives, with the hops that the glorious traths and pachings illustrated in the life of the deceased will prove the greatest of value in comforting them in their severe trials,-Oleve land Herald.

Mind Reading.

THE FACULTY POSSESSED BY ME A. E. HALL LONG AGO.

It is an error to say that Mr.J.R.Brown, the mind reader, was the only person possessed of that power until the discovery by Mr. Moy-

er that he possessed the same ability. In January, 1853, Mr. A. E. Hall, of High Point, Decatur Co., Iowa, was introduced to me as a Spiritual medium that could answer mental questions, and I fully tested his sbility to do so. We sat alone in a room 18r. 20 feet, at a distance of ten or twelve feet apart, and I wrote secretly on scraps of paper more than twenty questions, to which answers were given, in the following manner: I was careful in writing each question, that Mr. Hall should not see what was written,

as the did the last time I saw her in the flesh, which was a few days previous to her decease. Bao said, "How do you do, Aunt Mary and Uncle John? I am so glad to see you. Why didn't ps and ms come? I want to see them so bad. Uncle John, won't you telegraph to them to come?" I answered, "Your father is sick." She re-plied. "Yes, but he is better now." She them said, "Aunt Mary I want to repeat

Rickford. You were requested to copy his call. I shall not attend. I wrote to Mr. Wilson, that I should not. I will not take any part in the movement; not but that I would be gled to come before the Illinois public as a speaker, and hope to do so this winter, but can not go in that direction. My spirit friend would not allow me to, even if I wished to. Your Friend,

MRS. H. MORSE. Joliet, Ill., Dec. 18:b, '75.

The above letter from Mrs. Morse, the eloquent trance speaker, discloses the means resorted to by the wire puller to get people to attend the proposed Rockford meeting.

After similar pufflag and blowing, just six persons were found in Belvidere who would attend the last meeting of the so-called Northern Illinois Association of Spiritualists, officered and run by E. V. Wilson and Mrs. Sever-

It is more than probable, that less than six Rockford Spiritualists will attend the gather ing to be held at that city. The revolution in Obleage drove them to the country, notwithstanding the Spiritualists of country towns

The plan of parading the names of speakers before the public, who would not affiliate with them under any circumstances, is an outrage

STANKS - ACCOUNTS

B. F. UDERWOOD will lecture at Oanton, Mo., Dec. 13.h, 14th, 15th; Brimfield, Ill., Dec. 17th; Maquon, Ill., Dec. 18th, and 19th; Wyoming, Ill., Dec. 20th.

Edwin Drood Slightly Damaged.

We have a few copies of Edwin Drood complete, cloth bound, with the covers slightly injured. We will sell them for \$1.25 cents per copy, at which price they are a bargain. 19

GILES B. STEBBINS lectures in this city, Sunday, Dec. 19th, morning and evening, before the First Spiritual Society, corner of Green and Washington streets.

ANOTENT BAND. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Oatalogue. Price of the latter, 35 cents.

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.

Annual Meeting of New York State Spiritualist Association.

The annual meeting of the above association will be held at Temperance Hall, Lockport, Saturday, Jan. 8th, at 2 o'clock, P. M., in connection with the Quarterly Convention

Reports of officers, the election of officers for the ensuing year, and the transaction of any other business relating to the interests of the Association, will be then and there attended

J. W. SEAVEB, Pres. A. O. WOODNUFF, Sec.

Convention of Spiritualists at Lockport, N. Y.

The first Quarterly Convention of the Spiritnalists of Western New York, for the Centennial year, will be held at Temperance Hall, S. W. corner of Main and Pine, Streets, in the city of Lockport, Saturday and Sunday, Jan. 8th and 9 h, commencing at 10 o'clock, and holding three sessions each day.

A season of unusual interest is anticipated, as able speakers, juspired modiums, and barmonial musicians, will be in attendance to instruct. edify and cheer with the thrilling truths relating to this glorious new Dispensation.

Our Lockport friends join with the commit-tee in extending a cordial invitation to all truth seekers to attend, and will cheerfully ex-tend their hospitalities to attendants from abroad.

1. A. C.	COLUMN STATES	1.7	Section 2	2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2. 2	P-C + 615 3	3.75
J. W.	5.200 2 12	127 8 3	1. S.	S. 1997	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	10.2200-02
P. S. M. S. M. P. P.	A BLACK B	100 C	16.5	1.122.142.3	201 (P. 201)	Sec. 84. 6
	all and a second second second	1.2.2.2.2.2.2.2.2	6	19 Car 20		Sec. 23.
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	141 (H 1) (Sec. 2	1. S. C. C. C. C.	BRIM MILES	189.01
G. V	100 C 100 C	78 F A F A	Sec. Sec. in	· Oc	ELLIPE	建物制成剂
Contraction of the second second		0.000.00	A SCORE OF	ASM 100 - 51	Contractor Colonali	
And the second sec	HP CONTRACTOR IN	And an arrange of the other	2 - 1	11. 23	11. 2012 (3.1	
	THE	10000		1.1.1.1.1.1.1	120 32 2	17. S.
In the second second second			1	1.10 2.10	1. 1. Cont. 1.	1.1.2
	and here and the second	128 128 8 8 3	1. The second second	1.100		E Section
	5 K W 1 E U 7 A	1	S. 6. 7 19	5 . St. 2 . St.	Sec. 2. 1. 1. 1. 1. 1.	10075-015

THOUSANDS OF INVALIDS ISSUITY to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See har solvertisement in another column.

ance in that city.

· Vatting