

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

 ∇ OL, XIX.

(8. S. JONES, Editor, | Furlisher and Proprietor.

CHICAGO, JANUARY 29, 1876.

SECTO A YEAR, IN ADVANCE:

NO. 20

CORRESPONDENCE.

Ploblings and Penallings Along the Way. BY J. M. PREHLES.

ED. JOURNAL:—Leaving Philadelphia the less of November, Southward bound like the awallows, I gave a series of seven lectures in Stargis upon travels, oriental religion, and Spiritualism. The church edifice was densely enowded each evening after the first, many church-members attending the full course. I have a future engagement with this society of Spiritualists. Though the guest of the Hon. J. G. Wait during our stay in Sturgis, we called upon several old friends, among them Abram and Nellie Smith, both inspirational speakers. They ought to be out in the lecture field sowing the good seeds of the kingdom.

REV. KEASSURY'S DEATH. Purchasing the New York Herald on the sailway near Louisville, my eyes fell upon this

"Rev. B. P. Keasbury, for 56 years a mis-sionary at Singapore, fell dead recently in the

alonary at Singapore, fell dead recently in the midst of a sermon."

Were a Spiritual lecturer to fall dead while descanting upon the proofs of immortality deducible from the ministry of spirits, it would be pronounced "a judgment of God." But this is what I wish to say, when Dr. Dunn and myself were making the tour "around the world," we went out to Mr. Keasbury's subtriban residence in Singapore, Asta, richly enjoying the walk among the clove, cinnamon and gardens. He had a magnificent library. Conversing with him upon the characteristics of the Malays, he informed me that he had collected a large number of root-words found in our Indian dialect, corresponding with root-words found in the Malayan language. It was snother proof that the Malayan language. It was snother proof that the Malayan language.

CAPE TOWN, LOUTE AFRICA.

A late number of the Cope Argus, pub-lished in South Africa, contains a well written n Soiritualism, from the pen of Mr. Here are two or three extracts: Hatchinson.

"Every true Christian is a Spiritualist. Had I time and space I could quote Scripture to prove my case. I will only quote two proofs. Acts, ch. i; 10 y.: 'And while they looked steadfast toward heaven as He went up, behold two men (not angels) stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same man Josus which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven.

Again, Acts, xxi ch., 4th v.: 'And finding disciples we tarried there several days, who said to Paul, through the Spirit, that he should not go up to Jerusalem.

Again, Acts, xxiii, 'For the Sadducees say there is no resurrection, neither angel nor spirit, but the Pharisees confess both. And there arose a great cry, and the scribes that were of the Pharisees part, arose and strove, saying, We find no evil in this man; but if a spirit or an angel has spoken to him, I t us not fight against God." Whilst on earth mortals are as much a spirit as they ever will be; only for the present we are imprisoned in a material case, called the body. When dissolution takes place the spirit is freed, and under certain psychological conditions I most firmly believe and know that they can communicate to those on

earth by various means." This Caps Town Argus contains also the fol-

lowing:
"Referring to the late accident at the races,
"Referring to the late accident at the races, I beg to inform you that at a scance held on the 4th September, an intelligence controled a writing and speaking medium, told us he had come to warn a friend of his, a jockey, who was going to ride at the races on the 29 in September, that he must not ride, as he would get hurt; that he must not drink, and a lot more, which appeared very strange to us. He could not give the proper address, but we were to try and find him out to warn him.

"I made a note of the strange statement, and mentioned it to several of my friends. There were seven persons present. I have the origi-nal paper it was written on A gentleman connected with the press, who was aware of the facts, on seeing me at the races, mentioned that the warning predicted had occurred to the

"To investigate Spiritualism in a scientific manner, the investigator must have a know ledge of accustics, onlics, electricity, galvan-hm, enimal and mineral magnetism, heat, light, in fact a knowledge of all physical and

motaphysical acteaces. MRUPIÙS, PRNN. Cotton is the life-blood of the South. Tra

Cotton is the life-blood of the South. Traversing the streets of this interesting city, everythings bears the marks of thrift; and yet the ory of "hard times" is constantly heard. The notion-yards are full of bales awaiting shipment; Would it not be better for these Southers littles, to raise more bread stuffs—more grains and fruits, and less cotton? It would certainly secure greater self-dependence. Most of the apples that show their shining faces in the markets are brought from the North. A large apple costs five cents—a fine orange considerably less.

Though them are many excellent Springs.

orange considerably loss.

Though there are many excellent Spiritual ists residing in Mamphis—men of influence and affiaence—they have no organization. In this condition of analis the burden of public meetings can kardly fall of falling upon a few liberal and heroic seeds. Dr. Watson, impressed so the spirits say, wrote me to visit Memphis. The field culturable has Dotor's skillful hand, was already propagated. Our labors seconded by the leading Spiritualists of the city, proved in every sames of the word a success.

REV. SAMUEL WATSON, D. D.

This exponent of the Spiritual philosophy and editor of the American Spiritual Magazine, reminds me socially of a valued friend over the water—a quiet scholarly English gentleman! For thirty-seven years Dr. Watson was a Methodist clergyman; and for nearly the same length of time he has been a resident of Memphis, having the confidence of the entire community. During this time he was a while President of the Tennessee Female College—was ten years editor of the "Methodist Christian Advocate," and Presiding Elder as often and long as the Methodist discipling would permit. The Methodist clergy continue to visit him, listening to elucidations of the Spiritual phenomens, and the divine principles of a broad liberal Christian Spiritualism. Some of these are believers in Spiritualism; and what is more; they would preach it openly, if they could so afford financially! If gold is God, "public opinion" is a merciless tyrant. A guest of the Doctor's during December, I shall not soon forget his hospitality, nor the many personal kindnesses of himself and his excellent family. Mrs. Watson, though a believer with her husband in the present ministry of spirits, continues to be the organist in the Central Methodist Church. Genuine Spiritualism and the Christianity of the New Testament are in perfect accord. are in perfect accord.

MRS. ANNIE C. T. HAWKS.

This lady whose name stands at the head of the "Inner Life Department" of the Spiritual Magazine, bears, the same relation to it that Mrs. Conant did to the Bannun or Light. Mrs. Hawks, formerly Mrs. Torry, so well-known in Texas and the other Southern States. is an excellent medium, speaking in the semi-trance and inspirational state. She is also clairvoyant, clairaudient, and prophetic, giv-ing at times really wonderful tests. It is a matter of regret that her nervous system is so sensitive, her organism so frail, her health so

Miss Clara Robinson retains her mediumis tic gifts, convincing the doubting and the skep-tical of a future conscious existence beyond

It seems a marked purpose of the Spirit-world just now to present before us the mater-"spirit-materialisation" is too vauge, too inex-act, to apply to this form of manifestation. Spirits do not materialisa. Essential spirits can no more become matter than cause can become effect. Unseen intelligences, versed in spirit chemistry, have the power to collect and use the aura, of mediums, the emanations of individuals and the elements of the atmosphere, manipulating and moulding the same into shapes, forms, and the shining garments of immortals, in which spirits appear. As it is the glove of the gloved hand that we see, so it is the constructed clothing of the spirit that our eyes behold. And then again, there is no doubt but that it is "the double" of the medium that is often seen. That the spirits of cer-tain mediums occasionally leave their bodies for a time, I have the fullest proof.

Mrs Miller is an excellent medium for alatewriting and the phenomena of materialization. These phenomena, so common now, requireno minute description. I will however men-tion this test condition that I applied to Mrs. Miller in the presence of Mr. Miller and Dr. Watson. The medium had taken her seat n the cabinet and become entranced. Her hands, her limbs were rigid and cold. While she was in this state I took from my pocket a small thread-like string, and putting it around her neck, tied it in hard knots behind, and then tied the same to the back of the chair. The curtain of the cabinet was then dropped: and yet, before I had got off from the platform a spirit form clothed in white, stepped out in full sight. Dr. Watson saw it—we all saw

SPIRITS BY STARLIGHT.

Conversing about Mrs. Miller's mediumship with Dr. Watson, he assured me that neither a house, nor a cabinet were absolutely neces sary to see the manifestations attending this

Memphian medium: What do you mean, Doctor? "I mean that these spirits may be seen out in the fields by moonlight or starlight.

Have you witnessed anything of the kind? "I have, several times." Can such a privilege be granted me?

"Most 'certainly; if the medium's delicate

health will permit of such a nightly excursion

during this damp weather." The evening and the hour were agreed upon. At the appointed time we were treading streets leading towards the outskirts of the city. Now we pass a gate; climb a fence; travel a few yards, and are in an open lot or common.
There are five of us present, Mr. and Mrs. Miller, Dr. Watson, Mr. Stillman, and myself.
We halt; keep silent! Mrs. Miller is partially influenced. Now she is claireddent. The spirits wish us to step aside two or three rods and yards onto and remain quiet. We obey. It is clear, and the stres are shining bright. We can see Mrs. Miller distinctly, hear her talking with invisible intelligencies. She kneels and prays. Rising we see by her side a spirit form clad in white. And now there is another; and ere long, atill another appears, a soldier, seemingly dres-sed in a dark greyish suit. But the medium is exhausted and falls to the ground. We lift her up. In this half rigid trance state she can not stand. Her husband rubs her hands, her arms and pesselt see the brain till consciousness returning, we return by the same winding way, not doubting that our forefathers saw as they said, warning singels by the wayside and should figures in grave yards. ghostly figures in grave yards.

FIRE FROM HEAVEN.

Spirit-lights or flery-light have been given at seances; and have been seen many yards by clairvoyants. Such phenomena are as ancient as the records of the Old and New Testament. as the records of the Old and New Testament. In connection with the "burning bush" that remained unscorched, Meses saw a "flame of fire." The patriarch Abraham saw "a smoking furnace and a lamp of fire." A "pillar of fire" guided the Isralites out of Egypt; and "cloven tongues like as of fire" sat upon the Apostles. So while Dr. Watson, myself and others were out in the open field on that suspicious evening in Memphis with Mrs. Miller, awaiting the re-appearance of more spirite, there appeared suddenly a flash, or flame of fire above the medium's head, falling to the earth, kindled into a blaze the twigs, grass and earth, kindled into a blaze the twigs, grass and leaves, partially fading, then brightening up, and lasting I should judge some two or three minutes. And so modern spirit manifestations continue to parallel the ancient.

LIVINGSTON, THE MEDIUM IMPOSTOR.

Many and hearty were the thanks you received from Southern Spiritualists for the editorial warning against the strolling "tramp," Livingston. Dr. Watson, taking his hint from you and the Spiritual Scientist of Boston, put the Memphian citizens on their guard; and yet, a crowd rushed to the theatre on Bunday evening, hoping to see, as advertised, their "materialized spirit friends" walk out in front of the foot-lights and give messages of identification. It was, of course, a failure and a fraud. The people left the theatre provoked, disgusted, while Livingston, as is his hustom, left the city the same night. He played a similar trick in New Orleans, leaving upon the "heels of a mob." He is reported to pass under different names. To Mr. H. Housoh, a book and news dealer on St. Charles Street, New Orleans, he confessed himself a "slight of hand performer," with the sim in view of "money." Many Spiritualists who half starve genuine mediums at home, have a dollar atanytime to pay out to a tramp, a trickstep or a "humbug yet, a crowd rushed to the theatre on Sanday pay out to a tramp, a trickete; or a "humbug scance. Americans are a gating, wonder-lov-ing people. The "Jews require a sign, sain the Apostle, "but the Greeks seek after wis-America del more deve tuad Greeke

DR. MC FALL, MASHVILLE. Occultism, Voudooism, angelology, demon-ology, black magic and white, are nothing more nor less than spiritual mediumship in its manifold phases of manifestation, modified by temperament and nationality. While in Mem. phis we had the pleasure of meeting Dr. Mc Fall, formerly a medical practitioner as well as Hepresonative and Senator in the Tennesas Representative and Senator in the Tennes-see Legislature. The Doctor, a clairwayant from childhood, has been devoting several years of close study to the sunnyside and shadylide of mediumship, and to the uses and abuses of spirit-manifestations. This subject, though deep as thought, and broad as the uni-verse of mind, is one that ignorangues special. though deep as thought, and prosed at the universe of mind, is one that ignoramuses specially delight to dabble in. It has just enough of mystery to be exciting. Often it becomes, a mania, and wrecks are the result. Dr. McFall, with a committee of gentlemen, is devoting his time to the science of spirit intercourse, and the best method of conducting scances. There can be no more beautiful field of research.

James Burns of London. Keenly do I feel, and quickly do I sympathize with those, who marty-like, toil for the spiritual enlightenment of himanity. Of this class is James Burns. It is fashionable with the pursuant of the pursuant the purse proud of the nineseenth century to starve men while living and praise them when when dead. These lines from Mr. Burns' Me-dium and Daybreak, tell volumes:

"The Spirit wanted me, and they took me. They have loaded me well, and the best and worst of us can only run the race of life once. be it long or short, or be the weight light or heavy. During these years I have had many things to allure me from the spiritual work, the special work which I am now endeavor ing to perform. The cup was placed to my lips by invisible hands, and I must drink. My family are able to do for themselves, and can not derive much benefit from being attached to the meagre fortunes of spiritual apostle.

two more years such as the last two have been, and it is all over with me, unless some unforseen paroxysm cuts affairs short before that time clapses. I pause to weep bitterly as I write these lines, but thank Rod, I can write them. Death is no longer to me a terror; life, as it has been these last two years, is the mos fearful alternative. 'Whosqevar shall lose his life shall preserve it.'

HENRY C. WRIGHT.

When the risen and loved in heaven come to us masked, the coming has increased charms. na masked, the coming has increased charms. Rarnestly writing a few evenings since in a room where another party was holding a scance, a clairwoyant at the table says:—'I see a noble, yet eccentric old man by you. He points to a scroll with writing upon it. I can read it: 'Wright without any rite, would like to write, or in some way assure you of his presence and his love.' Could it have been any other than Henry C. Wright, to whom I dedicated that literate wolvers of mine estitled. 'Josua. Muth. tle volume of mine, entitled, "Jesus, Hyth, Man or God?" I should like to see these fa-vorite lines of Henry C. Wright in the Reutsto-Periosophical Journal:

> Strong is that man, he duly strong, To whose well ordered will belong, For service and delight, All posters that, in the face of wrong, Establiah Right.

And great is he, and enly he, Who, from his tyrant passions free, (By fortupe undiameyed,) Hath power upon himself to be
Dy kinself object.
If such a man there by where'er

Beneath the sun and moon he fare, He doth not fare alone; He goeth girt with cohorts, powers, The monarch of his manful house, Whose mind's his throns!

He owes no homage to the sun, There's nothing he need seek or show; All things are his by right; He is his own posterity— His fature in himself doth lie— His soul's his light!

New Orleans, La.

SPIRIT PHOTOGRAPHY.

Results of Investigation in Cincin-

Rorron Journal:—"We came, we saw, we conquered," might with property have been the triumphant exclamation of the friends who have stood faithful to Mr. Jay J. Hartman, smid all the abuse and vilification, that has been heaped upon him by the leading newspapers in Cincinnati during the past three months.

months.

I never witnessed a more complete demonstration of the claims of spirit mediumship, than that given by Mr. Hartman, "spirit photographer," Dec. 25th, at the gallery of Mr. V. Cutter, No. 28 West Fourth Street Cincinnati. The facts are the following: Mr. Jay. J. Hartman has been giving sittings for spirit photographs for the past four months, at the gallery of T. Teeple, No. 100 West Fourth street. The results obtained by Mr. Hartman were truly startling. The foes of Spiritualism soon began the usual warfare of persecution against this medium of Heaven's beautiful messages of the life beyond the grave, for the weary, heavy laden children of earth.

Mr. Hartman and his friends at last determined to make one effort to silence at least

mined to make one effort to elence at least one "marked" battery of the enemy. The following announcement was published in the Dally Zimes:

APIRITUAL PROTOGRAPHY. To the Photographers of Unclinati, and the

I cordially invite all persons desirous of candidly investigating the su! Ject of spirit photography to assemble at my rooms, No. 100 W. Fourth street, on Saturday morning, at half past 9 o'clock, when I will give a free and full investigation. After those desirous of investigating have assembled, they can decide upon a room, here or elsewhere, where the trial shall take place, then proceed to the room, each person bringing their own marked plates and person bringing their own marked plates, and, if they so desire, procure their own camera, baths, chemicals, etc. Each person, then, if they so desire, can see their own marked plates worked, as I will submit to have my person thoroughly searched, then be blind folded, and followed through all the manipulations and exposures of the plates, mand out of the dark room, and I will select two persons from those assembled to assist me at the camera. The only conditions imposed are, that during the time of the trial there shall be no loud talking no arguments—pro or con, no jests, or any un-becoming conduct, in speech or action, liable to produce discord and disturb the quiet and harmony necessary to insure good results. As my spirit friends can not at all times control conditions, there may, possibly, be a failure at the first meeting. If so, we will appoint a second meeting. I desire the persons proposing to take part in the investigation to assem-

ble promptly at the time specified. I am, Respectfully Yours, JAY J. HARTMAN,

The enterprising, fair minded, honest, truthseeking, newspapers, which had contributed their portion of the abuse and slander, bestowed on Hartman, Teeple & Co., and the friends of spirit photography, contemptuously refused to publish this challenge. The Commercial was especially bitter in its denunciations, calling upon the police and citizens to arrest the perpetrators of this "blasphemous humbug." The Commercial was so "wrought up" about the "spiritual" trickery and fraud that it produced and published three columns of labored arguments and explanations, showing clearly how the whole thing was (not) done. The photographers of the city were also anxious to prove to the world, the shallowness of this "spirit trickery and ghostly flopping" that was carried on around Hartman's camera and dark room.

On Christmas morning, sixteen gentlemen, well known olt sens, assembled at the gallery of Teeple & O., in answer to the call for a public investigation. Five of these gentlemen were friends of Mr. Hartman, who were determined to see that truth had an "open field and a fair fight." Six were lookers on, curious appearance not caring much how the field and a fair fight." Six were lookers on, curious spectators, not caring much how the battle ended. This balance of the committee were bractical photographers, all skeptics, who came breathing out exposure and stanghter to Hartman and his "spirit picture makers." One of these photographers had furnished the Commercial with the "complete exposure of spirit photography." After much discussion it was resolved to hold the investigation in a "strange gallery." 'atrange gallery."

Messengers were dispetched to the most "respectable galleries" to obtain the consent of the proprietors to hold the investigation in their operating rooms. The "respectabili-ties," who scorned to attend such an investigaties," who scorned to attend such an investiga-tion, of, course refused. Ose of them sent-word that "no rabble should wist his rooms on a ghost hunt." Various similar excuses were given by other operators. At last Mr. V. Catter offered the use of his gallery and operating rooms. The offer was instantly ac-cepted. He more vehemently than all others, had reftered the charge of trickery, fraud, deception, etc.

Repairing to Mr. Outter's gallery, No. 38
West Fourth Street, Mr. B. E. Hopkins called the meeting to order and suggested the method of proceedure. The terms of the challenge was referred to and the announcement made that Mr. Hartman was willing to

ment made that Mr. Haraman was wining to comply with the conditions named therein.

The photographers who were to superintend the investigation, waived the offer made to have the medium searched and blindfolded. They did not deem it necessary. They asserted that they could detect the trick without those precautions.

those precautions.

All of the other conditions were accepted and were to be enforced. Mr. Hartman cause Mr. F. T. Moreland to represent him and sea that every thing was fairly transacted in the dark room. The committee were then seated in two rows, one on each side of the camera, and were requested to join hands.

Mr. C. H. Murhman, a practical photographer, a strong skeptic, was then chosen to handle the first plates. Mr. Murhman furnished his own plates, carefully marked. Mr. Handman, Mr. Murhman and Mr. Moreland, there entered the dark room. The plate being presented they approached the camera, Murhman carrying the "holder" and sitting for a plotter, was "coated," Mr. Murhman following the preparation. Becond exposure, no result. Another plate was "coated," Mr. Murhman following the preparation. Becond exposure, no result. Mr. Cutter, was now selected to prepare the next plate. Mr. Cutter had loudly boasted that he was the best "expert" in the city in

that he was the best "expert" in the city in detecting "spiritual fraud." The ghost would now most certainly be "caught napping." Mr. Hartman now declined to leave the camera to enter the dark room. Mr. Ontter was permitted to manipulate the plate alone, Mr. Moreland, a skeptic, accompanying his to watch the preparation of the plate. Hartman now seemed so much under "influence," as to be almost unconscious of what he was doing. Oalling two gentlemen to place their hands on the camera with his, the third plate was exposed; no result. Affairs looked gloomy for Hartman and his hopeful friends. Mr. Cutter was directed to furnish another plate. The fourth plate was soon brought in the "holder" and handed to Mr. Hartman. Dr. Morrow was then chosen as the sitter. third person, was called to assist in holding hands on the camers, and the plate was ex-posed amid breathless silence. The medium was visibly sgitated. After a longer exposure than usual, the camera was covered and Cutter and Moreland retired to develope the picture.

The suspense at this point of the investiga-

tion was painful. It was broken suddenly by s profane jaculation from Cutter, and the exclamation from Moreland of a result a result! Enemies were astounded, friends could hardly believe the good news. Skeptics and believers alike crowded around Cutter, who held the glass plate up to the light and then clearly defined, partly covering the head and body of Dr. Morrow, was the beautiful face of a young lady. The photographers were "dased," con-founded, "dead beat," and gased into each others faces in blank ams sement.

Outter swore roundly that he "didn't do it," and Moreland confirmed the averment, was one of my own plates and I know that there was nothing on the plate, when I brought it to the camera," said Cutter. Hartman, the medium had never touched the plate or entered the dark room during the entire process of producing the result. The plate had never left Cutter's fingers after it came from the camera, and while it was being developed in the dark room.

While both skeptics and Spiritualists were equally astonianed, the best of feeling provailed and not a harsh or ungentlemanly word was

and not a harsh or ungentiemanly word was said during this great and conclusive test.

Whence came the image of the young lady's face in this picture? It it is not a spirit picture," what is it? Here, we have, I think; clearly proved, the operation of a force, producing results contrary to all of the known laws of the "chemistry of light;" a force operating for the accomplishment of a purpose of crating for the accomplishment of a purpose of the street of the second contrary to all of the second contrary to a purpose of the second contrary to the second contrary to a purpose of the second contrary to the second contrary erating for the accomplishment of a purpose, a force indicating a directing intelligence, vasily superior to the "experts" who utterly failed to suppress its manifestation. Is there notiing in all this worth the serious attention of the Scientist?

The following certificate was signed and presented to Mr. Hartman, all agreeing thathe was justly entitled to this public recognition: "We, the undersigned, having taken had in

the public investigation of 'Spirit Pheto-graphy given by Mr. Jay J. Hartman, bejoby certify that we have closely examined and watched the manipulations of our own marked plates through all the various workings in and out of the dark room, and have been unible to discover any sign of fraud or trickery in the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatter, C. H. Murhman, V. Onter, J. P. Weckman, F. T. Moreland, T. Tewle (all practical photographers), E. Saunde, Wm. Warrington, Jaseph Kinsey, Bayamin R. Hopkins, E. Hopkins, Wm. Sulligas, James P. Geppert, D. V. Morrow, M. D. and Robert Lealle."

Mr. Murbinan demurred to the first part of the certificate, not that he wid discovered fraud, but that he was not in me dark from when the result was obtained but obserfully signed as to the last clause, aid with the hal-ance exclaims, "There's thylact, who can ex-

Mr. Hartman I think will soon give another public investigation that will lemonstrate be-yond the "shadow of a doubt" the reality of

ond the second of the Countries.
One on the Countries.

OHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I Am a Christian Spiritualist.

BY OYRUS JEFFRIES.

Sign, I am a Christian Spiritualist, because I believe we will be like Christ, resurrected into Parsdise at death, and like Him be able to anto Parsuse at death, and like frim he able to appear to our friends in a few days thereafter; from the Spirit-world, for Chirst is able to raise us up me third day. "For He will revive us; in he third day he will raise us up, and we shall live in his sight."—Hos. 6:2.

28nt. I am a Christian Spiritualist, because the live that the day of the party of the course that the day of the party of the course the live that the day of the party of the party of the course the live that the day of the party of the pa

I believe that the dead are now everywhere be-ing rised, and that many of the spirit bodies of the dead, just like Ohrist, are visible appear-ing to their friends, which proves that the resprection has come, as the word declares. For since by man came death, by man came also the resurrection of the dead."—1st Cor.

Srd. I am a Christian Spiritualist, because I telleve that Christ when he was put to death was quickened by the spirit; and went and weshed his gospel to the spirits in prison, or variadise, sometimes called the graves or hades, which is the Spirit-world, where Christ freed the captives, opened the prison doors, and set all liberty the world of spirits; who are thereby enabled to return to earth, for the comfort, blessing and harminess of man. "For Christ blessing and happiness of man. "For Christ Sing put to death in the flesh, but quickened by the spirit; by which also he went and prosched unto the spirits in prison."—1st Pet-

24th. I am a Christian Spiritualist, because I believe that Christ on his resurrection into the Spirit-world or Paradise, that he liberated the spiritual hosts, so that many spiritual hod-ies came out of the graves or hades, the world of spirits, and appeared in Jerusalem, unto the people, just as materialized spirits are appear-ing unto the people in this day. Christ having opened up a new and living way, by which his people are able to hold happy communication with the people of the Spirit-world. "For the graves were opened, and many bodies of the spirits which along a spirits the saints which slept arose and came out of the graves after his resurrection, and went ino the holy city, and appeared unto many."-

25th. Lam & Ohristian Spiritualist because Explience that the gospel of Christ is preached to the spirits in the Spirit-world, that all who have not heard the true gospel, with all its wonder working and miraculous powers in this world, may hear it there and be saved, and be judged according to men in the flesh. "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1st Peter 4: 6.

Matt. 27: 52-53.

8th. · I am a Christian Spiritualist, because I believe that good spirits, after the death of Cheir bodies, can appear on earth, and like Christ, talk with the living, and hold communloation with their friends, the same as Ohrist did when he appeared to his disciples; for He could appear and disappear at pleasure. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead."—John 21:14.

From the dead."—John 21:14.

27th. I am a Christian Spiritualist, because I believe that angels and good spirits are cutual us, ever ready and willing to hold communication with us; as the spirits of those good men. Moses an i Elias, held communication with Jesus, Peter, James and John. "And behold there appeared unto them Moses and Elias talking with him."—Matt. 17:3.

25th. I am a Christian Spiritualist, because

I believe that all the angels are ministering spirits, sent by God himself, to minister to the "Are children of men. for their salvation. they not all ministering spirits, sent forth to minister for them who shall be heirs of salva-他on."—Heb. 1:14.

20th. I am a Christian Spiritualist, because Delieve that those holy spirits, are ever crowding around us, for our own safety and our good; as seen in the case of the prophet Elisha, when the wicked hosts of Syria surrounded him and his affrighted servant on the meeuntain; and he said to the fearful young man,—Fear not, for they that be with us are more than they that be with them. "And Blishs prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the youngman, and he caw, and behold, the mountain was full of horses and chariots of fire round about Elisha."

-- 2nd Kings 6:17. 30th. I am a Christian Spiritualist, because believe that the most illustrious spirits of the Spirit world, even the angel of the Lord, with his heavenly band of holy spirits, encamparound about the believers in Ohrist. "For the angel of the Lord encampeth around about them that them,"

Fealm 24: 7. 81st. I am a Christian Spiritualist, because I believe that all who believe and obey the commandments of Christ, are at once brought into connection and association with an innumerable host of holy angels, and with the opisits of just men made perfect, who will ever love and protect us from evil. "For ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."—Heb. 12:22-28.

32nd. I am a Christian Spiritualist, because I believe that good spirits and angels are al-Thys hovering near us, ever prompting us to good actions, and rejoicing over us, when we appear and turn to God. "Likewise I say unto you, there is oy in the presence of the angels of God over one sinner that repenteth."—Luke

I am a Christian Spiritualist, because lublicyo that there are bad spirits, who are the tempting and prompting sinful men and token to bad actions; and some times that they so infest men, that many evil spirits will process one person, even a whole legion of collaphrits have been cast out of one man, and Chast declares: "When the unclean spirit is Olist declares: "When the unclean spirit is folks, seeking rest and findeth mone. Then idealth, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then folks he, and taketh with him seven other oppus, more wicked than himself, and they make he are dwelt there and the last end of 1169 in and dwell there, and the last end of 188 bin is worse than the first."—Hatthew

13: 48-445.

Gith, I am a Christian Spiritualist, because I believe hat evil spirits are the spirits of bad men and 'omen, who have died or left the hody, and who love to fflict disease and punish the chiëren of men; because these spirits when living in the body on earth, hated good and loved evi; and are therefore full of malevolence toward mankind, afflicting them with all kinds of maladies, both of body and mind. But Christ by his gospel has made all evil spirits, or devils subject to his ministers and believers, eathe seventy disciples declared. "Notwithsanding, in this rejoice not, that he spirits are subject unto you, but rather rejvice, because your names are written in heaver."—Luke 10:30.

Stil. I am a Christian Spiritualist, because

2011. I am a Christian Spiritualist, because

L believe that Christ has given his people pow-er over all bad spirits and over all their sylls. "Then he called his twelve disciples together, and gave them power and authority over all devils and to oure diseases."—Luke 9: 1.

devils and to cure diseases."—Luke 9: 1.

36th. I am a Christian Spiritualist, because I believe that angels are the spirits of good men, who once lived on earth, and therefore love our race, as well as know and pity our frailties, and some of the greatest angels have informed us, that they were once men. "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book, worship God."—Rev 22: 9.

37th. I am a Christian Spiritualist, because I believe that the angels are all our friends and love to be around us, because they were once men and women like ourselves, and where ever they have appeared to mankind they have come as men, even Gabriel the great archangel was a man. "Yes, while I was speaking and praying, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."—Dan. 9:21.

38th. I am a Christian Spiritualist, because I believe there are good and bad spirits every where around us; the bad spirits inducing us to righteousness; and that we should therefore

to evil, and the good spirits inducing us to righteousness; and that we should therefore try the spirits, by the rule laid down in the Scriptures, that we may always know and fol Scriptures, that we may always know and follow the injunctions of the good spirits and shun the wiles and temptations of the evilones. "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is in the world."-1et John 4:1.

89th. I am a Ohristian Spiritualist, because I believe that Christian Spiritualism meets the very same opposition and persecution in this day, that the gospel did in Christ's day; and is therefore the truth, because it stands squarely opposed to falsehood to the world and to materialism; even the world says the spiritual man is mad. "The days of visitation are come the days of recompense are come. Israel shall know it; the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred."—Hes. 9:7.

10th. I am a Christian Spiritualist, because I believe that its philosophy teaches all that Christ commanded, and it is therefore the true religion for mankind. "Teaching them to ob-serve all things whatsoever I commanded you."-Matt. 28:20.

41st. I am a Christian Spiritualist, because I believe that every command that Christ gave should be obeyed, and that every command-ment has blessings and benefits for all who will believe and obey them. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14. 42nd. I am a Christian Spiritualist, because I believe there is but one true and ever living

Great Spirit, who is the Father and owner of all the spirits in the Universe, and who is the designer and author of all worlds and the Creator of all things therein, the one All-wise and only God. "And Jesus answered him, the first of all the commandments is, Hear, O Israel; The Lord our God is on: Lord."—Mark 12:29.

48rd. I am a Christian Spiritualist, because I believe that the Spirit-world is a Universe of advancement and progression; that the good spirits are ever on the march of improvement and development, ever rising from the lower to the higher spheres, or from mansion to mension, and from one degree of knowledge and love to another, through all the ages of eternity. 'In my Fathers' house are many mansions, if it were not so I would have told you. I go to peepare a place for you."—John 14:9.

Mount Union, Huntingdon Co, Pa. (tontinued next week.)

E. V. After Dr. Sanford Again!

BRO. JONES:—I see by E. V. Wilson's paper of Nov. 20th, that he is after me again. I suppose he has taken my advice, and presumes that it is for the good of the cause. Bro. Wilson says, "Smash the ring, let there be no pope in Spiritualism?" and after calling "Bailey, Barnes, Wilcox " and myself howlers, in the columns of "certain papers," tries to sustain what "A Camper" said in his paper in regard to his statements in reference to the Dugard to his statements in reference to the Dubuque Camp Meeting, by boldly asserting, "We (him and "Camper" I suppose) are prepared to prove the statements true in every respect." I suppose he depends for his proof upon the "ring," who assumed to run the concern, and put Bro. Chandler and myself in the shade, and are chagrined at their failure, and try to lay the fault at my door, and seemed determined at all hazards, to keep it there, and they may do it, if false statements can avail anything. I think "what hurts" is that with all of their efforts, they signally failed in roping me into the "social freedom ring." And if the truth could be known, and the facts plainly be brought to light, Bro. Wilson's article on "Pure Spiritualism," would not help the matter much. As it is, Bro. W. can but the matter much. As it is, Bro. W. can but see that the "ring" is being effectually broken and "Pure Spiritualism" unadulterated with the social freedom filthiness, is becoming the watchword of nine tenths of the professed Spiritualists throughout the land, and, unless he bigsaif soon returns to the platform which he himself soon returns to the platform which he once professed to occupy, he may find that

he is a failure.

He winds up his article by saying, "We did give Sanford the cold shoulder, but not until we proved him false-hearted to us; for we found this man in a small hotel in Iowa City, Sept. 10th, and Oct. 1st and 2nd, 1872, and took him to the State Convention, the 4th, 6th and 6th of Oct., paying his expenses, and get-ting him the place of State Missionary." "And from the day we paid his expenses to Des Moines and back to his house, he has been good to our face and our enemy behind our

somes and our enemy benind our back."

Now, the facts in reference to his bearing my expenses, etc., etc., in the above statement, if Bro. Wilson will just sharpen his memory a little, he will positively remember to be as follows. He met me at my house, requested me to go to the Convention, offered to pay my expenses both ways. I did not accept his proposal, and from the fact, apparently, that I did not positively agree to go, ne did not give nor offer to give me the monsy to pay my fare to the Convention, but paid his own fare from I lows City to Dea Moines, which at that time flows City to Dea Moines, which at that time went to Dea Moines before I did. I afterwards went to the Convention and met him there. He used his influence in obtaining for me the position of State Masonary, for which I have ever feel grateful to him. At the close of the Convention, he very generotisty and in a tornical light for any low as said as to what it was for, but I looks, and keeps a devil. In other words, he had not accept in proposition of State Masonary, for which I have every feel grateful to align. At the close of the Convention, he very generotisty and in a tornical light for any whole and many soul as a physiological fact, for a whicked man is "black as the Devil," we assert not only a moral simile, here and iried to scale the garden wall. Existence with her paint of them they only in the soul times of their spirit life, with the soul thus do not make he was taken be and shows a since with her parchas a faction, between the husband and and wife.

Miss Jemie Robson, as ahe again called heralism above. Miss Jemie Robson, as ahe again called heralism above to the specific time for the spirit and thus do normal interference resulted in a partial many lobes, as ahe again called heralism above. Miss Jemie Robson, as ahe again called heralism and thus do normal individually, and her parchas a partial decrease that is also important to her motive to learn any soult in the same partial partial partial partial partial partial many h

accepted it as a present from a generous friend understanding, from what he had said before leaving my house, that he meant it to apply towards paying my expanses. He did in this way pay just fifty cents over one half of my railroad fars, to say nothing about my other expenses upon the trip, which would reduce the amount he paid to very much less than half of my expenses, instead of the whole.

In regard to the last of the statement as above quoted: The person who says that I ever said ought dispersgingly of E. V. Wilson, before he gave me the "cold shoulder" at Dubique, simply tells a positive untruth. When ever I have heard such expressions as "Blatant old egotist," and the like, I have frequently said, that I wished that I had one half of the self-reliance and egotism which he seemed to said, that I wished that I had one half of the self-reliance and egotism which he seemed to have. I obtained a copy of his paper, and carried it in my pocket wrapped in another to preserve it, until it was literally worn out. I offered it side by side with the Journal, but at the price subscribers preferred the Journal, and I could send him only one or two subscribers. I suppose he thought I was his enemy because I did not drop you when he did, and without any personal cause, repudiate and abuse you.

I was sorry for the disaffection between you but could not see it my duty to array mysel against either of you, for you both had treated me with personal courtesey, and it was hard for me to decide from your personal treatment of me, which was most at fault. I still felt friendly towards you both, and acted so far as I could impartially. In accordance with my feelings in the matter, and did not know until I met E. V. at Dubuque, but that he felt as friendly towards me as you ever seemed to be. But if he continues his aspersions towards me for fifteen or twenty times and a large transfer. for fifteen or twenty times more, I shall begin to see where he stands in relation to me, and I shall treat him as he deserves, by letting him ahow himself, and as much of himself, as he may please and let the people judge. Where we are poth known, I believe I am too well respected to be injured by anything he may say

against me.

Again he says (let there be no pope), "we advise Banford to marry again," "tend stable for awhile," etc., "and go back into the church where he belongs." I will say, if I was to marry, that I never have, nor do not intend to marry upon the "Social Freedom" plan, nor have I, nor do Lever intend to practice social freedom, as a certain traveling public lecturer of his and my acquaintance, is said to have done, while lecturing in Marion, Center Point and Maryaville, Iowa. As to my "tending stable" I do not know that it is a dishonorable stable" I do not know that it is a dishonorable calling, at least I did not think so when told that E. V. Wilson, not many years ago, did so in Chicago.

As to my belonging to the church, I do not see why he thinks so, unless it be because I advocate a pure religion, clear from the sickening impurities of social freedom, which the Church claims to abhor, as the worst of sins. I shall not go back to the Church at his bidding, while Spiritualism advocates and proves a better religion than he, if we may judge from his writings, practices. I like pure Spiritualism, and shall to the best of my ability, try to preach and practice it, and leave my self and it in the hands of the people as judges, and if impure perso: 5 judge me to be im pure. I shall try to give no one grounds in fact, upon which to base such an opinion.

Yours for the Truth, o Dr. C. P. Samord.

Iuwa Cily, Iowa.

THE SPHERES.

The Distinct Belts of the Spirit-World-How Tribes and Wise Men Consort Together-Mysteries Explained.

We present to-day an article by "Oakland" regarding worlds, life and their mysteries. It is as follows:

PAPAR NO. 0.

In the continuation of our subject, we will speak of the seven distinct belts of Spirit-worlds that surround our planet, which are divided into fifteen distinct divisions each. The magnetic condition of each is such that an occupant of the lower belts can no more rise to the one above than we can rise from rise to the one above than we can rise from this earth to them while yet in the physical form. Each main belt or world, also each division, is again possessed of magnetic conditions that are in harmony with some spiritual conditions of the earth. Hence, a spirit of the earth, when freed from the physical body, is attracted to that division of the Spirit-world which is in harmony with it. We thus see that perfect harmony is established throughout all the spirit spheres, whether it be the highest Heaven, or in the lowest Hell, and that by philosophical laws with inevitable results. We find it to be a fact, as the above would tend to teach us, that the Heaven and Hell of Spirit-life are not composed of all nations and tribes in two great families in a condition of bliss and woe, to remain in that fixed condition through the eternity of years; fixed condition through the eternity of years; but this vast eternal Spirit-world is filling up with each nation and tribe of earth, drawn by the law of attriction to spheres that are in harmony with their earth's spirit condition.

IMPLANS IN SPIRIT LAND.

Here we find Indiana not only occupying a division, but tables of Indiana still as distinct as when upon the earth. We find, also, that Egyptians, Hisdoos, Africana, Chinese, Germans, French, English, and Americans all in great grand divisions suited to their hatmonious necessities. Inhabitants of certain belts or worlds being of the same degree of purity, consequently resessing certain qualities of density, are more or less attracted to each other, and do visit from time to time. Hence, we find assembled in the heavenly spheres such men as Socrates, Plato, Martin Luther, Wesley, Humboldt Theodore Parker, Washington, Lincoln, Paine Channing, Dr. Chaimers and Confucius spiritual planet. Again, while no spiritual planet. Again, while no spiritual and assemble parity, all spirits are held by the magastic planet. Again, while no spiritual and assemble parity, all spirits are held by the magastic planet, and spirit is a spirit unit and assemble parity, all spirits are held by the magastic planet of earth condition, and mingling the sars of their Spirit life with those of earth who are in harmony with them, can influence harm for good or ill, and thus do heaven descriptions. indians in epibly Land.

when we say "she is pure as an angel," we imply brightness, transparency and light-hence a physiological truth.

A QUESTION OF COMPRESSALITY. How often do we find ourselves in the com-How often do we find ourselves in the company of persons whose presence is so repulsive that we rejoice when relieved; and yet can give no good reason for our sensitiveness. Again, we form the elosest of attachments with persons apparently wholly opposite to ourselves. Hit in a room with a cross, surly stranger, you do not care for him, but in ten minutes you feel as though you would like to kick him before you leave. The fact is, that man's aura has enveloped you like a chilling fog, and made you mad like himself. On the contrary, you fall into the company of a genial soul in whom you have no interest, neither care to have, yet a half hour in his presence, and almost inevitably you make his acquaintance and are friends for life. His aura had also encircled you, and unconsciously the haralso endireled you, and unconsciously the harmony of soul with soul has made you, as it were, one. These conditions affect us all more or less while here in the physical, but become absolute when freed from it.

THE LAW OF ATTRACTION. As the law of attraction, draws souls of kindred, moral or spiritual condition to one divi-sion of the sphere, and as in the Spirit-world the aura of souls creates the light, or darkness of the spheres, we see that those who are wholly wicked will, as the Bible says. "Go away into utter darkness," and also realize the passage when it says, "They need not the light of the sun, or the moon, for the Lord God shall be the light thereof." That will be in the seventh has were more dwall, but in the seventh heaven where none dwell, but those who in their progression through all spheres, have cleaned their souls of all the defilements of earth, and in the purity of the perfect heaven live in the presence of Jerus perfect heaven, live in the presence of Jesus Christ whose brightness of soul is so deszling, that spirits of the lower spheres can not look upon him. In continuation of this subject in our next, we shall enter upon a description of the characters occupying each sphere, and in brief their condition, duties, and hopes, and the possibilities of the human soul.

· Double life.

OAKLAND.

Strange Story of a Woman with Two Individualities and as Manv. Husbands.

[From the New York Mercury.]

Among the passengers by the steamer for Liverpool, on yesterday, was a lady whose history is certainly one of the most remarkable, if not the most incredible on record. It is thus Some years since a ship-carpenter, at Sun-

derland, Eng., turned lecturer. His name was Anthony J. Oliver, and the subject of his lecture was mesmerism. He was a great reader, and an extraordinary mesmeric operator, and when he made his first appearance in public, his manifestations of the odylic force astonished his audiences. His progress through the towns of the north of England was one continned harvest of shekels. Old and young of both sexes—doctors, lawyers, clergymen, and scientists—went to scoff at, but were spell-bound by his measuric power. Among others in Newcastle, Miss Jennie Robson was a profound admirer of Mr. Oliver. So great was his influence over her, that by the force of his will he could, at the distance of a mile, or over, induce the mesmeric sleep, and compel her to proceed to him. This extraordinary fact was demonstrated in the presence of a committee of scientific experts, when collusion was out of the question. On one of these occasions she climbed a garden wall seven feet in height, and fell head-foremost to the ground. She was taken up senseless, and medical attendance. ance was summoned, but in vain. She lay for six weeks in a condition bordering upon death. six weeks in a condition bordering upon death. Just here it may be well to digress for a moment. Mr. Oliver afterward studied medicine in the Newcastle College of Medicine. After the war ended in these United States, he, with a number of his English friends, settled in Virginia. Every newspaper reader remembers his tragic end. He betrayed an aristocratic Virginian's daughter, and her father shot Oliver in cold blood. When Miss Jobson returned to her consciousnessable was blind and deaf. ed to her consciousness she was blind and deaf, and she continued so for five or six weeks. The sense of hearing returned suddenly, but eight returned more gradually, but in the end perfectly. The most extraordinary featureof the case, however, was the fact that she had lost all recollection of her former life. She did not know a letter of the alphabet, and she could not play an air on the plano-forte. Her father and mother were strangers to her. Her pet dog was angrily thrust away. She was ignorant of the use of knives and forks. She was simply a new-born infant with this difference, that she could acquire knowledge rapidly. Her education was commenced answ. Arithmetic, history, geography, French, and music were eagerly studied, and a new circle of friends was gradually formed. Here, again, there was an abnormal fastidiousness. he friends of her former self were distasteful, and a young

gentleman who had loved her, and whom she had treated with cruel ridicule, suddenly became her prime favorite. It soon became known that Mr. George Henderson and Miss Jennie Robson were engaged. The young man's parents consulted Dr. Gibb, the doctor consulted Dr. Forbes Winslow, and the young consulted Dr. Forces winslow, and the young people were urgently advised to postpone the nuptials. Parental opposition precipitated the union. A runaway match made them man and wife, in May, 1856. At the birth of the first son the poor mother remained unconscious for three weeks. Similar symptoms followed the birth of daughter, in 1860. One morning she awoke in her former natural state, without any intimation from memory or consciousness that anything unusual had happened. The four yours of her married life were to her as though they had never been. She abricked with rage when her husband approsched. She designated her children "somebody's little brats." The house was strange to her. She did not recognize herown dresses or her own handwriting. She took up life again at the precise point where she had left it when she fell into the mesmeric slumber and tried to scale the garden wall. Existence with her husband was unsudurable,

consummated. Whereupon Mr. Hood with Jennie emigrated to this country. Soon after the pair proceeded to Southern Minnesots and established memoelyse on a fruitful farm. But, alas! misfortune overtook them. In August last, Mr. Hood was out driving with his wife in a buggy, when the horse ran away, the vehicle was upset, and Mrs. Hood was thrown violently to the ground, receiving a severe contusion on the back of the head. She remained unconscious for two weeks. When she recovered consciousness it was even as he feared. "She did not known me from Adam," as he expresses it, "and I could no more convince her that I was her husband than I could stop the earth in its orbit." Whenever he apstop the earth in its orbit." Whenever he approached her she repulsed him with anger for spiriting her away from home. All the old affection for children and her former husband returned, and poor Hood had no peace till he started with her on her way back to Rogland. started with her on her way back to England. The pair resched this city from the West on Thursday last, and a friend of Mr. Hood's, who saw the pair, informed the writer that the coldest and most severe politeness existed between the whilom man and wife. Nothing however, can persualle the lady that she is not the victim of Hood's machinations, and her memory reverts back to the immediate of cumstances preceding the birth of her baby in 1860.

Book Notices.

INFELICE. A Novel by Augusta J. Evans, author of Beulah, St. Limo, Vashti, etc. New York: Carleton & Co., Publishers, 12mo. clo. 573 pp. price \$2,00.

Whatever one may think of this author'o works, they sell well, and this last one, Infelice, has achieved a success that any author in the world would be proud to know had followed his work. Over thirty thousand copies have been sold within a few weeks, and the demand is still kept up.

HAFED, PRINCE OF PERSIA: His experienced in Earth life and Spirit-life. Being spirit communications received through Mr. Dayld Duguid, the Glasgow trance-painting medium. With an appendix containing communications from the spirit artists Ruisdal and Steen. Illustrated by fac similies of Forty-five Drawings and writings, the direct work of the spirits. London: James Burns; Glasgow: H. Nishet. Large 12mo. 580 pp. We shall notice this work in detail at 50mo future time. future time.

D. M. FERRY & CO. 6 SEED ANNUAL for 1876. D. M. Ferry & Co., Detroit, Mich. Svo. paper. 252 pp. Printed on tinted paper and highly il-lustrated.

ROOT'S GARDEN MANUAL and Seed Cata-logue for 1876. J. B. Root, Rockford, Ill.

The elegant and costly books that our leading seedsmen throughout the country have been sending out to the public for several years, deserve to be noticed under the head of books. They are a credit to the taste and enterprise of the publishers; and still more so to the generous public whose patronage rendem such outlays possible.

THE WESTERN.—(St. Louis, Mo., Western Publishing Association Publishers) The January issue of this valuable periodical is isceived. We notice with much pleasure the greatly improved appearance it presents. The contents have always been of a high character, and entirely out of keeping with the medicare dress in which they were served to the public. The present number comes to us well printed on good paper, we trust this is an evidence of increasing prosperity. The most notable articles are Land Marks in Education, by T. F. Soldan; Culture and Discipline, versus Information and Dexterity, by W. T. one of Mr. Snider's learned Shakespearesn Essays. Single copies 20 cents. \$2 00 per year. Address The Western, Box 2422, St. Louis,

THE **Spiritual Magazine**

Devoted to the elevation of our race and country, is published at Memphis, Tenn, by San't Warson. Belonging to no sect or party, allied to no creeds or catechisms, it will be independent upon all subjects. Believing that the teachings of Janes, Science and Spiritualism are parfectly harmonious,—this periodical will be published from this stand-point. This has been our spirit teaching for a score of years,—and while we expect to adhere to these principles, we expect to extend to these who may differ with us respectful consideration and claim nothing for ourselves that we do not concede to all others, to have their own views and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto regarded as untenable. That we have extremes greatly in the majority against us, but none of these things deter us from our work. It will be our aim to keep the readers of the Magazine posted in regard to Spiritualism and its developments generally, especially in our own country. A new era is dawning upon us; the day long looked for is at hand when the gloom shall be litted from death. The Magazine is published monthly, containing 48 pages besides the cover, at the very low price of \$1.50 per annum. To all Ministers, \$1.00, postage paid. Address S. WATSON, 236 Union St., Remplats, Ylanditeow.

NOTICE Extraordinary. Every disease in the Ostalogue has yielded to the magic

SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

Don't imagine that your case is too old, too tough, or too complicated. They have cured older, tougher and more complicated ones than yours.

Buy the POSETTEVES for any and all manner of diseases except Paralysis, or Palsey, Deatness, Blindness, Bryhold and Typnus Fevers.

Buy the BESATTEVES for Paralysis, or Palsey, Deatness, Blindness, Typhus and Typhold Revers.

Buy a Box of HALF POSETTEVES AND HALK NEGATIVES AND HALK NEGATIVES for Utilis and Fever.

PAREPHICTS with full suplemations, mailed free. Agents wanted everywhere.

Ealled postpasis for \$1.00 a Box, or \$ Boxes for \$5.00. Send money, at our risk and expense, by Registered Letter, or by Post-office Record Order and payable at Station D. New York Olty.

Address FEGF. FAYTON EPENOE, 136 E. 15th Street, New York City.

Sold also at the easee of this paper.

YIE.753

Would You Know Yourself? Consult with A. S. SEVERANCE, the well known PRYCHOMETRIST AND OLARVOYANT.

DELINEATIONS. He sho treats diseases MAGMETICALLY, and otherwise.

Transa: Brief Delineation, \$1.00; Full and Complete Delineation, \$2.00; Diagnosis of Disease, \$1.00; Diag-nosis and Proceintion, \$5.00; Full and Complete De-imeation with Diagnosis and Freecription, \$5.00. Address A. B. SEVERANCE, 417 Milwan-kee st., Milwankee, Wis. v18n9111

ÎRDHI-PADA.

Spiritualism among the Buddhists.

[From the Spiritualist, Eng.] When, of late years, within a period most of us can remember, the phenomena of Spiritualism became more widely known, few of the manifestations provoked more popular surprise and incredulity than the sudden loosening of tightly knotted bonds, and levitation, or the floating of auman bodies above the ground. Both have now passed into the common places. the nosting of auman bodies above the ground. Both have now passed into the common places of the movement. In a past number of this paper an instance was adduced showing that the instantaneous untying of cords was known long ago in India; it is now proposed to bring forward some details showing that in very remote antiquity, centuries before our era, the idea of levitation was a familiar indication and accompaniment of the highest state of spiritual exaltation.

exaltation.

In the prodigiously complicated system of Buddhist rites and asceticism, it was believed possible by the continuous observance of certain coremonies, and an inflexibly followed course of moral action, to arrive at the possession of supernatural powers. The entrance on this course was through the rite called Kasıns, of which there were ten descriptions, chiefly modes, assisted by material symbols, of persisting in rigid, unbroken meditation, till the state called samadhi was induced. Samadhi is described as that which keeps the throughts together, like the moisture which causes the grains of sand to adhere together and form a ball; through this the illumination termed nimitts was attained. The ten Kasınas were to be exercised in fourteen excessively complicated ways, and after all had been successfully accomplished, the power of Irdhi might be acquired, though not infallibly. Irdhi is a miraculous power distinguishing a Rahat, or one who is entirely free from evil desire; who has passed the four paths, and will at death attain Nirwans. One special characteristic of Irdhi is the power of instant locomotion and exaltation. tain Nirwana. One special characteristic of Irdhi is the power of instant locomotion and flight through the air from place to place; hence it is called Irdhi-pads, i.e., the Divine Fort, on account of the assistance it renders to those who possess it. Fab Hian, the Chinese pilgrim to India in the 4th century, the accuracy of whose local and geographical accounts has been so fully confirmed, observes, in a matter-of-course way, as though it were nothing unu-sual, that "Rahats continually fly;" and again, "The men of that country frequently see persons come flying to the temple (apparently El lora); the religious men occupying the upper chambers are constantly on the wing," (Beal's Travels of Fah-Hian)

(Beal's Travels of Fah-Hian)

People to-day are staggered at the accounts of mediums floating up to ceilings, or being fransported in a moment from one quarter of London to another; and few perhaps of the holdest would be prepared to imagine flights of holy men, fluttering like pigeons about the high chamber cells of rock-temples; but there are strange things in the world to-day, and there may have been stranger in days gone by than dreamt of in any philosophy. At Dardu, in Northern India, the same pilgrim saw an image of wood ninety-four feet high, representing Maitreys Bodhiatwa, "the Buddha that is yet to be," to obtain the size and appearance of which a sculptor was by the power of Irdhi three times transported up to the Tushita heaven, the Fourth Sphere wherein rest all births yet to come. This calls to mind that weird man, known to St. Paul, who was caught up to the third heaven and heard ungreakable words (2 Cor viii). Mey he yet heard caught up to the third heaven and heard un-speakable words(2 Cor. xii) May he not have been an Indian ascetic? This power is dea-cribed as a miraculous energy of the purified will, gradually prepared by the long and diffi-cult processes previously spoken of, as the pot-ter gradually prepares and tempers his clay for any vessels he designs.

any vessels he designs.

Millinds, the king of Sagai, asked the great Buddhist sage Nagasena on this point:—

"Can any one who has the fleshly body of a man pass instantly to other countries, or to the world of the gods and Brahmas?"

Nagasena. "It is possible for one who has a body composed of the four elements to visit the pieces you have named."

the places you have named."

Milinds. "In what way can this be done?"
Nagasena. "Can you, at your will, leap
from the ground, say, to the height of a span or a cubit?"

Milinda. "With case I can leap eight cubits

Nagasena. "How do you to this?"

Milinda. "I determine to leap; through this determination my body becomes as it were buoyant, and I rise from the ground."

Nagasena. "Just so the priest who has the power of Irdhi determines to go to such a place; by the determination of his wind his haddy becomes as it were improndences. and he

body becomes as it were imponderous, and he is enabled thereby to pass through the air."

It is well known how essential force of will is in mesmerism. But besides the power of passing through the air Irdhi confers the power of self-multiplication, of seeing in any place as with divine eyes, even into rocks and earth, of causing a wind to arise, of making any substance remove from one place to another without the intervention of a [second person, of causing things to appear that are lost or hidden, of suddenly producing various objects, such as utentsils, flowers, and gems, and of passing through walls and solid substances. It is also the privilege of those who have entered into the privilege of the privilege of the second into the privilege of the second into the privilege of the privilege of the second into the privilege of the privilege It is also the privilege of those who have entered into any of the four paths to discern the thought and the previous lives of all the same or the preceding paths. Now, it seems worth noting how many of the above-recited phenomena resemble what is claimed to be effected by or through medial and clairvoyant sensitives to-day. How, for example, the last-named gift recalls that most wonderful and well-attested power of Heinrich Zschokke, by which passages in the lives of other, with whom he was in company, often perfect strangers, were suddenly brought before his eyes, with all minute accompaniments of place, surroundings, and personages, passages too often roundings, and personages, passages too often very embarrassing.

Very embarrassing.

It may be that these mysterious powers and attributes have in different ages been manifested in different ways, and under varying conditions. The Buddhists held that the power of Irdai was exceedingly difficult to acquire, even after the exercise of all the Kasinas; indeed, hardly to be attained unless they had been also practised in former lives. "To him who has not exercised Kasina in former ages, its accomplishment is exceedingly difficult. Among those who have not exercised it, scarcely one succeeds in its acquisition out of a hundred or a thousand who may attempt it. Even to those who have socomplished the exercises, the acquirement of the nimitts-illumination is most difficult; acarcely one in a thousand is success. quirement of the nimitts illumination is most difficult; scarcely one in a thousand is successful, and even after that is acquired, it is equally difficult to attain the power of Irdhi." At the present day there is little idea of acquiring mediansistic or clairvoyant, powers; they appear to be conferred in a strangely random way, not coming with observation, but like a wind that blows whither it listeth; nor is it certain how far they are susceptible of development by personal will or striving.

In the extract just given from the Melicial

In the extract just given from the Melinda Prains an allusion may be noticed to exercising the rites in former ages or states of existence. This may give occasion for a few words on re-incarnation as held by Haddhism. It is almost needless to observe that this most an

clent theory is the substratum and rationale of the great Indian systems. Buddha declared that from existence and its inevitable incidents was produced "the complete body of sorrow." Sentient beings have run, and will continue to run, through endless phases of existence. The Jatakas record nearly five hundred particular states of existence, varying from a deity, a monarch, ascetic, and artisan, to an elephant, serpent, fish, and frog, in which Gotama Bodhisakwa himself appeared before attaining the that from existence and its inevitable incidents was produced "the complete body of sorrow." Sentient beings have run, and will continue to run, through endless phases of existence. The Jatakas record nearly five hundred particular states of existence, varying from a deity, a monarch, ascetic, and artisan, to an elephant, serpent, fish, and frog, in which Gotama Bodhisakwa himself appeared before attaining the supreme Buddhahood. The "cleaving to existing objects" is a property inherent in all hisakwa himself appeared before attaining the supreme Buddhahood. The "cleaving to existing objects" is a property inherent in all sentient being, and can not be shaken off, except by Rahats. When by the dissolution of the elements death supervenes upon one state of being, "the cleaving to existence" still exists, must exert its power, and another being must necessarily be produced; but the manner and degree of the new existence controlled by a myterious and intricate property termed kadma, literally "action," the aggregate result of all previous acts, in unbroken succession, from the beginning of existence, through the countless births of past ages. This, though a mere abstraction, is as inseparable from existence as shadow from substance, and though some times inactive, is ever potentially present, like fruit on a tree. No one can tell in what state the Kadma that rules him will appoint his next birth. He may be now and till death a very virtuous man, but in his kadma there may be some crime committed in a birth ages ago, and the punishment for that crime may have to be endured. Contrariwise, a bad life and evil deeds at present may be healed in a new birth, by the influence of good actions done in a former state of being. But the way of kadma is intricate and uncertain; none can forecast its operation, or what deeds in long past births may influence the new birth. The sage cast its operation, or what deeds in long past births may influence the new birth. The sage Mogalan was the principal disciple of Buddhs, and the chief of those who possessed the power of Irdhi; yet he was once assaulted by thieves, who broke several of his bones; and this was explained by Buddha as the result of Kadma because in a far distant birth he had caused the death of one of his parents. The only escape from "the sorrow of existence"-the sole perfect rest-is the attainment of Nirwans, the goal and hope of all Buddhists. Whose has entered one of the Four Paths at last "sees nirwana," and becomes a Rahak; "He can receive no further birth; the path of auccossive existence is destroyed; all cleaving to existence is cut off; the principle of evil desire is eradicated; all connection with the world is complete and done." Europeans regard Nirwana with horror as mere blank annihilation; in Buddhist eyes it is the one absolute deliv erance and rest; the only outlet whereby at

Even the wearlest river Winds somewhere safe to sea.

When it is considered that by a continued repetition of birth and death the sentient being may be subject to constant suffering, being liable to be hurried from one scale of existence to another, and flung down, perhaps from the condition of a king to that of a leper or a rep-tile, it is intelligible how existence can be regarded as the worst of evils, and its utter ex-tinction the greatest gain. A Buddhist would find in Kadma s key to all the puzzles of here-dity and the possession of medial powers by otherwise unspiritual persons; such in former lives may have attained the higher communion, been flang down from it by the Kadma of provious or subsequent lapses, and now survivals and half-awakenings of long lost power and faculties may, in the kaleidoscopic revolution of good and evil, revisit the present existence

Like glimpses of forgotten dreams, Of something felt, like something here; Of something done, we know not where; Such as no language may declare.

Before quitting this pale and cheeses phi losophy that distrusts and hates alike both life and death, and in which the great doctrine of progressive evolution finds no place, it may be remarked that its experience of irdhi levitation is not peculiar, but occurs in every religious system. El Islam, especially in its cestatic aspects, knows it well. The flights of Ma tic aspects, knows it well. The flights of Mahommed to paradise are well known. It is recorded by a contemporary of the famous Jellal-al-din, the founder of the order of whirling Dervishes, bern A. D. 1207, that when he was five years old he had manifestations from the invisible world, sights of angels and genii within domes of glory. Once when a boy, playing with other children on the flat house tops, one of them suggested that they should jump from one house top to another. Jellal al-din replied that such sport was only fit for dogs or cats, but that human beings, if they felt any power in their souls, ought to fly

here.

St. Philip Neri, Ignatius Loyola, Teresa, Irominic, Dunstan, Cajetan, and many other saints are declared by contemporary evidence to have been raised from the ground during devotions. The Abbe Movillot reports of the Esquimax in Greenland that their angakoks, or priests, sometimes rise from the ground and pass through the roofs above them. All the phenomana of modern seances appear to be familiar to this remote and barbarons people.

Special Jolices.

Attention Opium Raters

Mis. A. H. Robinson has just been fur e shed with a sure and harmless specific for curing the appetite for opium and all other use. cotics, by the Board of Chemists, in spirit-Lie, who have heretofore given her the necesmay antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all held heads, no matter of how iong standing.

Has Robinson will furnish the remedy, and end it by mail or express to all who may suply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions o companying each package are strictly foli wed.

The remedy is barmless, and not unpulat ble.

She makes this generous offer for the double curpose of introducing the remedy, and for tringing the owre within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the delet rious habit one month!

Address Mrs. A. H. Robinson, Recteto-Peril deophical Publishing House Building, Chicago. Room 2.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that re unheritatingly guarantee a faithful exec ition of the above proposition.—[Ed. Jour-

Magnetic & Electric POW/DERS

A Natural and Safe Remedy. COMBINING

Medicine, Magnetism, and Alectricity. The MAGNETIC POWDERS curs all Ac-ute diseases, such as Fovers of all kinds, all in-flammations of Lungs, Liver, Ridneys and hadder, Rheumatism, Neuraigia, Dysentary, Dian, 102, Influence, Bronchitis, Convolutions, Fits, Pain and A. ha

The ELECTBRO POWDINGS.—O have Chronic disease, as Paralysis, Palesy, Exhaustion, Nervous and Muscular Prestration, and General Debility.

bility
The HAGNETIC & ELECTRIC Powders, combined, are peculiarly adapted to all diseases, affecting Mucous Surfaces, as Dyspepsia, Catarrh, Asthma, etc.; also all diseases of the Blood, as Cancer, Scrofulz, in fact, all Humours, whether cutaneous or inflammatory, are unsurpassed in Chille and Fever.

CIRCULARS, and Agents' Terms, sent FREE, to any

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

HULL & CHAMBERLAIN. 863 Breadway, New York City. Branch Office, 16 Warren Ave., Ohicago, Ill.

Agents Wanted.

\$250 A MONTH.—Agents wanted everywhere.
Business konorable and first-class. Particulars sent free, Address J. WORTH & CO.,
St. Louis, Mo.

\$12 a day at home. Agents wanted. Outfit and visuates, Maine.

A WEEK to Agents, Old and Young, Male and Female, in their locality, Torms and Address P. O. VICKERY & Co., Augusta, Maine.

BOOKS, Papers. Want Agents, Send Stamp.
Cash! Premiums! Any Paper or Book you want. Cots
for Monthly List all NEW Books in U. S.

AGENTS! AGENTS!! SECURE BARNES' AT ONCE

Centennial History Handsome volume of 650 pages, Superbly Lilustration. For terms address the Publishers, A. S. BARNES & CO., 115 State St., Chicago, Ills. VICAICA



CARPENTERS Now is your time to make money with the ADJUSTABLE THRESHOLD, and Weather Guards. Send for Circular. WILSON, PEIRCE & CO., 182 Clark at. Chicago.

AND EUZO
BRIGHAM'S YOUNG
WIFE YOUNG
Solling at the rate of 1,000 a week. Full grade of the horrible system of Polygany. Hintersted Circulars, with complete information free to all. Address nearest office of Dunctin, Gilman & Go., Hartford, Ct., Chicago, Ill., Cincinnati, O.

Miscellaneous.

Attend the Business College at Kalamazoo, Fifch. Board \$3 per week. Journal free. v19a0118

The TOLL GATE Prize Ploture sent free! An And Address with stamp, E. C. ABBEY, Buffalo, N. Y.

CAN BER 5000 CURED No Outting No. Outside No. Outside

and horphine habit absolutely and specific used. Painless: no publicity. Bend stamp for particulars. Dr. Carleton. 187 Washington 81., Chicago. Ill. v19n17t18

v. v. oscood, Notary Public. BAKER & OSGOOD. ATTORNETS and COUNSELORS,
ROOMS 15 & 16,
TIMES BUILDING, CHICAGO.

THE WORLD'S

Sixteen Crucified Saviors:

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Resolutions in Re-

ligious History, which disclose the Oriental Origin of un an analogues, Principles Processia, and Miracles of the

Ohn stian New Testament, and furnish. 'y a Key for unlocking many of Us Eacred Mysteries, besides comprising the history of Sixteen Or. ental Crucified Gods.

BY KERSE, GRAVES, 12no. Cloru, 880 Pages. Prige \$2.00; Poetage 20ots

*, *For sale, wholesale and retail, at "be office of this piper.

SELF-INSTRUCTOR

Phrenology and Physiology, with over 100 engravings and blank chart, for alling up. Prior, 75 cents; postage 6 cts.

Medium's Column.

HENRY SLADE, CLAIRVOYANT, NO. 18 WEST TWENTY-FIEST ST., New York, VISOR

SEALED LEFTERS ANSWERED BY R. W. FLIMT. 574 West 22nd St., New York. Terms: 13 and three accent postage stamps. Honey refunded if not answered.

THE MAGNETIC TREATMENT. CEND 25 CENTS TO DR. ANDREW STONE.
Decrey, N. X., and obtain a large, highly illustrated book on the system of Vitalizing Treatment.

MESSRS. BASTIAN AND TAYLOR. Physical and Mental Test Medining [il] Albal and modeled and Chicago in village R. Adam's St. (Room 23.) Chicago in village

MRS: MARY E. WEELS. TEST & BUSINESS MEDIUM S87 W. Madison St., Chicago, Boun-from 10 A. M. to 0 P. M. (1

MRS. L. F. HYDE. TRANCE MEDIUM.

280 W. Magdeon, St. (Moon 8, upstalin). Chicago, III. Hours-10A. H. 155 r. H. Videl4M

MRS. DE WOLF. Business Clairvoyant and Test Medium 253 W. Hadison St., Ohicago, Hil.

VITAPATHY. A complete system of cuse. All residing Health, cz Business Protession, address with stamp, PROEL J. B. CAMPBELLI, H.D., 188 Longworth St., Cincinnett, Obio. vibilati

JENNIE LORD WEBB MEDIUM AND HEALER

Communications from spirit friends, by independent writing, furnished those who will send a look of their o in hair and one dollar. Mrs. Webb also examines and prescribes for disease with marked success. Examination and grescription, send lock of patient's hair, one dollar, and three, 8-cent stamps Address JENNIE LORD WEBB 458 with Avenue, New York City. [VI911814

MEDICAL DIAGNOSIS

by lock of patient's hair, (give age and sex.) Diagnosis, \$1.00
Prescription, \$2.00
Vegetable Remedies prescribed only. Specific for Febra & Age

Vegetable Remedies presured Vegetable Remedies presured Vegetable Remedies presured Vegetable Liniment for Rheumatic affections, etc. "Those too poor to pay, will be treated free of charge."

EXAMINATION.

Parties wishing to have unines located, minerals examined, charts mirked, will be treated on the most liberal terms.

"Preliminary correspondence solicited."

Address F. VOGL.

P. O. Box, 318, SEATION A. BOSTON, MASS.
Viculatis

Clarks'Anti-Bilious Compound

Never fails to give a good appettle. It purifies the blood, and restores to the Liver its primitive health and vigor. It is the best ramedy in existence for the care of Dyspepdia, Loss of Appetite, Sourness of Stomach, Sick Head, ache, Chronic Diarrhes, Liver Complaint, Billousness, J. undice, Consumption, Serofula, Catarrit, Rheumatism, Erystpelan, Salt Rheum, Fever and Ague, General Dobility, Nervous Headache, and Female Diseases.

A REWARD Was, for three years, offered for any case of the above diseases which could not be cured by Clarks' Anti-Elldiscasse which could not be did not compound.

It is sold by nearly every drugglet in the United States.

Price 31 60 per bottle.

R. C. & C. B. CLARK.

Cleveland, O.

TIPPING, HIS TABLES Ramblings after a Rambier; Exposures of an Exposer.

Elicited by an "Expose of Spirituallam by Rev. Gregory, North field, Vt., iorg."

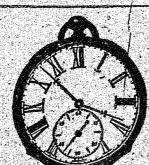
BY ALLEN PUTNAM.

In response to a general demand, this able production, has been feeded in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and carnest thought. Price, 25 cents; postage, free.

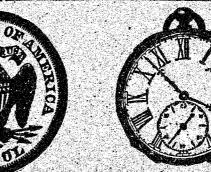
* For sale wholesale and retail at the office of this

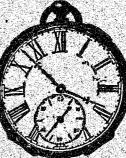
A PERNICIOUS HABIT is cured by the use of Med. Robinson's Tobacco Antidote. See sivert sement in another column.













THE "EXCELSIOR" SILVER & GOLD COIN STATIONERY PACKAGE & JEWEL CASKET. FRICE, FIFTY CENTS. We Governtee Ten Sliver Dollars and a Sliver Watch in every Gross. Fifteen Sliver Dollars, a Five Dollar Gold Piece, and Two Sliver Watches in every 300 Packages. The most valuable package in the world. CONTENTS: Every package contains 15 Sheet's First-Class Note Paper, 15 First Class White and Amber Envelopes, 1 Engraved Sliver-Plated Extension Pen Holder and Golden Pen, 1 First Class White and one of the following Premiums:

FIVE DOLLAR GOLD PIECES, SILVER DOLLARS, SILVER WATCHES

Finger Ringe, Watch Chains, Ladies Neck Chains and Lockets, Guard Attachments, Ladies' Bracelets, Ladies' Belt Pins, Gents' Bosom Pins, Ladies' Breast Pins, Gents' Scart Pins, Ladies' and Gents' Sleoyer Buttons, Silver Plated Butter Knives, Variety Ladies' Bets, Cameo, Laza, Clorentine, etc., Variety Ladies' Breast Pins, Gents' Scart Pins, Ladies' and Gents' Sleoyer Buttons, Silver Plated Butter Knives, Variety Ladies' Bets, Cameo, Laza, Clorentine, etc., Variety Ladies' Bear Drope, Heart and Cross Charms.

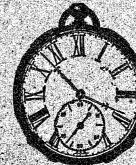
Also, the following VALUABLE RECEIPTS—Johnson's Superior Washing Compound, or Cold Water Scap—this Receipt has been sold over the country at \$1.00 for each family right; it is now presented to each purchaser of the Stationery Package, wonders have been done with it. Graham's Onguent for forcing Whiskers and Moustaches to Grow. Premium Artificial Honory—this Receipt has been sold for \$5.00. Ladies' Companion to Make the Completion Fair. Cider Artificial, or Cider Without Apples. Premium Cough Symp—Recipe sold for \$1.00. Waterproof Composition for Boots and Shoes. Limiment for Guide Back of Horses. Certain Cure for Eruptions, Pimples, etc., Secret Art of Catching Fish. Liquid Blueing—best in use. Spaulding's Prepared Glue. Circassian to take stains out of Limen. Signs of Love. Diamond Furniture Polish. Sympathetic or Secret Ink. Motonnell's Razor Pasto—to make Hard Scap from Sett. Vinegar—best in use, Indollible ink. Remedy for Strains in Horses. To Prevent Botts. Premium Eye Water, Ink, Blue—the Best. Gure for Corna. Ink—Quart for a Dime. Resilicon Ointment. To Prevent Smoke from a Lamp. Certain Cure for Prevent Best. Best. Gure for Corna. Ink—Quart for a Dime. Resilicon Ointment. To Prevent Smoke from a Lamp. Certain Cure for Prevent Best. Receipt Russian Solve. Godiney is Cordial. Balm of Glean. Dr. Witar's Gelebrated Remedy for Asthma. Congues. Consumption, Physicalos, etc. To Prevent the Hart from Falling Out. Whooping Cough. To Fatten Pigs very Fat Everybody in SURE to get Full Value for FIFTY CENTS, and the LUCKIEST get Ten and Twenty or More times the Value of Their Money.

Remember, a Silver Dollar in every Dozen; Two Silver Watches, Fifteen Silver Dollars, and a Five Dollar Gold Piece in every 300 Packages











Complete Sample Package with Elegant Premium, Post-Paid, 50 cents.

Ten Packages by Mail. Post-Paid, \$4.50.

A Silver Dollar Guaranteed as One of the Ten Premiums.

Prepaid, \$4. Ten filter Dollars and One filter Watch guaranteed among the premium, or money refunded. Three flundred Packages by Express, Prepaid, \$9. Effican Silver Dollars, a Two Dollar Watches guaranteed among the premiums or money refunded. Three flundred Packages by Express, Prepaid, \$9. Effican Silver Dollars, who doubt our resinability, deposit the price of a Gross or 800 packages with your Express Agent, the fact, and we will send goods to be opened in his presence, and if the premium are as represented, money to be forwarded to us and act before.

It is the Best Money Making Article in the Market for Agents. Send for Samples and Washington Streets, Calcage, Ill.

EXCELSIOE PACKAGE AND CASKET CO., Corner Clark and Washington Streets, Calcage, Ill.

Leligio-Philosophical Zournal

s. s. Jones, PROPRIETOR.

J. R. PRANCIS, - Associate Editor.

TERMS OF SUBSCRIPTION:

Oncopy, one year, in advance, including postage. \$3.15 u u at the end of the year g so at the end of the year 8 50 Three menths on trial, to New Subscribers 60

Ecligis-Philosophical Publishing House. All letters and communications abould be addressed to Enunio-Pamosornical Publishing House, Chicago.

NEWSPAPER DECISIONS.

2.—Any person who takes a paper regularly from the says office—whether directed to his name or another's, or whether he has subscribed or not—in responsible for the tay tay region.

g.—If any person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it, until payment is made, and collect the whole amount—whether the paper is taken from the office or

g. The courts have decided that refusing to take gavespapers and periodicals from the post-office, or re-moving and leaving them uncalled for, is prices facts existing of intentional fraud.

The making remittances for subscription, slways pro-sero a draft on New York, or Chicago, or Post-Office Money Order, if possible. When neither of these can be procured, send the money, but always in a Registered Later. The registration fee has been reduced to ten tents, and the present registration system has been found, by the postal authorities, to be virtually an ab-ficient protection against losses by mail. Aur. Post-masters are obliged to register letters when requested to Co so.

Co so. These sending money to this effice for the Journal should be careful to state whether it be for a received, or a new subscription, and write all proper names [Inlests.

Payers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payers of all arrearages is made, as required by law.

No names any name on the subscription books, withstated and payers in advance.

No names entered on the saus LOOK TO YOUR SUBGRIPTIONS.

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

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1875, it will be mailed. "J. Smith 1 Dec. 5." If yo has only paid to 1 Dec. 1874, it will stand thus; "J. Chil 1 Dec. 4."

LOCATION.

THE WEST FRONT OF THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE In IOT Fourth Avenue.

THE PAST FROM le 204 Bearborn, near Harrison street, two blocks couth, and in plain view of the south and east fronts of the new Castom House and Post-office. Etrangers, who wish to ride by public conveyance, will leave the State street home care or the Clark street Mbusca, at Harrison street.

CICAGO, BATURDAY, JANUARY 99, 1573.

0750 REWARD. Is the Devil Dead?

Norwer X!.

A Genlemanly God-The Lower you are to the Boole of Existence, the Neuror to the Orcatice Ocucs-Talmudical View of Holl.

The Okristian Union says that a little boy years old, standing in the moonlight by bis clotor aged 6, said to her: "Ien't God a c man; Nellie, to give us such a beautiful moon?" "Oh, Freddy," said the sister, in carnest remonstrance, "don't call God a man, for, if over there was a gentleman. I'm sure God is ones? They had a genuine child-like con-ception of Delty, and no donot nearer correct than the English clergyman, who, upon the complaint of another of his profession, sentenced a poor water-cress gatherer to there months, imprisonment for trespass upon the grounds of the latter. English papers now state that the Rev. Edward Moore, of Spalding. sent a little girl to prison for picking a flower. The same clergyman recently sentenced a man to nine years' imprisonment for some trifling offence, but the Queen interfered and released him. But this idea of justice entertained by them, is derived from the vindictive God they worship, and which only has an existence in their over heated imagination! "If there ever was a gentleman, I'm sure God is one," said the little girl, who was surrounded, probably. with all the comforts of life, and exultingly gave expression to her conception of Daity. This idea entertained of God, the emanation of a youthful mind, is not indicrous or flippant but is the outgrowth of feelings not harnesse with theological dogmas, or illuminated with profound philosophy like that of Spinosa, Plato, Voltaire, and others who have given plrange definitions to the world about what they conceive as the Supreme power.

But a few years ago, and every physical or-Canisation or abrub, was clasped in the affec-Sonate embrace of the cold damp earth. That beautiful tree, parfect in its symmetry, majessig in its towering branches, and collossal in atrength, was quietly reposing in the soil; that goerled, crooked, jagged, diminutive oak, without a single ornamental attraction, had its quiet home there, too. We look to mother earth, then, as the magnificent fountain from which emanates all animation). In other words, it is the recervoir of all things and it is constantly emptying its contents into active energatic life—causing the trees—some to come gorth in beautiful proportions, others to emit a polsonous influence, and be covered with chorns; advancing a step, she pours forth a train of writhing serpents, whose loathsome, disgusting appearance, inclines us to believe that God is not a gentleman; not content with that, this immense reservoir, as if animated with a revengeful spirit, opens its flood gates, and ejects from its foul stomach myriads of locusta, grasahoppera, chinch buga, poisonous larva, disagrecable animalcules, and thousands of animals whose bite is death!

It is, indeed strange, is it not? that this gen-Nemanly God should keep such a putrid reserwoir, so full of unclean things, and so spirited In its action in the production of evil and discordant relations? How can we expect perfect human beings to emanate from such a source? Were all the savige animals and brutish men it i sorts, whose prince is Mammon. Wieras, a has mutained, exating to-day, they would covor the cutire surface of the earth several feet in in his Pseudomonarchia Daemonum; following thickness? Bill the process continues. The old authorities, establishes a complete infernal

current that is putrid at its source, carries its outrescent qualities hundreds of miles. This earth is a charmel house, a pool of elements whose seething qualities unite their energies in a grand creative carnival of hissing serpents. centipedes, wasps, spiders, potato-bugs, and vermin? Is it strange that evil originates therefrom? That murderers in human form walk upon its surface? That bandits make the mountains of Italy their home? That highway robbers flourish on the plains of Mexico? That our penitentiaries are crowded with convicts? Our poor houses with paupers? Our hospitals with those who are sick with loathsome diseases? So long as this gentleman God maintains such a creative reservoir, and sustains it as a manufacturing establishment, so long will Devils walk the earth.

Look at that nucleated cell, a single point in a mother's womb. The mother derives her nourishment from the food she eats, the water she drinks, and the air she breathes, and she imparts life to that cell, which finally unfolds into a perfect embryotic child, and in due time is ashered into the outer world. A few months previously that organization was in the seething reservoir of God, where serpents are given life, but it took one road to the outer world. and they did another. . It assumes the beautiful form of a maiden, is beloved by its parents, is respected by all, and lives to a good old age and dies, mourned by a large circle of friends.

But there is another little call, the first starting point of embryotic life in the womb of the mother, and it, too, is perfected in growth, and ushered into the world a well developed form. Here, however, we have a monater—a child who loves to torture animals, to inflict pain, cause suffering and misery, and after perpetrating many murders, he is hung on the ccaffoldi. Both came from the grand reservoir of this gentlemanly God, but one was thoroughly tinctured with the nature of the snake. the rappolty of the wolf, the cruelty of the bear, and the boldness of liou.

We find in men and animals simply a reficetion of the impulses in matter. A mother has given birth to a child that had certain characteristics of a suake. Though the father is white, she has given birth to a child resembling a negrot The impulses of her own material organism, actuated by vivid impression made upon the mind by fright, etc., caused her own body to produce a monstrosity.

If we judge the creative power of this gentlemanly God, by the various works surrounding us, we must admit that he is a mixture of "good and evil," at the precent time the latter predominating.

Discordant relations could not emanate from a parfectly harmonious cource!

A cruel, heartless mouster could not, casmingly, originate from infinite mercy i

We look up to God, by looking down! We gain a conception of creative forces, by ourveying that seething caldron, which produces murderers, cannibals, thieves, etc.

The gentlemanly God of the Universe works from below, outward!

Look down in the debris; gaze at a den of hissing serrents, see the congressed the the the wild hyens, and then you are nearer this gentlemanly God than when you survey those stellar orbs that bespangle the firmment. The lower you get, the nearer you are to him. The more you imitate the brute, the nearer you approach the seething caldron that is giving birth to animal life, the better glimpse you have of this gentiemsnly God? Why so? The creative force is infiltrated in matter, is connected with every molecule of the same, and when you emerge from that, you escape partially from God!

The nearer you are to this God, the more miserable and unhappy the life. As he pushes you from him, then light dawns, and wisdom illuminates the mind. You who scorn our position, reflect well on this—admitting that God creates you, are you not nearer him then, than at any subsequent date? Is not the child inthe womb in the process of growth, nearer the mother, and feels her impulses more keenly than at any other time? \ The older the child gets, the more it becomes separated from its parents. During the process of creation you are near to God-en rapport with him; then you commence receding from him as you advance in knowledge, and you see : from day to day less and less of him, but more and more of his works.

According to the Talmudical stories, as set forth by the Historian, Adam had a wife called Lillth before he married Eve, and of her he begat nothing but devils. This Lilith or Lillis figures in the middle ages as a famous witch, and is introduced by Goethe in the Walpurgis night scene in "Faust" The cabalists made Adam the natural king of the world of spirits prior to his fall, and described Solomon as a most accomplished magician. They peopled the fire, sir, earth, and water with salamanders. sylphs, gnomes, and undines, to one of which classes all evil spiritual agencies belong. Other writers made nine kinds of demons. The first rank consists of the false gods of the Gentiles, whose prince is Beelzebub; the second. of liars and equivocators, as the Pythian Apollo; the third, of inventors of mischi f and vessels of anger, whose prince is Belial; the fourth, of malicious revenging devils, whose prince is Asmodeus; the fifth, of cozeners, as magicians and witches, whose prince is Satan; the sixth, of those serial devils spoken of in the Apocalypse who corrupt the air and cause plagues, thunders, and fires, and whose prince is Mercsin; the seventh is a destroyer, causing wars, tumults, combustions, uproars, who is mentioned in the Apocalypse, and called Abaddon; the eight is the accusing, calumniating devil, called Diabolus, that drives men to despair; the ninth embraces tempters of several celebrated demonographer of the 16th century.

court, of which the following is an outline; Beelzebub, supreme chief of the infernal empire, founder of the order of the fly; Satan. leader of the opposition; Eurynomus, prince of death, and grand cross of the order of the fly; Moloch, prince of the realm of tears, grand cross of the order; Pluto, prince of fire; Leonard, grand master of the sabbats, knight of the fly; Baalberith, master of alliances; Proscrpine, archdevil, sovereign princess of malignant spirits; Nergal, chief of the privy police; Baal, commander in chief of the infernal armies, grand cross of the order; Leviathan, lord admiral, knight of the fly; Belphegor, ambassador in France; Mammon, ambassador in England; Belial, ambassador in Turkey: Rimmon, ambassador in Russia; Thamus, ambassador in Spain; Hutgin, ambassador in Italy; Martinet, ambassador in Switzerland; Lucifer, highest officer of justice; Alastor, executive officer in great undertak ings; Nisroch, chief cook; Behemoth, chief cupbearer; Dagon, chief pantler; Mullin,chief valet de chambre; Kobal, director of spectacles and amusements; Asmodens, superintendent of gambling houses; Nybas, master of pageants; Autichrist, conjurer and necromancer. (20 bs continued.)

True Spiritualism Triumphant im Michigan.

The readers of the Religio-Philosophical Journal during the last four years, know that this paper, solitary and alone, saa newspaper devoted to Spiritualism, has combated the infamous doctrine of so-called "social freedom." The disciples and lecturers advocating that doctrine, have bellowed at the top of their voices in public gatherings, and whispered privately in the ears of all who would, give them audience, all manner of slander and reproach against the editor of the Jounnal, and constantly reiterated the falsebood that the paper was soon to die for want of subscribers.

The Spiritualists of Michigan were so coinpletely overwhelmed by tramping free lovers, in the capacity of lecturers, that their State Convention fell into their hands, and was completely under the control of them, for three years. During that time they brought all the disgrace of the free love odium upon Spiritualism, not only in Michigan but also in Illinois and Wisconsin.

It was during that period that they resolved egainet all marriage laws, and against the Religio Philosophicae Journal, and in favor of the doctrine of "Social Freedom." Mrs. Woodhull being present in her own proper pareon.

It was to that gathering, where the above resolves were made, that E. V. Wilson, Mrg. Baverance, Jamieson, one Stewart of Wisconsin, and some others then running the Convention at Elgin, in the name of the Spiritnalists of Northern Illinois, sent greatings, and determined that "Social Freedom" was " ger-

Now we hear from the Spiritualists of Michigan in no undecided language. Wilson still vet in the accendency at the meeting being held at Battle Oreck, Michigan, sends them greeting from Bockford.

To which the Michigan Spiritualists send back the following bomb-shell:

To the Northern Illinois State Spiritual Association: The Michigan State Association sends greeting. Telegram received. Twelve speakers present; all passes off harmoniously. The Charlotte resolutions, indorsing Woodhull. are reconsidered; also the Jackson resolutions abrogating the marriage laws.

The following special Telegram contains a synopsis of the proceedings of the Battle Creek Meeting:

MICHIGAN EPIRITUALISTS.

BATTLE CREEK, MICH., Jan. 16—The second day's sessions of the State Spiritualist Association were well attended. The association convened at 9 o'clock on Saturday morning. The entire forencon was occupied by a conference meeting. The association was called to order in the afternoon. Geo. W. Winslow, of Kalamazoo, chairman of the committee on resolutions, reported the following:

Whereas. The question of the Birle in the schools and God in the Constitution has al ready, in many parts of our country, become a live issue, with the prospect that it must soon become so to a greater or less extent throughout the country; and,

Whereas. The whole people, without regard to their religious or irreligious opinions, are justly taxed for the support of our common schools and of our general government, and are therefore justly and equally entitled to the benefits to be derived from the same; and,

Whereas. The destruction of our common schools must, in our opinion, ultimately end schools must, in our opinion, ultimately end in the destruction of our government; and,

Whereas, We fully accord with the sentiments expressed by President Grant in his last annual message, forbidding the teaching in said schools of religieus, atheistic, or pagan ideas, and prohibiting the granting of any school funds or school taxes, or any part thereof, either by the legislative or municipal powers, for the benefit of any other object, of any nature or kind whatever, in connection with this important question; therefore, be it

Resolved. As the sense of this convention, that we deny the right of any school board or

that we deny the right of any school board or school teacher to introduce or tolerate the use of any version of any so-called sacred book, or to permit in any way the promulga-tion of any religious, athelstic or pagan ideas n our schools.

Resolved. That inasmuch as the constitution of the United States now provides that no reigious test shall ever be required as a qualification to any public office or, trust under the United States; also that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, the in-dersement of any new feature embodying therein the recognition of any religious, atheir tic or pagan creed, rite or ordinance, would be virtually a religious test, to which a free pecple can and will never submit.

Resolved. As the senge of this convention that the resolutions heretofore passed at Char lotte and Juckson regarding the social quertion and marriage laws be rescinded.

S. B. McCracken, of Detroit, opposed the first resolution, and it was referred back to a committee. The second resolution was passed

manimonaly. The third resolution was passed. after much discussion

Discussion of the resolutions having occupied all the afternoon, especially discussion of the third resolution, the meeting adjourned until evening.

The Charlotte and Jackson resolutions, which were rescinded by the adoption of the third resolution, were indorsements of the doctrines of Mrs. Woodhull, and, as it now stands, Michigan Spiritualists no longer endorse her doctrines as a body.

At the opening of the evening session of the State Spiritualist Association, the committee on resolutions reported the following as a substitute for the first resolution offered in the afternoon, which was unanimously adopted, without debate;

Recover. That the public educational system is a state and not federal institution, excellent in many respects and faulty in others, and always open to criticism and amendment that we are opposed to any interferance by the federal government therewith; that public schools are established for teaching aciences; that, if sciences are religious, then schools should be in so far religious; that if sciences are pagan or atheistic, then schools should be in so far pagan or atheistic; but that we are opposed to any and all authoritative teaching of religious dogmas in public schools, the reading of any version of the Bible therein as a recognised social book, or the introduction of prayers, religious hymns, or other so-called religious exercises.

The Charlotte resolutions, indorsing Wood-hull, were rescinded; also the Jackson resolutions abrogating the marriage laws.

The following officers for the ensuing year were elected: President, Dr. A. B. Spinney, of Datroit; Secretary, Mrs. L. E. Balley, of Battle Creek; Treasurer, Mrs. Frank R. ed. Knowles, of Breedsville; Executive Committee, Hugh Shaftery, Galesburg; S. B. McCreek; Geo. W. Winslow, Kalamasoo; Elias C. Marchatter, P. 1115 Creek; Geo. W. Winslow, Kalamasoo; Elias O. Manchester, Battle Creek. The following resolution was offered by S

B. McCracken, and unanimously adopted: Whereas. The statutes of this state and many of the practices under the government are in conflict with the constitution of the United States and of this state, which guarantee relig ious liberty and non-recognition by the civil government of any system of religious belief

or practices therefore, be it Resolved, That a committee of three be appointed by the president of the convention whose duty it shall be to prepare a form of memorial to be circulated for signatures, and to be presented to the next legislature, setting forth wherein such conflicts exists, and asking for legislation that will harmonize the statutes with the fundamental law.

A vote of thanks was tendered to the retiring officers. The address of the evening was then delivered by Mrs. E. C. Woodruff, of Orleans county, New York, followed by Dr. Wm. F. Lyons, of Adrian. The convention will close o-morrow night.

The session closed to night. The meetings have been well attended, especially to day, and have been conducted much more harmoniously than ever before. The business transaction of the association were completed last night and to day was devoted entirely to speaking and conference mediogs. The speakers this forencon were S B McCracken, of Detroit, end Miss R Augusta Whiting, of Albion; afternoon, Mrs. Frank Knowles, of Breedsville, and Parker Pillabury; evening, Dr. A. B. Spinney;

A few weeks ago the Journal announced to its hundred thousand readers, that of the old germane" tail was left waggling. This welldealt blow by the Michigan State Association, will doubless be a final settler to it, unless Wilson, Severance & Co., continues to animate

it with their "germans" magnetism: Let the Spiritualists everywhere follow the example of the State association of Michigan. by resolutions, denying that "social freedom" is "germane to Spiritualism" and all schisms upon the subject will forever cease, and the history of Spiritualism will no longer be clouded by a doctrine so infamous as to repel millions of most sincere friends from its public advocacy.

Is the Devil Dead?

Heo. S. S. Jones:—You can hardly imagine my surprise on receipt of you? refusal to honor my draft for the discovery of his sable majesty on the ground that I had only discovered ONE OF HIS MANY TRACES.

In my functed security of the prize, I had been speculating in how many poor devile I would make happy with the avails of that \$750, when the receipt of your decision at once dispelled that pleasing reverie. But as you admit my chances are still good to participate in the prist, and as I have followed the trail too long to be easily diverted from the track, and also mduce others to join in the pursuit, I propose to double the reward you offer, if on close examination the different tracks of the animal do not invariably lead to the same den—the su-premacy of the invisible over the visible; the he over the she, in so far as the human family is concerned. That I may be fully understood, permit me to say, that in my researches for this lurking Devil, I have made discoveries that are wholly ignored by both Materialists and Spiritualists, and which must eventually serve to unite the two in one harmonious whole. It is an admitted fact that the egg or cell is the source of all organic life—the start-ing point of all grades of being, and on this simple fact I predicate my theory. The dou-ble condition of the yolk and albuman of the ogg is represented in the sexes, and is just as necessary in worlds as in their outgrowths, and there is just as good reason to suppose the yoll of the egg could produce the chick independ ent of the albumen, as that the material world can produce outgrowths independent of the spiritual, or male counterpart. If this reason ng is logical; spirit worlds are to the materia worlds what the albumen is to the yolk of the egg; what the male is to the female in their products, while the visible and invisible, the representatives of both sides, are interchanging relation, if the evidence of our senses is reliable. The double condition of the world then, is as evident as that of the sexes in its products, and denying the existence of the invisible half by the Materialist, and making it supreme over the visible by the Spiritualist, is denying the necessity of the male in the one case, and mak-ing him supreme over the female in the other.

The assumption that this material world does, or can produce outgrowths independent of the spiritual, or that each, or any species repeats itself from itself, is only equaled by the assumption that a man can lift himself by his waistband, or that two numbers united would represent the same number, they did

The late Prof. Agassis in his lecture on the egg, after asserting that the higher animals of any type pass through the forms of the lower ones in their development, ask how it comes that the germ of a furtle always produces a

turtle, the germ of a snake always a snake, the germ of a dog always a dog, and the germ of a man always a human being, etc. Had the Professor with his usual scumen, gone back on the garm to its constituent parts, he would have found a solution of the mystery in the fact that the garm instead of representing an unchangeable being or condition of being, was derived from the union of a garm and sperm or male and female spirits, the two united as one by conception, gestation and birth, and brought by parental action from the positive or spirit side of a lower circle or species to the negative or material side of a succeeding higher one, the one occupied by the parents; or in other words, death is transition from the negative to the positive side of the same circle-Birth is a transfer from the positive of a lower circle to the negative of a succeeding higher one, or from the head of one class to the on the germ to its constituent parts, he would er one, or from the head of one class to the foot of the next above it.

With the same propriety claim that the union of two numbers will reproduce the same numbers as before the union, as that the union of a germ and sperm will produce the same grade of being as before the union. If an impossibility in one case, why not in others? The grand difficulty is, we admit we are slaves instead of free men; that we are the creation and subject of a supreme invisible being instead of what we really are, constituent parts of one universal being and are taking the effects which that slavery imposes. When we are ready to claim our rights as constituent instead of subject, that the power of government are derived from the governed instead of from a being or condition that is independent of them, the Davil will plok up his traps and leave for a more congenial clime; till then he is master of the situation.

J. Timeley. Westfield, N. Y.

We are glad to know that you have taken this question under careful consideration, and we have no doubt you have had a glimpse of his Satanic Majesty, in the interchanging selations which you seem to think exist between matter and spirit. Your reasoning is plausable, but will you show more clearly, why it is that in this unfoldment, flends—very devile are produced, not only doing great mischief in this life, but continuing the same in the Spiritworld? Dues not this state of affairs indicato a weakness on the part of your "creative cause." even if carried on in the same principle that the chicken is batched? - Such must be the case, if that creative cause,—he, she, or it, or matter and spirit, had any design in connection with the works of creation. You have found one of his many tracks, and possessing a clear analytical mind, we have no doubt that ultimately your search will be crowned with suc-

D. G. Mosher, of Mosherville, Mich., Writer. "I desire to be informed whether this question has reference to a real personal Davil, or an imaginary one, that I may better judge whether to compete for the prize offered for the arrest of the Orthodox 'Davil,' or prepare for a raid on Diakka." To a real Divil, of course That is the name we apply to flends on carth, and why not apply the same to them in the Spirit-world.

Joseph N. Smith, of Lansing, Mich., cayn that Elder Wright claims that he killed the selors serpent, nothing but the tip end of its old | Davil over 85 years ago. Let him visit the dark spheres of Spirit-life, or the holes of licentioneness in our large cities, and he will change his mind on the subject.

> Brad Cheney, of Mantorville, Minn., thinks we can not kill the "Davil intelligence."

Mrs. Orville Lookwood, of Osseo, Mich., claims the "Davil is in the organization of individuals, and his name is Ignorance." . She wants the \$750. Why, my dear sister, you have only found a dim shadow of the old fellow. Point out the substance, and then the reward is yours—sure!

Daniel Bacon, of Boise City, Idaho, thinks, judging from the Bible, that Satan has been transformed into an augel of Light. He says, "Without doubt he was the chief of a band of dark epirits."

Will R. McGlasson, of Millersville, Mo., writes. "When men say that the God of love, whose tender mercies are over all bis works, is the creator of the Devil, and at the same time the giver of all good, there is no consistency or reason in their ideas."

Severance, Wilson, Maxwell and Stewart, Run the Rockford Meeting.

The following we alip from the Sunday Morning Limes:

Special Tologram.

Rockford, Ill., Jan. 16th.—The Northern Illinois Spiritualists covened at Metropolitan hall on yesterday. Their programme consists of fire-queen exhibitions, seances, and lectures. Among the prominent speakers, mediums, and musicians present are Mrs. Dr. Severance, E. V. Wilson, Mrs. H. Morse, Samuel Maxwell, M. D., Dr. Stewart, and Mrs. Snyder, the fire queen. The association closed its labors to-

The above item contains the name of Mrs. H. Morse, a popular trance speaker, who is utterly opposed to the "social freedom" doctrine. She was not present at all during the meeting, but was at the Journal office on Saturday, and went South to fill appointments on Sunday, and during the next two weeks. All the other speakers named will be recognized as the "germanes,"-five persons, all toldi and they constitute the "speakers, mediums, and musicisms," of that last effort of the Northern Illinois Association of Spiritualists, officered and run in the interest of "Social Freedom," by Mrs. Severance and E. V. Wilson.

Wilson doubtless thought it would give character to his meeting to represent to the people that Mrs. Morse was present. Hence the false report was sent to the Times for publication. It reminds one, of the practice that obtains in hospitals, of burning sugar to conceal foul odors.

DR. SARFORD has our thanks for sending us a long list of subscribers. He is now lecturing in Iowa. The Nebraska Advertiser says he is a logical and close reasoner and pleasing in ad-

hiladelphia Pepartment

HENRY T. CHUD. M. D.

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

WHAT IS MAN? Man Physically.

CHAPTER FIRST—CONTINUED.

Attached to the cranium, which we have alseady described, are the facial bones, the most interesting of which are the upper and lower isw bones, the former is fixed, being firmly attached to the head, while the latter is movable upon two binge joints. The upper jaw consists of thirteen bones, six on each side, and one in the middle, all of which are joined together so as to form the face, by their attachment to the frontal bone they form the orbits or sockets, two large round cavities for the re-ception of the eyes. Immediately below and in the middle is the nessi cavity, which is di-wided into several spartments and extends back so as to communicate with the throat. The lower jaw-bone gives the form to the chin, and lower part of the face, and holds the floor of the mouth, it is moved by strong muscles which enables us not only to eat our food, but to articulate many of our words. The human voice, though formed in the larynx, as we shall see, is very much modified by the motions of the lower jaw. One of the most interesting features of the jaws is the teeth of which in the adult there are sixteen in each jaw. Infauts have what are called deciduous, or fall-

ing teeth, twenty in number.
At birth the germs of both sets of teeth exlist, imbedded in the bones. The teeth are generally cut as follows: Those of the lower jaw first from five to eight months—the four front testh, called central incisers, seven to ten months—the other front teeth, lateral incisers, twelve to exteen months—the four front double teeth, called molars, fourteen to twenty months—the eye and stomech teeth, called ouspidati, eighteen to thirty six months.

Usually at six and a half years of age the front double teath decay, and the permanent teeth begin to appear in their places; the roots of the temporary teeth being absorbed, they easily fall out, though sometimes they cause a great deal of suffering. Between seven and eight the permanent front teeth appear pushing the others out of place, and by the thirteenth year all the permanent teeth are in place except the four back teeth, called the wisdom teeth, which usually appear between seventeen and nineteen. Occasionally at birth teeth are found; in such cases they soon fall out, and in rare instances a third set have appeared at very advanced age, but like the former they soon fall out, only causing pain, Generally the teeth appear in regular rows, sometimes, however, they are crowded out of line. The cutting of the teeth is almost always accompanied with pain, and is often the cause of convulsions and other serious diseases, expecially during the summer months, and in cities, where the health is impaired by want of cleanliness and pure air. Cholera infantum often results from the irritation of teething. The substance of the teeth is a peculiar kind of bone harder than any other in the body. This is covered with enamel, so named from its resemblance to vitrified minerals. It covers and protects the exposed parts down to the gums, and is the hardest and most permanent structure of the animal tissues, forming ivory. The teeth are firmly set into the jaws in a spungy bone, called the alveolar process, which comes up around them to a very thin edge, and which when the teeth are removed is rapidly absorbed, giving a depressed appearance to the face.

Decay and disease of the teeth cause great suffering. Children should be taught to cleanse their teeth; every one should do this carefully after each meal, as portions of the food, especially that which contains augar, is liable to adhere to the teeth and avadars is liable to adhere to the teeth, and produce accumulations of tartar, and thus lay the foundation for decay, which by causing impurity of the breath often produces disease in the whole system, as well as painful affections of the

teeth themselves.

THE SPIRIT WORLD.

MY NEW YEAR'S SONG. BY HORACE M. RICHARDS.

I enter on the coming year,
With perfect trust, devoid of fear,
For well I know a loving band,
Will guide toward the Better-land.

My trust in them was ne'er so strong, My very sou' is full of song, For they have led me day by day, Till now I see a brighter way.

Of make my life still more complete, And give me rest in labor sweet, That shall result in other's good, Till universal brotherhood

Shall link all loving souls on earth, Whether of high, or lowly birth— In one grand chain of holy love, That binds to all true souls above. West Gloucester, Mass., Jan., 1876.

A Communication.

Mark the perfect man, and behold the upright! In our journey through life both on earth and in the spheres, we have realized that by holding up before our vision the most beau-tiful ideals that we can conceive of, we have been enabled to reach higher and holier conbeen enabled to reach higher and holler conditions. My mission in coming to earth today is to present, as far as I can in earthly language, the most perfect ideal that is perceived by me now. The first and most important thing is freedom. Oh! ye earth bound children, slaves of fashion, of fear, of error, of all the corrupting influences of earth-life, ponder well this great lesson—that they alone are free whom the truth makes so. Such an one is always without concealment, and with one is always without concealment, and without compromise; each and every faculty being called into action in perfect order, and all working in true and divine harmony, there is nothing to hide—no room for concesiment—all is free and open. You sak how shall earth's children approximate towards this state? By patient labor,—by continued watchfulness,—by confession to those who can aid you in the better way, and help you in the most carnest efforts to live a true life. I see before me those who have attained to this state with their beautiful white robes, emblems of purity, and their countenances beaming with love and tender-ness to all, even the erring, and as they walk the screen heights of heaven they send down their words of cheer to those who can perceive their words of cheer to more who can perceive thom with more or less clearness. Their influ-ence lifts my soul not only unto higher sapira-tions, but better conditions; and he I pray to be an ideal to those who may be looking to-wards me, even as these are ideals unto me, and I am ever ready to lend a helping hand to

all whom I can reach and influence. Thus all along the shining pathway of the better life are we walking, receiving and giving out light and truth, wisdom and love, ever blessing and being blessed. Then I would say to all cherish your best and holiest ideals, seek to reach them, and sooner or later your efforts will be crowned with success. Life's burdens will become easy, and its journey pleasant, when you have learned to cult the sweet and beautiful flowers, and leave all the troubled scenes of earth behind. You must learn the great lesson, that now is the accepted time, and here is heaven, and not be looking forward to that which may never come, a more fit opportunity to enter in, and be enrobed in the garments of

What Good is There in Spiritualism?

Mrs. A. H. Robinson, one of the most remarkable mediums of the age for diagnosing and prescribing curative remedies for the sick, has diagnosed and prescribed for 6442 patients by letters, during the last two years proceding, the first day of the present month of January. She has diagnosed and prescribed for, during that same time, more than two thousand patients that heve called at her rooms in person.

In a majority of cases one prescription performs the cure. The diagnoses and prescription is in all cases given by a band of eminent physicians, males and females, who have for many long years been inhabitants of the spirit realm, and one or more of whom ere delegated to watch over each patient until a cure is of-

If the patient is beyond the possibility of cure, the fact is at once announced, and no felse hopes of recovery are ever given.

It is a remarkable fact that a large majority of cases submitted to this medium, are old chronic cases, that regular physicians havegiven up es incurable.

Mrs. Robinson, the medium, on sitting down for spirit control, proceeds to open the package of letters as they are day by day brought from the Post Office to her, one after another, and as she does so she takes the lock of hair of the patient, therein enclosed, in her hand and at once minutely described the nature and cause of the disease, and prescribes the remedy —all of which is noted in short hand, by her amanuensis.

These notes are afterward written out and sent by mail to the patient. While Mrs. Robinson is perhaps the most remarkable medium of the age, yet there are thousands of healing mediums in the United States, all of whom are doing more to relieve sick suffering human. ty than all the different schools of physicians who ridicule healing mediums, combined.

And thus the question in one single particular, to wit: "What good is there in Spiritual ism?" is answered. Here is a case where there was a to: dency to consumption and suppresesion of mensis, one prescription produced a radical change.

Mrs. A. H. Robinson.—Mudium, Chicago. —I am a constant reader of the Religio-Philosophical Journal. I have read a great many cures from your treatments and send for lion for my daughter She is nearly 21 years old. From childhood she has been troubled with caterry, bad'y,—never was real strong and vigorous. After the close of her Summer school (last Summer). she had typhold fever—a short mild run. Af-ter that she seemed to take cold very easily. As soon as she would get over one attack she would have another. Since her two last attacks she has had a trouble in her right side—a catching pain—sometimes a dull pain and catching pain—sometimes a dull pain and soreness—short breath—difficulty of lying on either side, especially right side—a pulling sensation from the right side. She has had two such attacks. A Homeopathic physician pronounced it a case of pleurecy or an inflamation of the pleura. He said after an examination there was a substance collected in her side caused by influention; that she needed medicine to help absorb and carry it away. She has been taking his medicine about a week, with, she thinks, no favorable results. Now we propose to have you try your skill, or that we propose to have you try your skill, or that of your guides. It is four weeks since her last attack, in that time she has lost flesh very rapidly, although her appetits seems much better then it was for awhile. She at times has very flushed cheeds then very pale. It is nearly four months since her last monthly period. J. O. LITTLE. Barre, Washington Co. Vt., Dec. 15, '75.

Mrs. Robinson under spirit control disgnosed and prescribed for the case, and here follows the first report:

Mrs. A. H. Robinson, Medium, Chicago.

DEAR SIETER:-Your letter came to hand in due time. My daughter has been under your treatment for ten days, with, we think, extremely good results. I have been with her all the time; have known all her ails and symptoms. You described her case very correctly. You commenced at the seat of her disease and led atraight through. Your remedies were just what she needed. We had no trouble in getting all the ingredients. By the way our druggist is an honest man and a Spiritualist. We have followed directions in full. Will note the change as well and briefly as I can. She has gained strength—little exertion does not weary her. People who come in to see her, notice a change in her countenance for the better. About the sixth day after she commenced using your remedies a creat change. menced using your remedies a great change took place, which relieved her very much. I felt that she was cured. She had been nearly five months very bad off and to see her reduced as she was, it looked to me as you wrote, a severe case. Her menses of course were light. She complained a few days before of pains as is common, at such times. There is yet a soreness in her lungs. She had headis yet a soreness in her lungs. She had headsche considerably before she commenced your
treatment. None since. She is yet somewhat
reduced in flesh, though not extremely thin; no
cough. She has used those prescriptions all
up, except one. She takes that. She has faith
that you are helping her, and thinks that she
had better continue your treatment a while
longer. Enclosed find \$2 with a lock of hair
for another prescription. Hoping it will prove
as satisfactory as the first has. Hoping to hear
from you soon. from you soon.

I subscribe myself yours with much respect, Mes J. C. Livile Barre, Washington Co., Vt., Jan. 5, 1876.

Another case cured by an indian spirit. Mas. Robinson Medium, Chicago.—Please and enclosed \$3 00 and lock of hair. This lock of hair and two dollars. I have derived 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 pimples, which have a burning sensation, and

eating now, and growing larger. It is about the size of your hand and half an inch deep, and very painful. She is 44 years old and spare, seems to be in good health, except this. You will please disgnose this case and send the remedy to,

IJ. D. MOAUALLE. Waterloo, Iowa, Dec. 20, '75

Mrs. Robinson diagnosed and prescribed for the case and sent her the usual snagneticed papers, by which one of her band of controling spirits, get on rapport, with the sick per-

The following reply shows that an Indian Spirit got en rapport with the patient, and relieved her sufferings, before the external remedy was compounded.

MRS. ROBINSON.—DEAR SISTED.—I received your prescription and proceeded to make the medicine as prescribed. The evening before I took the medicine to the lady, her husband was sitting up reading, his wife had laid down; her ankle paining her very badly she moaned. Her husband on looking into the room, saw light, and he watched it, and it formed into a big Indian. He saw him operate on her sore leg, and in a few minutes the pain left her. He went into the room and isked her how she felt, she said the pain had left and she felt better

Your Truly, J. D McAdally, Waterloo, lowe, Jan. 7th, '76.

[Notices for this Department will be charged at the twenty cents for line for every line exceeding Notices not exceeding twenty lines published

Passed to Spirit-life, December 22nd, 1075, CLYDE Cold, son of Leander and Resand Cole, of Otisco, Ionia county, Michigan, aged 5 years, 4 month; and 8 days. About five minutes before he breathed his last breath, About the minutes neither is decause the last head, he said to his father. "Pa, the room is full of people. You don't know how many folks there are in this room." It is less words were, "All this do right, are heppy." The funeral eavasts was delivered b. Dr. B.:num, of Saranac, Ionia County, Mi.h.

Sweet little Clyde, they said you died. Het we know it was rot you: Your robe of clay, we lold away, But you clothed yourself anew. Mrs. M. J. Hown.

Anguent Band. Photographs of the Andercon drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Octologue. Price of the latter, 25

THOUSANDS OF INVALIDS tentify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. Ess her adverticement in another column.

Ansiness Antices.

**************** AHARTICLE OF TORE MERIT. -" Brown's Evenehial Iroches," are the most popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merit.

A Card from F. Vocl.—One letter for diagnosis from Quincy, Ill.; one letter for diagnosis from Tontogany, Wood' Co., Ohio, received by F. Vogl, Box 318, Station A. Boston, Mass., no names are signed, consequently can not be answered.

Mr. Vogl frequently travels and answers his letters from whatever point he may be at when his forwarded mail reaches him. Letters are always answered promptly and in rotation as they are received.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:-Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of and sent by your with me all the time I wore them. I was impressed that he was one of, and sent by, your hand. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I was lying flat upon my back (a posiawoke 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 Spiritworld, I was so free of pain.

Yours respectfully, Mas. S. I. Prok. Topeka, Kan., April 19th, '75. Box 651.

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

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

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect,
Lawre C. Polliand.
Los Nictos, Cal., Oct., 8rd, 74.

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

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, 774.

Mns. A. H. Robinson:-I write to you again and send lock of hair. My head is well but I think I would do well to continue your treat ment for some time yet, to prevent its coming out again. Hoping to hear from you soon, ! ubscribe myself.

Yours with Respect, Lewis C. Pollard. Arusa, Cal., May 29th, '75.

MRS. A. H. ROBINSON.

Healing Psychometric & Business Medium RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

NILDING, CHICAGO.

NES. HOBINSON, while under spirit control, on related disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curtosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought as resport with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the positive and security forces latent in the system and in nature. This prescription is sent by mail, and he it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter 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 permanently cared by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Rosinson also, through her mediumship, diag-

Mrs. Rommson also, through her mediumship. disc Mrs. Robinson also, through har mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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

ply.

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

N.R.—Here. Robinson will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for to-bacco in all its forms, is for sale at this office. Hent to any part of the country by mall, on receipt of \$1.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidots tones up the system and restores it to its normal condition, as it was before imbihing the hankering desire for a polsonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

tamless.
This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.
Address: Halleto Philosophical Publishing House, Chicago, Ill., either for wholessle orders, single boxes or local sceneles.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote oured me from the use of tobacco, and I nearnly recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty LORENZO MERKER. Years. I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of kirs, A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no de-

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

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

Oahkosh, Wis.
For sale at this office. \$3.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House.

Mr Agents transat, to whom it is supplied for twelve dollars per dozen, but the cash must accommany each other.

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

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

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

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

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing

Diagnosticating disease by lock of hair, \$1.00. (Give age and sex).
Remedies sent by mail prepaid.
In the past two years Mrs. Morrison's Medi-

cal control has given 2387 diagnoses by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

REMUITIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. Morrison, Boston Mass., No. 109 Westminster St., Box 2519, v19n18t16.

7 7 7 7 7 7 PROF. HOWE'S BEVEN HOUR SYSTEM OF GRAMMAR. For the School room, the Counting reom, the Office or Bindy. Invainable to many and a help to all

In Shoot Form, Price 35 Conts.
', 'For sale, wholesele and retell, at the class of 2
pages.

New Advertisements.

v1822012eow

J. WITHEFORD, H. D., Cairvoyant and E. Physics' Medium, 188 W. Madiam St., (room 8,) Chicago Private Sittings for Independent Spirit Wifting, &c., daily, from 10 a. m. till a p. m. Scances: Sunday, Tuesday and Thursday, at 8 p. m. vienack

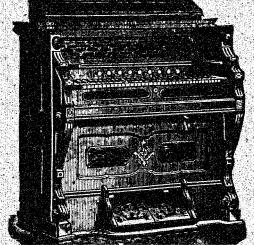
VITAPATITY a complete system of cure. Eend '0 cents postage for first Book, to PROF. J. B. CAMPBELL M.D., 188 L. ngworth et., Cincinnett, Ohlo.

NO CURE! NO PAY!!

175 S. Clark St., Cor. Monroe, Chicago. M.y de consulted, personally or by mail, free of conge, on all chronic or nervous diseases. Dr. J. KEAN is the only physician in the city who warrants cures or no pay.
Office hours, 9 a m. to 8 p m.; Surdays, from 9 to 18.
v19n20t52

BEST AND SEEDS IN AMERICA OR CHEAPEST SEEDS Money REFUNDED

Buy direct from the Grower, postage or express paid, and get fresh, true and reliable seeds. I can and shall beat any firm in America in quality and low prices. Beautiful Illustrated S.-ed Catalogue and Garden Guide free. Special prices to Gardeners. Addr. 28 R. H. SHUMWAY. Seed Grower, ROCKFORD ILL. 11992018



REED & SON'S ORGANS. New and important improvements. Simplicity of construction, therefore least liable to get out of order. Sweetest quality of tone. Rasiest action for quick music. Newest style of case. Every crgan warranted. Sold on monthly or quarterly payments. Circulars sent free. RERD'S TEMPLE OF MUSIC.

92 Van Buren St., CHICAGO, ILL.
B.B.—Cut this out and enclose in your letter.—R. J. 1960:01

The New Cospel of Health

Remit one dollar and fifty cents to Andrew Stone, E

D. Troy N. Y., ard receive by return of mail, this most invaluable work on Vital Magnetism, and the cure of all maladles without drugs and stimulants. Bound in grantic paper, 519 pages; 39 illustrations. vienible? BUY THE BEST! Calkins? "Novelin"



CLOTHES WASHER.

Price Only \$7.50. This already popular Washing Machine is acknowledged by all to be the only PERFECT WASHER IN THE WORLD.

50 collars, cuffe, napkins and small articles can be washed in five minutes. I shirts in five minutes, 10 sheets in five minutes, no hand rubbing.

In fact a family washing done in One Hour.

Money may be enclosed in registered letter or by P. O. money order, and we will deliver our machine free of expense by express. Address CALKINS BROTHERS, 377 Madison St., Chicago. Agents wanted everywhere. Say where you saw this.

THE.

New Gospel of Health:

The Principles of Vital Magnetism;

How to Replenish the Springs of Life without Drugs or Stimulants.

BY ANDREW STONE, M. D., Physician to the Troy Lung and Hygienic Institute.

Its aim is to set before the general public the principles of vital magnetism, whereby the springs of life may be replenished without the use of drugs or stimulants. The subject matter is divided into thirty-eight sections, and purports to come from physicians who, ranking among the highest when in earth-life, have now made the attempt from the spirit sphere to communicate through an earthly medium knowledge which shall be even more powerful for good among the masses than their former labors in mortal. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for self-cure are worth many times the cost of the volume.

The book is illustrated with over 120 engravings. 519 pages, cloth, \$2.50, postage 35 cents; paper coverce \$1.25, postage 25 cents. *, For sale, wholesale and retail, by the RELIGITOR PRILOSOPHICAL PUBLISHING HOUSE, Chicaga.

SOJOURNER TRUTH'S

NARRATIVE

BOOK OF LIFE!

SOJOURNER TRUTH now appeals to her true irlends, wherever they are to immediately assist her in selling her NEW WORK, which has just been published. This is an Octavo Volume of 320 Pages, good paper, well bound, correct pertait, and has three pages of engraved autographs of the first men and women of the country who have aided Sojourner in her labors.

NOTICES OF THE PRESS.

"A remarkable and meritorious woman has Sojourner Truth been, and the book containing an accounter and entertaining account of her checkered career can not fall to meet with the success, which it so richly deserves."—Chicago Times, Dec. 7, 1875.

"There are not many more notable characters than Sojourner Truth. She has earned rank with the most illustrious philauthropists of the country; and they cheerfully make room for her in their company. The latter part of the book contains numerous letters to has from such men of mark during the war as Fresident Lincoln, Wendell Phillips, Bishop Simpson, Gerrit Smith, Henry Wilson, and Charles Sumner. We understand all the proceeds go to support the 'Libyan Sibyl,' as Mrs. Blowe has fifty called her."—Chicago Keening Journal, Dec. 11, 1876.

"Stranger than fiction are the plain facts, full of pathos and triumph are the trials and conjugats here harrated. Mrs. Stowe's description of Sojournar as the Libyan Sibyl, from the Atlantic Monthly, years ago, is reproduced entire."—Detroit Fact, Nov. 21, 1875.

PRICE of the Work, \$1.25, post-paid. * For sale, wholesale and retail, by the Ruliso-Philosophical Publishing House, Chicags DEATH'S REVENGE. BY EBNA

Wand'ering aimlessly on through the dismal atreet,
All heedless of snow and the loy sleet
Beating down on her shelterless head;

Hopeless, starving, dying for bread; Drifting helplessly on, with a vacant stare, No one asking or caring where; Hands clasped wildly over her breast, Teeth close set, and lips tightly prest, As if to keep back the stifling moan, Still too proud for a cry or a groan That would reach the ears of the heaviles crowd

That once, long ago, had before her bowed, Raps, entranced, by her beautiful face, In which even now you can plainly trace, Despite all the marks of grief and sin, The loveliness that must have been When innocence shed a tender glow O'er those pallid cheeks, and brow of snow; When purity shone through those hopeless

Contle as heaven then, blue as the skies. Now, standing there in the lamplight's glow, Looking wildly up at the falling snow, Covering her there like a still, white pall, Her thoughts wander back to her tempter and

Where was he now, on this wild, etormy night?— Out in the darkness, or under the light Or some peerless beauty's stately home? The hands clenched tighter; the wild eyes

And muttering low, through her stified cries, "If I knew it, I'd kill him before her eyest. The life he was swearing that, for her sake, 6 Should be hereafter devoted to good; I would seal the vow with his heart's warm

She raised her eyes, full of wild, fierce hate: Revenge, come soon, or 'twill be too late!"
The wind still howled, and the snow fell fast, Whitening the form of a man going past,
With head bent low to avoid the sleet, blood! The lee and snow, sweeping through the

Not heeding or seeing the woman here. Now standing just out of the lamplight's

Not seeing the eyes that, full on him turned Ead he met their glance, must surely have Down through his soul, though calloused by

Down to the guilty heart within. Euch a look might have shone in Lucifer's When avenging might hurled him down from

the skies. Her breath comes struggling hot and fast:
"O God! My revenge, has it come at last?"
A shrill cry rang on the midnight-air.
The man stopped. Full in the lamplight's

glare, White as the snowlakes filling the street, The voman was lying dead at his feet.

'= PEEP INTO THE FUTURE

A Letter from Professor Durant-Mis Recent Experiences.

A correspondent presents himself to-day with explanations and evidences of spiritual existence, or life in the world above, by giving a letter which purports to come from the land beyond the grave, written by no less a persona than Prof. Durant:

AUOTHER EPIRITUALISTIC COMMUNICATION. Min. Edition:—It has been said that time brings all to a just level. Some eighteen months ago, the heavenly world thought best to awaken the inhabitants of Oakland, Oal, to the fact of spirit existence. Knowing that the material conditions of soul were best resched by material manifestations, they came by overby material manifestations, they came by over-throwing furniture, which they continued un-til the whole coast became aroused with the in-quiry, "What can this thing mean?" Neither did it stop here, but they were rolled over all our land; and Europe. Far away in Russia— the San Francisco Chronicle's report was copied more generally than in the papers of this town or San Francisco. That seed has since been growing and will yet bring a crop that will revolutionize the world, for it came of God, and his numbered angelic host are the mescongers to see it harvested.

SUPERSTITIOUS SAVANS.

The little, puny savans that gathered here to attest the truth, for the benefit of the world, were so filled with superstition, bigotry, and ignorance, that they would rather reject the ohenomena of God, insult the unnumbered angolic host, ruin the character of their neighbors, than to admit in their self-conceit, that there could anything occur in God's providences beyond their puny comprehension. One, a man, everybody who knew him, everybody who knew him, everybody who knew of him, everybody that took him by the hand, felt assured that he was an honest man. Monest man, a true Christian endeavoring to walk in the light and life of Jesus. This man came, not as a hypocritical spy to find a flaw in the title, that he could thereby steal the land, but as in all his other life, an honest man, willing to learn the truth, and teach it to his fellow-men, for their present and eternal good.

THE OTHER SIDE OF JORDAN.

Twenty-four hours on the other side, he Twenty-tour hours on the other side, he again stands in this little house, an angel of the higher life. Forty-eight hours after, with his old friend Tompkins, he comes and blesses this household for the light to his heavenly home, obtained while here. From time to time, he still comes with his heavenly blessing. A deed to Oakland would be no consideration still comes with his heavenly blessing. A deed to Oakland would be no consideration for the heavenly blessing of that once honest man, now an angel of glory. The work began at this center of knowledge by him, under the guidance of the angel world, is still going on, and will never end. Those who listen to the conversation of the people, especially to the cermons, realize that a higher inspiration has control of the brain, and is lifting our people above the contracted formulas of men; causing above the contracted formulas of men, causing them to speak out, and to reach out from this finite toward the infinite.

. A PREP INTO THE FUTURE.

To those who had a personal acquaintance, the following communication will be of interest. To those who had not, it may be an open window, from which they may look out upon that spirit realm—that heavenly home await-ing all who, as men and women, do their duty inst spirit realist heaventy do their duty while here in the physical. It may bring gladness to the mourning—comfort to know that the dear little bodies, laid away in the cold ground, were but caskets of beautiful souls, that now in the angel's love, in that bright higher life, await in joy the day of our coming. It may cheer the folling—that in this poverty they are refining these souls, fitting them to have, as they will have, bright beautiful homes in the heavens of eternal love. It may teach men and women and blessed children, that they have pure, bright souls; that it is their duty to keep them se, and that only by good works, day by day, can they ever enter the kingdom of heavens.

PROPESSOR DURANT'S LETTER.

My DEAR MR -:- :- I am very glad indeed to be able to fulfill my engagement with you to-day. I have told you before of the sphere, or degree of happiness which my earth life, and subsequent progression had given me, (the highest portion of the fifth) But each day, new objects, new beauties, greater grandeurs present themselves to my view, and to give them perfect description would be to tell you of them each day as they are unfolded before me. I can only compare this home to a del-icate bud, each day unfolding its leaves, and displaying its more beautiful colors—its greater beauty and lovier perfume. But to this life there is no decay—no dropping of the leaves only that we drop off the old life, the lower phases, and take up the new, as in the flower the leaves unfold, and one by one drop sway. The same stalk, the same stem brings forth newer, fresher and more beautiful buds. So as we develop from one degree to another, we throw off the imperfect leaves of that condition and take on the embryo ones of a higher life. I have much to be thankful for in having investigated, and learned to some extent the laws controlling the philosophy and phenomena of Spiritualism, for that knowledge has assisted me materially in my upward course on this side.

WAVEBIRG THOUGHTS AS TO THE FUTURE. When I was last with you when I least expected to be with my many friends, my mind was not exactly in doubt, but still a little undecided regarding the future. I had long before given up many of the orthodox ideas taught by my elders, and learned when a youth but I thought I had, at least, in this beautiful, this happy belief, struck the key note of the "good time coming," and I longed to lay it before my brothers and sisters in humanity; longed to present these truths to them as they had been given to me, to the Berkeley Club which had been my pride, my home—for if home is where the heart is, surely that Club was home to me, as within that circle my heart was centered and there with those true hearts, loving hands, and active minds. I found in it the peace and rest not found outside its members in my busy contest with the world finan-cially and otherwise. But the angel world, so much more far seeing than I could be while in the form, and knowing my desire to do good for the world at large, thought best not to com-mence that great work within that little circle, for it has been truly said that charity begins at home, and can there be a greater want for "charity bestowed" than where people are starving, thirsting and dying for spiritual foods.

THE GOOD TIME COMING. Knowing this aim of mine, they saw that I could better succeed if freed from the body which was weak and feeble from hard work and the frost of time. So to do that work well and faithfully, I threw off the tenement of clay and came into full knowledge of the glorious "good time coming," come, and when the conditions become more perfect, I will come back and give that essay to the Barkeley Club in my own language, through another organism, one where he will remain some days to lecture in that they will know, unable to do it except through or by inspiration. God bless and for give them if they deny me now, "for they know not what they do," I have not remained in the Spirit world much of the time, for, to do my work well, I have had to make soientific investigation in different parts of the earth, and compare the different elements with these here; to find the best place for operating in an active direction for, the Spirit world, while they, the friends on this side, assist me in my desire to do good for those still in earth. I have found that all the elements necessary for life, growth and progression on the earth plain are requisite here in the Spirit world, and that we have everything the same as there.

A SPHERE OF DARKNESS.

I have been permitted to go into the lower

I have been permitted to go into the lower spheres, and have turned away heart sick from the first and second degrees, with a resolution formed within my own soul never to be con-tented—never to rest from labor, until thousands of those suffering, darkened souls were shown the way to higher light and higher life. Before long, I want to give, or write, an essay on odic force, through this medium's hand, to be read in the Club. I very frequently meet.

Mr. Tompkins and Mr. Larue. Remember me kindly to any old friends, and believe me your true friend, in the kope of a blessed reunion on the heavenly shore.

HENRY DURANT.

LETTER FROM BALTIMORE.

Hard Times.

S. S. Jones, Dear Brother:—Never in the history of this city, it is said, were times so hard as now. Business men are frightened half out of their wits, and are consequently making "retrenchments" wherever it is possible to do so. This fact of scarcity of money I see and feel in my work in the city. It is exceedingly difficult for the friends to meet their obligations, yet up to the beginning of this month (Jan. '76) they were square, but the dues on this month are going to come hard. The Christmas times are said to be the most difficult periods of the year to get through. But I am determined to be hopeful and per severant. I have never felt any real anxiety about food and clothing for my children till now. And I suppose I ought not to worry myself sick, at least, for it is an old saying: "As the day is, so shall thy strength be." But I take notice that "strength" is in proportion, as T. B. Taylor takes care of himself. I have also found an expression of the hard times in connection with the sale of our

BOOKS AND PERIODICALS I had on my pla form, a few Sundays ago, beautiful and bright specimens of the RELIGIO-PHILOSOPHICAL JOURNAL and all the other papers and magazines published in this country in the interest of Spiritualism, and made a set speech in the form of a plea for our literature,

and the result was one subscriber. OUR MEETINGS

are unusually large and full of interest. Our hall, that seats over 400, is usually packed to suffocation, and the lectures enthusiastically received—so much so that a firm remonstrance received—so much so that a firm remonstrance had to be given from the platform last night. The work of developing mediums is going on in the city. There is a general and widespread interest awakened, and a rich harvest must come by and by. The medium F. T. Riply, under my public patronage, gives tests every Sunday, which, more or less, knock skeptics endwise. "Yet some will not believe though one should vise from the dead." one should rise from the dead."

Skeptics harp on fallures—but utterly fall to second for successes. Quite a number of private circles have been organized in the city for development, and are doing well.

ANNO DOMINI—WHENCE ITS ORIGIN?

people, are compelled to acknowledge the truth of Christianity every time we write a letter or date a document. But I am sure I settled this falsehood by showing that Christmas and New Years have no importance whatever to the world, except in commercial transactions, and not even in that sense—only because it has become a custom to write A. D. instead of A. U. C., which was the custom till a Romish ecclesisatic by the name of Dionyiseus Exigucus, in A. D. 525. first mentions the idea of changing the A. U. C. for A. D. But let all Protestants remember that Christmas and New Year are a popleh assumption without a word of truth in it as to their "divine origin."

SOMETHING NEW IN SPIRITUALISM. I have been guided by spirit influence in writing a "Spiritual Drama," and am going to have it published in pamphlet form immediately. It will be a new, novel, and immensely effective plan of presenting spiritual facts and

truths. By and by I shall play this drams, with a good troupe or amatuers all over the country. "Thus sait the spirit." T. B. TAYLOR, M. D. 39 N. Stricker St., Biltimore, Md.

Hon. J. M. Peebles.

[From the Helena (Ark.) Daily World.] As was formerly announced in these col-umns, Hon. J. M. Peebles lectured at the city hall last evening to a good audience, the subject being explantory of the teachings of the Spiritualistic faith and his association with men and travels in foreign countries. The gentleman, by his appearance, at first glance impresses those who gather to listen to him with the idea that he is a person of deep thought and massive intellect, and as his discourse proceeds we are forced to the conclusion that have been also as the conclusion of the conclusion. ion that his mind is cultivated to a high degree of attainment in the world of science and literature, while his extensive travels around the world and his description of countries and people of which we have no knowledge but that of reading, eminently fits him for an instructive lecturer, and chain the knowledgeloving mind of those who would know more and more as the world turns on and new developments present themselves for examins, tion. His flow of language was both graceful and fluent, and we regret exceedingly that a larger audience could not have greeted him, but this was impossible in consequence of the very inclement state of the weather. There are some skeptics who are too ignorant to believe that the faith of any one is honest but their own, and are too narrow-minded to even allow a lecturer to address them when in opinion he differs from them. It is true that "ignorance is bliss, and it is folly to be wise," and we suppose in the present instance that there are some minds in the community in a state of blissful beatifude. We can not endorse the Spiritualistic views entertained by the honorable gentleman, but are at all times willing to be instructed in the path of progressive ideas, and listen to an orator who can deal with his subject in a manner to challenge competition. Mr. Peebles goes from here to New Orleans, where he will remain some days to lecture in

WOODSTOCK, ILE.—J. H. Foot writes.—And may we all scon be in at the death of his Satanic Majesty the Devil, and receive our reward.

DYER STATION, TENN.—W. G. Crank writes.

—I will have the Journal so long as I can pay for it. There are many Spiritualists here. COLDWATER, MICH.—J. N. Clark writes,—I can't do without the JOURNAL. It is a welcome

guest, well worth the money it costs. ANGOLA, IND.—Dr. J. H. Moore writes.—It is hard times for money, but the Jouenal has to me become almost a necessity. I have taken it ever

since it had a name. PARDEEVILLE, WIS.—Wm. H. Mathewson writes.—Your Journal is as staple as sugar or flour in our family; we could not get along with-

MECHANICSBURG, [PENN.—Andrew Selfert writes.—I do not want to miss a single number of the Journal. We look for it every Monday morning; find it a welcome visitor at our house.

FAST BOSTON, MASS.—E. S. Brickett writes.
—I would say I like your paper very much, both for its good reading, and also for its prompt remittance. I have never falled to receive one paper.

BEAVER SPRINGS, PA.—Sallie W. McElwee

writes.—The dear JOURNAL has been and is such a light, the very thought of being deprived of it, OLNEY, ILL.—Nettie-Zook writes.—Enclosed please find remittance for payment of arrearages, and renewal of my paper. I can not do without the JOURNAL. It is food for my hungry soul.

ST. LOUIS, MO.—J. J. McGrew writes.—I do assure you that I would not do without the Journal for five times what it costs: I am a Spirituallet from reason, and have been for more than 30

NEW LONDON, WIS.—J. A. Gilbert writes.—I think I can not do without the Journal, although I find many things in it that I do not like; yet I alake find much I do like and am very much pleased

PULTNEYVILLE, N. Y.—M. Northern writes, —If the Devil is dead and delivered at your office, you may discontinue my paper; but for fear he is not, I send you three dollars and fifteen cents for one year more, for I like the way you deal with old theology.

CHESTERPILA.—Henry Brannenberg writes.— Spiritualism is taking new roots here. My hope is that Spiritualism may be extended throughout the world, as it teaches a new life after death; in ad-dition to that, it teaches science in all manner of

forms.

EUREKA, NEVADA.—W. L. Baird writes.—I am auxious in regard to the spreading of truth, and I am confident that the Journal is one of the best mediums that can be sent among the people. Men working in the mountains that never have an opportunity to hear one of our speakers, should take the glorious old Journal.

NEW YORK CITY.—Linda' Gilbert writes.—I Received your Journal, for which please receive my thanks for your kindness. Was much interested in reading the . "Terrible judgment upon an innocent man;" shall help the man financially at soon as my work will admit of it. Am pleased to see that your Journal takes the advanced views of this most neglected field of reform.

This was the subject of my lecture last night, to a solid audience of gentlemen mostly, as there were few ladies present, owing to it being a bad, dark, rainy and muddy night. My object was to break the chains of superstition of the month of January, 1876. My opinion is that tie the soul down to this shameless imposition; for the church has tried to make it appear that the "Christian Era," is of divine appointment, and that we,—all skeptics,—all before its wheels. WINNEBAGO CITY, MINN.—Helen G. Thach-

MELROSE, WIS.—B. S. Brewer writes.—I write for information. Is there any medium that can tell the pedigree of one's family—say one hundred years back? Why I sak is, my father is supposed to be one of the heirs to the Trinity Church property, and to the money deposited in the Bank of Holland. My father is over ninety years old; his father died when he was but a child.

ALEXANDER, KAN.—E. J. Sweetland writes.
—I embrace the present opportunity to thank you for your very excellent paper. The reading of it is like cold water to the thirsty. I have a neighbor that enjoys it as much as I do. They are like myself, too poor to take a paper at present. I hope the time may come when I will be able to reward you for your kindness. If that pleasure is denied me, may good angels reward you are hundred fold me, may good angels reward you an hundred fold for your kindness to a widow.

ROLLA, MO.—Wm. J. C. Taylor writes,—I received the following convincing test from Mrs. Jennie Lord Webb, of 88 Weatminster St., Boston, that our loved ones live in the long hereafter. I have never seen Mrs. Webb, and gave her no clue by which she could tell anything about my mother. My mother stated through Mrs. Webb that I was between 8 and 9 years old (and that she died in Lancaster, Pa., December, 1829.) when she died. The communication is all true.

ALBIA, IOWA.—A. C. Barnes writes.—My truthful statements, which appeared in the Religio-Philosophical Journal of Dec. 4th, about a retired medium for materialization, brought several letters of inquiry, some from far away—one as far as from the interior of the State of New York, and others nearer; and if the name of the medium had been given, there is no probability that he would have been able to answer all the letters up to this date. His spirit controls, by using me to aid them—as told me through another trance medium—have induced him to consent to be used again as a materializing medium, therefore be used again as a materializing medium, therefore those who would inquire hereafter, if he will visit them. may address me at Albia, Iowa.

PROVIDENCE, R. I.—T. G. Howland writes.—
The little yellow monitor tells me that my subscription to the Journal expires before this present month. You have not in a single instance falled in your duty to me, the paper coming regularly every Monday, and generally filled with matter instructive and entertaining, keeping up with the times, and gradually growing better as it grows in age. May it be the same with us. There are a great many Spiritualists in Providence, but no united action, no public meetings as formerly, but Spiritualism is spreading silently, but surely, through test mediums and healers, and I find on conversing with friends who are church members, that they think there must be truth in it, from facts quoted in their own experience. PROVIDENCE, R. I.—T. G. Howland writes.facts quoted in their own experience.

GOLCONDA, ILL.—Wesley Sloan writes.—I find your paper very instructive and interesting. Of course, I don't believe one half that appears on its pages. Anyman or woman, with a lively imagination and language largely developed, and a full stock of brazen impudence, could get up as readable articles as those uttered by Mrs. Tappan and other inspirational speakers. It seems that Judge Edmonds in giving his experience in the Spiritworld and relating an interview he had with Dr. Rush, in which the Doctor spoke of his treatment of the cholers when it broke out in Philadelphia, and how he cured it. I guess he made a slip of the tongue, and meant yellow fever. I accept the cardinal principles of Spiritualism, because they are rational, philosophical, and as I think, can he demonstrated by science, properly directed, but I am not grepared to go 'the whole hog, tail and all' of Modern Spiritualism.

MILWAUKEE, WIS.—Drib writes.—In your Journal of January 15th, I read the letter of J. J. Richards to J. L. Beveridge. I was very sorry to notice in it so much said about sending all children to the public schools, and by abusing the Catholics for not sending theirs; denouncing the supposed necessity of frequently teaching children about the immortality of the soul, and the duty of so living and acting in this world as to escape about the immortality of the soul, and the duty of so living and acting in this world as to escape punishment, and be happy soon after entering the life beyond. The school systems that ignore the life to come and the duties connected with it, should have few advocates among Spiritualists. The deplorable lack of Spiritual knowledge and training in such schools cause long years of unhappiness to thousands of spirits. Schools should be founded and encouraged, that with a good system of secular education, would unite a thorough knowledge of the immortality of the soul, and inculcate the necessity of living a useful and charitable life in this world, in order to rise quickly to a high and happy plane in the life beyond.

ST. CHARLES, MINN.—Mrs. E. H. Whiton writes.—I wish to say a word through the Journal to the Spiritualists of Minnesots, in regard to our State lecturers, Brother and Sister Warren. They have just left us after a visit of nearly a week, during which time they gave three lecturers, which were well attended, and highly appreciated. Besides this, Sister Warren, who is an excellent medium, gave several private seances, which were highly satisfactory to all present. They are well adapted to their work, and we bespeak for them, the cordial welcome and hearty support of all true friends of the cause. Spiritualists, of Minnesots, rally to the support of your lecturers. They have enough to do to combaterror and prejudice; do not add to their burden by your indifference, and be assured of this, you will be amply paid, by the high spiritual truths received through them. Their visit here has been a bright spot in our lives, mover to be forgotten. We say again, aid them in every way you can, and in so doing you will surely advance yourselves. We are steadily gaining ground in this part of the State, have quite a society here, and still the good work goes on.

OREGON. MO.—Leigh H. Irvine writes.—After ST. CHARLES, MINN.—Mrs. E. H. Whiton

a society here, and still the good work goes on.

OREGON, MO.—Leigh H. Irvine writes.—After reading a number of works on Spiritualism, I have come to the conclusion, (and I think a wise one) that there is certainly something very mysterious in the manifestations. The phenomena alleged to be Spiritualism, which twenty-seven years ago was almost an unknown power, had but few believers, just commencing its manifestations through the mediumship of the Fox family at Hydesville, New York. It was generally supposed to be a humbug, but instead of being crushed in its infancy, it has grown more powerful from new manifestions which have lately taken place at hundreds of places, and in many ways since the year 1848. "Truth crushed to earth will rise again," is a wise saying of a post, and in no way is this so palpable as in the subject now under consideration. If the skeptics in their skepticism would investigate, not only works opposed, but lake hold and read works both pro and con, they would know better where to draw the line, and thus be better enabled to weigh the facts. Dodd, who writes and explains it by electric magnetism, is considered by some one of the main writers against'it, but if any one not crazed by superstition, would, after reading his explanation cavefully peruse some of the following: "Report of the London Dialectical Society," Sargent's answer to—"Does Matter Do It All?" "Proof Palpable" by Preconceived notions, and would now he better enabled to condemn or approve.

Paptonsyllist VT.—Dr. H. P. Fairfield enabled to condemn or approve.

BARTONSVILLE, VT.—Dr. H. P. Fairfield writes.—Bartonsville, Vormont is all astir in Spiritual things. About seven years ago a few earnest men and women set themselves to work with monoy and muscle torbuild a church for spiritual uses and organized a society with proper officers. Since that happy time the society has prospered and held its meetings regular, Mrs. Sarah A. William their home talent speaker and business.

agent much of the time, although the society has employed a variety of our best speakers from abroad. Life and activity, with love, truth and wisdom, processes all external and internal obstacles, even the hard times, which press upon the people at large. They have a Ladies' Aid Society in a working condition, which helps to move the old and young in the right direction, with good feelings. old and young in the right direction, with good feelings for humanity and the advancement of Spirtualism. Mrs. Sarah A. Wiley is President; Elvira Dorand, Tressurer; and Lucy A. Emery, Secretasy. This industrious society had a grand festival while I was lecturing for them the past month, from which they received considerable money, paying me well for my services, and sending Mrs. Fairfield two splendis loaves of cake and other tokens of regard. There is one remarkable condition of things in Bartonsville—no religious society but the Spiritualists, all others are dead condition of things in Bartonsville—no religious society but the Spiritualists, all others are dead and buried; no tombstone marks, their resting place, hence they can not be found in Bartonsville. While I was there lecturing I gave many positive tests in public and select circles, which revived the people and encouraged investigation. My spiritual powers are increasing as a speaker and test medium, also as a clairvoyant and healing physician. I am engaged to speak again in Bartonsville January 9th, and then attend the Quarterly Convention at Cuttingsville, Vermont, where I speak the 14th, 15th and 16th of January, Would like to make other engagements wherever my services are required. Address, Dr. H. P. Fairfield, Greenwich Village, Mass.

BARRITT'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.

85 to 820 per day at home. Samples worth 81 to 100 froe. Stimeon & Co., Portland, Medico.

Sure relief ANTIMA.

(IODER'S PASTILLES, by mail, Stowell & Co.
Charlestoyn, Masse. VIENIBLES:OW

3 Valuable Patents Civen Away. Send for new terms for the new STEAM WASN-ERO WOMAN'S FRIEND. J. C. TILTON, Pittsburgh, Pc.

HIASTIC TRUSS, Rupture retained—day and night. No pain or annoyance till cured. Seat by mall. Circulars free. C. J. REED, 285 State Street. V19a11159

Dr. Hattie A. Fowler

Performs remarkable cures in treating all forms of disease. Chronic cases, which other physicians have falled to cure, solicited. Female complaints successfully treated. Give leading symptom of disease. Treatment with nacdicines, \$300. Address with stamp, HATTIE A. FOWLER, Piqua, Mismi Co., Ohio. NTED IMMEDIATELW 89 More Young Men to Learn TELEG-HAPHY. Good situations guaranteed. Salary while practicing. Address, with stamp, BUP'T UNION TELEGHAPH COMPANY, OREGILIN, OHIO,

REVOLVERS SEVEN \$3.0 New Huffalo Hill Hevolves
Sent with 100 Cartridges for \$1. Full Nickle Plate.
Sent with 100 Cartridges for \$2. Full Nickle Plate.
Settisfaction guaranteed. Mustrated Catalogue FREE,
WESTERN GUN WORKS, Chicago, IllaGD Dearbornet. (McCormick Block). P. O. Hor. 540180-18013

The Baptism of Jesus.

Paul, vo. Female Enfranchisoment: Origin of the Trin-ity: Review of the Deluge: The Witch of Endor: Rational Review of Theology: Contemplation on Divinity: God in the Constitution. These gamphiets and tracts (64 pages) sent poetpaid to those enclosing ten cents to the author, M. B. ORAVEN, Bichborn, Bucks Co., Fs.

HERMAN SNOW, Dealer in Spiritualist, Liberal & Reform BOOKS AND PAPERS.

No. 319 KEARNY ST., Up Stairs, West Side, a few Doors North of Bush, SAN FRANCISCO, CAL. Agency for the RELIGIO-PHILOSOPHICAL JOURNAL, and other Liberal and Reform Papers.

CHROMOS. Dealers, Agenta; Trunk and Bor-makers, Newspaper Publishers and Tea Stores, will find a complete supply. Our new and brilliant specialities are unequaled. Our swill knowned Chromos outsell anything in the market. Twelve samples for \$1.00. Illustrated Catalogue free. J. LATHAM & CO., 419 Washington St., Boston, Mass. P. O. Box \$16.

A double barrel gun, bar or front action locks; warranted genuine twist barrels, and a good shooter, on no sale; with Fissk, Pouch and Wad-cutter, for \$15. Can be sent O. O. D. with privilege to examine before paying bill. Send stamp for circular to P. POWELL & SON, 238 Main St., Cincinnati, O. visn36185



This is a beautiful Quarterly Journal, finely illustrated, and containing on elegant colored Frontispiece with the first number. Price only 25 cents for the year. The first No. for 1876 just issued. EFVick's Flower & Vegetable Garden 25 cents; with cloth covers 65 cents.

JAMES VICK, Rochester, N. Y. v19n171221W

Turkish, Electric BATH INSTITUTE,

For the treatment of Disease. **Grand Pacific Hotel,** Private, Entrance on Jackson St. near Lavalle, 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 supervision of Mas. Sources.

EDE. G. O. SOMERS, Proprietor.

ANOTHER EDITION NOW READY Just issued another callion of the sequel to the "Stellar

Kay," which is simost universally known as DEATH AND THE AFTERLIFE

Giving a plain and consistent account of So-

ciety and Scenes in the Summer-Land. No investigator's library is complete without these companion volumes. The reduction in price, of the "Stellar Key" will enable every one to possess himself of these convincing and consoling books.

Price, in firm clota binding, and uniform with the "Strains Key" 75 cents, possess, 12 cents; paper 58 ants, posture, 4 coats.

* For sale wholesale and retail by the Eeligie-Philocophical Publishing House,

CATALOGUE OF BOOKS Religie-Philosophical Publishing House.

All orders, with the price or books desired, and the additional amount mentioned for post-age, will meet with prompt attention. Ar Hour with the Angels. Cloth.....

Paper strological Origin of Jehovah-God. D. W. Hull. Age of Resson and Examination of the Fronts-Age of Heason and Eramination of the Propos-dies. 55 Artificial Romnambulian, by Dr. Fahnestock. 1.52 Answers to Questions, Practical and Spiritual, by A. J. Davis. 1.50 Apperspiral New Testament. 55 Age of Resson, by Thomas Paine. Cloth. 55 Es Paper.
Arcana of Nature, Philosophy of Spiritual Reistence, and of the Spirit World, Vol. I.
Hudson Tuttle.

Agrana of Nature.

Arabula; or, the Divine Guest, by A. J. Davis.

Approaching Crisis, by A. J. Davis.

Vale.

Vale. Vale

A Stellar Key to the Summer Land, by & J.
Davis. Paper, 50 64; Cloth,
Astro-Theological Lectures, by Rev. Robert
Train-

Astro-Tacological Lectures, by Rev. Robert
Taylor
A Ties for a Blow, a book for children, by H.
C. Wright
Antiquity and Duration of the World, by C. H.
Toulain, M. D.
An Rye-Opener, by Reps. Cloth
Paper Covers.
Paper Covers.
Paper Covers.
Signature of Rirds
Rhagavad-Gita-Plain, 1.75 00; Giffs.
Reginning and End of Man.
Rible in the Balance, by J. G. Fish.
Respondency, by T. R. Hazard
Be Tayself, by Wm. Denton.
Signature of Ribles of the Stayles of the Ribles of the Ricroscope.
Ribles of Ontropology. M. B. Craven.
Signature of Ribles of Ribles of Taylor.
Signature of Ribles of Covers.
Signature of Ribles of Ribles of Covers.
Signature of Ribles of Covers.
Signature of Ribles of Ribles of Covers.
Signature of Ribles of Ribles of Covers.
Signature of Ribles of Ribles of Ribles of Covers.
Signature of Ribles of Ribles of Ribles of Covers.
Signature of Ribles of Ribles of Ribles of Covers.
Signature of Ribles of Ribles of Ribles of Covers.
Signature of Ribles of Ribles of Ribles of Covers.
Signature of Ribles of Ribles of Ribles of Ribles of Ribles of Covers.
Signature of Ribles Hibi teal Chronology. M. B. Craves. 9,00 30
Hibie in India. 9,00 30
Hibie Marvel Workers—Allen Patnata. 1,35 16
Gora Tappan's Lectures. 9,00 36
Common Sense Theology—D. H. Hamilton. 1,38 16
Christianity before Christ. M. B. Craven. 25 04
Critical History of the Doctrine of a Fusine
Life in all Ages and Nationa, by Wm. E. Alger
Commant Mrs. J. H. Biography of 160
Commiste Works of A. J. Davis. 93,00
Childhood of the World. Prof. Clodd. Paper, 66 04
66 06

Cloth,
Chapters from the Bible of the Ages.
Oriticism on the Apostle Paul, in Defense of
Woman's Hights, etc., by M. B. Craven,
Doningal Sins against the Laws of Life and
Health, by A. E. Gardner, A. M., M. D.
Constitution of Man, by George Combe.
Common Sense Thoughts on the Bible, by Win,
Denton. Dommon Sense Thoughts on the Hible, by With, Denton.

Othernology, by G. W. Ramsey.

Common Sense, by Thomas Palne.

Christ Rose in History, by Hadson Tuttle.

Christ and the People, by A. B. Child, M. D.

Christianity no Finality, or Spiritualism Superior to Christianity, by Wan, Denton.

Oriticism on the Theological Idea of Delty, by M. B. Craven.

M. H. Craven.

Christianity, its Origin and Tendency considered in the Light of Astro-Theology, by D. W. Hull

Chains of Spiritualism; embracing the Experiments of Spiritualism; by a Medical Man.

Christianity and Materialism—B. F. Under-

Diskusiam Brittuniam Walles 25 Defence of Spirituniam Walles 18.00 Dictionary. Webster's Unabridged 18.00 Pocket, flexible cover 1.00 Pocket, flexible caver
Dyspepsia, its treatment etc.,....
Descent of Man, by Darwin,
Payenport Brothers—their Remarkable and Interesting History..... Pavemport Brothers—their Remarkable and his tensiting History.
Dispects, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and carly history of Christianity.

Bay of Doom, a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 1915.

Devil's Pulpit, by Rev. Robert Taylor, with a Steech of the Author's Life.

Daluge, by Wro. Denion.

Dawn, a Korel of intense interest to progressive paralle.

sain and the After Life, by A. J. Davis, 18198 Cloth
Debatable Land. Hon. R. D. Owen.
Bakka-A. J. Davis, Cloth, 50 00; Faper,
Dialogues for Children,
Devil and his Maker.
Danger Signals, by Mary F. Davis,

Danger Bignais, Dy Mary F. Davis,

Esting for Strength.

Edwin Drood—Cloth....

Paper.

Exposition on Social Freedom.

Essay on Mar. Pope, Cloth Silt...

Essay on Mar. Pope, Cloth Silt...

Exposs of the Bible, Demonstrated by the Truths of Mature, by Henry C. Wright. Paper...

Cloth.... Exeter Hall, a Tasological Homanos, Cloth....

Erster Hall, a Tasological Romance. Cloth
Paper
Passiss of Light fress the Spirit Land; through
the raediumship of Mrs. J. H. Conant.
Pootfalls on the Houndary of Another World. by
Robert Dals Owen.
Proe Thoughts Concerning Religion, or Nature
se. Theology, by A.J. Davis. Emisryed Edition
Cloth, 70 12; Faper
Pountain, by A. J. Davis.
Puture Life. by Mrs. Bweet.
Chisphes of the Supernatural.
Pensais and Ethics of Conjugal Love—A. J.
Devis—Gilt, \$1.00; Plain, voc.; Paper, Sec.
Scod Sense. By Beros D'Holbson.
Sirest Harmonia, by A. J. Davis.
Vol. 1, The Paperlim: Vol. 8, The Teacher;
Vol. 2, The Sec: Vol. 4, The Heitemer: Vol.
3, The Thinker. Back.
Sod Idea in History, by Hudson Tuttle
Sod the Fatter and Man the Image of God, by
Estin H. Kins.
Elsephant; or Gleenings from the Fast, by S.
C. Stowart

Heathinger of Health, by A. J. Davis.

Missophint; of Cleanings Iron

O. Stewart

Garbinger of Health, by A. J. Davis.

Harmonial Man, or Thoughts for the Age, by A.

J. Davis. Cloth

Hamnted School House

Mistory and Pallosophy of Eyil, by A. J. Davis. Paper

Chock

Experies Book of all Hellgions, Including Spiritualism

Eow and Way I became a Spiritualist

Eow to Baths, by E. P. Miller, E.D. Paper.

(Both

How to Baths, by R. P. Miller, M.D. Paper.

Goth in, by Rinabeth Staart Phelps, acthor
of Cates Ajar.

History of the Intellectual Development of
Europe, by J. W. Draper, H. D., L.L.D.

Euman Physiology, Statistical and Dynamical,
or the Conditions and Course of the Life of
Man, by J. W. Drapes, R.D., L.L.D. 659 pp.

Clois

Hasparia; a Poers. Core L. V. Tappen,
How to Paint, Gaming.
How to Paint, Gaming.

Here to Paint, Gaming.

Incidents in My Life, first series, by Dr. D. D.

House, Introduction by Judge Edmonds.

Incidents in My Life, first series, by Dr. D. D.

House, Introduction by Judge Edmonds.

Incidents in My Life, Scoond series.

Injurious Infraences of Schools.

Intellectual Physics P. Kingman.

Recent Series (Printer)

J. Finney, Paper.

J. Finney, P

Koran, with Life of Mohammed, translated by Sporce Hale, Gent. 12 and, 472 pp.
Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale. Life of Jesus, by Ranan.
Love and the Master Passion, by Dr. P. R. Handolph. dolph. Letters to Elder Miles Grant, by Hev. Moses

Cloth
Lessons for Children About Themselves. By
A. E. Newton.
Life of Wm. Denton by J. H. Powell.
Lyceum Stage. For Lyceums and Exhibitions.
Eapor.

Lycoum Stage. For Lycoums and Extention Kates.

Kates. Paper, 23

Moses Woodhullism in a Nutshell. 10

Mental Medicine, Evans. 1.55

Man's True Saviors. Denton. 10

Ministry of Angels Realised, by A. E. Nowsen. 20

Manual for Children (for Lycoums), by A. J.

Davis. Cloth. 70

My Affinity, and Other Stories, by Liaste Doken. 1.53

Mediumship, its Laws and Conditions, with Bried Instructions for the Formation of Epirit Circles, by J. H. Powell. 23

Moravia, Meven Days at. T. R. Hassard. 10

Moravia, Meven Pulman. 155-263

Moravia, Meven Pulman. 155-263

Moravia, Mediumship: by T. E. Hassard. 10

Mestal Cure. 150

My Wedding Gift, Fisin, 253

Gift. 150

Manual Cure. 150

Manual Mediumship: 150

Manual Cure. 150

Manual Medium Cure.

Manomin, a rythmical romance of Minnesstal and the Great Robellion.

Moses and the Isralitas—M. Munson.

Martyroom of Man.

Magic Staff. A. J. Davis.

Mediums—from the French of Allan Kerdes.

£9 64

of Spiritualism

Nature's Divine Revelations, by A. J. Eavin.

New Physiognomy-1000 Blustrations—S. E.

Wells Plain.

Nervos and the Nervous. Dr. Halliek......

Paper Political Works, 2 vels., of about 500 pages each. U. Co. 1.60 pages eac

Gill.

Philosophy of Creation, by Thomas Pairo,—
Through Horace Wood, Medium. Cloth....

Paper
Poems of Progress. Laxele Doten,

Poems of Progress 200 CD GHz. 8.00 CD GHz. 8.00 CD GHz. 8.00 CD Faturition without Pain. M. L. Holbrook, H.B. 1.00 CD Faturition without Pain. M. L. Holbrook, H.B. 1.00 CD Frogressive Songster. 8.00 CHz. 6.00 CHz. 6.00 CHz. 6.00 CHz. 6.00 CHz. 6.00 CD Faturity of Spiritual Intercourse, by A. J. 1.20 CHz. 6.00 CHz.

Real Life in Spirit Land, by Mrs. Meria M. Ring I Spirit Works, Real, but not Miracultan. By Allen Pullan.

Soul Affinity, A. B. Child.
Satan, Biography of. By K. Graves.
Germon from Shakspeare's Text. Denton.

Sacred Gospels of Arabula, A. J. Davis, closh full gilt.

Ornamental covers.

Sabbath Question. A. E. Giles.

Sunday Sot the Sabbath.

Serange Visitors, Dictated through a Clairvoyan's Spiritual Harp.

Abridged Edition.

Salf-Abnerationist: or the true King and Quess.

by H. C. Wright. Paper.

Soul of Things. by Blizabeth and Wm. Denton.

Soul of Things. Vol. 2. Prof. Denton.

M. King
Seven Hour System of Grammar, by Prof. D. P.

Howe, Cloth, L. Co. OS; Paper.

Science of Evil, by Toel Moody
Syntagma

Syntagens Syntages of Laws of the moral and Physical World, by Baron D' Holbach Starting Ghost Stories from Authentic Sources Self Instructor in Phrenology. Paper,......

Cloth.
Belf Centradictions of the Bible,
Spiritualism a Test of Christianity. Is. W. Hull,
Safena or the Rental Constitution, by Arthur

Dentot.

Dentot.

Talk to my Patients by Mrs. C. R. Glesson; M.D. 1.60
The Vestal, by Mrs. E. J. Wilcorson.

Treatise on the intellectual, moral, and social man, a valuable work by H. Powell.

Tale of a Physician, by A. J. Davis. Cloth 7.90
Paper Cover.

The Inset Mystery, an Inspitational Poses, by
Lisate Boten
The Voices, by Warren Semmer Barlow, Gith 1.50
Theological and Miscellaneous Writings of
Theological and Miscellaneous Writings of
Theomas Paine
Tobacco and its Miects, by H. Gibbons, M.D
The Temple; Or. Dissesses of the Brain and
Nerves. A. J. Bayis,
Paper. 250
The Yaboo, a Satirical Rhausody
The God Proposed, by Denton, 19
To-Morrow of Death. 175
Three Plane of Salvation, 19
The Hereafter, Hull, Civils, 75
The Paper. 19

The Life, a singular work from a mysterious source.

The Gods and other Lectures—ingered!.

The Inner Life; or Spirit Mysteries Explained.

A.J. Davis

The History of the Conflict bet. Religion and Science, by J. W. Draper.

Travels Around the World—Jif. Peebles.

The King of the Air. Fosm, by Mrs. O. S. Maiteson.

True Splittualism, Paper 35 cents. Cloth, Unwelcome Onlic, by Henry C. Wright. Paper Cloth

Vartiges of Oresion
Vital Hagnetic Onre.
Vital Hagnetic Onre.
Vital Force, How Wasted and How Preserved,
by E. P. Miller, E.D. Paper 58 conts. Clota
Voiney, e Raine; or Meditalons on the Revolutions of Empires, with biographical notice by
Count Dara
Voiney's New Researches.

Wasse Pherared to Furrish Miscellanous Books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, one-fith more than the regular cost of the book will be required to prepay postage. The patronage of or friends is solicited. In making remittances for books buy postal orders when practicable. If postal orders cannot be had register your letters.

C. O. D. Orders for Books, Medicine, or Merchan-disc of any 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 paid to any order, unless these terms are complied with. Religio-Philosophical Publishing House,

THE FALLACIES

F288 Love Theory OR, LOVE CONSIDERED AS A RELIGION. A Lecture delivered in Washington, D. C., April 25, 1678,

by J. W. PIKE, of Vin.land, N. J. Price, 20 cents; postage, 2 cents.

*a*For sale, wholesale and retail, by the Rulisto-Philosophical Publishing House, Chicago,

HOW TO PAINT A COMPLETE COMPENDIUM OF THE ART.

Designed for the use of the Tradesman, Mechanic, Merchant, and Farmer, and to guide the professional Painter. Containing a plain common sense statement of the methods employed by painters to produce satisfactory regults in PLAIN AND FANCY PAINTING

of every description, including Gilding, Bronzing, Staining, Graining, Marbling, Varnishing, Prolishing, Calciming, Paper-Hanging, Striping, Lettering, and Ornamenting, With formulas for mixing paint in oil or water; descriptions of the various pigments used, their average cost, and the tools required. By F. B. GARD. NER, author of "The Carriage Painter's Manual." PRICE-S1.00; postage, 10 cents. ocoFor sale, wholesale and retail, at the office of this

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind

On the Body,

buth in Hobith and Discaso, Psychological Method of Freatment.

BY W. F. EVANS. "Tis the great art of life to manage well the restless

The chove is a very valuable work of 360 pages, cloth, the price 31.50; postage 20 cents.

GFor sale. wholesale and retail, by the Rilliero-Philosophical Publishing House, Chicago.

THE BIBLE IN INDIA. HINDOO ORIGIN OF

Hebrew and Christian Revelation, TRANSLATED FROM

"In White Taus S' Jude," BY LOUIS JACOLLIOT.

-:0:-EXTRACTS FROM AUTHOR'S PREFACE: "I come to show you Humanity, after attaining the loftiest regions of speculative philosophy, of unframmeled reason; on the venerable soil of India, was trammeled and stifled by the alter that substituted for intellectual life a semi-brutal existence of dreaming impotence.... India is the world's cradle; hence it is that the common mother in sending forth her children even to the utmost west, has, in unfading testions of our origin, bequestibled us the legacy of her mony of our origin, bequeathed as the legacy of her language, her laws, her morale, her literature, and her religiou. To religious despotism, imposing, speculative delusions, and class-legislation, may be attributed the decay of nations. Aware of the resentment I am provoking, I yet shrink not from the encounter. We are no longer burnt at the atake."

State."
Price \$2.00: postage. 24 cents.
**Stor sale, wholesale and retail, by the ReligioPrince 2010 AL Publishing House, Chicago.

THE SPIRITS' BOOK; DIMMATROD The Principles of Spiritist Doctrine

THE IMMORTALITY OF THE SOUL: THE NATURE OF SPIRITS AND THEIR RELATIONS WITH MEN: THE MORAL LAW: THE PRESENT LIFE, THE FUTURE LIFE, AND THE DESTINY OF THE HUMAN RACE,

ACCORDING TO THE TEACHINGS OF SPIRITS OF HIGH DEGREE, TRANSMITTED THROUGH VARIOUS MEDIUMS, COLLECTED AND SET IN ORDER BY ALLAN KARDEC.

TEANSLATED FROM THE FRENCH, FROM THE HUNDRED AND TWENTIETH THOUSAND, BY ANNA BLACKWILL

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

This book is sent out as a companion volume to the Book of Manuaus, by the same author, and for this purpose is printed on a similar style of paper, and in binding, etc., uniform with the preceding volume.

At an hour when many skeptics, trained to the need of text books for aid in searching out knowledge concerning life and its belongings, both now and to come, are turning their attention to the claims of the Spiritual Philosophy, this volume is calculated to fill an important piece in the popular demand.

The translator's preface, by Anna Blackwell, giving as it does a fine and readable sketch of Rivall's (or "Kardee's") experiences, and the exqu sitely finished steelplate portrait of this celebrated gentleman, are of themselves highly interesting.

Printed on fine tinted paper, large 12mo, 438 pp., cloth, beveled boards, black and gold. Price, \$1.75, postage free.

THE . BURGESS-UNDERWOOD

> DEBATE. PROF. O. A. BURGESS.

PHIO'T II. W. CHRISTIAN UNIVERSITY, INDIANAPOLIS, AND B. F. UNDERWOOD. OF BOSTON, MASS. REPORTED BY JOHN T. HAWKE.

First Proposition.—The Christian Religion, as set forth in the New Testament, is true in fact and of divine origin.—Burgess, affirmative; Underwood, negative.

Second Proposition.—The Bible is erroneous in many of its teachings regarding science and morals, and is of knuan origin. Underwood in affirmative:

many of the teachings regarding science and morals, and is of kinaan origin. Underwood in affirmative; Burgess in negative.

Every person who likes to hear both sides of a question, and to be apprised of what can be said by each disputant, should avail themselves of the opportunity of procuring this valuable work.

The advocate of Christianity, President Burgess, of the Northwestern University, Indianapolis, is everything he has been represented to be. An eloquent speaker, whose words escape from his mouth, clothed with a living earnestness which can not fail to find a responsive echo in the heart of the "Orthodox".

"B. F. Underswood, of Boston, makes more impression on the thinkers by his facts, authorities and theories, and when those need more forcible expression, is not inferior to Burgess as an orator. The difference between him and Burgess in that respect, is, that the latter is almost at all times sloquent, and generally appealing to the sympathies of his audience; whilst, has Undarguage, but advances idea after leas, fact after fact, theory after theory, with such startling rapidity, that instruction is recessary to grasp them.

15mo. 180 pp. In paper, 16 cts.; cloth, \$1. Postpaid.

***For sale, wholesses and retail, by the Regress-Pairosophical Publishing House, Caleago,

POEMS.

THE KING OF THE AIR. A CENTENNIAL MEMORIAL BOOK

By Mrs. O. S. MATTESON.

A charming poetical work, embracing two cantos, commencing with the advent of the American Eagle on English soil, a mere fledgeling, and bringing him, through trials and tempests across an angry waste of waters in search of a land of Liberty—a home of the free. A dreary, storm-besten voyage culminates in the blissful slight of "LAND AHEAD!" and the joyful, triumphant alighting on PLYMOUTH ROCK! Years pass, and he is happy and careless amid the wild wealth of nature. Then comes a sound that arouses his whole being, and he dashes away to Lexington, where the first shot has been fired. Thence his whole life is consecrated to the God of Battle, until, when years have passed, he beholds the culmination of his hopes.

AMERICA IS FREE!?

Its Index to Places and Dates is well worth the price of the book. Every household should have a copy of it. For sale, PPRGO 25 CONTS, free of postage, by the Religio-Philosophical Publishing House, Chicago.

Poems from the Inner Life BY MISS LIZZIE DOTEN.

The exhaustion of numerous editions of these beautiful Poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these Poems are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

TABLE OF CONTENTS. PART I.

A Word to the World [Prefntory].

The Prayer of the Sorrowing.

The Parting of Sigurd and ing.
The Song of Truth.
The Embarkation. Kepler's Vision.

Gerda. The Meeting of Sigurd and Gerda. PART II. 'The Spirit-Child [by "Jen-nie"]. The Revelation. Life [Shakespeare]. Love [Shakespeare]. For a' That [Burns] nie"]. The Revelation. Hope for the Sorrowing.

The Revelation.
Hope for the Sorrowing.
Compensation.
The Eagle of Freedom.
Mistress Glenare [by "Ma-rian"].
Little Johnny.
"Birdie's" Spirit-Song.
My Spirit-Home [A. W. Sprague].
I Still Live[A.W. Sprague]
The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1.5\$\Pi.

elegantly bound, and sold at the low price of \$12.50, postage 16 cents.

Also, a new edition on extra paper, beveled boards, full gilt. Price \$2.50, postage 16 cents.

\$\frac{1}{2}\$For sale, wholesale and retail, by the Religionary Phrosonical Publishing House, Chicago.

Common Souse Theology Naked Truths

Rough-Shod Rhyme AUMAN NATURE,

HUMAN LIFE AND HUMAN DESTINY. D. HOWLAND HAMILTON, 60 years a practical Phrenologist.

This postical work takes right hold of the practical, vital every day questions of life and the principles which underlie them—answers them in accordance with the isws of matter and mind so as to satisfy the innate intuitions of the human soul. The author being a phrenologist writes from a phrenological stand-point, as it were gets into the human skull and looks out every way for the truth of things, and asks in all sinterity. Who made God and what of his government! What is good and what is evil? Wast about Jesus and the new birth? What about the Davil and his home, Heaven and Hell, Death and the Judgment! What about the Fall, the Atonement and the Resurrection! What about Prayas, Special Providence and Human Accountability, Fats and Free Will. Good Heads, Ead Heads, Shams! Wast constitutes true Manhood, Marriage, Motherhood, Fatherhood, Wisdom and Knowledge, kiperisnoe, Happiness! Why such differences among mass, sic., etc., with any number of criticisms upon the church and its enstoma. It is logical and spicy from beginning to said.

The Consequence of criticisms upon the church and its enstoma. It is logical and spicy from beginning to said.

The Consequence of the reverse of phrenologist, a rationalist, an optimist, and a humanitarian, and masses to put in rhyms the unconfessed opinions of a great many people. If he deals a little roughly and briskly with opinions and persons which thousands regard as sacred, it is in no iconoclastic spirit but because he fails to see the grounds for the reversuce, in reason and the truth."

The Gostel Besser says. "It is humanows, witty, practical, acientific, theselogical, sensible and really in-

the truth."

The Gornel Banner says, "It is humorous, witty, practical, scientific, theological, sensible and really in

Structive."

A. J. Davis says of the Professor's writings. "They are rich, rare and racy, living logical and independent Professor Denton says, "What a number of good things he has crowded into his Common Sease book of

Warren Chase says, "His rhymes are like chips of marble—weighty and sharp."

Price \$1.50; postage 10c., with photograph and autograph without those \$1.25, postage 10 cents. Paper \$1.00; postage free.

SIXTH THOUSAND .. NEW EDITION .. ENLARGED AND IMPROVED.

THE VOICES. By Warren Sumner Barlow

With a new and very fine portrait of the

Author, Engraved on Steel. FOUR POEMS:

The Voice of Nature. The Voice of Prayer,

The Voice of Superstition, The Voice of a Pebble. COMPLETE IN ONE VOLUME.

PENNYED ON SINE TINTED PAPER, BEAUTIFULLY BOUND IN CLOTH AND BEVELED BOARDS.

THE VOICE OF NATURE tells no falsehoods, and is her communication to this author she represents God in the light of common sense, divesting him of all superstitions notions, and presenting him to the world in his unchangeable and glorous attributes. While others have too often only demolished, this author has erected a beautiful temple on the mins of superstition. Judge Baker, of New York, in his review of the poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

Thus Voice of A Perrue delineates the individuality is Matter and Mind, fraternal Charity and Love.

Thus Voice of Superservious in the most chaste and

The Voice of A Perrie delineates the individuality is Matter and Mind, fraternal Charity and Love.

The Voice of Supreservion in the most chasts and beautiful language portrays the conflict between the orthogored conflicts and proves by copious extracts from the Bible, that the former has ever been defeated by the latter, from the Garden of Eden to Mount Calvary. It scintillates with rare gems of thought throughous, and will be read with pleasure and profit. This poem is an emanation from a master mind, and no one can perse its contents without feeling that they have been made better thereby. Original, scientific, and fearless in its foone-clastic views, it is a repository of original thought, awakening noble conceptions of God and man, forcible 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 readers.

Printed in large, clear type, on beautiful tinted paper, bound in beysled boards, nearly 200 pages.

PRELUDE: TO THE VOICE OF PRAYER.

THE aspirations of the soul ascend On wings of hope, to scenes divinely fair: Nor bars nor bolls can hold the silent power. That seeks the elements of light and love. Then cherish every longing of the soul. Let thoughtful prayer dispel all slavish fear, Let radiant hope extend her full-fledged wings: For all our prayers and hopes, but dimly paint The lofty heights to which we will attain.

Price, Plain \$1 %. Gilt \$1 fd. Postage 14 cents.

**For sale, wholesale and retail, by the RansorPantosormean Puzzushine House, Chicago.

No. 24 East Fourth St.; Between Broad WAY AND THE BOWERY. A. J. DAVIS & CO.

GTANDARD Books on Harmonial Philosophy, Spiritonalism, Free Religion, Science, and General Reform, by both American and European authors, at wholesale and retail. Lyceum Manuals, Leason Books, and Illustrated Literature for Children. Pspecial attention given to the science of Library Books for Lyceums free from teachings of old Theology. Subscriptions received for the Religio-Princeophical Journal, and other journals.

THREE Plans of Salvation

PEON THE SAME WORK ON SEVERAL IMPORTANT SUBJECTS. A better knowledge of the real Teachings of the New Testament can be obtained from this little work in one hour than in years by the ordinary method of reading the Esciptures.

proved by selections from ter new festa-MENT WITHOUT COMMENT ALSO SELECTIONS

Price, 10 ctg.; postage free. oo For cale wholesale and retall at the office of thin

TEE INFLUENCE

Christianity on Civilization, BY B. F. UNDERWOOD.

In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, extensive and severe course of study; and as all his authorities are fairly and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irresistible, on many points.

Price, 25 cents; postage free.

.* For sale wholeonic and retail at the office of thin paper.

THE BETTER WAY.

An Appeal to Men in Behalf of Human Culture through a Wiser Parentage.

BY A. E. NEWTON.

In the author's appeal he says, "I may have some unwelcome truths to fell—some distasteful advice to give—Quarrel with me if you will,—dispute me if you can—but listen." but listen."

No man is better qualified by fine sensibility to treat of this delicate subject than A. E. Newton. We are glod he has given it such careful consideration and published his reflections for the benefit of others. When so much is said of "Stirpiculture," the "scientific" rearing of children, that is wildly impractical, it is refreshing to read of a practical solution of the problem, which certainly is the most consequential to the coming generations.

tainly is the most consequential to the coming generations.

All, Newton believes even the lowest may be educated into purity. At least the intelligent when they leave the right way, by which they will become ennobled themselves and bless the coming generation, will held the voice which entreats 22 well as instructs.

We may differ from the author, and shrink from the inevite ole conclusions towards which some of his pressures tend, yet we shall arise from the perusal of the bools with purer ideas of life, and nobler views of its obligations.

Price, in cloth, 50 etc ; Paper, 25 centc,

Postaze free. *,*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

CHILDHOOD OF THE WORLD;

A SIMPLE ACCOUNT OF Man in Early Times. BY EDWARD CLODD, F.R.A.S.

---: For the information of parents and others into whose nance tine cook may last, it may be saled that test as a tempt, in the absence of any kindred elementary work, to narrate, in as simple language as the subject will permit, the story of man's progress from the unknown time of his early appearance upon the earth, to the period from which writers of history ordinarily.

gut. As the Table of Confents indicates, the First Part of this book describes the progress of man in material things, while the Second Part seeks to explain his mode of advance from lower to higher stages of religious belief.

CONTENTS. PART I. Introductory; Man's First Wants; Man's First Tools; Fire; Cooking and Pottery; Dwellings; Use of Metals; Man's Great Age on the Earth; Mankind as Shepherds, Farmers, and Traders; Language; Writing; Counting; Man's Wanderings from his first Home; Man's Progress in all Things; Decay of Peoples.

Introductory: Man's First Questions; Myths; Myths about Sun and Meon; Myths about Relipses; Myths about Stars; Myths about the Earth and Man; Man's About Stars; Myths about the Earth and Man; Man's Ideas about the Soul; Belief in Magic and Witchcraft, Man's Awe of the Unknown; Fetish Worship; Idolatry; Nature-Worship; 1—Water-Worship; 2—Tree Worship; 3—Animal-Worship; Polytheism, or Belief in Man's Gods; Dualism, or Belief in Two Gods; Prayer; Sacrifice; Monotheism, or Belief in One God; Three Stories about Abraham; Man's Belief in a Future Life; Sacred Books; Conclusion.

This little work has met with a most nearly and cordial reception from the press and the public both in England and the United States and deserves the wideas circulation. The present popular price enables all to buy. PART II.

Price, paper, 40 cents, postage 4 cents. Cloth, 60 cents, postage 8 cents. . For rate wholesale and retail at the office of this

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Av., Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. a did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp.—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money can not buy. I am asked almost every dup how it is, and what I had used to bring my hair back, all agreeing that it is inaccountably strange, etc., etc. And here let mestate, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 with nesses, if necessary, and will answer correspondents if desired.

Enringfield Mo.

Springfield, Mo. 128 Don't forget to send a letter stemp to pay the

postage on the answer desired. Mr. Smith enclosed a lock of his bair along with the

above letter. It is about one inch intenstb, and of a dark brown color, soft and lively as that of a young man of twenty. Mrs. Robinson diagnoses the case and furnishes the Restorative (sent by mail) on receipt of a letter in the

handwriting of the applicant with a lock of his or her hair. She diagnoses such case, and compounds the Hole Resovation to suit the temperament of each person whose hair is to be restored. The Resterative eldon falls to reproduce a good head

of hair in less than one year, no matter how long the applicant may have been bald. Address Mrs. A. H. Robinson, 304 S. Dearborn Sirest

Ohicago, Ill., Inclosing \$5.00, which covers full expenses of diagnosing, one box of the remedy, and postage.

WONDERFUL MANIFESTATIONS.

A Medium Taken Through a Solid

EDITOR JOURNAL:—Having been a close ob-server of the phenomenon of Spiritualism for a number of years, I desire a small space in your widely circulated and influential JOURNAL in which to give a brief account of some very wonderful manifestations recently occurring and now being witnessed almost nightly, in this city through the mediumship of Mr. C. B. Catler, which, in my opinion as well as in that of the many who have witnessed them, are of a sufficiently wonderful character to at once place him among the noted mediums of this wonderful age, and to entitle him to the fullest merit of consideration by all sincere investiga-

tors of the su' ject. Mr. Outler is a young man of about twentyone years of age, and the son of one of our oldest and best known citizens. Previous to one year ago last May, his parents and the rest of his family were all disbelievers in Spiritualism, and they, together with himself, scoffed and even ridiculed the idea of spirit communication. About this time some of the more common phases of mediumship, such as "rapping," "table-tipping," etc., began to be manifested, and from that on, without submitting himself to the usual process of sitting regularly in a developing circle, he began developing very rapidly into all the phases of a writing, clairvoyantly, clairaudient and mater-

islizing medium. Some six months since he began giving cablinet seances, some of the most wonderful of this order of manifestations being the result. Oral and written communications were re-Gaived nightly, the medium being frequently bound in the most secure manner, and then unbound while in the cabinet; and on several occasions faces were seen and recognized at the cabinet window. All these manifestations were given with a force and power rarely exhibited by any of this class of mediums. However, until quite recently, the combative element seemed to predominate, and in some instances the manifestations were somewhat hoisterous.

About three weeks since a communication was recaived, purporting to come from the band controlling Mr. Cutler, to the effect that they wanted him to hold a seance on a stated evening, when they proposed to give the most wonderful exhibition of their power yet wit-nessed. Accordingly some half dozen friends assembled on Saturday evening, Dec. 18th, to see what might come of it. A cabinet was improvised out of a small bed room, by simply hanging a bed quilt up to the door separating it from the sitting room. With the exception of a window, which was securely fastened, there was no means of exit from the bedroom, except through the door into the sitting room, around which the circle was formed. When the preparations were all completed, the medium was securely bound in a chair and placed in the bed-room with his face towards the door.

In a few moments after a verse or two of hymn was sung, a voice from the cabinet said, "Look in." The quilt was raised and the medium found to be in exactly the same position as when placed there. The curtain or quilt was again put down, the light turned down slightly and singing commenced. In the almost incredible space of six seconds a cry for "light" was heard in an adjoining room, and on immediately looking into the cabinetroom, the chair occupied by the medium was found vacant, and he nowhere to be seen.
The rope with which he was bound still hung the nooses all perfect and not a knot disturbed. An instant search into the room from whence the cry for "light" came revealed the medium lying upon a bed in an entranced state. This room was separated from the cabinet by two petitions or plastered walls, with no communication whatever except through the door into the sitting room, around which as before stated, the circle was formed. Marvelous as this may seem, it is nevertheless true.

The medium was then replaced into the cabinet, and in a few moments a written communication was thrust out of the cabinet addressed to one of the parties present-a man of irreproachable character and veracity—as follows: "Do you still doubt the boy! If so, take him to your own house and nail him securely in a box of your own construction, and we will take him out." This experiment has not yet been tried, but the gentleman referred to proposes to apply the test at no distant

On the following Wednesday evening, the 23nd, inst., another seance was held at the same place, at which the writer and four other gentlemen were present. As in the previous instance, the medium was very securely and intricately bound in a chair and placed in the small darkened room facing the door. After singing a verse or two of a hymn a voice from within said, "look in." An examination was immediately made, and the medium found immediately made, and the medium found just as he was placed, but in a seeming trance. On again dropping the curtain and the singing of another verse or two, the voice again called the writer—speaking my name distinctly—saying, "look at your watch." I done so, replying "All right;" and in just three seconds the voice from within again called for us to "look in." On instantly doing an the chair "look in." On instantly doing so the chair was found vacant, not having been moved in the least from its original position, with the ropes hanging loosely on it, and not a single knot disturbed. Further search revealed the medium lying on the bed in one corner of the room in a deep trance. The curtain was then dropped again, and in about a corresponding length of time the medium was found replaced in the robes just as he was first bound.

Following this a dark seance was held, which was charactized by some of the most wonderful exhibitions of spirit power that I ever witnessed. On forming the circle I was careful to take a position next to the medium he composing one of the circle—and during the entire sitting tightly clasped the wrist of his left arm. While in this position a score of hands were manifested by clapping, handling and caressing different ones in the circle, numstons lights of varied colors were shown, in-struments played, solid bodies carried around the room, a force of at least two hundred pounds exerted against my person, and at my request I was then very tightly bound to the medium—all truly marvelous and wonderful. On being untied, a voice orally addressed me, announcing his name as "Johnnie Harlan"—an old friend of mine who was accidentally shot about a year ago. On asking him what he desired to communicate to me, he said, "I he desired to communicate to me, he said, "I wish to give you a very convincing test; if you will bring a "case" of type, stick and rule, I can set type for you!"—he baving followed the trade of a printer while on Earth life.

I at once procured the desired articles, but the test was but indifferently accomplished,

the reason being given that the metal compos-ing the type destroyed the conditions. Not-withstanding this, a line of type was success-fully composed or "set up" in the stick, but in an unistelligible form.

On the Friday evening following, the 94th, inst., another scance was held, at which we had a full repetition of the above related manifestations. Again, on last Monday evening,

the 27th, inst., still another scance was heldat which I was present together with Mr. Byers, proprietor of the Rocky Mountain Ness, and four other gentlemen with about the same number of ladies, detailed report of which from the News of this morning I append.

Mr. Catler certainly deserves to be classed among the best and most wonderful mediums of the day. All that I have written can be corroborated by many of the best citizens of our city. Let those who can account for, or explain these marvelous exhibitions on any other hypothesis than the one claimed for them, do so, I can not, and am satisfied.
Respectfully Yours,
J. M. COLVER.

Denver, Col.

Letter of Travel BY HUDSON TWITLE

There are ties which never can be broken, and of these friendship early formed, if based as Schiller has so beautifully said on the similarity of souls, is among the most enduring. I would give little for a friendship which distrusts, which criticises in absence. It must be so broad, so deep, so all devoted that it is above envy, above suspicion, above deceit, or it is of little most. But in the above deceit, or it is of little worth. But in the current of life, the most devoted friendships are for the hour, and unconsciously by the unseen drift of side or wind we move away, and they fade in the mists of the horison. They sail for days with us in the bright sunshine, and we laugh and grow merry over the idea of separation, for the cheer of the blue sea and blue sky, the soft winds, the warmth of sun, the beauty of stars, are as nothing compared with the joy of life with each other. But darkness settles down and the storm lashes around us, and on the morrow when the sails are again unfurled

to the Southern winds, we are alone on the wide, wide moteless sea!

There are friendships, however, which adhere, which grow strong by time, which ripen with sgo, and not only shed delight over mortal life but throws a residued from the seasons. tal life, but throw a perfume from the shadow

In my youth a friend was mine, who was then a friend indeed, and although we had drifted wide apart in locality and pursuits, we never separated in soul. He became an honored magnitude of the Post o side of the tomb. ored member of the Boston bar, and when the hack set me down at his door in Cambridge, t a most unseasonable hour of the night. could not help contrasting our relative situa-tions with those we occupied in the dissecting room and lecture hall of the Hos neopathic College at Cleveland. I remembered those days of hand in hand fellowship. And I rang and rang, till sleep departed from his eyes, and he saked not very softly, who I was and what I wanted, I pronounced a name, which was a talisman. It was the open sessme, to what a flood of hospitality it introduced mel

As a brother I rejoiced with him at his good fortune, based on his own honesty and integrity of character. He had become an esteemed member of the most exacting bar in the country, and I was proud to see him victoriously measure strength with the strongest of his compers. G. W. Park of Cambridge, has no superior in comprehension of the law, or for integrity, honor, and devotedness to the cause he undertakes.

He having a heavy case on hand, I one day attended the Supreme Court with him. The Buffolk bar was well represented, and the representation was notable. It was the sharp, cold, determined adherents of precedents; the followers of law in the letter, and not the broad, and Catholic rendering of its spirit. brings no chauge, what will be left

of those men who cultivate only the temporary expedients of this life, after all such temporalities are cast if at the grave? Through the kind thoughtfulness of Mr. Park, and his estimable lady, Mrs Tuttle and I had the pleasure of meeting in their parlors some of the choice spirits of the Second Radi-

cal Club. The essay which I read called out a lively discussion, on the merits of scientific proof of Spiritualism.

HYDE PARK. The guest of Mr. A. E. Giles at Hyde Park, in the evening we walked down to the Public Library. I say "down," for Mr. Giles has perohed his house on the top of the tallest hill, overlooking the country far and wide. Hyde Park is a new place, one of the suburban villages which cluster around Boston, to which business men are driven by the ruinous rents remorselessly exacted. It is a pleasant village, with churches, schools, shops, and nest white cottages, like all New England towns. The people are active, intelligent, and wide awake, believing in themselves and more in Boston.

The library is rapidly increasing, and its radical department is perhaps richer than any other public library of its size. This is owing to the indefstigable seal of Mr. Giles, who was determined that a set of the works of Thomas Paine and A. J. Davis, which he donated should be accepted and placed on the catalogue. The trustees at first refused them by vote which showed such intense and narrow bigo try that even they themselves were at last ashamed of their action. The caustic letters of Mr. Giles in the local paper were fine specimens of argumentation and sarcasm. He at length won his case by swaking public atten-tion to the folly of allowing an inquisitional dictatorship over the literature of the library It was a fine sight to see the twenty seven vo umes of Mr. Davis, and those of Paine, looking down benignly on the five or six thousand other books, and challenging attention, not from a dark corner, but from the best shelf!

PHILADEI PHIA-DB. BYLVAN. Taking the magn ficent Fall River Steamer to New York, we were set down at the door of Dr. Sylvan, in Philadelphia, in time for din-ner. Dr. Sylvan is the author of the four pamphlets on Spirit—reviewed sometime since in the Journal; Dr. Sylvan being his non de

They are in German, and are among the best and most original works connected with Spirit ualism.

It was German hospitality which was ex-tended to us, which made us at home the moment our feet crossed the threshold, and without noise or words told us that every thing had been arranged for our comfort; and no one had been disturbed.

no one had been disturbed.

It was like visiting a foreign country, so closely were the customs of the fatherland adhered to. The paintings on the wall, the statues, the singing birds, the book, the articles of curtu, spoke of the old home beyond the sea.

Dr. Sylvan held a distinguished position, when in 1848 he was with some of Germany's choloest spirits, drawn into the unfortunate revolution, which expatriated or gave to the executioner so many victims. No other states

executioner so many victims. No other state in Europe could have held its own and cast out such an army of its best men.

With Carl Shurts he came to America, with overything taken from him. Wealth, preferment, position; all gone, and a sentence of death suspended over him! His first letter from home told him that his brother—a Colonel—was sentenced by a military tribunal and

fessor of the medical art and a graduate of the best college in Germany; all that medical science has achieved, is at his command.

As the family circle gathered that evening,

Mrs. T. H. Sylvan threw in a shadow to re-lieve the brightness of the picture, by calling attention to two portraits of her sons. They went into the great army that arose to put an end to slavery, and were notable for their bravery. One was shot on the field of battle, the other in gallanty attempting to save his comrades who had fallen into a river from a broken bridge. Although a strong swimmer in his attempt to get them ashore, they bore him down and he was swept away.

Ab, it is enviable to have a family history.

illumined with great names embellished with glorious deeds and sacrifices, but it is purchased with tears and suffering. That mother is sustained by the knowledge of spirit existence, and her sorrow has refined itself into a spiritual pleasure in the acuter consciousness of the love which descends from the life beyond.

The Spirit-World—Where is It? Where Located?

dy D. A. Eddy.

According to Eugene Crowell, H. D., second volume, as copied in the Journal, vol. 19th, Jan. 1st, the Spirit-world is divided into seven scheres located between this planet and some 865 miles above.

I have never had much confidence in this seven sphere, seven circle theory, although purporting to come from spirits who ought to speak advisedly and know of what they sfirm. I have always been able to trace this statement so far and calling it correspond to the imagin so far as locality is concerned, to the imaginative brain of the medium who I am willing to concede in most, if not all, cases really believed they were genuine, truthful revelations. Perhaps they are, notwithstanding my own be-lief, reason and inspirations to the contrary. Without calling witnesses from the other shore, let us first take a plain common sense view of the subject from an earthly standpoint, as the spiritual philosophy allows and expects us to put all questions of importance into the crucible of reason, nor yield our own individ-ual judgment to accommodate a spirit, even if he claim to be a resident of the seventh

This sphere location theory is about as sensi-ble as the one read of in the New Testament, described by John in Revelations, as the City of the New Jerusalem, coming down from God out of Heaven; a city whose streets are paved with gold, with walls of precious stones, pearly gates, and other costly and extravagant appointments to correspond and match. Alhough our modern media are silent as regards this wonderful city of gold and precious stones, yet some of them or the spirits through them are no less prolific at building "castles in the air," than their illustrious predecessor while entranced on the Isle of Patmos. These sones or belts that are said to encircle the earth at different distances as above stated and described by Bro. Crowell's attending spirits, remind one of an immense seven-story building, with spiral or winding stairways provided with suitable landings at each loft or perhaps substitut-ing trap-doors instead thereof by which spirits ascend and descend according to development, specific gravity, or purity as the case may be.

Now, as regards the locality of the Spiritworld, I think there is more evidence that it is
all around us and with us than any other
theory that has not been advanced on this ret

"Myriads of spirits walk the earth unseen Both when we wake and when we sleep."

theory that has yet been advanced on this sub-

world together. This no doubt to a certain ex-tent is correct. If spirits are with us, about us, and watching over us, it is fair to presume that their home or the Spirit-world is not far

We have been told over and over again, that the Spirit-world is a reflex of this; has all the diversity of scenery, that contributes to our happiness or misery here; that heaven is a condition of the mind—not a place; no locality however lovely can be heaven to a spirit whose mind is in torment by virtue of its own acts and conduct. The condition of humanity on this planet does not depend on elevation or depression, high or low; so far as happiness is concerned heaven and hell may be side by side on the same plane, with the same scenery and the same surroundings, hence we feel warranted in saying that the seven spheres spoken of by Bro. Orowell, forming sections or divisions one above another, is more imaginary than

All grades of society in this life are confined to the surface of our globe. The Spirit-world in all respects corresponds to this so far as information can be relied on from those that have returned. High and low society does not necessarily imply up or down, but condition. While the intelligence that controlled Mrs. Conant located the Spirit-world 5,000,000,000 of miles from our earth the spirits communi-cating through Bro. Orowell, make it less than 900; although of but little consequence which is true, or if neither be correct (which is probably the case) no good can obtain to the cause of Spiritualism by the publication of Spirit-world geography walle "Doctors disagree" so widely in their statements; at the same time nothing could do more to elevate our conceptions of the great Infinite Spirit that pervades and permeates every portion of the universe, and in many respects confirms the views I have set forth in this article than what is contained in the following lines from "Pope's Order of Nature":

With Him, no great, no high, no low, no He fills, He bounds, connects and equals all." Oleveland, O.

Spiritualism in Chicago,

A free spiritual meeting has been started in Druid Hall, No. 452 Milwaukee avenue, for the exposition of the spiritual philosophy, development of media tests, etc. It is to be conducted upon democratic principles. There are to be no great Is or little Us. All well disposed orderly persons are not only free to speek an earnest truthful thought, but are cordially invited to do so, and more especially all mediums. It is to be a people's meeting for search and investigation after the essential, elementary truths Epiritualism, without stopping to wrangle over side Issues. In brief it is to be run upon the Ohrist principle. The first meeting was held on Sunday the 9th inst., when Prof. Thes. Cook occupied the rostrum when Prof. Thes. Cook occupied the rearrain in the afternoon and evening, followed upon each occasion by the distinguished mind reader, clairvoyant and test medium, Dr. S. L. McFeddez, Notwithstanding the extreme inclemency of the weather the unceting was a success, all feeling that it was "good to be there." They will be continued every Sabbath at 101 A. M., S. and 7† P. M., until further nowe. BORCO

On Sunday the 16th inst., another interes ing season of earnest investigation was held, when the beautiful little hall was well filled with a thoughtful and appreciative audience; who are in greater and feeling the demand for unity and concert tions are running out who are in greater and feeling the demand for unity and concert tions are running out while adjusted into all the south and a distinguished prohis efforts; the son of a distinguished prohis efforts to nominate and elect officers; wherewithout further notice.

upon Bro. J. C. Gill was elected president; Sister Susana Johnson, vice-president; Sister Agnes Gill, treasurer; Brother S. F. Craft, secretary; and Sister S. A. Wakeman Cook, corresponding secretary. The morning session will hereafter be devoted mainly to tests and development of mediums; the afternoon sessions to a lyceum conference; and the evening sessions to lectures. Thomas Cook will fill the office of lecturer until further notice. The public are invited. Seats free.

J. O. GILL, Pres't S. F. CRAFT, Soc'y.

Mrs. Sarah M. Thompson.

At the regular session of the Progressive Lycoum of Cleveland, Ohio, held at Temperance Hall, 184 Superior street, Sunday, December 19th, 1875, the following preamble and resolutions were unanimously adopted:

WHEREAS, Mrs. Sarah M. Thompson, late of this city, passed to the higher life, Nov. 80th, 1875, from Madison, Pike County, O.;

WHEREAS, Sister Thompson has been identifled with this Lyceum since its organization, and in view of her ever earnest and well-directed zeal in the Lyceum cause and the cause of Spiritualism generally, and her untiring efforts in behalf of the Lyceum, we deem it not only a duty, but a privilege to give expression to our feelings on this occasion; therefore,

Recovered, That we regard the life labors of our ascended Sister for the promulgation and spread of the soul-cheering truths of Spiritualism, as worthy of all commendations, and although she has passed from our sight and joined that higher Lyceum of which she taught ss. we know that the cord of love that bound us together is not broken, and that we shall still be able to feel her blessed presence, and sometimes hear her inspiring words leading us onward and upward in the path of progress.

Resolved, That we tender the friends and rel-

Resolved. That we tender the friends and relatives she has left behind, our warmest sympathy, referring them to the teachings of our beautiful philosophy for consolation and support in this trying hour.

Resolved. That a copy of these resolutions be presented to the family, also forwarded to the Bannas of Light, Spiritualist at Work, and the Rangeo-Philosophical Journal, for publication, and that they be recorded in the

publication, and that they be recorded in the Lyceum Book of Records.

A. DUNLAP. W. L. GLEASON. Oommittee. Mrs. P. T. RICH. JOHN MADDEN.

Announcements.

Bro. Jones:—I will preach and labor at Chesterton, Porter Co., Ind., Thursday and Friday, Jan. 30th and 31st; in Druid Hall, 453 Milwaukee ave., Chicago, Ill., Sanday, 38rd, afternoon and evening; at Oxford, Benton Co., Ind., commencing Monday, Jan. 24th and continue during the week, as the friends may arrange; again in Druid Hall, Chicago, Sunday the 80th, afternoon and evening; at Palestine, Robison, Morea, and other places in Crawford Co., Ill., commencing on Monday, Jan. 31st and continue through the week as the friends there may arrange; and again in Druid Hall, afternoon and evening, Feb. 6th. The second week in February I will labor in Michigan, commencing at Mungarville, Shiawasso Co. commencing at Mungerville, Shiawasso Co. Calls to lecture in Michigan addressed to me after February 4th, should be directed to me at Mungerville, care of David Higbie. Other announcements will be made in due time: for. thankful for so many calls, I am ambitious to answer them all as soon as possible. I am particularly anxious to visit such places as have never listened to a spiritual sermon. I want to dispense the bread of life freely, and will go wherever expenses are guaranteed, and to as many places as possible where they are not able to pay expenses, when they come in his way. Let the calls come. I shall labor day and night to see all the friends who are lingering after spiritual truths, the bread of life. THOMAS COOK.

453 Milwaukee av., Chicago, Ill.

Answers to Many Inquirers.

Mr. S. S. Jones.—Dran Sir.—I see by your paper an advertisement which is rather a mystery. It is the Universal Om! the Unspeaks-ble, Unthinkable, Unknowable, what is it? At the bottom of the advertisement, I see the name of "Phebe Abracadabra." Will you please be kind enough to explain, as I want one of these books if they are readable, but I would not be content to get a book and not be permitted to read it, as I have too large a bump of curiosity for that. I am sorry to trouble you, but I would like one of these books exceedingly. Please be kind enough to answer.

Yours Truly; Winnipred H. Edgerton. Kelloggsville, Cayuga Co., N. Y.

BEFLY. Do not send for the book until after you see the announcement of the execution of the Agent through whom it is to be compiled.

As soon as the book is ready for distribution the Agent will be duly executed, and the announcement of the same will be made through the columns of this paper. Phebe Abracadabra is now an errant spirit, and will not be reincornated until after the Agent is beheaded. Then a message will at once be dispatced to Malta in the seventh sphere, for Phebe, who may from that hour be looked for until she dispenses with her erraticity, and becomes rain: carnated for the duties that will then await

The Clergy.

The following statistics respecting the proportion in different countries of the priesthood to the people are not without interest. In Hogland and Weles there is one chargyman to 718 of the population. In the United States there is one to each 279. In Russia there is a priest to each 323 of the population; in France there is one priest, monk or minister to 335 layman; in Italy there is one to 148 of the people; and, in Spain, one to 54. The whole number of men included in the clarical profession in Bagland and Wales is 31,983; in the United States It is 68,883; in Russia, 255,081; in France, 158. 889; in Italy, 190 000; and, in Spain, \$15,777.

PRINCE WILL PLEASE REMEMBER that it is quires money to publish the Journal. Those who are in arrews and those whose subscriptions are ranning out will oblige by remitting

DR. C. P. BARFORD, State lecturer for the Spiritualists of Iowa, commenced a series of three lectures in the court room in this city on Tuesday evening of this week. On Tuesday evening his subject was "Spiritualism—what is it?" We have not the time and space this week to give an idea of the discourse or arguments used; but must say that the Doctor handled his subject in a manner that showed him to be its master. He is a logical and close reasoner, pleasing in his address, so that he holds his audience to the closest attention during the entire lecture. His subject for Wednesday evening is "Bible Spiritualism." His last lecture here for the present will be Thursday evening. Those who are not afraid to hear a evening. Those who are not afraid to hear a good lecture because the subject is not in accord with their opinions, and can do so, should go and hear Dr. Sanford. His lectures are free.—Nebraska Advertiser.

Joe Jefferson a Spiritual Medium

The Capital of Washington says:

"One night, while Joseph Jefferson was acting Rip Van Winkle, he lost all consciousness of where he was. When he came to himself, he started as though from a sound sleep, and, finishing his scene mechanically, rushed up to some one in the wings and saked them what had happened—had he made some dreadful blunder? No one had noticed anything. Yes Jefferson avers that he was not there in spirit from the early part of the performance to the late stage of the representation, when he "awoke" and found himself really Rip. After this it is not surprising that Mr. Jefferson should declare that he plays the character, witder Spiritualistic influence.

Soul and Body.

Messrs. Colby & Rich have just published a little work by W. F. Evans, author of "Mental Ouro," and "Mental Medicine;" the title of this last book is Soul and Body; or, the Spiritual Science of Health and Disease; 19mo., cloth, 147 pp.; price One Dollar, postage twelve cents. We shall notice Soul and Body more fully hereafter. For sale at the office of the Religio-Philosophical Journal.

BASTAIN AND TATLOR'S SOURCES ARE Still Well. attended. Mearly every evening spirits walk out of the cabinet, and are recognized by their friends. Letters they have received from Kagland, show that George Fox, one of their controlling spirits, has been there giving some wonderful tests.

Furnished Rooms.

Spiritualists visiting Chicago, can be accomodated with elegantly furnished, warmed and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the Registio-Philosophical Publishing House Bullding, No. 127 Fourth Avenue, two blocks South of the New Oustom House. Resistrant of next door.

Little Bouquet Orphan Fund.

This fund we propose to use for sauding . the little gem of beauty to children in as many different families as the donations will pay

W. H. WATBOUS, of Hartford, Conn. \$1.00 Who will next be inspired to a similar deed of noble charity? We shall report.

O. CARTER, of Faribault, Minn., sende 950. for Prisoners' Fund.

E. TRERY, of San Francisco, Cal., sends \$8.12 for W. & O.'s F. nd Journal.

John S. Smrrif sends us \$1.65, but does not give his P. O. address. DR. O. L. BELCHER, of Susquehanns Depot.

Pa., goes to Colorado, in February. The letter of Mr. Peebles, who is now lecturing in New Orleans, is full of interest. He gives an account of a seauce by starlight.

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

Wonderful Success in Healing the Sick.

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

Contents of Little Bouquet for Februmry, 1876.

Spirit Food, Spirit Visitors; Dreams; (Illus.); Trained Fless; Leaves; The Hanshee, or Invisble Being; Vice President Wilson's early life; The Laste Calid in Heaven; A Brave Boy; The Angels Recommend Kindness to Animals: Have Astinals Spirite? Here Comes the Little Angel; Our Freddie; The Angels Cause Her to Have a Vision in Sleep; Baby vs. Theology; How Fifteen Cents Prevented Suicide; The Mobie Dog Gyp (Ilius); Mother Oat Adopting Kittens; The Pretty Maiden and her Pet (Illus): Lottle will be your Good Angel and Help You; Little Warriors; An Angel says, "Honesty is the Best Policy;" Varieties; The Bunch of Dalaica: The Hunchback of Lachapelle; What Manner of Child shall this be? Spirit Poetry; Editorial—The Philosophy of Life; The Young Philosopher; Leughing Children.

Rvery Family of Spiritualists should take the Lexula Bouquir. \$1 per year. Specimen copy 5 cents. Address Recreso Pentosoren-CAL PUBLISHING HOURS, UNICASO.

o "Saanto ji Vaadik J