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

VOL XIX

| B. S. JONES, Hortor, | Publisher and Proprietor.

CHICAGO, FEBRUARY 5, 1876

28.00 A YEAR, IN ADVANCE:

NO.

A WONDER-CHILD.

The Six-Weeks-Old Baby that Talkcd Mysteriously, and Died.

Rabbl Hirsh's Interview With the Protor natural Infant.

[From the Sunday Mercury.]

The old rickety brick building occupying lots Nos. 221 and 228 Ridge Street is just now of special interest to the Hebrew population of of special interest to the Hebrew population of this city. In that edifice there was recently born to Mrs. Rebecca Dubling, a woman of the Jewish faith, now a widow, an infant of the male gender. At birth the little fellow had fully developed teeth, and his head was quite thickly covered with hair. These remarkable characteristics of the infant naturally caused an immense deal of gossip in the neighborhood, and numbers of people visited the tenement house to get a peep at the curiosity. The mother of the child, a hard-working washerwoman, was greatly annoyed, and she cried almost day and night because her baby was not like other children. When the baby was six weeks old, the mother left him alone one day in his cradle while she went out to do some in his cradle while she went out to do some washing for a neighbor. Another child, a little girl of seven years, was left with the baby. When the mother returned the little girl

A HABY THAT TALKED.

"Ma, the baby has been acting awful strange; he has been sitting up in the cradle and talking." The mother could not believe this wonderful story, and told the little girl that she must be mistaken. Just then the woman, walking toward the cradle, was astonished at seeing its little occupant sitting boit upright, and its tongue giving ulterance to intelligent sentences.

"Terribly frightened, the mother sent for Rabbi Eli Hirsch, of the neighboring Jewish synagogue. What happened is best described

THE MOTHER'S STORY.

Said she to the reporter: "When the officer of the synagogue came I told him that my baby had been talking. He claimed it was nonsense—that such a thing could not be. told him it was really so, and he asked me what the child said. I then informed him that the child sat up in its cradle and distinctly spoke the following words: 'Mother, why did you go away and leave me so long?' At this the Rabbi walked to the cradle, when the baby raised up and looked at him. The Rab-bi exclaimed, How can you have such impu-dence as to sit up in the cradle? The boy then said so plainly that we understood it well: I could tell you a great deal that you don't know; ask me much, and I will tell you much; ask me little, and I will tell you little; I know more about this world and the next than you know now or ever can learn."

The mother says the Rabbi hastened to put on the emblems of priesthood. The emblems are called "Tephilim," and comprise two small, square, black leather hermetically closed cases about one and-s-half inches square, with the Chaldaic letter "sheen" embossed on each side. This is the initial letter of the Hebrew word "Shaddai" (Almighty). One of these is fastened by a loop of leather straphalf an inch in width around the thick part of the left arm, and is then wound seven times around the same arm, and also the fingers of the left hand, and is called the "Shel Yad" (for the hand). The other, placed in the centre of the forehead by means of a strap band, which passes around the head, the ends of which hang at considerable length over each shoulder. This (is called "Snel Rush" (for the head). Each of the square receptacles con-tains a piece of parchment with the 4:h, 5th, 5th, 7th, 8th, and 9th verses of the sixth chap ter of Deuteronomy inscribed thereon in Re-

brow characters. WHAT THE BABBIDID.

With the foresinger of the right hand, the Rubbi touched first the head-case containing the parchment; then that on his arm; subsequently and leatly laid his fluger on the child's forehead. No sooner was this done than the boy laid back in the cradle and died.

WHAT DOES THE PHROMENON SIGNIFY?

There are various opinions among those Hebrews who credit the story, as to what this phenomenon signifies. Some think that the child was a prophet, and had some message to people on earth, while others regard it simply as an instance of unnatural precocity. A lady residing at No. 117 Stanton street said it was one of the most singular cases she ever know of, and was the wonder of the entire community.

THE HOME OF THE WONDER CHILD.

The home of the family of which the won der-child was a member, consisted of a small room and bed room in the top stery of the building. It was poorly and chesply, yet comfortably, furnished. When the reporter entered the tenement he was shown the cradle in which the remarkable baby sat up and talked to its mother. The cradle was an old fashioned wooden one with board contact and relationship. ed wooden one, with board rockers, and painted green. Mrs. Rebecca Dubling is a tall, muscular woman, with dark complexion, black eyes, and jet hair. She is of the Jewish type, and a firm believer in the faith of the Jews. A copy of the Scriptures printed in the original Hebrew laid upon a little stand in one corner of the room. "Osn you read this book?" in quired the reporter of the woman. 'Yos, sir," she replied, "I can read it some; but the Rubbis, who often visit me, can read it much

MARKI HIRSON'S VERSION OF THE STORY. After a long search, Rabbi Eli Hirsch was

found at his residence, on 96 h Street. Besides being a priest among the Hebrews, he com-bines business with religion, and keeps a meat market, where he sells secred meat to the faith-

"I was called by Mrs. Dahling to visit her child. The child sat up in the cradle. It raised its voice, and the mother, badly frighted, exclaimed: 'There, don't you hear the child speak?' I had never heard of such a young child talking, and the matter astonished me very much.

A NOVEL THEORY.

" Is there no natural hypothesis by which you can account for this unusual precocity of the child?'

"Well, to tell you the truth," replied the Rabbi, "this child has been ill almost ever since it was born. The doctor gave the baby hydrate of chloral, which is a powerful nerve and brain stimulant. This treatment may have caused unnatural development of the brain; but whether or not it could make a child of a few weeks old as smart as a child of two or three years is more than I can say.

or three years is more than I can say.

The Rabbi says the words uttered were quite unintelligible, although the mother seemed to understand the words very well indeed. The mother repeated the words after the child. "But," continued Mr. Hirsch, "it was a most remarkable instance of precocity, was a most remarkable instance of precocity, and quite surprised me, as it has other learned and distinguished men of my acquaintance. So far as the child's mother is concerned, I can say without hesitation that I think she is an honest and straightforward woman, and one who would not knowingly impose upon any one, much less deceive a man who occupied a place in the synarogue."

one, much loss deceive a linear place in the synagogue."

"Could not a clever ventriloquist, concealed in the room, have made a voice seem to proceed from the child?"

"Such could have been the case; but I am the voice was really that of the satisfied that the voice was really that of the child; but I do not think that it spoke very distinctly. The baby's teeth were as fully dechild had so much hair on its body that it resembled an spe much more than a human being. I could not help but think that the baby was really older than its mother said it was, but by inquiring among the neighbors I ascer tained it was really only a few weeks old. The baby had a large head and a small body. Its eyes were peculiarly bright and intelligent looking. I wish the child had lived, so that our Ribbis and learned men could have seen it and judged for themselves. The infant was buried quietly. It was removed from the house before any of the neighbors knew that it was dead. The reason it was taken to Hempstead was because its mother was formerly in the employ of a farmer there, and the woman already had another child interred in a private cemetery on the farmer's land. There would have been no objection to having the body placed in a regular Jewish burying ground, as we would have no religious scruples in the matter. Mrs. Dubling's husband, who died six or eight months ago, was once in the employ of the Mott Iron Works Company. He is spoken of as a steady, industrious man. H

died from consumption." WHAT OTHER PARTIES SAY. Mr. Dessaur, a highly educated and intelli-

gent gentleman, a wholesale dealer in West Washington Market, said: "It is the most astonishing affair that ever

came to my knowledge. When the Rabbi heard the child speak, and when he performed some religious rites, and the body had died, he hurried off to the Beth Din, a college of He brew Wise Men, and laid the matter before them for their study and edification. I learn the words the child spoke were in German. The death of the child occurred almost instantaneously after the Rubbi had placed his foreflager on his forehead."

A WIFE'S STORY. Mr. Randler, eigar dealer of West Washingion Mirket, a Hebrew in religion, and an in-

telligent man, said: "The other night, when I went home, my wife told me a most wonderful story. She said there was a little baby down in the Ridge Street who had been talking to the Rabbithat it prophesied of matters in this world and the world to come; that it had been speaking words of wisdom to its mother and the Jewish R. bbi. My wife said she had been down to see the baby, and that it was dead. I told my wife that I did not believe that it was possible that such a child could talk, much less speak words of wisdom, which could only be done by people of older growth. I asked my wife what the child said that was so wonderful, and she replied; "It said it could tell much about this world and the world to come." I laughed tals world and the world to come." I laughed at my wife and saked her why the baby did not tell the wonderful things it claimed it could tell. My wife replied: "The baby would cartainly have prophesied had not the Rabbl performed the religious rite for the casting out of devils. The ceremony hur: the child's feelings, and it died of chagrin. I made further inquiries, and found that my wife had told's story that was as true as it was remarkable. story that was as true as it was remarkable. am auxious to have the matter investigated by the College of Rabbis. I would myself give five hundred dollars to any persons who could give me a satisfactory explanation of the mys-

THE MOTHER DISAPPEARS.

When the reporter visted the mother of the wonderful child the lady seemed greatly alarmed at the idea of having the matter printed in the newspapers. She trembled like a leaf, and said she was alraid her house would be crowded with visitors, who would ask her all manner of questions. Last ovening, when the Man oursy reporter made a second visit to the house he found that the door was looked. All rap-

ping was in vain, and brought no response. Inquiry of other people in the house elicited the fact that she had moved out. A gentleman living on the second floor said she moved out suddenly and mysteriously, and that he had do doubt some of her friends had taken her where she could not be found and questioned by newspaper and other inquisitive peotioned by newspaper and other inquisitive peo-ple. All inquiry failed to discover whither the woman went.

AN EXPLANATION.

Andrew Jackson Davis, who resides at No. 24 East Fourth Street, and who is the head and front of the Spiritualists of the United States, advanc: s what might be considered by some an explanation of the mystery of a young child being endowed with the power of speech. He thinks a baby, as well as older persons, can be endowed with mediumistic powers, and that the innocent prattle of babes can be changed by spirit-influence into intelligent words and sentences. In fact, he thinks it is absolutely easier for a spirit to control and speak through a baby medium than through an adult medium. This hypothesis is conceded by other leading spiritualistic lights. By the indescribable and subtle means of spiritual magnetism the spirits of the departed, says Mr. Davis, get possession of the mortal bodies of persons now on earth, and hold possession of persons now on earth, and hold possession of the same for the time being.

A well known Spiritualist related to the Mer-

cury reporter what he knew about a precocious child. He said that when the lady who was known as Kate Fox, one of the original Fox sisters, of Spiritualistic fame, but who married and took another name, was recently stopping at a hotel in this city, she had with her a young child that was a prodigy indeed. The child was a little girl only a few months old, and yet it would seize a panell or pen and write sentences on a sheet of paper. Some times a slate and pencil were used. This child it was claimed, was a spiritualistic medium, and did not write through its own powers, but by spirit aid. The fact that the child a mather is a medium, it was thought, had much to do with the early development of the mediumistic powers of the child. The child would, it is said, write intelligent answers to questions.

Spiritualism and Free Religion vs. Proscriptive Theology.

CORRESPONDENCE OF MAJ. J. WILCOX, PRESI-DENT OF THE IOWA ASSOCIATION OF SPIRITUALISTS.

BRO. JONES:-From all over lows, and elsewhere, so far as I can learn, comes the good tidings of victory perching upon the banners of free thought and free religion, es. old proscriptive theology, yet in the swaddling cloths of its mother—old infallibility, whose prerogative is to wrap itself in sable mantles of holiness and fling the filth of misrepresentation from its myriad untaxed "coward's castles" upon those who dare think for themselves. In Eldyville, just preceded by a course of lectures from Warren Chase and W. F. Jamelson, came Mrs. Mattle Hullett Parry, who put in an ap-pearance by giving seven lectures in the Opera House, the last of December, to crowded and attentive audiences; and though the following appeared in the local papers, and though the clergy were especially invited to meet, criticise

or discuss with her, not one of them appeared:
"The friends of free thought and liberal sentiment in Eddyville invite the clergy to come with their infallible faiths and proscriptive creeds, and meet her, (woman though she is,) upon the rostrum of free discussion upon vital principles involving all of civil and religious liberty, or of tyrannical proscription and spiritual slavery to the race. The motto, "prove all things and hold fast to that which is good," is as appropriate now as it was two thousand years ago; the question now, as then, being what is good—what is right? Tato this 'problem of life' all should diligently inquire, and as true disciples and earnest investigators, lay aside blind prejudice, and in the exercise of that noblest faculty of the soul-reason; truth, infinite truth, by its electric flash, lighting up the soul's mental horizon, shall deliver from the dark pitfalls of ignorance and superstition, the benighted pilgrims on life's uneven and uncertain journey, and set the naptive spirit

Of Mrs. Parry's lectures, the Eldyville Advertiser (whose editor is a Methodist) said:

"The lectures of Mrs. Mattle Hulett Parry Saturday svening, Sunday and Sunday svening were listened to by large audiences, and we have yet to hear any speak disparagingly of her ability. The certainly has much oratorical talent, is a clear, logical reasoner, and consequently gets and retains the undivided attention of her audience during her discourse. It tion of her audience during her discourse. It affords us pleasure to see many confirmed Christians attended these lectures. We have a particle of sympathy with that notion that we musn't go and hear Infidel lecturers for fear we may imbibe certain ideas that will send us to hell. What are our brains for but to separate truth from error? We are decidedly in le vor of a perfectly free platform and free speech, and if our people become surfeited with the Gospel, so that they flock to hear an Infidel speaker, let our ministers dismiss their congregations for the time being and follow in the wake of the masses."

Then to the rescue in the forlors hope of Then to the rescue in the forform hope of Old Theology, came the great "Prof. Cook, the eminent exposer of Spiritualism," and the would be disprover of the only taughble evidence of immortality, to the infinite edification of the Atleistic church, who having done despite to the Holy Grost, the spirits have withdrawn, leaving their houses unto themselves.

vacant. The "Prof." came with the flourish of clerical trumpets, and with large posters and hand bills of bravado and bragadocia, thrown or distributed broadcast. But to his dismay, as well as the discomflure of the spiritless church, he unexpectedly came in collision with the humble medium, William Little, who hav ing accidentally (?) preceded him a day or two,
"saw his hand and raised him above his pile,"
as will be seen by the following extract from
an editorial in the Eddyville Advertiser, a secular newspaper:

"Mr. Wm. Little, of Monroe County, who is assuming some importance as a spiritual medium, was in town this week. The spiritual seances were had at Mr. Wm. Cowley's residence Saturday evening of last week, and Sunday and Monday evenings of this week. The cabinet was a small wardrobe opening into the sitting room, a door being improvised which cabinet was a small wardrobe opening into the sitting room, a door being improvised which was shorter than the wardrobe door, a black cloth covering the vacancy and forming what is called the aperture, the place where spirits are said to show themselves. Saturday evening there were perhaps thirty persons present, ing there were perhaps thirty persons present. ing there were perhaps thirty persons present, among them several skeptics. The medium had a pair of mittens sewed upon his hands, the stitches passing through his coat and his mittens. His coat was also sewed up all along the front. He then went into the cabinet, seated himself in a rocking chair, the doors were closed, a circle was formedoutside, composed of about a down persons. These placed their hands together, and the remainder of the audience sit outside the circle, being careful not to touch any member in the circle, and, as as far as possible, not to come in contact with as far as possible, not to come in contact with each other. Singing then commences, and in from twenty to forty minutes the so-called spiritual manifestations commence, such as the showing of arms, violin playing, exhibiting of bells, and ringing them, and the talking of socalled spirits. The talking spirit in this case is said to be the brother of Mr. Little; he has a voice wonderfully like Mr. L.'s, is jovial, and indulges almost constantly in withcisms. He talks out loud and very distinct.

"The second evening, was a repetition of the first except a mosquito bar was placed between the medium and the aperture, to keep him from getting to it. The bottom partion of the mosquato bar, however, was not fastened, so that it was not a satisfactory test. The skep-tics were much disgusted this evening, and expressions of condemnation were numerous.

"The next morning we were informed that

the medium was entirely at our disposal, to do with him as we choose, so we did not injure him. We selected R. W. Böyd, Esq., and Mr. Peter Francis, to assist in fastening the medium that evening. Mr. B. was busy all day, so that the arrangements were left to Mr. Francis and ourself. Without letting the medium know how we proposed to secure him, we went forward and completed the arrangements. After satisfying ourselves about the cabinet and ter satisfying ourselves about the cabinet and ter satisfying ourselves about the cabinet and its contents, we placed two staples in the floor of the cabinet and two high up on the wall. In the evening we procured a suit of clothes at Stockwell & Son's; Marshal Rose lentus a pair of handcuffs; and having procured a rope, kept all those under our eye until the medium had encased himself in the new suit of clothes, first taking of his old ones. We then placed the taking off his old ones. We then placed the handcufts on him, locked them and put the key in our pocket. A pair of new mittens bought by Mr. Boyd were then placed on the medium's hands and sewed fast to the cost and the handcuffs. He was then placed in the chair in his cabinet, and tied in the best manner we could conceive of, the medium asking no questions, but submitting entirely to our will. A mosquito bar was ten firmly fastened by tacks between the medium and the aperture where the manifestations occur. The doors were closed and the singing commenced. Soon the so-called spirit of the medium's brother commenced to talk, and, when the singing would cease for a few moments, would request that it be continued. No manifestations took place for about forty minutes after the medi-um was placed in the cabinet: then hands be-

um was placed in the cabinet: then hands began to appear, bells rang, were brought to the aperture and shown, violin played, etc.

"While the so-called spirit brother was making a fine display of what he called his arm, we asked him if he would touch our hand. He said he would try. We went to the sperture, and after several unsuccessful attempts our hand was touched lightly. Soon he said he would touch the hands of those in the circle. would touch the hands of those in the circle, one at a time, which he did, and afterwards the hand of every person in the room. We then asked for some mental tests, but the so-called spirit said they did not intend to give us a test yet, stating that it would not be to our best interests, financially, to be convinced now of the truth of Spiritualism.

"The scance ended, and we were requested to open the door and examine the medium, finding him, to all appearances, in the same condition that we left him. The expression of every skeptic was that it appeared simply im-possible that he should have loosed himself and again tied himself as he was found. They were all dumfounded.

"There are gentlemen and ladies in our community who are recognized by all to be as shrewd, sagacious, and possessing as much judgement as any others, self possessed to the very extreme, who declare that they know these manifestations are what they are claimed to be; that they have seen and talked face to face with their departed friends—recognizing them and receiving mental tests that could not be disputed—integs that the medium could not have possibly have found out. These are gentlemen and ladies upon whose judgment we rely on in other matters—parsons of noted coolness, and, in many cases, those whom we would select as being less calculated to be deceived than almost any others in our midst.

Now, why should we utterly set at naught their declarations in this matter, when we are so willing to honor and trust them in others?

"Again—In the case of Mr. Little, his being bound is a triumph for Spiritualists. The manner of eccuring him is given above. If he bound is a triumph for Spiritualists. The manner of securing him is given above. If he unloosed and again tied himself, as a mountebank, Prof. Cook can't hold a candle' to him. If money is \_is object, we would most certainly advise him to adopt Cook's plan, expose Spiritualism, and make an independent fortune. During the preparations for securing him, he asked no questions, made no suggestions, but yielded nimself completely into the hands of the committee. How very different was the actions of Mr. Cooke. He promised us Monday that he would submit to the same conditions Tuesday night that Little did Mouday pight. There is no mistake about this W. W. Stockwell and other office hands hear, him say so. The nex' day he fell back upon his challenge to 'meet' any medium. The evening's actions, all in attendance at his entertainment know. Had he submitted gracefully and succeeded, we would have had an unbroken chain against Spiritualism, and would have dropped it, probably forever. Spiritualism in this town would have been 's total wreck.' It anchored itself upon this rock, and by it proposed to stand or fall. Prof. Cooke was our champion. A single act of his would have knocked the props from under this fabric that has become such an eye-sore, and it would have fallen. He would not meet the issue manfully, but falsely pretended that he would, to draw the crowd, and then after being treated by the committee with the utmost courtesy, no basely insulted them, to cover up his cowed by the committee with the utmost coultery, to oasely insulted them, to cover up his coverdice, that one of them left the room, carrying with him the main articles used in securing Mr. Little."

So much for the potency of truth when brought in contact with, and left free to combat error. Did space permit, I might give in detail all that transpired at these seances; but it will be sufficient to say that the "mosquito bar," nailed to the floor as well, was between the medium and the sperture, bells and violin; while a voice spart from the medium talked plainly, hands and faces appeared, the belia rang, and Yankee Doodle and the Fisher's Hornpipe, with other tunes were played upon the violin at the last scance. So that had the medium not been securely tied, sewed up and handcuffed, it would have been impossible for handcuired, it would have been impossible for him to reach the aperture, violin or bells with-out breaking or cutting through the mosqueto bar, which remained as perfect at the close, as at the beginning of the seance. Spiritual-ists are jubilant, throwing out such tempting balts as the following to lure the insatiate maws of such "beats" as Cooke, Von Vicek and Baldwin:

"Having witnessed what are termed spiritual manifestations, and also the expose, I now make this liberal offer to any exposer or so-called spiritual medium: I will give a warran-ty deed to my property on Bridge street, Eddy-ville, Iowa, which has cost me fifteen hundred dollars, if he or they will learn me so that I can do the same trick or tricks, if trick they be, so I can perform them successfully before an audience—the party or parties subjecting themselves to the same conditions that were imposed on Mr. Little in Eddyville, on the 8th, 9 h and 10th of January, 1876

JAMES COWLEY." Brother Little (whose address is Albia, Iows,) is expected again shortly. Bister Parry is booked for a second course of lectures. Old Theology is on the rampage while Spiritualism is quietly but surely gaining ground. It is the all-absorbing topic in every office, store, shop and dwelling; while a few rabid churchcorats, whose faith is based on the murder and shedblood of an innocent victim, are advocating the re-erection of gibbets as props to their topoling Goldhouses and are trying. Pone Pus pling God houses, and are trying, Pope Pius like, to intimidate the press by anathems and threats of withdrawal of patronage from the Advertiser, which should have its thousand patrons increased ten fold.

JOHN WILCOX. Eldyville, lowe. Second Edition of Sargent's Reply to Tyndall.

Our readers are aware that the leading man of science of the day in England. Prof. John Tyndall, has recently proclaimed to the world that Spiritualism is "degrading;" that it is "intellectual whoredom." To this coarse opprobrium Mr. Epos Sargent has written such a reply as careful thinkers will rejoice in. An eminent citizen and accomplished scholar says of it: "I admire Sargent's Answer to Tyndall. It is true as Euclid. I am inclined to think it among the very ablest of the anthor's productions." productions."

Such has been the demand for the cheap Buch has been the demand for the cheap pamphlet edition of Sargent's Reply to Tundall that the publishers have been obliged to stereotype and reprint it. The price is five cents; the postage on one or two copies is one cent. For two dollars we will send fifty copies, postage free. We hope that the friends of Spiritualism will circulate this Reply very widely, for the sake of the many who long to believe but are frightened off by such authorities as Tyndall. The Springfield (Mass.) Respublican in speaking of the paymphlet save:

publican in speaking of the pamphlet says:

"Mr. Epes Surgent has written a reply to a contemptuous fling at Spiritualism made by Prof. Tyndall in an article in the December Prof. Tyndall in an article in the December number of the Popular Science Monthly, and it is published by Coby & Rich. It is a neat rebase to Tyndail's illogical and ill inspected dismissal of the subject—whatever? may think of the merits of the sunty of Popular unitse; and a sharp survey of his decidedly heavy position as regards "the promise and potency" of matter." SPIRITUALISM SIXTY YEARS AGO.

Interesting Correspondence Between a Citizen of Chicago and a Clergyman of Vermont-The Weird Ring and the Odylic Force, etc.

The following correspondence between our fellow citizen, Mr. J. A. Willard, and a Conregational clergyman of Vermont, will be found very interesting. Mr. W. is now about 33 years of age, is still hale and vigorous, and n the fell possession of all his faculties. He has a remarkable memory, and is one of the advanced thinkers of the ege:

CHICAGO, ILL. 327 Fulton St January 8 1875

REV. Mn. M., Dear Sir:-Fifty four years ago, this P. M., you, according to the usages of society and the laws of Vermont, united in marriage Julius A. Willard and Almyra Cady. dents of Illinois. . . I now come to a portion of our history, in which it is very possible, and I may say, very probable, we shall not have your sympathy. I have intimated that many in the churches where we were, had no sympathy with our Abolition principles, sud when we left Alton, (after the murder of Hiljah P. Lovejoy, with whom we were inti-mate,) we were induced to withhold our rela-tionship to any other church, till we could find a cordial followship. In the meantime, we were led to investigate the principles of Modern Spiritualism, and we accepted them, because we believed them to be true. Thus, for over twenty years we had been Spiritualists, when my beloved con punion was called to the School Outcher 1972 to prove the sight on the 5th of October, 1873, to prove the right or wrong of her faith. This anniversary associated you with her, in my memory; and thus I have been led to write you. I take the liberty to copy for your perusal, the short obtuary I seem to he published in the Banner of Lagran. "Passed to Spirit life on Europe

LIGHT: "Passed to Spirit-life, on Sunday morning, Oct 5 1873, Mrs. Almyra Cady, wife of Julius A. Willard, at the age of 75 Under the influence of Orthodox tenchings her mental suffering brought her to the verge of insanity; but, for more than twenty years, she lies refliced in communion with the angels; and, with riponed experience, she has now gone to associate intimately with them."...
Respectfully and cordially yours,
J. A. Williard.

Mr. Julius A. Willand:—My thanks to you, my old friend, for your kind letter of the 8th inst. And now, notwithstanding January 221, 1875. my still good opinion of your benevolent in fentions, friend Willard, and my very kind regards for you. I must sey, I am sorry to notice that thrust of yours, at Orthodex preaching, as having such a bad influence on the mind of your wife while in Rocton, and then mind of your wife while in Boston; and then, your course and hers in declining to hold fellowship with any church. . . . It was in check, saying that "Ohrist has no church on carth fit for us to commune with!" And in the last place, Spiritualism, as commonly underetood and practiced. I regard as a missrable delusion. See Islish 8.19 20 . . . But my dear friend, I doubt not your sincerity; and proy God to enlighten and guide you in the atraight and good old Way.
Yours truly, M----

FEBRUARY 4, 1875. Ray Ma M - Dear Sir:-I duly received your highly appreciated letter of Jan. 221; in reply to mine of the 8.h. . . . In reviewing on the 8.h of January, and detailing to you some of the leading incidents of our course in life, I might have withheld from you the fact of our embracing Spiritualism, but I chose you should understand that fact distinctly. You are aware from what I wrote, that I anticipated the fact in pated the effect it would produce on your mind. I thank you for expressing your belief in my sincerity, and for your interest in my spiritual welfare; and that you "pray God to enlighten and guide me in the straight and good old way," through which the innumera-ble multitudes of our pious predecessors have passed to glory. I hope, sir, you will think as favorably of my condition, as Peter must have felt for all such sincere persons, when he ex-claimed, (Acts 10: 34, 35) "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him." I know I love truth, and am every day seeking it; and I believe, the more I know of everything, the more I know of God.

My father was a settled minister in Lunenburg, Vt., and his brother, also a minister, lived in Lancaster, N. H., only six miles spart. I had two sisters, one older, and one younger than myself. In my uncle's family were two daughters, a tice of his wife, and a hired girl. In 1812 or '13, these latter girls were try-ing tricks, as it was called, to see whom and when they should marry. A pious old maid, then a nurse in the house, put the girls in a way to get answers to their questions. While they could get correct replies to many questions. tions, when either of the four asked how many years she should live single, not one could get an answer. As my slaters visited their cousins, they were initiated into the secret, and each had the question answered. The older would marry at twenty-nine, and the younger, then fifteen, would wait forty years! In the winter of 1814 my elder sister made me acquainted with these things, and explained to me the process by which the answers were given.

For some three years I made experiments in that line, and during that time I became perfectly satisfied that I could hold converse with invisible intelligences; just as well satisfied of it, as that I ever spoke with you in years gone by; or that I am now penning these lines to you. It opened a new field of thought to me, and I began to realize the import of Old Tests. ment accounts of "familiar spirits." But my education led me to suppose all such things must come from no good source, and I forbore to continue the intercourse. My elder sister had many other things told her that proved true to the letter, and she did marry at about a month after she was twenty-nine. My youngest sister had two or three offers of marriage, but did not accept any, But she did marry

in her fifty-fifth year. And what of the other four girls? The two cousins and their cousin each Tad offers and attachments, and were opposed by their friends, and neither ever married. This I know. Their histories would make quite a romance. The hired girl was coquestish, and had several (fibrs: and after the had become chite an old girl she was engaged to marry a widower, and about the time they were to marry, he die .. My last information of her was in 1852, and that she was yet single, and must have been as much as sixty years old. And now I sak, what intelligence or foresight gave

these true prophecies to these six persons? If you have any curiosity to know how all this was given; and how I came to form the belief I did, it is rasily told. They took a hair from their heads, and attached to its gold ring and suspended it in a glass tumbler, where it would hang as still as their pulsation would allow then the curstion was wared attra-If you have any curiosity to know how all this was given; and how I came to form the belief I did, it is easily told. They took a hair from their heads, and attached to it a gold ring and suspended it in a glass tumbler, where it would hang as still as their pulsation would allow; then the question was sized, stipu

lating how many strokes on the glass should be given for yes or no, or for the answer, and the ring would begin to oscillate and strike the glass as requested.

In my investigations of the principles of odd force, (of which you must have read if you have done no more,) I have learned the philosophy of that instrumentality. Almost any small weight, suspended on a string, and held over a table or in open space, will swing in one given direction till some change occurs in the position of the holder, and that change may be a very trifling one. But if it is suspended in the mouth of a glass or any circular thing, it will hang dead in the center; I suppose because there is an equal attraction from all points. But a person's will strongly exercised on it, will change the motion in, or to the direction willed when swinging free, or set in motion when hanging in the glass. Now the action of the odd force is in no server account. odd force is in no respect connected with Spiritualism, more than is gravitation; but when the will is applied there is a spirit manifests. tion. So I think I have good reason to auppose that in those communications given to the girls, some intelligent spirit moved the ring by the action of his, her, or its will. I think you will allow that we are as really spirits now as we shall be when unclothed of this mortal body. If that be so, then every human act is a spirit manifestation.

In 1841 I heard of some wonderful manguetic phenomena among some of my friend in Alton, bu! I had no opportunity to witness anything of the kind. In 1843, in Jacksonville, I first saw an exhibition of it, and saw the progress by which the mesmeric influence was communicated from the operator to the sulject. This was publicly cried down there, as a freud. I wanted to know if there was reality in it; and, on making experiments in my own family, I found I possessed the power to affect others; and for years, till my atrength failed through age, I relieved much distress and wrought some cures, for which, had I done them in the 17th century, I should have been hung or drowned for being in lesgue with the Davil.

I also had some clairvoyant subjects, who could tell of things passing a hundred miles off, and this we verified. You are probably aware that persons in that condition are thought readers as well. In 1851 I heard a good minister-in Alton, say in his pulpit, that if he thought any being but his Creator could know his thoughts, he would rather choose annihilation I knew that man in the course of ten years, might have made himself acquainted with the fact he was combatting, and I felt he could no longer be my teacher, for he must all this time have believed mesmerism a humbug. I knew it was one great fact, and one great blessing to humanity, and that thought reading was one of

its phenomena. In 1849 or early in 1850, I read in the Chrc-notype, published in Boston, the report of a committee who had investigated the spirit rapplugs in Rochester. They took all precautions against fraud, and found that the raps were coverned by intelligence. This was my first knowledge of their existence; but I perceived at once that there was a correspondence between these raps and the strokes in the glass tumbler, thirty six years before. This led me o improve the first opportunity to investigate for myself. I had no chance till 1851, and then I attended all the circles I could, and saw the phenomena they produced, and held my-salf open to any influence that might come to me, personally. Late in 1854 I was sitting in a circle, where there were a medium or two giving some minor manifestations, when I felt for the first time some power move my hands slightly as they lay on the table. I knew it did not occur through my own volition. I could have resisted it, as many do, but I meant to see what would come of it. That influence became more and more powerful, till, at the close of 1855, that power would give intellient communications through me. Was it not all from the action of my own mind? I might perhaps well think so, were it not that o'ten the thoughts communicated were in opposition to my own opinions and expectations. In short I have been thus a medium for some intelligent influence, to give us much valuable advice; but also, when asked advice for our friends, which they have followed with benefit. I have also been directed in prescribing for the diseasel; and since age has depleted my vitality, I have been assisted in magnetizing to relieve distress. I could detail particulars if that would strength-

en my resertions. This, then, is that "miserable delusion" that you pray God to deliver me from. If I can not trust my own consciousness regarding this then my life has all been a delusion. Then my wife is not dead, for I never had one; the idea that you married me and Almyra Cady is a delusion, and that I have a being is a delu-sion, if I can not trust my own consciousness. And if I can not trust my own consciousness, whose can I trust? May not the person who thinks I am deluded, be just as much so if he trusts his consciousness? And where then can be found any ground on which to found any certainty? You say, "As Spiritualism is commonly understood and practiced, I regard it as a miserable delusion." May I ask you, sir, what you know of it by actual observation? Have you ever placed yourself in a condition to learn its facts, with a willingness to accept the truth, when found? You refer me to Issi-ab 8: 19 20. I am very glad to be referred to that passage. I think that when I seek for facts, as presented to me in God's operations in this world, of which I am cognizant, I am seeking the truth, and thus I am seeking unto God. Do you think I am? Then again, "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." That is just where we challenge everybody to come, "to the law and to the testimony." Not to the law the church has laid down; but to the law of nature, and to the facts. If they do not sustain us, let every honest, inpartial investigator judge. These, so far, are very few. And if in prosecuting such investigation you find any medium is not willing to give you every possible opportunity to guard against fraud, call that medium an imposior. But all Spiritual manifestations are and unless those conditions are given, nothing can be manifested. Without the dark room the photographer can not give you a likeness. Without heat you can not cook an egg. The Israelites could not make brick without straw,

and you could not write your sermon in the You are "sorry to notice my thrust at orthodex preaching." In your reference to "Spirit-nalism as commonly understood and practiced," it strikes me you made an unwarranta-ble "thrust." By it I think you have laid yourself open to a painful retort. I think you meant to have me understand that they are licentions, as a class. We are aware that your own profession is not clean in that respect. I remember many deplorable cases, from a Rev. Mr. Williston, of Vermont, in my early days, in the various denominations, down to the late Beecher-Tilton scandall. And here let me say, that an intimate and dear friend of mine, one who has many mental traits possessed by my wife, and who is highly spiritual in her relig-lous character, fold me she was called upon by a minister in this city, whose halr was gray, and he made dishonorable proposals to her, and

But she exclaimed, "Is every medium sup-posed to be a woman of the town?" So some of the ministers seem to think.

And now a few words about the handbill you sent me. I am glad to see it, and learn about Mr. Uriah Clark and his wife. We are well aware that there are unprincipled media who can make more money by going about and exposing Spiritualism, than they can by honestly posing Spiritualism, than they can by honestly lecturing. There are several whom we know, and if they perform all they profess to, it is very likely they are assisted by that class of spirits, that delight in deception. It is nothing new. We have the Bible warrant for that. We have an example in the Garden of E len, and in the history of Ahab. And I expect the opposers of Spiritualism would sooner pay a fee to see it exposed, than to see it proved true. I see clairwovance is named in the bill. This see clairvoyance is named in the bill. This is a very common thing, and is not necessarily dependent on Spiritualism. It is a universal faculty with many, and may be induced by meamerism. Samuel had that faculty; Elisha had it largely developed; and in the history of Jesus there are two special instances given, seeing Nathaniel, and in his talk with the woman of Samaria. But, do the spirits of dead men, return to earth? Samuel did, and talked with Saul, as man with man; and it would seem he did not talk through the medium, but was materialized, so that the woman and Saul saw him; and this was in a dark seance, too, for it was in the night. Now, the Bible does not say the woman was a witch; nor does it say aught against her. She was very good to Saul and his company. Moses and Elias were seen by Peter, James and John. And a prophet, in person, talked with John. (Rev. 19 and 21 chap.) So the phenomenon of Spiritualism, is proving the Bible true to the skeptic.

I will now pass to my "thrust at orthodox preaching." I really did not intend for a thrust when I wrote that obituary; I was only intending to tell the solemn, painful truth. Nor was she the only sufferer from the same cause. A short time before my wife's sickness, that preceded that season of gloom and despair, a friend of ours became crazy on reading Edwards on the Affections, was placed in the in-sane asylum, and finally hung herself there! A voung woman, a daughter of the disciples of Emmons, during a revival, in which I was privileged to take an active part, became so distressed, under the teachings of her parents, that they began to fear for her reason; and either by direction or permission, she came to talk with me. I was recently from under the preaching of Dr. Beecher, and the Emmonsites thought me almost a heretic; but the conversation the girl had with me and my wife, served to allay the distress she was in, and she became calm; but her countenance did not recover for months, from that despairing look. All this was some forty six years ago; and we were in the atmosphere of Calvinism, Hopkinsism and Emmonsisms

I am aware the pulpit holds forth in a different style, now; but if those hard doctrines were true then, they are now,—and most of the preachers are blinking the truth; or, those old teachers were sincerely preaching error.

Which is it? I reason thus; Granted that the spirits of our friends do take an interest in matters of earth and do, by any means, even by raps, express their thoughts to us, they must give us the truth, according to the knowledge and experience they have gained in their new sphere of thought. You could not expect that they would all express the same thoughts, any more than you should expect persons of different de-grees of knowledge should all express the same views. But they are very particular to tell us accord with our own reason. judge for ouselves, and pin our faith on no spirit or man. Thus I think you will find Spiritualists, as a class, are persons of independent thought; and I will say for myself that since I have been studying Spiritualism, I have become a great skeptic. Give me facts; for one fact is worth a thousand theories. Of course, you sée I am a very ignorant man; for in this infinite universe of God my known facts must be very small in number.

My dear sir, I have inflicted upon you a very long letter. I felt that in self-defense I must make a reply to yours. I hope you will read it in patience and candor. If in any word or sentence. I have written anything that implies warmth or irritation, let me assure you that you misjudge me. I have written all with perfect coolness and good will, with the feeling that the difference in our opinions arises from our different conditions and experiences in life, and perhaps from pre-natal differences in our mental conditions. You have a perfect right to your opinion, and to express it; and you grant me the same right. My early education placed me on the same theological ground which you occupy; but my views of truth have led me widely off of it. You think I have fallen into a great and probably a damnable error; while I think you are walking blindly in tradition and ignorance; not damnable to be eure; but to be regretted by yourself some time.
Paul says (1 Timothy 1: 13), "I obtained mercy
because I did ignorantly, in unbelief." Ignorance is the parent of much unbelief. I think our Heavenly Father will be as considerate toward us, as toward Paul. And now, my dear sir, with great pleasure, I subscribe myself, your respectful, sincero, cordial and affectionate brother.

Julius A. Willard. Chicago, Feb. 16 h, 1875.

REV. MR. M.—, DEAR EIR:—On the 4:h of For., I tock the liberty to infict on you along letter, in answer to your esteemed favor of Jan. 22ad. I hope you had the patience to read it through, and the candor to still believe me sincere. At the time I was writing you I thought I would like you or some one else, to give me an explanation of the last clause of the 19.h verse of the 8th chapter of Isalah,—the passage to which you referred me. It is "for the living to the dead." Have the translators rendered it properly? If they have, what bearing has it upon the 19th and 20 h verses? I do not think the passage you referred me to is at all applicable to what is termed "Modern Spiritualism." Perhaps, if I could get a clear understanding of the clause in question, I might see it in another light. I really do not understand anything by it. And in reference to the 19 h verse, in my more than twenty years acquaintance with the "miserable delu-sion," I have never seen anything of the peoping and muttering, that the text alludes to The mediums have no occasion to employ any incantations. If the familiar spirits (is the text calls them,) are able to manifest through the medium, they seem very anxious to thus make their presence known, without any solicitation, it is not necessary to call for them. Sometimes an individual has a wish to talk with some friend in particular; but he does not find that friend present. The fact is, the me-diums have no control in the matter. They can only furnish conditions, and receive what is vouchsafed. From long and close observation, I am convinced that we have the com-

In her last sickness, in view of her change, my wife told me she would come to me as soon as she could. I knew she would keep her promise. I was recently in the company of a lady medium, who I saw was passing into the trance state. I had not a thought of any particular interest in her state, nor was I thinking of my wife, when she spoke to me, and I took a seat by her side. I was immediately addressed by her, in the name of my wife, and she gave a very satisfactory communication for some minutes. It was entirely unexpected by ms. The medium had never seen my wie, nor heard her described; but on coming out of her trance, she said, "Your wife was fluent in speech, and that made it easier for me to talk;" and she remarked to others, "I felt just as if I was his wife." These, to me, were two very good tests of the identity of the controlling power, saids from the subjects alluded to in the communication. I asked her whom she first met, as awakened in Spirit life. Her re-ply was, "My dear father; the spirit on enter-ing on its new life, is like a new horn infant in strengths and my fether took me in his arm in strength; and my father took me in his arms and supported me." Buch were the ideas she gave me in answer. It is probable you would expect a very different account of her reception; but none of them find an orthodox heaven; though they labor with language to express their felicity. But she spoke in terms of pity, of the children of the victors dead, who rise from their degradation by slow degrees. There, my dear sir, I have taken considera

There, my dear sir, I have taken considera-ble pains to make you acquainted somewhat with the extent of my "miserable delusion." It has long been a principle with me to accept what seems to me to be truth, even if it come from the orthodox devil, whom I now believe to be a myth, and a disparagement to the char-sector of an Almighty God of Love. And I have acter of an Almighty God of Love. And I believe the principles advocated will some day be adopted by a better r co of humans than now inhabit our beautiful earth.

I have thus in what I have written you, given you a view of my experiences and of my opinions, as they are held by me at this time. am seeking for truth,—and most earnestly do I wish to know it, and you perceive I have stept out of the beaten track to find it; for I do not believe the Bible or the church contains all the truth there is in God's universe. I think I know something of the life beyond the grave, (as it is expressed ) that I could not learn from the teachings of my youth.

I rémain, déar sir, as expressed in my last letter, fraternally yours.

P.B.—After closing the accompanying sheet.
I reflected that I had omitted one important phase of my "delusion." It has been my experience to have a variety of external influ ences affect me, through which intelligent and unexpected replies would be responded to questions. While some of these placed me in a most happy and delicious state of feeling, others would be very unpleasant, and sometimes almost sickening. I learned that the latter came from the influence of poor spirits, that were in a very low and unhappy condi-tion. These often came to get sympathy and solves, which we were very glad to give to that class of blind and suffering souls. Wife attained to great skill in drawing out from them the errors of their earth life, and the causes of their present conditions; and was wise in giving them, advice to lead them to wise in giving them advice to lead them to a happier state. We often found them free to confess their errors; but often reluctant to humble themselves enough to act upon the advice given. Yet many did do as we advised, and would return to us and express their joy and thanks for the interest we had taken in their welfare. I have such come to me frequently now; and I feel it a blessed privilege, entered Spirit life unprepared for spiritual en-j yment. They are of the earth, earthy; and here they have to learn the rudiments of spiritual life. It this is "delusion," it is, to the philanthropist, a happy one. I wish you could share such pleasure with me.

JULIUS A. WILLARD . . , . Feb. 24th, 1875.

FRIEND WILLARD:-Your letter of the 16:h. has been received and carefully read. This you are entirely sincere in what I still regard as a miserable delusion, I have not the least doubt. But as with you, it has become so strong, that nothing I could say would probably have any good effect on your mind; and as all that you have written, or can write in its favor, "is labor lost on me, I think we had better drop the sulject entirely." But be assured of my very kind regards. May God enlighten guide favorers and and the better than the best of the sulject of the sulj lighten, guide, forgive and save us both.

March 10th, 1875. REV. MR. M. -Dear Sir.—I duly received your highly esteemed favor of Feb. 24th, in reply to my letters of Feb. 4th and 16th. It is short but it is definite in its purpose. While you think we had better drop the subject entirely," you will please bear with me, while I write this in reply. You will observe, that in neither of the three letters I have written you, did I invite a response, leaving that entirely to your pleasure; but I hoped you would feel disposed, as you have been, to drop me at least a recognition. That this, my reply to the last you have written me, (referred to above) may be fully understood, allow me to copy it. (See letter of Fig. 24 habove). On nectains, the letter of Feb. 24 h above.) On perusing the above, I had three passages of Scripture impress my mind, Job 12:2. "No doubt but ye are the people, and wisdom shall die with you." Pealm 119:99. "I have more understanding than all my teachers; for thy testi-monies are my meditation." Hebrews 13:9. Be not forgetful to entertain atrangers; for thereby some have entertained angels una-

Allow me to illustrate my application of those texts, by some anecdotes. They may be familiar to you, but they have been life lessons to me. It is a matter of medical history, that when Dr. Harvey, some 200 years ago, broached the theory of the circulation of the blood. as now understood,—no physician in England who was forty years old, accepted his theory. Younger ones adopted it. The older ones knew all there was to be known. It has been my prayer for years, that I may never get to be forty years old, -- so old but that I can learn something of the developments of Nature, or Divine Providence every day. A carpenter had made him a bestle head, and then found great difficulty in boring a hole for the handle: it would turn with the auger. A fellow, reputed to be deficient in intellect, saw the difficulty and drawled cut, "If you will put it in the hog's trough, you can bore it." The carpenter's reflection was, that there was no body so big a fool but that he could learn something from them. And this a person may grow wher than his teachers, or, as I have seen it paraphased, perhaps by Watts, "Grow wiser than their teachers are, and better know the Lord." And if the facts we do, or may witness in the operations of nature, are not God's 'testimonies," I do not know where we are to look for them. And in respect to the quotation from Hebrews, a new idea or thought may prove to be a visit of an angel, unawares, if we entertain it. Perhaps the ext is as applicable in that light, as in the odily presence of a stranger.

But, my dear sir, I wish you to distinctly understand, that in writing to you my letters of Feb. 4:h and 16th, I did not write them tions one year.

with the hope or expectation, that I could convince you that I entertain correct opinions, since you consider me-under such a "miserable delusion;" but I thought I owed it to myself to lay before you my reasons for embracing what, to you, seems such a "miscrable delusion." I am not in the least offended or surprised at the conclusion your last letter ex-presses.—that these letters are all labor lost on you. But I must express my doubts on that point. If I have written of what I believe to be facts, that have never before been presented to your mind, you certainly have new suljects of thought, and you can not avoid the impresaion, whether you resist or cherish it, and if you have had them all before your mind before I wrote them, then I have corroborated them and deepened the impression

I should have been glad had it been your pleasure, that you had answered a question or two of mine, especially the bearing of the last clause of the 19th verse of the 8th chapter of Issiah, upon the subject contained in the 19th and 20 h verses; and sgain, how much you really know of the subject you wish to drop. Be assured, my dear sir, this shall be the last time I shall obtrude myself upon your notice, even if you should be disposed to address me again, unless I have special leave to do so.

I would like to place before you one more of my thoughts, since I have some space left. It is only a suggestion, or rather it results in & question. The old commentators on the prophecies came to the conclusion that the year 1866 would "be a notable year to the church," as old Dr. Bellamy said. Having past that period, now for more than eight years. I have not been able to see any special change in the Church, either favorable or unfavorable.

Mr. Miller from the same premises, concluded that the world would come to an end, and the great conflagration seen by Peter would occur in the year 1843 (I think.) Neither of those events have occurred as anticipated. Now, between those two points of time, a notable event did occur, which is having a world. wide effect on the opinions of earth's inhabitants. On the 28 h of March, 1849, rappings that had been heard for a few days, in an obsoure family, in an obscure village in the state of New York, were discovered to be made by some invisible, intellectual intelligence; and here an alphabet, so to speak, was first invented, by which such intelligences could communicate their thoughts to the inhabitants of earth. No such means had ever been thought of before. Here then, the invisible world, the world of spirits, obtained the means or instrumentality of communicating directly with the minds of earth. Or, as I, in my "delusion" state it, "Heaven and earth are brought fogether!" The question is, "Did the prophecies meet their fulfillment there and then?

Pardon me, Sir, for writing you this long letter. As I said before, conditionally, I will never do it again. I thank you for that prayer for enlightment, guidance and salvation. Balieving you to be under as deep a delusion as you think me to be, (for I have been on the same ground you now are), I subscribe myself with perfect cordiality, and a yearning for
your greatest happiness, your brother for the
truth. I have not said wherein I consider you
in a delusion; nor have I given you a synopsis
of my present theological opinions. I have told you why I am a Spiritualist. And now, as a last parting word, I say in plainness and truth, and with sofrow, that I believe Ecclesization bigotry closes your eyes to a great moral movement of the age. I wish you stood alone in that position, which you will sometime regres. God bless you!

Your Truly, Junius A. Willard.

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Mr. Coleman handles his subject without gloves, and everything he says has a meaning which can not fail to be understood. His words should be widely circulated.

#### Savings.

At the outset, we learn that we never can accertain who, what, and where is God. All that is left us is to learn what he is not. It is the ordained task of the learning of the present to overthrow the religious dogmas of the past, by showing their inconsistencies and imperfections, and at the same time crush our egotism by teaching us how very limited are our powera when we attempt to grasp the universal and infinite principles which underlie and support creation.

Science makes no special pleading. She sets up no claims to infallibility. She states only what can be demonstrated, and draws a clear line between the known and the un-unown. The vast undefined dream-land of conjecture she studies as phenomena of mind, rother than as realities.

The ideal, perfect man, should receive the homege of his fellows.

The age has outgrown the theologian and his methods. What we know, what we can prove is the inexorable demand. Beyond matcer and its laws may stand an Infinite Supreme; but in the absolute impossibility of our under-ctanding him, in the total absolute of any revclation except nature, to us from him, we can learn nothing by reasoning on his attributes, and must rest content.

As every individual, who sees the rainbow. sees a different bow, because his standpoint is different, so no two individuals believe in the same God, because each sees his own image.

Matter and its attributes are eternal.

The endless succession of sages, philosophers and ecientists, reveal to us our own capbilities. The lowest may take the rank of the highest. The friendless and unfortunate, the despised and outcast, may shine the brightest stars in the future life. Boundless capabilities, infinite progress, are the birthright of every human soul.

The older an idea, the greater the probabilily that it is false.

A FOICE FROM SUN-DOWN.

What An Old Spiritualist and Prominent Business Man Thinks of "Startling Facts."

DEAR SIR:-I am confident that you are so ticed to receiving letters from strangers, ever since the publication of that marvelous book, which is appropriately entitled "Startling Facts," that one from the far occident will neither surprise nor displease you, especially when informed that it is written by one, who has been as long an investigator of apiritual

phenomens as yourself or Dr. Wolfe.

I read the book in course—every word, and was puzzled. If the author is dealing in sober, ungarnished truth, he imposes too severe a train or himse angality, thought I strain on human credulity, thought I.

If the work is fiction he throws Locke of the

moon hoax, and indeed every other imagina-dive writer, quite into the shade.

But there, as a Biblical critic once put it, are
the "marks;" the marks that attest not only the "marks;" the marks that attest not only the genuineness but the authenticity of the work. I read it through again, and portions a down times over, and I was driven to the conclusion that the writer of the book was well deserving of the compliment so forcibly expressed by the Investigator, "Bold enough to be honest and honest enough to be be bold." I almost felt that he had been indiscreet, and that like the Irishman on his return from this country, who said he was careful, not to tell country, who said he was careful not to tell the people more of the climate and productions of California than they could believe—he should have done the same in regard to the Spirit-world—perhaps.

I have long been familiar with the writings

of Davis, Edmonds, Owen, Sargent, etc., etc., and able and convincing as are the facts and reasoning of those noble pioneers or apostles, of the New Pallosophy, in my opinion they all, collectively, fall short in that kind of evidence that compels belief, of what we find in "Startling Facta." Yours Truly,

G. B. CRANE. St. Helena, Cal.

The opinions so forcibly expressed by Bro. Crane will find an echo in the hearts of thousande. The second edition, although a very large one, is getting low and the plates which were sent to England for the purpose of printing an edition there, have been ordered to be returned at once that we may put to press at an early date the third edition.

### Spirit Pictures.

[From the Bander of Light.]

Most readers of the Banner of Light are probably familiar with the name of that renowned artist, Mr. Anderson, who figured a few years ago, so successfully in some of the Western States. It appears he removed to California, and that the business has been suc-California, and that the business has been successfully carried on by two lovely daughters. But I have learned that owing to adverse circumstances they have been reduced to want, and are in pressing need of aid, either as donations or as funds remitted in purchase of their pictures. I have a number of those pictures in my possession which I am desirous to dispose of for their benefit. The series comprises twenty-right most exquisite and superb works of art which are hard to expel, and are sold at fifty cents each at retail. I have not the whole series now. Some friends in Illinois procured a few of them last spring to enable me to reach home after having been the victim of a violent, howling and unmerciful hurricane and snowstorm on the open prairie, which lasted between two and three days, and reduced me almost to death's door. With the exception of these, and two others bartered reduced me almost to death's door. With the exception of these, and two others bartered away, I have the whole series. Any person who may feel disposed to purchase one or two, or any humber of them, and thus encourage this glorious art, and perform a good dead for the noble artists, shall be supplied by simply writing to me, and promising to send fifty cents for each pic-ure ordered to J. Winches-

ter, Columbia, Cal., the authorized egent in

KERSEY GRAVES. Richmond, Ind., B x 470.

letter from prof. Wella anderson, spirit-ARTIST.

My Dran Bro. Jones:-You have no doubt seen the letter of Mr. Kersey Graves, of Rch. mond, Ind., in the BANNER of LIGHT, of Jan. 15 h, 1876 headed Spirit Pictures, in which he speaks of two of my "lovely daughters," who after being used successfully as Spirit Artists, are now reduced to want and urges friends of the cause of Spiritualism to purchase photographs (of Joe Winchester) of the Aucient Band, so called, (only about half of the members of said Band have been sketched at all) for the benefit of my "Lovely Daughters" who

are in want. In want of what?

I believe Bro: Graves wrote this letter in I believe Bro: Graves wrote this letter in pure kindness and sympathy for my "lovely daughters;" innocently enough I date say and ignorant, too, of being made a cats' paw. So far as my "lovely daughters" are concerned, I have none, never had, and never expect to have. I am not in want of daughters or anything that I know of just now, and "do not know of any one whom I am interested in that is in want. The letter is a tissue of malicious lies gotten up, as near as I can judge, as an advertisement to sell photographs of the so-called Ancient Band. called Ancient Band.

I wish my friends to distinctly understand that the sale of those photographs does not benefit me one penny. If they are to be sold for the benefit of my "lovely daughters," why not send the money from the sale of the pho-

not send the money from the sale of the photographs to my "lovely daughters," instead of to J.e Winchester, of California?

Why have the pencilings been kept out of sight of the public, and not placed on exhibition as some might think they ought to be? Whenever they do make their appearance in public, if they ever do, I will then show why?

Fraternally Thine,

WHLLA ANDERSON.

New York.

SPIRIT MASKS.

A Cast in Parassine of the Pace of an Invisible Presence.

Tag Baston Advertiser speaks an follows of casts in parafiles:

Prof. Denton lectured in Paine hall yester-day afternoon, and at the close said that he had hit upon a way to produce casts of the faces, hands, and feet of spirits. It was done in this way: Into a bucket containing paraffi te was poured hot water. The parefil is came to the surface, and if the finger or hand was immersed in it the paraffice would adhere, and, cooling, the coating could be poured into the mould and a cast obtained. Prof. Denton said that in that way he had obtained casts of different members of epiritual bodies, and announced that the experiment would then and

there be tried. A pail of parsfil to was brought forth, into A pail of parsfil is was brought forth, into which any one had the opportunity to thrust his finger. The exact weight was taken, so that if the spirits employed any of its contents the lessened weight would show it. The pail of wax was placed beneath a table, the sides of which, at least those towards the audience, were completely shut in by a black cloth. Mrs. Hardy, medium, took her place on the side of the table opposise the audience, and all left the platform except an irq viring skeptic who wished a nearer view. The hall was then darkened and the coming of the spirits awaited. The intervening time was taken up in a not very pleasant discussion between believers not very pleasant discussion between believers and non-telievers. Mrs. Hardy announced once or twice to parties near that she heard the spirits at work with the parefilie, but the skeptic who sat near was not so fortunate. At length it was announced that the spirits had completed their work. The table was removed, and beside the pail, on a shawl borrowed from the audience, lay a mold of a face. The spirit had dipped its face in the paraffine (several times) let it harden, deposited the mask on the shawl, and withdrew. The pail and its contents were weighed and found to be about three ounces lighter than when it went under the table. The mold and detached portions of wax which the spirit had dropped in its manifestations weighed about three ounces. Believers in Spiritualism found the mold warm to the touch; non believers did not. However, the mold was there, and apparently by no hu-man agency. A cast is to be made from the mold to ascertain, if possible, what departed spirit it represents. The Spiritualists were jubilant over the results, and non-believers were in a deeper maze than ever.

A Litile Plain Common-sense Talk to Mrs. H. B. S. By An Infidel Who Has Outlived His "Three Score and

DEAR MADAN -I have read much that has fallen from your pen, and have found very many excellent things therein, for which I with millions of others, give youlmerited and well earned praise, but you sometimes say things (if the *Christian Union* reports you correctly) that are excessively stupid and horridly untrue. You say in the Union of three or four weeks ago, that "a great peculiarity of the religion of the New Testament, is its JOY-FULNESS!"

When I read this I was so astounded at its untrathfulness, that I exclaimed (almost invol-untarily) "Where is the God of Anuanias and Sapphira!" but I did not really invoke his aid or desire that he should appear and act in this case, as he did in the one recorded in your blessed New Testament.

Let us (you and I) look over your book and see what we can find therein to rejoice over. 1st. "And in hell he lifted up his eyes, etc., calling for water to cool his parched tongue." Is there snything to rejoice at in this picture? 2nd. "All (not a part) liars shall have their part in the lake that burneth with fire and beingtone."

brimstone. 8rd. "And the smoke of their torment ascendeth up forever and ever." Is this cause of

joyfulness? 4th: "And for this cause God (mind you God your New Testament God sail it) shall send them strong delusions that they shall believe a lie, that they all (not a part) might be

damned, etc." 5.h. (Rev. 15:7-8.) "And one of the seven beasts gave unto the seven angels seven golden vials fall (yes brimful) of the wrath of God, who liveth for ever and ever, and the temple was alled with smoke from the glory of God and from his power, etc." You will see that God's wrath is so precious that He keeps it in golden vials.

6 h. "And the augel thrust his sickle into the earth and gathered the vine of the earth and cast it into the great wine press of the wrath of God. (R:v. 14:20 also 14:10.) "and the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb," and I think I may be permitted

in the second of the second of

to say in the presence of the whole Beecher family, and then, dear Sister Harriet, when you stand there near them (I don't know how far off) you will probably feel some of the joyful-

ness which you now only anticipate.
Without referring to the thousand and one other cases of j yfulness, I will call your attention to the climax of all the precious passages bearing upon this interesting point. You will find it, (R.v. 1.7), where your Bible commentators inform us it refers to the "second coming" of your Christ. (I wonder what kind of a coming it will be?) I have always understand that this was to be a time or account. atood that this was to be a time or occasion of universal joyfulness to all the saints, that they would meet the Savior in the air, etc."

Let us give this blessed passage particular attention. Behold be cometh with clouds and every eye shall see him, and they also which pierced-him; and all the kindreds of the earth shall wail because of him,"—even so Amen. Now, if on this occasion "all the kindreds of the earth wail, how much jayfulness can there be?" Sieter S. I can not think that any one, whose natural human heart has not been deprayed and hardened by your gospel regeneration, can feel or see any cause for joyfulness in any of the passages to which I have referred. Not your God must give his children (who are saved by grace) a peculiar unction before they can look upon any phase of human woe, either here or hereafter, without sorrow and regret. Suppose your good brother, Henry Ward B., shall be found at the last day crying for a "drop of water," would it be a joyful sight to you; and is it not possible (all things considered) that he may be one of that unfortunate class?

Is it not possible that some of your near and dear relatives may be included in your great plan of damnation? Again, can or do you had a sufficient number of causes for joyfulnest, to counterbalance the causes for grief, sorrow, and agony, in the few passages I have referred to? If you can will you give me a tabular view of parallel cases, and send me your balance sheet? Every body will be anxious to

Lem, Dear Madam, Truly Yours, as a seeker after all truth. T. J. Moore.

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FROM LIPPINCOTT'S MAGAZINE.

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

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Is BOA Dearborn, near Harrison street, two blocks couth, and in plain view of the south and east fronts of the new Custom House and Post-office.

Strangers, who wish to ride by public conveyance, will leave the State street horse cars or the Clark street of anibuses, at Harrison street.

OFUCACO. BATURDAY, FEBRUARY 5- 1870

#### Death of Hon. Ira Minard.

Hon. Isa Elinard, of St. Charles, Illinois, deposted this life at his residence, at twelve o'clock, Saturday, Jan. 22nd, 1876, aged sixty olu years.

ITr. Elipard had been in delicate health cev oral years, yet he continued in the general supexploion of his large business down to three days preceding his death.

Ho was taken very bick with pleuro-meumonth on Wednesday evening and expired on Enturday following.

For forty years he has been a well and favorably known business man, in this, his edopted state, and has been a permanent resideat of St. Charles, of, which town he was one of the proprietors since 1885.

Mr Minard was born in Rickingham, Windham Co., in the state of Vermont, on the 11th of November, A. D. 1809. His parents were industrious, frugal farmers. They were only able to bestow upon their children—nine in number—a good common school education.

Ira was an apt scholar, and made rapid progress in such branches of study as were necessary qualifications for a good business man.

On arriving at the age of twenty years, he went into business with his Brother-in-law— Acahel Bundy-at Bellows Falls, but soon becoming tired of doing business on so small a scale, as the demands of that town then warranted, he made up his mind to "sell out and go West."

On the 10th of August, 1833, he and three other young Vermonters, as traveling companions, started for "the far West." They took the only public conveyance afforded at that day.

The first point made was Whitehall, N Y. This place they reached by stage. From there to Fort Edwards they traveled by canal on a line boat, then by stage to Saratoga Springs, from thence by railroad to Schenectady. whence they took passage on a line boat over the New York and Eric Canal to Buffalo. At Ballalo they took passage to Detroit on the old ptenmer Superior. From Detroit to Chicago. they took foot passage, arriving in Chicago on Saturday evening, Sept. 3rd, only one week hologo the United States Government treaty

was there made, with the Sloux Indians. The prospects at that time were so forbidding for business, that three of the young Vermonfers, Mr. Minard included, determined to REMERI East for the Winter. But before doing so they invested jointly one hundred dollars each in the lot at south-east corner of Lake and Clark streets. This investment demonstrated the good judgment of those young pioneers. It is now and always has been from the day they made the purchase, one of the most decleable and valuable lots in the city of Chi-

cago. The next Summer, in the month of August Mr. Minard returned to Chicago bringing with him his young wife—a Vermont lady that he had long known, and the attracting magnet that draw him from Chicago back to Vermont, to spend the Winter.

He soon formed a co-partnership with Mr. Murphy, and opened a Hotel on Lake street, at or near the corner of 5th Avenue.

Here he did a good business and only abandoned it a few months later to enter upon a more promising enterprise. But in the mean time he took up and staked out a fine tract of land, one mile south of Elgin, where the Insane Asylum now stands, which claim he sold to some emigrants, within six months after. He has performed some very remarkable wards for \$1700 cash.

That money with his portion of the avails of the Lake and Clark streets lot, which was sold in the fall of 1884 for \$7,500, enabled him and his partners under the name of Minard, Ferson & Hunt to purchase the claim on the east side of Fox River, and lay out the town of St

The enterprising spirit of Mr. Minard, by this time, had attracted the attention of George Smith, the Scotch Banker, so widely known throughout the Northwest, he took the young Vermonter into his confidence, and supplied him with all the money he desired to use, on the terms of fair divisions of profit which the Scotch Banker was always careful to impose, even with his most confidential

Mr. Minard was the active man of the firm of Minard, Ferror & Hunt. When the sale of the government lands, where St. Charles now stands, took place, all the citizens released their possessions to him and he took the title of the whole tract in his own name from the government. So much confidence was placed in his integrity that every house-holder in that town, nearly five hundred in number, took his simple word that he would reconvey by warrantey deed to each one, so soon as he got title from the government, and no one was ever heard to complain, that he did not fulfill his promise to the lotter.

The strict integrity of Mr. Minard, in all his dealings with his fellow citizens in those early days, made him both noted and popular throughout the Northern part of the state as well as in his own town.

In 1843 Judge Pope of the United States District Court appointed him Assignee in all cases of Bankruptcy throughout the Northern part of the State.

There was an immense docket of Bankrupt cares, growing out of the financial crash of 1887, consequently the business of the Assignee was very large. Mr. Minard discharged the duties of the cilico without any complaints from debtors or creditors, and to the entire eatisfaction of the court.

In August, 1842, he was elected to the State Senate for four years. At that time all the banks in Illinois had suspended, and the whole State was upon the verge of bankruptcy. The work on the Illinois and Michigan Canal had been entirely suspended, and it was genorally understood it could not be resumed, as the State was wholly unable to make payment, either to contractors or anybody else.

He took his seat in the Senate in December, 1849. Although not a man qualified to make public speeches, as he had never practiced it, yet by his genial temper and pleasant convergation, he good became well acquainted with the leading members of the Sanate, and a general favorite with the prominent Legislators both North and South, and they noon discovered by his conversation that he was a man of merit and intellect, and withat strictly honest and upright.

He was placed on some of the most import ant committees of the Senate; viz : the committee on Internal Improvement and of Fi

His first and great object was to devise some means by which the canal could be completed, as millions had been expended upon it, and in its then unfinished condition would be entirely worthless to the State, and inevitably must entail bankruptcy and ruin upon the people. It may be mentioned that at that time, there was quite a strong party in the State, who, if they did not openly advocate, secretly favored repudiation of the public debt; and this was by no means a secret at Springfield, as the subject was openly advocated by some of the members of the House of Representatives. Mr. Minard being approached on the subject. refused to listen for a moment to their arguments or talk, but openly declared on every occasion, that the idea of repudiating the public debt, must not be entertained. And it is perhaps superfluous to say in this connection, to those who are now living and are acquainted with his course, that it was to no little extent through his efforts and influence that the canal bill was passed, placing it in the hands of the trustees, by which means the canal was completed and the credit of the State established upon a sound and firm basis, the disgrace of repudiation saved, and the people made prosperous and happy.

Mr. Minard was very deeply interested in the establishing of an Institute for that poor and helpless class of people known as the insane, and the Asylum at Jacksonville, in a great measure is indebted to him for its exist-

Mr. Minard, although acting strictly with the Democratic party, yet when secession began, and Fort Sumpter was fired upon, took a firm and decided stand in favor of prosecuting the war, and often declared that the rebellion must be put down if it took the last dollar and the last man the nation could command. He always expressed the utmost confidence in the administration of Mr. Lincoln, with whom he had been on most intimate terms.

Mr. Minard leaves a wife, one daughter-Mrs. Barber—and two sons. Mr. Barber and his oldest son-George-are members of the firm of Ira Minard & Co., lumber dealers in Ohicago; and his youngest son—Charles—has been engaged for some time past in the lumber business with his father, in St. Charles.

The people universally deplore his death, and deeply sympathizs with the bereaved fam-

### Wm. Tileston.

This healer can be found at Room No. 20 Religio Philosophical Publishing House. cures, and is doing a good; work.

### \$750 REWARD. Is the Devil Dead?

NUMBER XII.

The Opelet—The Great Ocean of Human Life— When Nearest to God-Views of the Historian.

As we glance out of our window upon this fair city, whose massive buildings, palatial residences, towering church steeples, and ornsmented streets, betoken a high state of civilization, one would hardly think that it contained so many pools of licentiousness, so many holes of iniquity, well calculated to injure body and soul. To day as we gaze upon the scene, the sky is clear, a gentle breeze is wafted over the genial waters of the lake, and the atmosphere seems to sparkle with life giving properties. For a time at least the outlook seems encouraging, and our mind is animated with hope. At times, how true it is, the soul dismisses trouble, the sound of horses hoofs in the street, the clatter of the wagons and cars, and the angel-like voices of little children, animate the spirit with hopeful, cheerful emotions, and life seems to be an ecstatic dream. Different scenes, however, beget different emotions.

The little Opelet that adheres to a rock in the bottom of the ocean, teaches an Important lesson. It is indeed beautiful to look upon, resombling 'a many particulars the Gorman Aster. Its numerous petals are of a delicate green, the tips of which are tinged with a rose color, and they glisten like the choicest, silk. When one looks upon this fairy flower, its patals gracefully waving as if influenced by the sweet breath of an ancel, exalted emotions arise within the mind, and the soul seems to receive the influx of a divide spirit. But soon a tiny fish approaches it, allured by its brilliant colors and apparent innocence, and touching one of its tinted petals, it is instantly killed, and sucked into the rapacious mouth of that plant, and there, by a paculiar process of digestion, appropriated. Oh! what a change! We thought that flower a paragon of beauty, the queen of the floral regions of the sea, a sort of fairy embraced by the surging waves, and its throne the deep sea rock! But when we saw that it was so poisonous that it would instantly destroy the life of harmless fish, we lost our admiration of it, and called it a rapacious monster! We can not associate innocence, purity of character, and exalted aspirations with any thing, that from uature loves to destroy animal life.

We will now advance a step; the ocean has taught us an important lesson, and we will gaze at the Great Ocean of Human Life, which, though governed by intelligence, its waves are more turbulent, its rocks and shoals more numerous, its cyclones more dengerous, and its influences often more disastrous in their effect, than the ocean of water itself that covers three-fourths of the globe. See that lady walking with the majesty of a queen! See her brilliant fascinating eyes, her countenance all aglow with an inward fire that seems to thrill her soul, her features tinged with the delicate tints of nature's choicest flowers, her form symmetrical in all its parts—indeed, she walks like a fairy, and her admirers bow down in humble adoration before her. But lol see her she has a rival, and the flames of hate all at once surge within her soul and sending their sparks to her eyes and cheeks, they illuminate them with scorn that is terrifying to behold! She, then, with devilien intent, administers poison to the cup of her rival, and she like the Opelet, becomes an assassin, a vile wretched murderer.

All through this life we see a vein of antagonism. Under the fairest exterior, there lurks the most deadly poison. Within the embrace of rainbow tinted bues of the Opelet is a barbed shaft that is destructive to the fish that touch its petals. In the human form, many times it is the same. The fairest exterior may embrace all the elements of a monster.

Matter, or God in matter, or the Creative Cause actuating the same, produces rapacious, heartless plants and animals. And when the same advances to evolve man—create him—it still manifests its destructive nature, therefore the world is full of murderers, thieves, licentious brutes—very Devilsi

Hence, as we said in our previous communication, the lower the human being is in the scale of existence—the more brutish and devilish—the neaver he is to God, and as he advances in knowledge, he sees less and less of him. God works directly in the process of creation -you, if ever, are in his hands then—emerging therefrom, you may possess all the characterists of a brute! And where did you get those characteristics, if not from the Creative Caure—God? If there are evil tendencies in human beinge just thrust from the hands of Deity, can we expect less in the Spirit-world? Beemingly, the very lowest strata of existence should be the highest, for God is at work there, and you are nearer him then than at any

subsequent time. The prayer of every soul should be to rise above the Creative Cause—God. to escape from those conditions that give birth to rapacious animals and monstresities. To pray to be brought nearer to God-the Creative Cause -would only render you more wretched, and devilish, providing your prayer could be auswored. Fortunately for you, it can not be. Mr. Beecher well said, "They tell me that I have fallen—that I am a fallen creature. I never was better than I am. The only fall that I ever had was from my mother's womb. Then there was not an inch between me and the brute. The calf that is dropped in a moonlight pasture on a summer night knows more than I did, for he knows enough to get on his feet almost immediately, and turns at once to the maternal udders. I, a babe, knew no more than the blanket that enwrapped me. They tell me that I fell. I fell up."

According to Paracelsus, as set forth by the

historian, "the air is not so full of files in Summer as it is at all times of invisible devils. Demons and sorcerers celebrate their nocturnal orgics in an assembly called the Babbat, which was first convened, say some cabalists, by the great Orpheus. Sorcerers or witches bear a mark upon their bodies imprinted by the devil, which by a certain inward sensation gives notice of the hour of gathering; or in a case of urgency, a sheep is made to appear in the sky in a cloud, which is seen only by the ministers of Satan. Ordinarily it is necessary either to sleep or to close one eye before proceeding, and sorcerers always fly to the sabbat through the air on staves or broomsticks, or on the backs of subaltern demons, and are often transformed into goats, cats; or other animals. They usually issue from their houses through the chimney. The demon Leonard, in the favorite form of a three-horned goat with s black human countenance, presides at the sabbat, and every guest does homage to him. Stolen children are brought to him, and swear through their godparents to renounce God, the Holy Virgin, and the saints, and are marked by one of his horns with a sign which they bear during their novitiate. Singing, dancing, and feasting are continued till the first crowing of the cock, when the assembly suddenly disperses. Demons also retreat from the eound of bells. Angels and demons have been said to be inc rporeal as compared with mankind, but corporeal as compared with God. It is remarkable that the Europeans more frequently represent demons as black, but the negross of Africa suppose them to be white. Bodin makes them and also the souls of departed men not only corporcal, but round like the sun and moon. because that is the most perfect form; yet they can assume any at their pleasure, traverse miles in an instant, transform the bodies of others, and remove them from place to place; the most powerful magicians, too, as Simon Magus, Apollonius of Tyans, Pasetes, Ismblichus, and Odo de Stellis, can force them to déceive all the senses, build castles in the air, represent armies and prodigies, command treasures, reveals secrets. and perform many other wonders."

(To be continued.)

#### Don't Think He Will Get the \$750.

EDITOR JOURNAL:—Wishing you a happy New Year, with continued success to the Journal, and the speed of the knowledge of the philosophy of the life here and hereafter, we gladly bid your farewell to the old year with its terrible disasters on land and sea, its murders suicides and destruction of life generally, and hope ere the new year closes, you will have succeeded in capturing and killing the cause of all those traubles. Like Brother Tinney, I have seen where the Drvil has been, but the alimy "cusa" is too old and cunning for ma. Don't think I'll ever get the \$750.

Yours truly,
J. D. McLw. Dyer Station, Tenn., Jon 18th.

In view of the fact that evil ecems to be on the subject of Social Freedom was but slightthe increase all over the world at present, you | ly alluded to, and then with great disfavor from might by exercising extra precaution, find the old fellow somewhere, and thereby inaugurate the millennium. As the forces of nature sometimes cause volcanic eruptions, earthquakes, epidemics, inundations, etc., so do the evil impulses of humanity (which, too, are forces of nature—human nature), at times predominating, deluge the earth with war and bloodshed. Nature is the same whether killing humanity through the instrumentality of a cyclone, or murdering another with the bowle knife. When nature as manifested in the earth-matter-ceases to take human life, then, and not until then, will human beings cease to be prompted by evil impulses. The earth itself is a criminal—you may say unconsciously scthat her actions are nature's laws, hence when she takes human life, it is no crime! If the moving impulse of matter, which is under the direct control of God, is not to blame for taking human life, how about the moving impulse of manf

Under the head of,-

is the world going to the devil at high

Dean Stanley, in Westminster Abbey, on

SPERDT the London Telegraph says:

Christmas Day, speke of the fears of many at the present time, that the world is growing worse. "It may be that sometimes in our gloomy moods we are inclined to think we can not count on the continuous advance of the onward progress of our race. It may be we are sometimes inclined to fear that the latter half of the nineteenth century is to close in a lower morality, a darker philosophy, a debase ment of the senses, or a term of gross supersti-tion. It may be that diabolical crimes shall arise again which we had hoped were dead forever, that statesmen may again become corrupt and self seeking, that the leaders of sects and churches will again prefer the outward to the inward, the natural to the spiritual, the seen to the unseen." There are plenty of revelations to bear out in part a pessimist philosophy; nor is there any common sense in vari-ishing over the ugly facts of the day. It is not always wise to make the best of things and to take a cheerful view of everything all round. Comparing ourselves with our forefathers, we hear of many nearly colossal calamities, and are face to face with a larger number of great crimes. The accidents that shocked them killed or maimed units; our misadventures desolate

hundreds of homes. The horrible consequence of strong drink in brutality to women and chil dren have multiplied in our large towns. For one English child brought up in foul air three hundred years ago, there now at least fifty. For ten men habitually unused to country walks in the sixteenth century, there are now probably one hundred. If we look abroad and remember the Civil War in America, or the recent French war, we see that the numbers of men engaged in deadly struggle were ien or twelve times the forces our ancestors though great, and the loss in money and every way t the nations striving proportionately increased. In trade and commerce dishonesty has made gigantic strides; the tiny pickings and stealings gigantic strides; the thry pickings and stealings of the village have grown into gigantic city frauds. Goldsmith's rogue no longer cheats Farmer Flamborough in a bargain, or over-reaches Moses with "a gross of blue spectacles," he starts a company, and diparbis hand in thousands of pockets. Then, instead of a few sallors being paid to scuttle a ship, giving

the passengers time to escape in boats, we have the Bremerhayen monater, who murders by machinery and winds up an assassination eight days in advance of the deed, leaving no hope for the victims of the calculated crime. Moreover, faith has died down, leaving none of the stern, relentless seal that impelled men to die at the stake themselves or burn their neighbors for a clause in a creed. The chivalrous loyality which placed life and goods at the bidding of a King is vanished, or is cherished only by a few peasants, priests, and nobles, in Biscay and Navarre. Our theatre relics not on intel-lectual but sensuous attractions; our literature is all copy and compilation; our poetry is half hearted, and Romeo, sighing under Juliet's balcony, is soothed by the anticipation of a dinner, a cigar, and a rubber at the Club:

#### Consigned to the Tomb of the Capulets.

The recent action of the Michigan State Arsociation of Spiritualists, has to all intents and purposes, closed the career of that most infamous doctrine, yeleped "social freedom."

The same advocates who controlled and kept the sentiment before the Michigan State Society, as a cardinal principle in Spiritualism, during the last four years, were in affiliation with, and several of them were present at the Elgin Illinois meeting, where social freedom wen held to be germane to Spiritualism.

The revolution in Michigan is a death-blow, struck at the roots of the deadly Upas tres. In branches will now wither and die. It is well -our heaven-born cause is now and forever freed from the infamy which has caused co many Spiritualists to withdraw all support, and blush for very shame at the thought of boing classed with free-lovers.

Mrs. Woodhull, many months ago, saw ito fate, and withdrew from the contest, by her resignation of the presidency of the "Universal Association of America," which she with so much boldness, inaugurated but two years before. And now there has been a full surren-

Our friends everywhere will rejoice to know that the last great battle has been fought, and the victory for true Spiritualism, bean won.

The RELIGIO-PHILOSOPHICAL JOURNAL, as a true and faithful sentinel upon the - plehtowers of the cl'adal, has had a task to perform, not agreeable, but a matter of absolute duty to the cause. The aggressive course of the Journal, called forth all the vigor and fact of the commander in chief-Mrs. Woodhull, and the energy and perseverance of her subordinates—the sappers and miners, who burrowed underground, in hopes to reach and undermine the foundations of the citidal of true Spiritualism, for the purpose of subjugation to their doctrine.

Tens of thousands of "voices from the pso. ple," have been heard—coming up from all quarters of the country—in praise of the work we were so faithfully performing. Those words have staid and supported our come in battling for common decency.

At the recent convention at Rockford, Ille.,

the people.

Thus it is obvious to all observers, that we are to have no more advocacy of the "Bocial" Freedom "doctrine at any of our public gatherings, and we hope that the breach of unkindness that has been so wide between the believ. ers in spirit communion, will soon be closed never again to be re-opened.

While the RELIGIO PHILOSOPHICAL JOURNAL has been faithful and vigilant in doing its whole duly in this terrible struggle, it now feels naught but kindness towards every worker in our cause. So long as the abominable doctrine which has caused so much mischief, is ignored by speakers, hereafter the Journal will support all such, hoping that the waters of oblivion and forgetfulness, will heal the discord that has been so grievous to many who were once true friends, and united in promulgating true Spiritualism.

Let us present an unbroken front to all onposition. Millions of people will now give aid and support to our cause. The secular press will cease to denounce Spiritualism as immoral in its tendencies, but on the contrary will give us a hearing with the same respect and courtesy that is extended to people of other systems of faith.

A glorious future awaits our heaven born cause; therefore it behoves us to work hand-inband, for the promulgation of the gospel of truth, as heralded to mortals, from the Sages of immortal life.

### About Prisons.

ED. JOURNAL:-Having read in your last number an article headed, "A Vcice from Auburn Prison," I thought perhaps, that I, in my feeble way, might do something for the bene-fit of the distressed object within old Auburn's walls. I do not wish to elaborate upon the unjustness of his situation, but take immediate measure for his release from the confines of that living tomb. I should like to have a treasurer, and in each locality of true Spiritnalists, a committee of one or more to solicit contributions until the amount required is obtained. For my own part I would do all that lay within my power; and am acquainted with several wealthy Epizitualists within this vicini-ty, whom I think would contribute their mite to release a fellow man who is struggling to be free. Will you please give your attention to

this matter? I would suggest that you act as the treasurer of the different committees. Should like to hear from you on this matter at your earliest convenient moment, as something should be

done at once.

Yours respectfully,
Wis. M. E. Baldwin,

Milwankee, Wis.

REMARKS.-- The suggestion is a good one. Let the liberal minded and humane people in every school district, town or city, take up a small collection to aid in the release of Albert Peace, and send it to him, care of the Warden of the Aubura Prison, Aubura, New York. and report the emount sent, for publication in the Journal.

# Philadelphia Pepartment

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

WHAT IS MAN?

Man Physically.

SECTION THIRD-THE UPPER FATREMITY.

The bones of this are, the shoulder, the arm, the fore arm, the wrist and hand. The shoulder consists of the clavicle, or collar bone, and the scapuls, or shoulder blade. The collar bone is a long crocked bone exterding from the breast bone across the upper part of the chest to the shoulder. This bone differs considerably in man from that of the lower animals, where the fore limbs which correspond to the arm are placed directly under the body for support and locomotion. In man the collar bone number out the arm to the side and sould be a number out the arm to the side and sould be a number out the arm to the side and sould be a number out the arm to the side and sould be a number out the arm to the side and sould be a number of the arm to the side and sould be a number out the arm to the side and sould be a number of the arm to the side and sould be a number of the arm to the side and sould be a number of the arm to the side and sould be a number of the second sould be a numbe bone pushes out the arm to the side and rendbone pushes out the arm to the side and renders it much more useful. The scapula, or shoulder blade is a triangular flat bone, with a high ridge upon its back for the attachment of muscles; it is firmly attached to the chest. There is a process extending outward near where it unites with the collar bone in which there is a cup-like cavity for the reception of the head of the arm hope; this is a single bone the head of the arm bone; this is a single bone which extends from the shoulder to the elbow. which extends from the shoulder to the elbow. having a round head which lodges in the hol low above mentioned, and forms a most perfect ball and socket joint, giving greater freedom of motion than any other joint in the body, it is protected and held in place by the strong ligaments and muscles of the arm. From the elbow to the wrist, we have two bones, called the radius, and the ulns. The latter is attached to the arm bone by a hingelike joint, and has a strong process protruding back for the attachment of the musbles. The radius lies along side of this bone, to which it

radius lies along side of this bone, to which it is attached by means of muscles and ligaments; it is capable of rotating, thus giving freedom to the motions of the hand. The wrist, which consists of eight small bones, is attached to the radius. The wrist bones are bound together by numerous ligaments, so as to give both atrength and freedom of motion to the hand Beyond this, and forming the hand, are the metacarpal bones, four in number, to which are attached the phalanges, or bones of the fingers, the thumb has no metacarpal bone,

but like each finger has three bones. The bones of the fingers have hinge like joints, the bones of the thumb are larger and stronger than those of the fingers, and they are arranged so as to come in direct opposition to the fingers, and enables us to grasp objects. The thumb is a distinguishing characteristic of man, no other animal having it so perfect; the use of the hand depends in a great measure upon the thumb, without it the fingers would he comparatively useless. At the ends and on the back of each finger and the thumb, there are horny substances called nalls, rudiments it may be supposed, of the claws and other weapons of the lower animals, but by no means useless, as they not only protect the nerves, which are largely distributed here, but also add greatly to the accuracy of the sense of touch which is more perfect here than in any other part of the body.

This renders direase or injury of these parts extremely painful.
Sir Charles Bell says, "The human hand is no beautifully formed, it has so fine a sensibil-My, that sensibility governs its motions so corinstantly, as if the hand itself were the seat of the will; its actions are so powerful, so free. and yet so delicate, that it seems to possess a quality instinct in itself, and there is no thought of its complexity as an instrument, or of the relations which make it subservient to the mind: we use it as we draw our breath, unconscicusly, and bave lost all recollection of the feeble and ill-directed efforts of its first exercise, by which it has been perfected. Is it not the very perfection of the instrument which makes us insensible to its use? We use the limbs without being conscious, or, at least, without any conception of the thousand parts which must conform to a sirgle act. To excite our attention, we must either see the actions of the human frame performed in some mode, strange and unexpected, such as may raise the wonder of the ignorant and vu'gar; or by an effort of the cultivated mind, we must rouse ourselves to observe things and actions, of which the sense has been lost by long familiarity." Galen observed, "Did man possess the natural armor of the brutes, he would no longer work as an artificer, nor protect himself with a breast plate, nor fashion a sword or spear, nor invent a bridle to mount the horse and trust the lion. Neither could be follow and hunt the lion. Neither, could be follow the arts of peace, construct the pipe and lyre. erect houses, place altars, inscribe laws, and through letters hold communion with the wis-dom of ant'quity." Ray says, "Some ani-mals have horns, some have hoofs, some spurs and beaks; man hath none of these, but is weak and feeble, and sent unarmed into the world, but a hand, with reason to use it, supplies the use of all these." Bell says again, "The hand supplies all instruments, and by its corre-spondence with the intellect gives man univers:

al dominion." It has been said that an undevout astronomer is mad, that he who contemplates the rolling orbs of space feels something of the grandeur of that power that brought them into existence and holds them in their beautiful order. So when we contemplate the wonderful mechanism of the human system, we are lost in admiration at the perfection and beauty which they exhibit, and probably no other part will inspire us with a higher love for the In-finite architect who has built up this magnifi-cent universe than the human hand with its wonderful powers, by which the human mind has been enabled to work out the grand problems of civilization and refinement which mark the age in which we live.

#### An Invocation Through Katle B. Robinson.

Oh Spirit! mighty and grand that comes to the high and low, to the rick and the poor, that beholds in each and every soul something that beholds in each and every soul something good and true, we ask thee as the controlling guides of this medium to be with all mediums and all peoples who are turning their thoughts towards thee. We ask, Oh Father, with deep emotion to day, that thy sprit and thy love shall calm the troubled waters that have swept cver earth's children, that they may feel peace in their souls. We ask that in this year, Oh, Mighty Spirit, when many shall be gathered from afar to celebrate a glorious event in the history of America that thou will enable them to feel the presence and influence of the spirits of the noble pioneers who stood flyin for the of the noble pioneers who stood firm for the cause of human freedom an hundred years ago. May their spirits be baptized with a new spirit of freedom and a desize to extend it to all mankind everywhere, so that all nations and kindred tongues and peoples shall come to dwell in peace, and freedom shall be establish. ed over all the earth.

### THE SPIRIT WORLD.

A Communication.

There is one word that conveys the most important lesson of life everywhere, as well with us as with you; it is growth. When you look around upon the organic kingdom you will see that in all its departments, growth is the essential thing which leads to the culmination of life, and in proportion as there is an advance in this will be the progress of the individual and the race everywhere, but as the opiritual is higher than the natural, so is growth upon all its planes more important. It is the law of our being, and all through the ages it has been the means by which man as an individual and as a race has reached higher conditions. As we look over the world to day, we see that men are striving with each other, and often persecuting each other for the conditions which exists among them,—all of which are the results of different degrees of growth, and when you have learned this great truth, and can appreciate the value of that cardinal virtue, charity, you will cease to strive and contend with each other, and especially to condemn those who honestly differ from you, realizing the great fact that all are just what they have grown to be and no work.

they have grown to be, and no more.

You will then learn that your individual growth is not promoted by crushing down others, but by helping them. The aspirations of your souls will go an for the domain. of your souls will go up for the dew of inspira-tion, and the gentle showers of knowledge by which you shall be enabled to experience a growth in those things which make for your present and eternal welfare.

#### Voices of Angels.

The above is the title of a new Spiritual paper published by D. C. Densmore, No. 5 Dwight Street, Boston. D. K. Miner, Business Maneger; L. Judd Pardee, Spirit Editor.
This is a neat, eight page monthly paper.

Term: \$100 per appum, and same rate for shorter period. The following is Bro. Pardee's saluatatory:

EDITOR'S SALUTATORY. To Spiritualists and thinking, minds everywhere: In the name of our father and mother God, we calute you with hope, love, and char-

Dear Beothers and Eisters in Earth Life: Through the kind, loving indulgence of our Heavenly Father, we are once more permitted to mingle in your midst; for which inestimato mingle in your midst; for which inestima-ble privilege our soul overflows with gratitude to the Giver of all good and perfect gifts. By addressing you through this medium, we can come into closer rapport with your needs and wants than we otherwise could; and by the divine blessing we hope to be able to make straight some of the crooked paths of life, which the circumstances of birth, and a defec-tive education compelled you to enter. We tive education, compelled you to enter. We have not assumed duties, involving so much deep thought as the subject demands, without taking into consideration the great responsibility resting upon one who assumes the role of teacher in any department of an education al nature; especially the rudimental part, which, of necessity, is of more vital importance than any subsequent teaching towards acquiring a correct knowledge of things sought for, —for "as the twig is bent the tree's inclined." If the twig is not properly trained in the first place, it will be very difficult, if not impossible, to remedy the defect entirely after it has passed from childhood.

It is intended by the band controlling this ittle messenger of love, that its pages shall relittle messenger of love, that its pages shall redound from mouth to mouth to the soul-wonts
of all classes of humanity, by giving out such
food as will best serve to nourish the spiritual
stomach without impairing its digestion. We
shall advocate any reform, whether of a religious, social, or political character, deemed by
us helpful to the harmonizing of mankind to
the crude and angular conditions incident to
life on the lower planes of being. We do not the crude and angular conditions incident to life on the lower planes of being. We do not come, with a flourish of trumpets, to make war upon the existing state of things, telling you that "every thing is wrong, and was so from the beginning, and that we are going to make things right;" but rather to tell you that there is nothing wrong; that all conditions of life and phases of character are but the results life and phases of character are but the results of causes which underlie all effects; and that these causes, and the effects arising out of them, are in perfect harmony and accord with plan devised by the divine Architect for the ultimate benefit and happiness of his dependent children. Whether in building a world, or a blade of grass on its surface, or evolving the higher developments of the vegetable and animal kingdoms, including man, all slike come under, and owe their existence to, this great law of "cause and effect." All questions from correspondents tending to draw forth elucids-tion of the above subject will be responded to through this medium. Approved communications touching the same, coming from spirits through other mediums, are admissible in these columns. We want it distinctly understood that this paper is for the exclusive use and control of the band through whose instrumen-

control of the band inrough whose instrumentality it was instituted; hence, no extraneous matter, or any thing foreign to the great object had in view, will be considered.

The above is a brief epitome of the nature of the work that we intend to elucidate, to accomplish which was the only incentive to starting this enterprise; and we entertain the fondest hopes that our efforts will be crowned with success.

Hoping that the local and secular lournals will give us the honer of their criticisms, we make our first editorial bow to an intelligent, appreciative public, who are to decide upon its merits by giving or withholding their favors. Here we rest our case."

# Fraternialy, L. Jund Parder.

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 Runero-PHILOSOPHICAL PUBLISHING HOUSE BUILDING. No. 127 Fourth Avenue, two blocks South of the New Custom House. Restaurant at next door.

### The Olive Branch)

The above is the title of a new paper devoted to Spiritualism, published by J. E. Reynolds, of Utica, N. Y., and edited by Geo. Reynolds, T. Starr King, and other spirits.

The first number contains twenty-four pages of well written essays upon Spiritualism and cognate subjects.

Further notice with extracts will appear in our next issue.

Mita Brownie C. Chiefter will answer calls to lecture on Spiritualism, in Missouri or Southern part of Illinois. Address herat Joliet, III.

Spiritual Meetings in Chicago.

There are three sccieties that are now holding Sunday meetings in Chicago.

The "First Society of Spiritualists" meet morning and evening at Grow's Opera House, No. 517 West Medison Street, morning and

The Society of "Progressive Spiritualiste" meat at Snow's Academy, corner Green and Washington Streets.

And the 'Free Spiritual Society' meets morning, afternoon and evening, at Druid Hall, No. 452 Milwaukee Avenue.

Now that the "Social Freedom" question is banished by common consent from all rostrums, a new era awaits the cause in Chicago, as well as throughout the United

J. R. Robinson, Esq., who has been connected with the press of this city for 18 years, will lecture Sunday, Jan 30th at the Hall, corner of Green and Washington Streets. Morning subject: "The two Books, the Bible and the Book of Nature." Evening subject: "The Philosophy of Life—Spiritualism."

THOMAS COOK WILL lecture at Druid Hall. 453 Milwaukee Avenue, morning and evening, Jan. 30th. Dr. McFadden will give tests.

Mica Sum Johnson will lecture at Grow's Opera Hall, 517 West Madison Street, morning and evening, Jan. 20th.

We understand that the Society corner Green and Washington Streets, have secured the services of Hudson Tuttle, of Berlin Hights, Ohio.

We publish in this weeks issue an article from T. B. Taylor, M. D., of Baltimore, explanatory of a three-act play which he proposes to place before the public, entitled the "Necromancer. We have no doubt it will prove of special interest to Spiritualists. It will be published in book form. Price 40 cents. Address him at 39 North Stricker Streat, Baltimore, Md.

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

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

#### Insinesa Notices. \_\_\_\_\_\_

MESLECTED COUSES AND COLDS.—FOW AND aware of the importance of checking a cough or common cold, in its first stage; that which in the beginning would yield to "Brown's Bronchial Troches," if neglected, often works

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. Rohinson, 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 work them. I was improved that he was a very large, they was a very large, and send send they was a very large. pressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning, when I awoke I was lying flat upon my back (a position I never take in sleeping), the ciothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully,

MRS. S. I. PECK.

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

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

A. H. ROBINSON.-MEDIUM.-CHICAGO.wish you to make an examination of my head and try and see if you can give me any relief.

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

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

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

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

Los Nietos, Cal., Dec. 9th, '74.

MRS. A. H. RORINSON:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming paper.

out again. Hoping to hear from you coon, I subscribe myself.

Yours with Respect Azusa, Cal., May 29th, '75.

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

ES. ROBINSON, while under spirit centrol, on reactive celving a lock of hair of a sick patient, will disguese the 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 curiosity, that 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 oradicating the disease, and permanent? curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought as support with a sick person, through her mediumanin, they never fall to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail and be 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, the science takes cognizance of.

pound, but the chemical elect that is produced, the 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, about a band to a second, after the last, each time statiue any changes that may be apparent in the symptoms of the disease.

Mrs. Rosusson also, through her mediumship, disc Mrs. Robinson also, through her mediumalip, disc noses, the disease of any one who calls upon her at he residence. The facility with which the splits controlling her accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Ho-gifts are very remarkable, not only in the healing art, bu-as a psychometric and business medium.

Thems:—Diagnosis and first prescription, \$5.00; each subsequent one, \$2.00. Psychometric Delineation o-character, \$3.00. Answering business letters, \$2.00. The money should accompany the application to insure a re-ply.

ply.

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

N.B.—Mas. Roanseon will hereafter give no prices sittings to any one. If privacy is required, it must be by letter, accompanied with the usual feet and terms above stated, must be strictly compiled with, or no notice with a taken of letters sent.

Mrs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for we bacco in all its forms, is for sale at this office. Sont to any part of the country by mail, on receipt of \$2.60 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. Bobinson's Tobacco Antidots toner up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a polson ous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

istations in spiritually, and themist one thousand dellar, this House will pay any chemist one thousand dellar, who will, upon analysing this remedy, find one particle of gentian root, or any other poisonous drug in it.

Address Rainero Philosophical Publishing House Chicago, Ill., either for wholesale orders, single boxes or local agencies.

#### TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. one box of Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote.

cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank
God I am now free after using the weed over thirty

pears. Lonento Messen

I hareby certify that I have used tobacco over twenty

years. One box of Mrs. A. H. Robinson's Tobacco

Antidote has offectually destroyed my apposite or desir
for tobacco.

David O'Hana
I have used todacco between fourteen and fifteen
years. About two months since, I procured a box of
Ers. A. H. Robinson's Todacco Antidote. It has cured
me, and I feel perfectly free from its use. Have no de

I have used tobacco, both chewing and smoking, aboutwelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with nedesire or hankering for it.

G. A. BARKED Oswego N. Y. Mr. R. T. Wyman, of Waukau, informs me that the has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cared of all desire for the weed. Inclosed find two dollars. Please send me

Oshkosh, Win. For sale at this office. \$2.00 per box. Seat free postage by mail. Address Religio-Philosophical Publishing House. and Agents wanted, to whom it is supplied for twelv-dollars per dozen, but the cash must accompany car-

The Wonderful Healer and Clairvovaut-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 Control ling Band. They, through her organism, treat all diseases and curs in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRYOYANT

AND CLAIRAUDIENT. From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be 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 Medical control has given 2287 diagnoses by lock of hair; and in the past year over one thousand pa-tients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

SPECIFIC FOR SPILEPSY AND NEURALGIA. Address Mrs. C. M. Morrison, Boston, Mass., No. 102 Westminster St., Box 2519, v19n18t16.

#### AUCTO SIGNATUS AND —'or---

Spiritualism, "Social Freedom," on rial

The author of Vital Magnetic Cure and Nature's Laws in Human Life, has just issued a pamphlet of about 70 pp., the title of which is an Exposition of "Social Freedom," etc.

Nature's Laws, principles, facts, and truths are in mutable and ciernal. Society, customs, conditions, circumstances, and opinions, are continually changing therefore, to be consistent, we should weigh and judge both cides of the subject.

The consistencies and inconsistencies of the doctrine are mot and treated upon without favor. Also many of the causes that have produced the unsettled condition of society, and suggestions made that will show the subject up in all of its bearings and leave the reader to decide in freedom upon the question.

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Spiritualists can not fall of being pleased with this exposition, as it places "Social Freedom," where it belongs and claims to be practical in its suggestions.

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Price Only \$7.50. This already popular Washing Machine is acknowledged by all to be the only

PERFECT WASHER IN THE WORLD. 50 collars, cuffs, tapkins and small articles can be washed in five minutes 2 hirts in five minutes, 10 sheets in five minutes, 277 madison St., Chicago. Agents wanted everywhere. Say where you say this.

THE

# Gospel of Health:

The Principles of Vital Magnetisms

Bow 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 125 may be replenished without the use of drigs 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 25 cents; paper covers. \$1.25, postage 25 cents.

\*g\*For sale, wholesale and retail, by the RILLING PHILOSOFICAL PUBLISHING HOUSE, Chicago.

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AND -BOOK OF LIFE

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notices of the press.

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serves."—Chicago Times, Dec. 7, 1875.

"There are not many more notable characters than Sojourner Truth. She has earned rank with the most illustrious philanthropists of the country; and they cheerfully make room for her in their company. The latter part of the book contains numerous letters to her from such men of mark during the war as President 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. Stowe has fitly called her."—Chicago Evening Journal, Dec. 11, 1875.

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CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I Am a Christian Spiritualist.

BY CYRUS JUFFRIES.

44 h. I am a Caristian Spiritualist, because I believe that the Spirit world is the real and substantial world; and that spiritual things are the real and substantial things, and that the things of time and earth, are but the patterns and figures of the real or spiritual things in heaven. "It is therefore necessary that the pattern of things in the heavens should be purified with these; but the heavently things shemselves with better sacrifices than these. For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Hebrew 9: 23-

45th. I am a Christian Spiritualist, because I believe that Spirit life is a life of happy improvement being eminently so from the labors of love that employ their minds, and engage their hands; both in this and in the Spiritworld, for they are ever builty engaged in do-ing good. No eye has ever yet seen a lezy angel, or an idle spirit, they are ever ministering to the comfort, safety and happiness of man. "Are they not all ministering spirits, cont forth to minister for them who shall be heirs of salvation."—Heb. 1: 14

46th. I am a Christian Spiritualist, because I believe that the grandest places, things and acones of earth, will bear no comparison to radient grandeur, and the dazzling glory of the places, things and scenes of the glorious Spiritworld which God has prepared for them that love him. "But as it is written, eye hath not ceen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 it Cor.

47th. I am a Christian Spiritualist, because I believe that the Spirit-land is a country of aubstantial liberty, love and happiness, abounding with plains of sparkling splendor, hills of roseate beauty, vales of gorgeous grandeur, and landscapes adorned with lovely gardens, blooming lawns, and flowery arbors, that every where entrance the vision with rapture, and delight; it is a country of perpetual joy as the spirits all declare. "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb.

48 h. I am a Christian Spiritualist, because I believe the Spirit-world to be the Kingdom of God, whose territory embraces the universe with all its spheres of immortality, whose people are the departed spirits of mankind, and who range nunumbered and sumless numbers, in happy associations, through all the spheres of the vast beyond, directly under the laws of love, and governed by the Supreme Judge of the Universe, who wie do the energies, and controls the fortunes of all his people; and gives with pleasure the kingdom to all who will believe, and obey his commandments. "Fear not, little firck; for it is your Father's good pleasure to give you the Kingdom."— Luke 12:33.

49th. I am a Ohristian Spiritualist, because I bolieve that in the spiritual kingdom, each hoppy spirit will possess a glorious inheritence, reserved for them in heaven. "To an inheritance incorruptable and undefiled, and that fadeth not away, reserved in heaven for you."-1st Peter 1:4

50th. I am a Christian Spiritualist, because our, and dwellings of beauty, in the heavenly Sammer-land, richer far than houses of ivory, or palaces of rubies, and built without hands in the heavens. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."—2nd Cor.

51 st. I am a Christian Spiritualist, because balleve that if we obey all the commands of Christ, that on our arrival in the Spirit-world we will come into possession of more real wealth and treasure, than was ever derived from the rental of the Indies, or from the revenues of empire, a wealth that can never become motheaten or stolen from us. "But lay up for yourselves treasures in Heaven, where neither moth and rust doth corrupt, and where thieves do not break through nor steal." -Matt. 6:20

52 1d. I am a Christian Spiritualist, because I believe that the people of the Spirit world, will all be clad in the richest fabrics of immortality. The wreaths and robes of the Summer land, will far exceed the gorgeous pearl decked purple, of oriental nobles, or the glittering tapistry of Persian princes. And that the counttapistry of Persian princes. And that the count-less millions of the Spirit clime, for wisdom, joy and loveliness, will far outstrip the Gods and beauties of Olympia story. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands."—Rev.

53:d. I am a Obristian Spiritualist, because I believe that we will ever feast and banquet, among the hosts of happy immortals, eating and drinking at our Fathers table in his spiritmay eat and drink at my table in my kingdom."—Luke 22:30.

54th. I am a Christian Spiritualist, because I believe that our entrance into the Spiritworld, ends all our weeping, pain and death forever. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Ray. 21:4.

55th. I am a Christian Spiritualist, because I believe that the state of true happiness, love and wisdom, can only be found in the Spirit-world, and that only by obeying all the com-mandments of Christ in this life, and follow-ing his steps as our example. "For even hereunto were ye called: because Christ also puffered for us, leaving us an example, that ye should follow his steps."—1st Peter 2:21.

58th. I am a Christian Spiritualist, because

there can be three men in one man. Father, Son and Holy Gnost are three great principles in the one God, the same as soul, hody and mind in one man. And it is this one God that saves the spirits of the children of men. Look unto me and be ye sav. d, all the ends of the earth, for I am God, and there is none -lea. 45:22.

59 h. I am a Christian Spiritualist, because believe that Father, Sin and Holy Ghost are three great principles, not persons, and man being composed of soul, body and mind, is in these three great principles in the direct image of Gid. The mind of man is that principle that designs all. The booy, or hand that which executes what the mind designed; and the soul or will power, that which controls what the body or hand has performed, which illucidates these great features in the character of God. The father or the mind of God, is that creat principle, that designed and planed the Universe. The Son or the body of God, is that great principle that created the universe, just as the Father, or mind of God designed or planned it. The Holy Ghost, or the will power of God, is that great principle that governs and controls the Universe, and keeps in order the whole, that was designed by the Father, and created by the is in. Hence these three creat principles, form one perfect good and All-wise God; just as soul, budy and mind, form one perfect man, in the image and likeness of God. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Chost; and these three are one. -1 at John 5.7.

60th. I am a Obristian Spiritualist, because I believe that the command given by Christ, to love our neighbor as ourself, is the best law ever given to mankind, for the government of the race, and harmonizes with the golden rule. Ag ye would that men should do to you, do

ye also to them likewise."—Luke 6. 81. 61st. I am a Christian Spiritualist, because I believe that the healing of the sick, as commanded by Christ, and practiced by his apos-tiles, and the early Christians, is one of the highest and holiest principles of the gospel of Carist, because it removes all the sickness, disease and pain, that sin has brought upon mankind, and this is one of the reasons why the gospel is called good tidings of great joy unto all people, and the reason why he com-manded it so often, and the great reason why he made that command the last injunction that ever fell from his lips to man. "They shall take up serpents, and if they drink any deadly thing it shall not/hurt them; and shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven."—Mark 16:

62 id. I am a Christian Spiritualist, because I believe the command of Christ to his ministers, to cast out demons or devils, is another great feature of his gospel, which not only shows the truth and power of his religion over all others, which the history of the church is forced to confess, until the third century when the doctrines of men were substituted for the doctrines of Christ, and the power and utility of casting out devils, or the demons of disease. were all lost to the world, until it is now being restored to mankind by the Christian Spiritnalists, who are in many places casting out devils in restoring the maniacs, curing the lunatics, healing the epileptics, etc., which is casting out of demonsthe same as Christ did; and commanded his ministers to do. But which is now denied by all Orthodox churches and scouted as humbug by the priesthood, notwithstanding Ohrist's last commission to his ministers declares: "And these signs shall follow them that believe; in my name they shall cast out dewils."—Mark 16:17 Mount Union, Hantingdon Co. Pa.

(Continued next week.)

State Convention of Spiritualism.

[From the Battle Creek (Mich.) Telegraph.] The Spiritualists of Michigan met in State Convention at Battle Creek on the 14th inst., holding a three day's meeting, and had rather a stormy time over what is termed the "Woodhull social question." They also set forth their views on some other questions that in the near future will perhaps become very live issues. As we have not space for the proceedings in full, we give in a condensed form the main facts as gathered from private sources, as well as printed reports of the meeting. It appears that in June, 1873 at Charlotte was pass-

i, by the casting vote of the President, the following: Resolved, That we endorse all the doctrines of Mrs. Woodhull on the social relations, as explained by her." The passage of this was strenuously resisted by several at the Convention, and among them Mr. G. W. Winslow, of this place, who has ever since persistently fought this departure both in and out of con-

ventions. Again at Jackson, in Dec., 1873. (Mrs. Woodhull being present at the convention) was passed the following:

"Resolved. That the only open door out of cur difficulties is the entire abrogation of all merely man made marriage laws, leaving the gex 28 free to seek harmonious associations under the laws of nature."

A division in the Spiritual ranks immediately ensued, the very large majority feeling deeply mortified that a few noisy and bold Free-lovers should thus commit the State Seciety to a doctrine so detrimental to the public good. At the late meeting, Mr. Winslow, of this place, being the chairman of the committee on resolutions, among others, reported the

following: "Resolved. As the sense of this convention that the resolutions heretofore passed at Charlotte and Jackson regarding the 'social question' and 'marriage laws' be rescinded," prepoeing that if no one opposed i, to say no word in its favor, thus letting it be voted on without debate. But as that could not possibly be, it was debated by several on either side in a spirited, but unacrimonious manner. Several who voted "Woodhuli" at Charlotte (probably without due reflection) spoke and voted for the rescinding resolution; and it passed, not by a mere casting vote, but by a good, handsome maj rity. Mr. W. was congratulated by many on the result of his off ris

therein the recognition of any religious, athe istic, or pagan creed, rite, or ordinance, would be virtually a "religious test, to which a free people can and will never submit.

The Convention also was in favor of a mem-orial to the next Legislature to make the laws more in harmony with our State and National constitutions on the question of religious lib erty. The meeting was highly entertained by several interesting speakers, and the music was excellent. The big bone of contention being disposed of, entire harmony prevailed thereafter, and at nine o'clock on Bunday evening the convention acjourned.

# Poices som the People.

HEBRON, NEB.—Wm. F. Tollec writes.—The Journal is well worth all it costs; its teachings ere yorth more to me than any amount of money.

LA FAVETTE, IND.—Mrs. C. McBride writes.
—I love the Journal; would rather be deprived of any thing than it.

TONICA, ILL.—Alfred Heath writes.—I consider the Journal the ablast and best teacher of the Harmonial Philosophy extant.—Long may it live.

DALLAS, TEX.—David Little writes.—I have a little daughter ten years old, that is developing in-to a splendid physical medium. I think she will in time be as good as her sister, Mrs. N. D. Miller. NEW BUFFALO, MICH.—Charles Beeson writes.—I can say your paper has been a great consolation to us, especially in this hour of our deep

WESTFIELD, N. Y.—J. Tinney writes.—If your series of articles on the devil shall serve to draw out discussion on organic law, instead of on derived conditions without regard to law, they must have a powerful influence for good.

GEORGEVILLE, OHIO.—Wm. Huddleson writes.—Times are rather tight, but I can not very well do without the good Journal. I have been reading if for two years and like it better the long-

KOKOMO, IND —U. P. Collins writes.—I have taken your Journal and read it attentively ever since it was published. I like it very much. I am 56 years of age, and would have been in utter, utter darkness, had it not been for Spiritualism and the Journal.

PRAIRIE HOME, MO.—B. Frost writes.—I think the Spiritual ship is being well steered by you through the shoals of theology, superstition and bigotry. Go on, Brother, and keep your eye on the gun that shoots down all the great errors of the are the age.

NEWMAN, ILL.—T. W. Swigart writes.—Consider mea life subscriber for the Journal, for I can not do without it. I can't say that I am a firm believer in splittual manifestations, having never seen anything of the hind, but your firm stand against free-love and old orthodoxy just suits

OSSEO, MICH.—Mrs. Orville Lockwood writes. Believing I have found the Devil and his locali-—Belleving I have found the Devil and his locality. I will tell you where he is reating. It is in the organization of individuals. His right name is Ignorance. Poor Devil, you are found at last, right within our own selves. He is so large it takes the universe to hold him, yet he can rest in one individual.

CORINTH, MISS -I. H. Walkerwrites.-I bope corinth, Miss—L. H. Waiter-Wites.—I hope and believe that you will continue to scatter the myths of old mythology of every description, and that in ringing out the "old," you will also ring in the "new" philosophy of direct communication and freedom from any especial allegiance to the "old masters." You may safely count upon me as a life-long subscriber.

PRINCETON, MO.—A. B. Montgomery writes.

—I will continue to try and get you new subscribers. I called on Battisn and Taylor when in Chicago, as you suggested, and I can say for myself, I was well repaid. We had a glorious seance and the materializations were splendid. There is quite an awakening interest felt here in regard to our philosophy.

CENTER POINT, IOWA .- Wm. Hunt writes .-About four weeks since I ordered of you a plan-chette. It came in due time; has been tried by all my family and neighbors from 15 minutes to onehalf hour. Not a word or letter made yet. Now I wish to ask, is it sold as a joke? If so, I will take the joke. If a reality, what is wrong? It is rather a damper on skeptics.

REPLY.-Planchette writes with many persons, who are not developed to the ordinary phase of writing mediumship.

It usually takes a considerable patient waiting before it will move at all, and then its motions are often eccentric, with here and there a word that can be deciphered. With others it will write intelligently very soon. It requires a phase of mediumship adapted to mechanical writing, which does not exist in one in seven, but still no one knows whether the little toy will work or not without a trial.

LIVE SPRINGS, IOWA.-G.W. Webster writes. LIVE SPRINGS, IOWA,—G.W. Webster writes.
—This makes seven I have sent the JOURNAL to at my own expense. If it shall be the means of interesting one or two in the beauties of our philosophy, I shall be well paid. They are all very good men, and if once acquainted with the facts and principles of Spiritualism, are abundantly capable of appreciating them. I shall continue to send your paper to such parties as I think will care to see it.

COSHOCTON, OHIO,—C. Bassett writas—May the good angels bless you in your laudable under-taking. People in this section of the country are getting more liberal. I am making it my home in an orthodox community, and give my paper to persons who will read them. We have a Metho-dist preacher by the name of Pershing, who is not afraid to read them. He says he finds some of the finest articles he ever read.

CANAL DOVER, O.—C. Helnoreich writes.—It is perhaps 25 years since the Spiritual phenomenon first came under my observation; and notwithstanding my continued efforts to convince myself of its truth or erroneousness, I have thus far failed. The ethics of this theory I admire and revere, and find them to harmonize in the main, with my own views; but its mystic parts, communications, materializations, etc., I look upon with much distrust, and only for the reason, that they deviate from the laws of nature as taught by science.

BARASSA; ARK -W. R. Hill writes.-Having just read an article in your paper of Dec. 25th, '75, concerning "Combined Special Prayers about Charlle Ross," I thought it strange that no medium lie Ross." I thought it strange that no medium would take pains to find out something of the lost child and thereby show to the world that there is reality in the philosophy, you teach. Such evidence is greatly needed to convince a skeptical world. Will you not try through mediums and spirits to discover the long lost Charlie? I am a believer in the philosophy, you teach to a certain extent; but I want better proofs than are generally given in regard to spirits.

lectures, from Joseph D. Styles, a trance speaker, and the spirits through him vindicated most eloquently the moral purity of the doctrines of our philosophy and intirely ignored, the so called free-lustism, as promulgated by our Valcour Islanders.

SHERWOOD, WIS.—J. W. Blanchard writes.—Although a little late, I wish you a happy new year. I am pleased with the Journar. It has Aithough a little late, I wash you a saper, year. I am pleased with the Journal. It has been our salvation, and to you as agent, and to the Angel world as the moving power, we would express our heart felt thanks, but thanks amount to but little, unless backed by honest deeds, 85 here goes for a renewal of mysubscription with two trial subscribers. Come brothers and slaters, how much do you love the glorious cause, and what will you do to keep the Journal as a beacon light waying before the millions, as a guide to a purer and better life. Where would we have been as Spiritualists to day, without the Journal? Answer: Under the stigma of free love. I shudder to think from what we have escaped, but remember that, "eternal vigiliance is the price of liberty," and sustain the hands that are fighting the clouds of darkness. May there be no cause for a retreat from the high yantage now gained. from the high vantage now gained.

ST. OMER, IND.—Maria D. Hafer writes.—I have been a believer in the Spiritual philosophy for over a year, but it had never been my privilege to witness any of its phenomena, until within the last three months, we have been holding circles and the result has been astounding, at least to me and the few believers I have gathered about me. At first we held circles in a well lighted room, and the manifestations consisted of raps and table lippings by which means we were the calling the alphabet) enabled to spell out communications. Our spirit friends requested us to hold dark circles. The spirits then materialize, visible only to the medium. She describes them to us and we have recognized many of them from her description, those she never knew had an existence. She is, after giving descriptions, entranced, and we hear our beloved ones that have passed into the Spirit-land, speak in their own well remembered tones. Go on in you noble work; do all the good you cau, and joy/will be brought to many sorrowing hearts. ing hearts.

BOICE CITY, IDAHO.—Daviel Bacon writes.—
As you offer a reward for the devil allow me to suggest that in the time of St. Paul, he was transformed into an angel of light, "And no marvel for satan himself is transformed into an angel of light." 2 Cor. 11: 14. We do not doubt that such a person at one time lived or earth. But history does not inform us at what cate he "shifted off" the mortal; that is, "went to that bourne whence." it is said, "no traveler ever returned." But he did return, and amused himself at the expense of mortals. Without doubt he was a segacious chief of a band of dark and mischlevous spirits, who were his ministers. But St. Paul asserts, "That it is no great thing if his ministers also be transformed as the ministers offrighteousness." I hope this desirable object has long ere this been obtained. Now, as astan has propressed—become an angel of light—we must look to some other source for the cause of all the mischief done in the world. We do find of all the mischief done in the world. We do find or all the mischer done in the world. We do that many evil spirits, both in the form and out of it, and may we not hope they also are subject to the law of progression? Will they not follow in the footsteps of their illustribus pred cessor, the

WATSEKA, III.—A. B. Roff writes.—Mrs. More concluded a course of lectures on the Spiritual Pailosophy at Watseka, on Sunday evening the 9.h inst. She delivered nine lectures in Opera Hall, and notwithstanding a revival meeting was in progress, and had been running for a week prior to the commencement of her lectures and continued every day and night while she was here, supported by the united efforts of three of the leading or en by the united thoris of three of the leading of the door churches, yet Mrs. M. had the Hall filled to everifying, in two evenings all the seats and all the standing room in the Hall being occupied, and some had to leave for want of room. Her lectures were the best ever delivered here. She held her audience spell bound as it were, listening to the beautiful flustrations and teaching of the grand philosophy of spirit communion for one and a quarter to one and a half hours each evening and during two Sundays. She has done a great work here. The whole community are stirred up and exposely investigating this, to most of them, new philosophy. Mrs. Morse is one of the very best lecturers on the rostrum, and a perfect lady in every sense of the word, and ought to be kept busy in the lecture field, and above all should be well paid for her services. May heaven's choicest blessings attend her.

TRIPPVILLE, WIS.—A. Wyman writes.—On Sunday the 19th ult., was held in the fown of Wellington, Monroe Co., Wis., the last of a series of meetings, which have been continued once in two meetings, which have been continued once in two weeks for the last year, and once in four weeks for the year previous, but now discontinued on account of the physical infirmities, and declining age of the medium, Jessey Buckney, who by the way is a first class trance speaker. The controlling spirit in winding up his rich and eloquent discourse and enjoining upon us the importance of keeping in remembrance the instruction we had received, advised in particular that with other reading matter on the theory of the Harmonial Philosophy, we take the Religio Philosophical Journal, we take the Religio Philosophical Journal, for, said the spirit. it is better for you than the Bible, as the JOURNAL treats of things present and to come, while the Bible teaches of things that took place eighteen hundred years ago and more. Then after shaking the friendly hand of several of the congregation, through the medium yet en-tranced, took his leave, not knowing that he would ever meet or address us again until we meet in the Summer-land, which we were all sure to do in a few more years at longest. If the audience had been called to part with a near and dear friend in physical form, we should not have been exercised with feelings of deeper regret.

S. C. writes.—About three weeks ago, I was prostrated by a severe attack of pneumonia, and while my pain was at its height, a strange power came over me, and I saw seated by my bedeide a came over me, and I saw seated by my bedside a middle aged gentleman, with the most loving, pleasant countenance, who immediately laid his hand upon my painful side, and immediately the pain was gone. This done, the power left me, and I found myself in a profuse perspiration. Drawing the bed clothes closer around me for fear of taking cold, the same mysterious power returned; and I was gently lifted and carried an immeasurable distance through the most beautiful and ever varied scenery, until finally I was placed down in a spot of rich shrubbery, grasses and flowers of every hue, in which I met and conversed with my every hue, in which I met and conversed with my mother, my sister in law, and many other dear friends, long since gone home to the Spirit-land. friends, long since gone home to the Spirit-land. Ohl you may imagine the happiness of that meeting; the fulness of my over-joyed heart; for I have no language to express what I then felt. It only has its opposite, perhaps in the depression I felt when the influence had left me, and found myself again in Dryden. Thus it is we have dreams or 'visions of the "brighter world;" but what are they to its living realities, when we shall have been placed among them to trace out their measurele's extent, and to fathom their unfathomable depths through endless years? MILLERSVILLE, MO.-Will R. McGlasson

writes.—Satan, whence comest thou? People who believe in Satan, or an all powerful Devil, which is the author of all evil, have a great deal of conten-56h. I am a Christian Spiritualist, because they now of content to the recy commandments that care you mandment that Outst the content to the recy of the recy commandments that care when they are shown to the tree of life, and may not be recy that every commandments, that can have a right to the tree of life. "Blessed are they that so have a right to the tree of life, and may now a right to the tree of life, and may now the recy that servery commandments, that can have a right to the tree of life, and may enter in through the gates into the city."—Rev 22:14.

57(b. I am a Christian Spiritualist, because I believe that every commandment that Ourise gave in in signify of off-midling in sections of any so called secred books, all regions of the record of the content of the content of the possible of the record of the content of the possible of the record of the content of the content of the possible of the record of the content of the possible of the record of the content of the content of the possible of the record of the content of the possible of the record of the content of the possible of the record of the content of the possible of the record of the content of the con

pers and books that should be encouraged and upported.

GENOA, O.—H. H. Slosn writes.—Within the last fifteen months I have lost two of my children with diptheria. They were very promising children, aged 5 and 7 years. We made every effort to save them, but it was all in vain, The master called them "to the beautiful world on high." The first to go was our little girl. Before she died she said to her mother, "Ma, I am going away to leave you," and in a few moments she said, "We are all going." Little thought we then that so soon would our darlings be taken from us, yet in the midst of our sorrows we looked forward with faith born of knowledge to the glorious time when we, too, shall go hence untolour father's house of faith born of knowledge to the glorious time when we, too, shall go hence untolour father's house of many mansions, for we know they will greet us on the shining shore of the immortal life. How glorious the doctrine of progressive Spiritualism. How grand, how beautiful are its teachings. Death in the sight of its resplendent philosophy is not the grim and terrible monster that the church fain would picture it to be; it's their immphal arch through which man passes unto a higher and more refrect existence, where all of his noble aspirations rericct existence, where all of his noble aspirations shall be gratified, the recognition of its facts helps us to bear the affi ctions of this life with fortitude, for we know that in the midst of death there is life, glorious and eternal. I can see nothing de-basing or demoralizing in the teachings of progressive Spiritualism; on the contrary they are elevat-ing to every noble faculty of the soul; it tends to make the burdens of life lighter. Though we may go down in the storms of this life, yet we shall live again in fairer climes. We know that our children and our friends that have preceded us to that other world, still live.

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Ex Speaker Blaine's proposed amendment to the National Constitution begins by providing that "No State shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof." This amendment is now before Congress, for submission, by Con-gress to the State Lorislatures, with the design now perore Cong. 88, for submission by Congress to the State Ligislatures, with the design of making it part of the supreme law of the land. This language is already in the National Constitution, but applying it only to Congress. The National Constitution already provides that (article 1, amendments). Congress shall make no law respecting an establishment wides that (article 1, amendments) "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The proposition to extend this prohibition over the States raises the inquiry whether there is any necessity for so doing—whether any of the States have ever passed laws respecting an establishment of religion, or prohibiting the free exercise thereof in any degree. The popular impression is generally degree. The popular impression is generally that this is a country of entire religious freedom, where church and state are wholly separate, and wherein every citizen is guaranteed equal rights, privileges, duties and exemptions, without distinction on account of religious faith. So far as the National Government is concerned, this is true. Under the National Government, owing to the Constitutional clause which prohibits Congress from making any law respecting an establishment of religion, the Protestant, Catholic, Jew. Atheist, Infidel, and all other citizens, are alike eligible to office, and are given equal protection, equal rights, equal privileges, and equal immunities. But, as many may be astonished to learn, this is not true of the States and their constitutions. and laws. Instead of there being a total separation of church and state, and equal rights, privileges and immunities for all citizens, vithout distinction on account of religious belief, the States are many of them guilty of the following manifest infractions of the rule of equal rights, privileges, and immunities for all by making distinctions plainly on the ground of religious belief:

1. Granting special privileges and immuni-ties to clergymen on account of their religious office, such as exemptions from military duty, from jury duty, from being compelled to serve as firemen, from paying taxes on their parson-

ages or residences, etc.

2 Imposing special disqualifications on clergymen, by prohibiting them from holding

3. Granting special protection and encouragement to the Protestant faith, and imposing pecial disqualifications on the Roman Catho-

4 Imposing special disqualifications on J. ws. Atheists, Infidels, and all the unorthodox and upon scientists who hold with Tyndall, Haxley, Darwin, Proctor, Agassiz, and other eminent modern savants.

6. Enforcing the Protestant religion by law by administering oaths, conducting the public schools, and in various other particulars.

6 Directly recognizing public worship, of the Protestant kind, as a duty incumbent upon all citizins, which duty the State has a right to

Taking up these topics in their order, and examining the State constitutions and laws regarding them, we find that a large majority of the S. tes grant special privileges to clergymen —particularly to Protestant clergymen—pr.vi-leges that are not granted to other citizens, such as exemption from military, jury, and duty, or exemption from taxation on their residences, libraries, etc. We need not quote from the laws of the States to show this as such quotectons would include nearly all the States, and be tedious from repetition.

A number of States impose special disqualifications upon clergymen, by forbidding their holding office, even though the people should elect them to such office. The constitution of Maryland provides that "every gift, sale, or devise of land" to a minister of the Gospel, or religious sect or order, shall be void without the previous or subsequent sanction of the Legislature. Also, that "no minister or preacher of the Gospel, or of any religious creed or denomination. \* \* shall be eligible as Senator or Delegate," etc. The constitution of Tennessee provides that: "Whereas ministers of the Gospel are, by their profession, dedicated to God and the care of souls, and ought not to be diverted from the great duties of their functions; therefore, no minister of the Gospel or priest of any denomina tion whatever shall be eligible to a seat in either House of the Legislature." The constitu tion of Louisiana contains a similar provision to the one last quoted above, to wit: "No person while he continues to exercise the func tions of a clergyman, priest, or teacher of any religious persuasion, society or sect, shall be eligible to the General Assembly." So the constitution of T. xas: "Ministers of the G. s. pel, being by their profession dedicated to God and the care of souls, ought not to be diverted from the great duties of their functions; therefore, no minister of the Gospel or priest of any denomination whatever shall be eligible to the Lag slature." The constitution of Missouri contains a still more sweeping disqualification of ministers, with the singular excep-tion of the office of justice of the peace: "No person while he continues to exercise the funcions of a bishop, priest, clergyman, or teacher of any religious persuasion, denomination, so ciety or sect whatever, shall be eligible to eithor house of the General Assembly, nor shall be be appointed to any office of profit within the State, the office of justice of the peace ex-

cepted." Granting special protection to the Protestant faith, and imposing special disabilities on othor faiths, is not uncommon; and also imposing special disqualifications on Je as, Atheists, In fidels, Scientists, and the unorthodox; and enforcing the Protestant faith by law. The constitution of New Hampshire provides that the people of this State have a right to empower, and do hereby fully empower, the Leg-laisture to authoris: from time to time the several towns, parishes, bodies corporate, or religious societies within this States, to make adequite provision, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion, and morality." The constitution of Hissachusetts provides that "the Legislature shall, from time to time, authoriz) and req ire the several towns, parishes, pr cincts, and other bodies politic, or religious societies, to make suitable provision, at their own expense, for the institution of the public worship of G.J. and for the support and maintenance of public Protestant teachers of plety, religion," etc.; and the people "do invest their Legislature with authority to enin upon all subjects an attendance upon the instruction of the public teachers aforesaid, at stated times and seasons, if there be any whose instructions they can conscientiously and con-

Here is all the legal machinery for establishing the Protestant religion, and compelling the attendance of the people at Protestant churches. The constitution of Vermont declares that veyary sect or denomination of Christians ought to observe the Sabbath or Lord's Day, and keep some sort of religious worship." The constitution of Dalaware provides that "it is

the duty of all men frequently to assemble to-gether for public worship." The constitution of Onio provides that "religion," among other things, is essential to good government, and the Legislature shall "pass suitable laws to protect every denomination," etc.; and it was under this clause that the famous attempting by law to enforce the reading of the Protestant Bible in the public schools of Cincinnati, against the protest of the Roman-Catholic par-ents and pupils, arose.

ents and pupils, arose. The number of States which put special disqualifications upon citizens which do not subscribe to certain religious doctrines, mostly Protestant, and all Caristians are opposed to the Jewish, Athelstic, Infidel, or other faiths, is quite large. Besides those already quoted are the following: The constitution of Missis-sippi provides that "no person who denies the helps of a God or a future state of severals. the heing of a God or a future state of rewards and punishments shall hold any office in the civil department of this state." The new con stitution of South Carolina has a similar provision—namely, that "no person who denies the existence of a Supreme Being shall hold any office in this Commonwealth." The con-stitution of Pennsylvania provides that "no person who acknowledges the being of a God and a future state of rewards and punishments shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this Commonwealth." Under the new constitution, moreover, which recognizes the State as particularly indebted to God, several of the church fast and feast are made State holidays. The constitution of North Carolina declares that "the following classes of persons shall be disqualified for of classes of persons shall be disqualited. for of-fice: F.rst, all persons who shall deny the ex-istence of Almighty God," etc. The constitu-tion of Tennessee provides that "no person who denies the being of a God or a future state of rewards and punishments, shall hold any office in the civil department of this State." The constitution of Maryland provides that it "is the duty of every man to worship God;" that no "religious test" shall be enforced in office holding or in taking oaths, "other than a belief in the existence of God;" and appropriate legislation shall enforce these things.

It will be perceived that persons who believe in Darwin's theory of evolution, and Tyndall's, Huxley's, and many other eminent scientists' disbelief in a "future state of rewards and punishment," of the orthodox pattern, besides Jews, Atheists, Infidels, and many others, are put under disqualifications by these constitu-tions, on account of their religious faith. Moreover, we have only quoted from State constitutions, whereas there is a number of States whose laws contain provisions making distinctions in the rights, privileges and immunities of citizens on account of their religious faith. Among those are the States whose laws exempt the church property owned by religious persons from taxation, while no such exemption is granted to property owned by irreligious persons, and not used for purposes. The laws and constitutions of many States, therefore, recognize clergy-men as a distinct class from other citizins-a class which is granted peculiar privileges, and placed under peculiar disqual fica-tions. Dr. Witherspoon once satirically pro-posed an amendment to the constitution of one of the States which prohibits clergymen from holding office, his proposed amendment providing that, in case any clergyman should, by seduction, theft, cursing, swearing, drunkenness, or other crime, become a sinner, and be turned out of the ministry, he should there-upon immediately become eligible, like all other sinners, to any office in the State! And a satirical legislator in one of the States, defrom military and fire duly, and from sitting on juries, and alluding to the exemption of church property and parsonages from taxation in that state, dryly proposed to add the law a section that no public enemy, mob of riotous persons, incendiary, burglar, or other evil disposed person or persons, shall ever attack the person, or steal or destroy the property, of any clergyman or church in this State; and no clergyman shall ever be a party to any criminal or civil suit in this State or in any way become personally interested in the administration of justice by the juries thereof.

It is true that the provisions of some of these State constitutions and laws are not executed with the rigor which their language warrants; but it can not be denied by any careful student of the subject that there is abundant scope and reason for the amendment proposed by

Mr. Blaine. These provisions were not put in the State constitutions and laws by the clergy, and are not maintained there by them. Generally the clergy are a manly class, making no claims for special privileges or immunities before the laws on account of their religious office, but men who would rather stand upon an equality with their fellow-citizens, sharing alike their duties and their privileges. Gertainly the clergy can not be accused of originating the laws which debar them from the common right of other citizens to hold office if chosen thereto by the people. They generally neither desire to shirk the common duties and burdens of citizenship, nor to be accepted from any of its common privileges. But these provisions are the work of other hands than theirs, as is self-evident in several instances. - De'roit Post

### THE NECROMANCER.

Spiritualism Dramatized.

Bro. S. S. Jones:—It seems to me, in look ing over the vast field of Spiritual literature that the Spirit world has taxed itself to the ut most, to bring the facts, phenomens, philosophy, poetry, religion, art science, and universal truths of the new dispensation as forcibly before the children of earth, as it is possible for the world of causes to do. No man can look at the list of publications issued from year to year, from month to month, and from week to week from the Publicating House of of the RRINGIO PHILOSOPHICAL JOURNAL, the BANNER OF LIGHT office in Boston, Burns & Co., London, and Samuel Watson, Memphis, not to mention a large number of publications issued from nearly every "secular" publishing house in the country, (ah and every the from the "sacred" press, issue constantly though un-wittingly, more or less of the facts and phe-nomens of Spiritualism,) I say, no man that has the ability to appreciate a wonderful fact, can look over this list of publications in Eaglish—not to make even a mere mention of the vast numbers of publications that go out in the language of foreign tongues, such as is spoken in Mex co, France, Italy, Spain, Hungary, Sweden, Germany, etc., without feeling awe struck with the magnitude of the work being thus accomplished through and by the inhabitants of the skies, using us mortals as their mediums only. When I look over this field I am filled with astonishment. The history of literature presents no parallel to this! Methodism was the most wonderful revival that the world had ever known; but when Methodism was 37 years old it was the merest pigmy in its literature, in any respect com-pared with Spiritualism at the same age. Spir-itualism has gone the round of the planet, as on the wings of lightning, and counts its adherents by the millions. And now comes

#### ENTERLY NEW

in literature and in the method of presenting the facts and phenomens of Spiritual truths which, in my judgement, and in the judgement of many of the best minds with whom have conversed, is to have a powerful influence over the popular mind and heart. It is universally conceded, now-s-days, that the drams has had, and does have a powerful hold on the popular mind. Hence the terrible firry opposition to the drams witnessed in the pulpit and church papers. That new thing presented in Solicity distributes to the contract of t in Spiritualistic literature is

SPIRITUALISM DRAMATICED.

For weeks past the subscriber has found no rest for his spirit, day or night, till he worked out, under what is claimed to be the guidance and influence of one of the brightest stars on the American stage—a drama in

#### THREE ACTS.

The play was originally in two sets, but has been enlarged to three, and will make an octave of some 50 pages in nonparell. For family reading—those who enjoy the dialogue form and the dramatic pictures of Shakespear, O wen, Booth. Jefferson and such—this little drama will afford untold pleasure, as there are in it little explitting! humor wit sarcasm, repar-"side splitting" humor, wit, sarcasm, repar-tee, as well as some scenery of very startling character, and arguments pro et con on our philosophy, that can but interest and instruct the thoughtful as well as the gay.

Curtain rises, showing a parlor, or sitting room scene with ordinary furniture, as a center table, piano or organ, chairs, pictures, etc. Mr. Fairplay sits on the right hand reading the RELIGIO PHILOSOPHICAL JOURNAL and Smoking a pipe. Mrs. Fairplay sits in a low rocker on left hand, knitting on a stocking. Master Charlie, a lad five or six years old, with riding cap, boots, whip and spurs, ready to mount his rocking horse—on the right hand of the center; while Miss Lucy a little girl of 4 or 5 years sitting upon the floor, left hand of center, playing with dolls and a live kitten. All is silent for a moment, only as Miss Lucy scolds her kitty for not being a better "medium;" and master Charlie gives his sharp commands to "Bucephalus, whos!" and then mounts and dashes away in grand style. Enter Miss Dotle, with much animation not to say excitement. with much animation not to say excitement and begins, as she takes off her gloves, to de-tail the facts of a scance that she has just attended in the presence of

### "THE NECECMANCEE."

But the wonders she has witnessed has caused such an excitement in her mind that she can't recite the marvels till she seeks the quieting and harmonious influence of music; and sitting down at the piano, she plays a beautiful selection of instrumental music, or if an organ selection of instrumental music, or if an organ is used, plays and sings an appropriate song; after which she recites, in brief, some of the wonders of Mr. Ravenwood's wonderful scance. At the close of this recital—Miss Dotie, a young lady member of the family—takes her seat, and Mr. F. lays down his paper, and opens the dialogue, by exclaiming, "I do wonder, in my soul, wife, if these wonderful things that we hear of are really what they purpose to be over they the tricks of designing port to be, or are they the tricks of designing impostors." Here ensues a running colloquy between Mr. F., Mrs. F., and Miss D. in the midst of which the door bell rings on the right hand, and Master C. is sent to answer it, when enters Mr. Jack Tobin, a brother of Mrs. F. He catches up Miss Lucy and has a chat with her about the "Necromancer," who is to put up at their house for a season. Then ensues an animated and interesting dialogue between the four older persons, at the close of which the woom (hall) grows dark the wind rises, the lightnings flush, and thunder is heard, all attributed to the power of the "Conjurer." Curtain falls—scene changes, discovering the Necromancer seated at a table with a large book, like a great atlas, making characters in it. He draws a cabalistic circle on the floor, which is filled with figures, astronomical. Ex-ter different parties to consult the medium, among them a spinster of doubtful age, by

name, Miss Betty Wrinkle, who comes to enquire if it is possible for her to find a husband? Here an amusing and instructive dialogue ensues. But among the visitors is a Lidy Rad-cliff-from abroad—a lady of culture, wealth and distinction, a representative of the upper tendum of European society. During this scene, the discussions are grave

and gay, sad and snimated, serious and mirthful, and several old Bible scenes are duplicated, as for example, the reappearance of Samuel to Saul, King of Israel, the "writing on the wall of Bellshazzar's feast room," etc., together with many good tests of spirit power. But in the midst of it, Orthodox superstition and big otry send an officer with posse comitatus, and the medium is arrested, and about to be hurrled off to prison, when Lady R. and Mr. F. step forward and go his bail for a large sum, Scene changes. Curtain rises and discloses a

### COURT IN SESSION,

with the Judge upon the bench, lawyers at the bar, clerk at the desk, etc. The Judge calls from the docket, "commonwealth against William Ravenwood." Mr. R. being a stranger and without means appears in court without counsel, which the court kindly off is to furnish, but which is modestly and politely declined, and he pleads his own cause. The issues in the case are soon joined and the cause goes to trial, witnesses are examined and crossexamined—the arguments of the counsels are made, and the instruction of the Court is given to the jury, and the case goes into their hands, who find a verdict of "not guilty," without leaving their seats. Comstock, the officer that arrested the medium, and the principal acquaing witnesses are arrested, by order of the Court, for perjary and forgery, and are sent off in chains to jail, while the Court and jury congratulate the defendant on his able vindication, and bid him "good speed." ends the play of the "Nacromancer." By the time this appears in print, this

### NHW PLAN

of preaching Spiritualism, and teaching good behavior to Orthodoxy, will be resdy for circulation all over the country. It can be easily played by amateurs, in all places where there is a number of liberalists and Spiritualists of any degree of histrionic talent, and societies that have not regular speaking, can awaken great interest by playing this piece, and societies that are in debt and find it difficult to meet expenses, can raise money by putting this play on the boards in reasonable good style, and repeat it several times. It is a "sacred drama," things are sacred) and consequently suitable for Sunday evening or any other evening "providing it don't rain."

#### "I have engaged to play the "HECHOMANCER,"

myself at a number of points contiguous to Bultimore, during week evenings, supported by able talent on two other leading parts. I shall be glad to correspond with friends within two or three hundred miles of Baltimore, and will assist them to play this beautiful drama—the author of which, in a most tragle manner went to the world of spirits over ten years ago, and who has honored me as his amannensis. The book will be sent—single copies at 40 cents, free of postage, 80 cents by the doz en, to any address, to be used in playing.

There are in all about 16 characters, but twelve books will suffice for all. The leading characters are the Necromancer, Mr. Fairplay, Mr. J.ck Tobin, Prof. Tainkwell, Judge of the Court, Prosecuting Attorney, of gentlemen; Miss Datie, Lady Radeliff, and Miss Betty Wrinkle, of ladies. Address:

T. B. Taxlor, M. D.

30 N. Stricker St., Bultimore, Md.

THE RED SEA MIRACLE; REPEATED.

A Substantial Spiritual Force.

Dare I say no epirit ever brake the band, Pars 1 may not open to his notive land.

That bound him to his notive land.

— Tennyson.

Esother David Cotton, of Santa Barbara, Oal, sands the following clipped from a paper there. He says it is true in every particular:—

Among the many strange things that abound in this world of ours, what is called Modern Spiritualism is the strangest, in whatever light we choose to regard it, whether as a delusion or a reality. If it be a delusion, then it is a marvel of marvels that although continually real or presented exposures are made of its real or pretended exposures are made of its great mediums, still none of these exposures great mediums, still none of these exposures open the eyes of any believer, but all continue on believing to the end. Anthony Froude, the great historian, says: "Experience stows also what a marvelous power is in us of thrusting aside phenomena which interfere with our cherished convictions, and when such convictions are consecrated into a creed, which it is a sacred duty to believe, experience is but like water dropping upon a rock, which wears it away indeed at last, but only in thousands of years." It would appear that the constant drippling has worn already so deep a channel in the minds of our Spiritualistic friends that they can never return to their former conthey can never return to their former con-

But it is not our purpose to write an essay upon Spiritualism. Abler minds than ours have grappled with the gigantic problem and presented both its sides. Our present purpose is simply to tell a "round unvarnished tale," just as it was told to us, simply adding that the manner of the narrator, an intelligent, wide-awake lady, impressed us with her own firm conviction in the truth of her wonderful

Mrs. Carrie B. Wright has been living a retired life in our beautiful town for many months past, known only to a few friends. In the city of Milwaukee and State of Wisconsin she was widely known as Mrs. Wright, the trance medium. In San Francisco also, for several months, she pursued that vocation. She came to Santa Barbara for her health, having been previously told by the spirits that she would not be used by them for three

Last Wednesday morning, Mrs. Wright and her husband concluded to take a buggy ride out towards M.ore's Landing, to get shells. Towards m.ore's landing, to get should.

Towards evening, on starting for home, they attempted to make a cut-off by driving part of the way on the beach. The tide was coming in rapidly and they had some difficulty in rounding a rocky point on account of the surf. After counding the point they passed by what they supposed a fishing station: At Moore's Landing they came to a lagoon, and Mrs. Wright having received spirit warning not to cross it, the buggy was turned round and they drove back to the station, which proved to be Capt. Shields' whaling station, and on inquiry, they were assured by Capt. Shields that they could safely cross the lagoon in their buggy. the lagoon, when Mrs. W. was again warned; but they drove into it about six hundred feet when the horse sunk to his body in quicksand, rolled over and broke a thill, "and there he laid," said Mrs. Wright to us. "Then I looked to see if I could see the hut of the fisher man. Well, I coldn't see anything except the high wall. I remember saying 'Spirit friends, help me; send the fisherman to us quick,' and then I stood on the buggy wheel, and the next thing I knew I was high and dry on the shore. I have no recollection of anything after leaving that wheel until I heard a singular noise. looked right and left of me and could see nothing but water. I found that the noise proceed ed from my own throat, and then it occurred to me that I must have been in a trance, I then saw Tom Moore's son coming along on horseback, and he made several attempts to cross. I told him to come to me quick, I was in trouble—to tell the fishermen. 'No,' he said, he would tell his papa. So he went, and before he was out of sight Capt. Shields was by my side. I wondered how he got there so q ick, because we were not, in sight of his place. I asked Capt. Shields how he came so soon, and he said that he usually drank two cups of coffee, but after drinking his first cup somehow or other he became uneasy and went on top of the hill and looked through his glass and saw the fix we were in. Thomas Moore, of Moore's Landing, came crossing on horseback and crossed partly the stream, and found we were in charge of Capt. Shields and reported all right, and he went back. Capt. Shields and Mr. Wright then repaired the shaft. We went to the camp. He (Capt. Shields) said he was alone. He says, 'Madam, you must be very wet,' and I said, 'Y.s. I am very wet,' but to my great astonishment I wasn't even damp. My shoes and stockings were perfectly dry, my dress not wet, not a damp thread on

The distance traversed by Mrs. Wright after leaving the buggy was about five or six hundred feet, over water varying from two feet in depth downward. Mr. Wright says he did not see his wife carried, but, as he did not carry her ashore, he can imagine only one possible way by which the thing was done, and that is, by the spirits having lifted and transported her

The story is told. There are many of our readers on whose minds it will make a deep impression; it being more or less consonance with adventures of which they think they can say, "which I saw, and part of which I was." say, "which I saw, and part of which I was."
To others it will be grouped with Sants Claus
and Rip Van Winkle stories of their youth.
"It takes all kinds to make a world."

### Occultism vs. Spiritualism.

BY G. H BINKLEY, M D., C. M.

The tenor of one or more articles, as published in this journal, would lead the uninitiated to but one conclusion, viz.: That occult science in its totality, was, or is, and ever wil. bs diametrically opposed to true Spiritualism This view of the science—the grandest and no-This yiew of the science—the grandest and no-blest in the world—can not be, yea, is not true. On this question, there is a distinction with a difference. Nature, when conditions are all right, does her work well; if these are wanting in the embryotic man or woman, the result is seen in the after-life. To each soul born into the world, there is given certain specified powers—occult if you please—which only need development, and when developed, the soul will, just as surely as that time is, occupy a very high position in the scale of being. It will rise just as high as it has capacity, no higher, yet far above what it otherwise would. These occult forces are spiritual, entirely so. 

If used for the soul's highest exaltation, an increase of its powers is acquired, by and through which other souls coming in contact with it, are also exalted, because its power has been so directed. Does any one claim that the gentle Nazarene did his work on the material plane?

Advanced Spiritualists do not. If by a full development of the soul's inherent but occult forces, it is able as it were, to partake of infinity itself, it must rise to a spiritual plane, and in this condition must remain to retain its powers. The more spiritual the soul becomes the more power it has to honor its Creator, benefit itself and do good to others. We claim for the occult student, his power to develop himself far beyond the position as usually given to a majority, at least, of all genuine mediums; the latter are, as it were, the commanded; the former, simply, command. Both of necessity are aided by the higher intelligences. The medium does his work usually unconsciously. medium does his work usually unconsciously, the other consciously, for by permission he developes as an independent. Again, the work of the two is different as to particulars, yet the same in finalty. To do good, is, or should be, the aim of every true soul, and it is not from these come the cry of humbug, at every advinced idea, but from those infinitessimal souls—a thousand of which could stand on a needle's point, and not be seen—who know it all, and what they do not know, is so be, they have overlooked something, it is not worth the while of even a God to try to know. To occult science we can truly attach the letters Q.E.D. Its votaries have a large field of usefulness to occupy and improve. They are the timely allies of true Spiritualists. This article penned with the one purpose to defend the true occultist, and to deny that occultism based on exalted spiritual principles, was, is, or ever will be, opposed to Spiritualism. There is another phase to this subject, and here can medium does his work usually unconsciously, is another phase to this subject, and here can be noted, the distinction with a difference: and I refer to the Black Art, and this as practiced by many, is a terrible engine for evil. Godpeed the efforts of all true men and women to elevate a fallen humanity. Springfield, O.

### Letter from Hon. Worthy-Putnam.

My Dean Brither Jones:-As I write. many are passing my window on their way to church. We are having a great revival season here—meetings night and day, now for two weeks. There is already a rich harvest of souls insured to be saved—two me and seven or eight girls. I am thinking of what material the blessed church of God is to be composed in the future, when the sensible persons, who came into it when orthodox religion was popular, shall have passed away. It is worthy of serious thought by the churches themselves.
The great and good Swing said, not long since, in substance: "It is time that the religion of thinking men should not be ignored by the pulpit, spending our time and efforts as we do, on the unthinking ones." Let us pray for such a blessed revival to come in the near future.

Sensible people are beginning to halt and hesitate in their desires for an orthodox heav-

en. If that system is true, heaven is now being peopled with the worst desperadoes of earth, flying through the pearly gates on wings of saving grace and dying love. Oh, how I pity the poor, plous, timid wife, who must go there, and associate eternally and lovingly with desperadoes, without the society or protection of her noble, unbelieving and unbaptized husband, to join hands and hearts with the dynamics. its Thomason, the Josie Langmaid Lapage et. al. millions of the kind. Poor woman! Fear, fear, continual fear of murder and mutilation by a Lapage, or of being blown sky-highl by a thoughts of her dear husband, whom God made her to love, away across the gulf, enjoying the warmth of hell, with the pure, the noble, the learned, the wise, the humane, the honest, good and true—the unbelieving and unbaptized of earth and the ages. That thought would be some comfort to her comparstively.

My words in this seem strong, too strong, I know, for orthodox pabulum; but, then, truth is stronger still. I have written as I feel and see it. As Byron said:

# "I'll publish, right or wrong;— Fools are my theme—satire my song,"

Oh, blessed truth! Oh, blessed God! Oh, blessed hope and confidence in the beautiful hereafter! Oh, blessed God and Father of all ! up towards whom we are permitted to grow Blessed are the pure in heart, for they shall see God!"

Fraternally, WORTHY PUTHAM. Berrien Springe, Mich.

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 presence known.

Contents of Little Bouquet for Tebruary, 1876.

Spirit Food; Spirit Visitors; Dreams; (Illus.); Trained Fleas: Leaves; The Baushee, or Invisble Being; Vice President Wilson's early life; The Little Child in Heaven; A Brave Boy; The Angels Recommend Kindness to Animals; Have Animals Spirits? 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 Noble Dog Gyp (Illus.); Mother Cat Adopting Kittens; The Pretty Malden 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 Dalsies; The Bunchback of Lachspelle; What Manner of Child shall this bef Spirit Poetry: Editorial-The Philosophy of . Life; The Young Philosopher; Laughing Children.

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