

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XIX.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 19 1876.

\$2.00 A YEAR, IN ADVANCE; SINGLE COPIES FIFTY CENTS.

NO. 23

## Revivals in Religion—The Messiahs and their Dupes.

The interminable trials and sufferings that the Jewish people endured from persecution—first from the Egyptians and afterwards from all other nations, who despised them with most extreme hatred for their barbarous acts of cruelty, caused them, the Israelites, to pray for deliverance from such persecutions.

In response to those aspirations, the so-called prophets, in rhapsodical enthusiasm, depicted in glowing colors the ennobling traits of character of him who surely would come to deliver "God's chosen people" from their taskmasters and tormentors.

These promises lightened their toils, by the hope of a speedy deliverance. Those hopes made the credulous believe, that any enthusiast, who made honest or dishonest professions of supernatural powers, was truly the promised Messiah. Hence it was that every century, as we learn from Jewish history, furnished one or more character who believed himself, and was believed by many of the people to be the promised deliverer; and many such, like the Nazarine, have suffered death at the hands of the civil authority.

While the Jews yet look for the coming of the Messiah, the Christians believe he has once come and will soon come again, with a mighty routine from heaven to crown him King. Nothing less than an absolute monarchy will serve the wants of these blind devotees, be they Jews, Catholics, or Protestants—all hinge their faith upon the fallacy—born of ignorance—that, a *Savior* of some kind is needed to restore poor frail mortals to the love of God, who will defend them from temporal or spiritual torment.

Perhaps we cannot open the eyes of such of our readers as really believe in such a fallacy, better than by brief sketches of the lives and acts of a few of the many such assumed saviors who have appeared since the commencement of the Christian era:

### A SKETCH OF THE SABBATHI SEVI, THE MOST SUCCESSFUL OF THIS CLASS.

The Rev. Dr. Gotthell, of Temple Emmanuel, New York, recently said that a revival of the Moody and Sankey kind could not possibly take place in the Jewish community. The Jews however, says the New York Sun, have not always been insensible to the appeals of sensational preachers. Indeed, their post-biblical history presents many instances of their being swayed by fanatical exhorters. But the successful appeals have, without exception, been made to their ruling desire under oppression—their restoration to the land of their forefathers. It would seem that any impostor had only to proclaim himself Messiah, and preach that a temporal millennium was at hand, to be sure of thousands of followers. But this was in the middle ages, when the Jews were sorely persecuted, and the revivalists always began by promising to deliver them from their enemies, and to restore to them their country and their liberties.

In the early centuries after the crucifixion many false prophets arose among the Jews, and had more or less success. In 724, one Silenus, taking advantage of the disputes between France and Spain, proclaimed himself Messiah, and induced multitudes to follow his standard to Palestine, where he promised to establish his empire. So great was the religious excitement that he created among the Jews that thousands of them voluntarily accompanied him, leaving behind their great wealth, and it was confiscated. The expedition was disastrous. Most of the emigrants perished by the way, and others became wanderers in strange lands.

In 1365, when the Jews were held in esteem in Spain, being admired and encouraged for their learning, their happiness was disturbed by a celebrated impostor, named Zechariah, who pretended that by his knowledge of the prophecies he had discovered the exact time of the appearance of the Messiah, which he predicted to be just at hand. He even foretold the day on which this mighty deliverer was to appear, to gather his elect people, subdue their enemies, and replace the Jews in their ancient inheritance. Thousands, impressed by his eloquence and zeal, prepared for the event by fasting and prayer, and at the time appointed, clothed in white, repaired to the synagogue.

**FALSE MESSIAH.**  
In 1137 a false Messiah arose in France, and persuaded his followers to hold unlawful assemblies. His meetings created so much agitation in the country that the government felt constrained to order the destruction of several synagogues, and at length he and many of his followers were put to death.

Another Jew, calling himself Messiah, disturbed the Persian empire in the following year, collecting a large sum of money to disband his soldiers, but after the stipulated sum had been paid, he made the Jews pay him back the money, and then beheaded the impostor.

In 1107 a spurious Messiah, a native of Cordova, appeared in Spain, and was supported in his imposture by one of the greatest rabbis in the city, who had previously written a book to

prove the near approach of a Messiah. Most of the intelligent Jews regarded him as insane; but many believed in him and were ruined by their credulity.

In 1107 another impostor appeared, this time in Fez, declaring that in a year the Messiah would surely come. In the same year an Arabian Jew pretended to be Messiah, and professed to work miracles. He made many converts, but at last was arrested and taken before the Arabian king. The latter asked him why he practiced this imposture, and he boldly replied that he was a prophet sent from God. "What miracle can you perform to confirm your mission?" he was asked. Seeing that his time was come, and preferring a speedy death to the cruel and lingering torture to which he might otherwise be exposed, the impostor said, "Cut off my head, and I'll return to life again." The king took him at his word. Some time afterward a Jew who dwelt beyond the Bosphorus, professed to be Messiah, created some stir. He founded his pretensions on having been cured of leprosy in one night. In 1174 a pretended Messiah arose in Persia, and found thousands of followers among the ignorant, involving the Jews in a new and severe persecution.

David Almueser appeared as Messiah in Moravia in 1196, and pretended that he could become invisible whenever he pleased. Vast multitudes followed him and were deceived by his artifice. He became so powerful that the king sent for him, promising him security. He visited the king, and was imprisoned. He managed to escape, however, and for some time eluded pursuit. At length the king ordered the Jews to surrender him. To avoid a fresh persecution they obeyed him. He was beheaded, and they were all fined heavily for believing in him.

### A FAMOUS IMPOSTOR.

David Alroi, or El-David, was the most famous impostor of the twelfth century. He was born in Almaria, in which more than a thousand Jews paid tribute to the king of Persia. In 1139 he espoused the title of Messiah; and being learned and well versed in the arts of deception he attracted many followers. After he had deluded the populace by his pretended miracles, he prevailed upon them to arm themselves in his cause. The Persian king, alarmed, ordered him to repair to court, promising that if he proved himself the Messiah he would acknowledge him as king sent from heaven. El-David went to the king, and the monarch ordered him to be imprisoned until he could prove his mission by extricating himself by a miracle. He escaped and fled all search instituted by the king. At length he was betrayed and put to death by his father-in-law, who was given ten thousand crowns for his perfidy. The followers of El-David were cruelly killed.

Zeigler, a learned Jew, went from Germany to Amsterdam, early in the seventeenth century, in order to delude his brethren, who were recently settled in Holland, with the hopes of a Messiah, whom he pretended to have seen in Strasburg. He declared him to be lineally descended from King David, and said that his ancestors had lived a thousand years in the kingdom of Tunis, whence they passed into Grenada in Spain, but on being expelled by King Ferdinand, the Catholic, they settled in Germany. Zeigler showed a diadem and a sword he intended to present to the Messiah, when he should be of age, to assert his dignity and appear in arms. He was then to exhibit himself as a mighty conqueror, to destroy Antichrist and the Ottoman empire, and extend his dominion over the whole world. The Messiah was also to assemble a council at Constance, which was to last twenty years, and decide all religious controversies.

### AN EL-QUEENT DECEIVER.

In the time of Charles V., in 1499, David Leimlein appeared at the court of Lisbon as the ambassador to the king of Portugal from his brother, Solomon, who he said was prince of Israel, and was ready to come from India and aid the Christians in recovering the Holy Land from the Turks. Many Christians as well as Jews believed in him, and followed him through Spain, France, and Italy, and in those countries he made a triumphal progress, having a banner borne before him, and on it the name of the Deity. He made thousands of proselytes, particularly among the Jews, who believed that he was to lead them back to the Holy Land. He even had an interview with the pope. The more intelligent Jews, however, denounced him as an impostor, and his followers were leaving him, when his colleague Solomon appeared. Prince and prophet were both Christian converts to Judaism, whose doctrines they declared it their mission to preach throughout the land. Solomon Molcho, as the new revivalist called himself, being a person of extraordinary ability, soon acquired a vast fund of rabbinical knowledge, fathomed the mysteries of the Cabala, and by his inspiring eloquence, won unbounded influence over his followers. He traveled from kingdom to kingdom, preaching Judaism to kings, princes, bishops, and even was admitted to the presence of Pope Clement VII., who protected him. But he went too far in trying to convert the Emperor Charles V., and that sovereign ordered him and David to be thrown into prison. Solomon was offered his life if he would return to Christianity, but he refused to do so. Rabbi Joseph, a learned commentator, who seems to have been much puzzled about him, says: "He answered like a saint and an angel of God," and on his being cast into the fire: "The Lord smelled the sweet savor, and took to him the spotted soul."

The most remarkable of all the revivalists among the Jews, doubtless was Sabbathai Sevi, who in 1666 created the greatest excitement throughout the Jewish world, coextensive

almost with the globe itself, by the assumption of the name and authority of the Messiah. The extraordinary nature of this man, who for ten years made his influence felt throughout Europe, and in Asia and Africa, forms an interesting chapter in his history of the seventeenth century. Dean Millman, in his "History of the Jews," gives the following

### SKETCH OF HIS LIFE.

Sabbathai Sevi was the younger son of Mordchai Sevi, who followed the mean trade of a pedlar at Smyrna, and afterward became broker to some English merchants. He was born A. C. 1635. Sabbathai was sent to school, where he made such rapid progress in the Hebrew that in his eighteenth year he was appointed a baki or rabbi; he even then had many followers among the youth; and indeed among the elders of the place, with whom he practiced rigid fasts, and bathed perpetually in the sea. At twenty years old he married a woman of great beauty and rank among her people, but declined all conjugal connection with her. The father cited him for his neglect of duty; he was forced to give a bill of divorce. A second time he married, and a second time, on the same plea, the marriage was dissolved. Sabbathai announced that a "voice from heaven" assured him that neither of these women was the meet and appointed partner of his life. His partisans asserted that he was actuated by a holy desire of triumphing over human passion; his enemies gave a different turn to the affair. Still his fame increased. He sometimes fasted from Sabbath to Sabbath, and bathed till his life was endangered; yet his beauty, which was exquisite, seemed daily to increase. His whole body was said to breathe a delicious odor, which the physician of the family suspecting to be perfume, declared on examination to be a natural exhalation from the skin.

He now began to preach and announce himself openly as the son of David, and had the boldness to utter in proof of his divine mission, the ineffable name, Jehovah. The offended rabbins, horror-struck at this double crime, declared him worthy of death, and denounced him before the Turkish tribunal. Sabbathai took refuge in Salonichi. There the rabbins again arose against him. He fled to Egypt; thence to Jerusalem. At he passed by Gaza, he made an important proselyte, named Nathan Benjamin, who admitted, trembling in his presence, declared by the great Almighty and dreadful God, that he had seen the Lord in his chariot horse-chariot, as Ezekiel of old, with the ten sephiroth murmuring around him like the waves of the sea. "A voice" came forth: "Your Redeemer is come; his name is Sabbathai Sevi; he shall go forth as a mighty one, inflamed with wrath as a warrior; he shall cry, he shall roar, he shall prevail against his enemies." In Jerusalem Sabbathai preached, and proclaimed himself the Messiah, with such success that the rabbins trembled before him; the Elias of the new sect, Nathan of Gaza, had the audacity to issue an address to the brethren of Israel in which he declared that before the Messiah would reveal himself, and seize the crown from the head of the sultan, who would follow him like a slave.

### MARRIED AGAIN.

After living thirteen years in Jerusalem, Sabbathai made a second expedition to Egypt, and there he married again, by the account of his enemies, a woman of light reputation; by that of partisans, a maiden distinguished as his bride by the most surprising miracles. She was the daughter of a Polish Jew, made captive by some wandering Muscovites. At sixteen years of age, she was suddenly seized from her bed by the ghost of her dead father and set down in a burying place of the Jews, where she was found. She then told her story, and declared that she was the appointed bride of the Messiah. She was sent to her brother in Amsterdam, and thence to Egypt.

After passing three years more in Jerusalem Sabbathai went openly into the synagogue and proclaimed himself the Messiah. A violent commotion took place; the rabbins launched their interdict against him; he fled to his native place, Smyrna. There the ban pursued him; but the people received him with rapture. One Anaska, a Jew of high rank, denounced him on the exchange as an impostor. The unbeliever returned to his home, fell from his chair, and died; this singular accident was at once recognized as from the hand of God. The rabbins feared to pursue their interdict; Sabbathai assumed a royal pomp; a banner was borne before him with the words "The right hand of the Lord is upheld." He divided among his partisans the kingdoms of the earth; he named his two brothers kings of Judah and Israel; he took himself the title of King of the Kings of the Earth. One man of high rank nearly lost his life for opposing the prevailing delusion. The Head of the Rabbins was degraded; the vice president openly espoused the party.

### FAMOUS ALL OVER THE WORLD.

The fame of Sabbathai spread throughout the world. In Poland, in Germany, in Hamburg, and Amsterdam, the course of business was interrupted in the exchange by the greatest Jews breaking off to discuss his pretensions. From Amsterdam inquiries were sent to their commercial agents in the Levant; they received the brief and emphatic answer, "Tis he, and no other." In the meantime, rich presents were poured into the court of Sabbathai, and embassies were sent from the different communities of the Jews. Some of these were detained three or four weeks before they could obtain an audience. His picture was surmounted by a crown of gold; the twenty first psalm was sung before him, and a public prayer was offered in the synagogue, in which he was acknowledged as the Messiah, in all parts, as if

to accomplish the memorable words of Joel, prophets and prophetesses appeared; men and women, youths and maidens in Samaria, Adria-nople, Salonidri, Constantinople, and in other places fell to the earth, or went raving about in prophetic rapture, exclaiming, it was said, in Hebrew, of which before they knew not a word: "Sabbathai Sevi is the true Messiah of the race of David; to him the crown and the kingdom are given." Even the daughters of his bitterest opponent, Rabbi Pechina, were seized; as Sabbathai had predicted, with the same frenzy, and burst out in rapturous acknowledgment of the Messiah in the Hebrew language, which they had never learned. One wealthy Israelite of Constantinople, more cautious than the rest, apprehending that this frenzy would bring some dreadful persecution against the Jews, went to the grand vizier and requested a certificate that he had never been a believer in the Messiah. This reached the ears of the partisans of Sabbathai. They accused their crafty opponent of treasonable designs against the Turks, brought forward false witnesses, and the overcautious unbeliever was sentenced to the gallows.

Among the Persian Jews the excitement was so great that the husbandmen refused to labor in the fields. The governor, a man, it would seem, of unusual mildness, remonstrated with them for thus abandoning their work, instead of endeavoring to pay their tribute. "Sir," they answered with one voice, "we shall pay no more tribute. Our deliverer is come." The governor bound them in an obligation to which they readily acceded, to pay 200 tomans if the Messiah did not appear within three months.

### IMPRESSED.

But Sabbathai had now advanced too far to recede; his partisans were clamorous for his passing over to Constantinople, to confront the grand seignor. He arrived, escorted by a vast number of friends, and was received with the loudest acclamations by the Jews of Constantinople. The sultan was absent—he demanded an audience with the grand vizier. The vizier delayed till he had received instructions from his master. The sultan sent orders that Sabbathai should be seized and kept in safe custody. The grand vizier dispatched an aga and some janizaries to the dwelling of Sabbathai, but the superstitious aga was so overawed by the appearance of Sabbathai, "bright," he said, "as an angel," that he returned trembling and confounded to his master. Another aga was sent, and he returned in the same manner. Sabbathai, however, surrendered himself of his own accord; he was committed to the Castle of Seestros; as a sort of honorable prison, where his partisans had free access to him. From the castle he issued a manifesto suspending the fast religiously kept on the 9th of August, on account of the destruction of Jerusalem, and ordering the day to be celebrated with the utmost festivity as the birthday of the Messiah Sabbathai Sevi. In Seestros he admitted a deputation from Poland into his presence whom he astonished with his profound knowledge and ready application of the Cabala. But there was a Constantinople one stubborn unbeliever named Nehemiah, who openly proclaimed him an impostor. The partisans of Sabbathai rose in fury and when Sabbathai threatened his opponent with death they rushed forward and rebuked in the same manner by the adherents of Sabbathai; escape was hopeless, when he suddenly seized a turban from the head of a Turk, placed it on his own and cried aloud, "I am a Mussulman." The Turks instantly took him under their protection, and he was sent to Adrianople to the sultan, who summoned Sabbathai to his presence.

Sabbathai stood before the grand seignor; he was ignorant of Turkish, and a Jewish renegade was appointed as interpreter. But the man before whom the awe struck Agas had trembled, now before the majesty of the sultan, in his turn, totally lost his presence of mind. When the sultan asked whether he was the Messiah, he stood in trembling silence and made no answer. He had some reason for his apprehensions; for the sultan made the truly Turkish proposal that he, the sultan, should shoot three poisoned arrows at the Messiah; if he proved invulnerable, the Turk would himself own his title. If he refused to submit to this ordeal, he had his choice to be put to death or to embrace Mohammedanism. The interpreter urged him to accept the alternative; Sabbathai did not hesitate long. He seized a turban from a page, and uttered the irrevocable words, "I am a Mussulman." The grand seignor, instead of dismissing him with contempt, ordered him a pelisse of honor, named him Aga Mohammed Effendi, and gave him the title of Capidgi Basha.

### THIRD MARRIAGE AND DEATH.

The Sabbathai published an address to his brethren in Israel: "I, Mohammed Capidgi Basha, make it known unto you that God hath changed me from an Israelite to an Ishmaelite. He spake and it was done. He ordered and it was fulfilled. Given in the ninth day of my renewal according to His holy will." He most ingeniously extracted pathetic intimations of his change from both tradition and the Scripture. In the book called "Ezra Eliezer" it was written: "that the Messiah must remain for some time among the unbelievers," and from the Scripture the example of Moses was adduced, as Moses "dwelt among the Ethiopians." For some time he maintained his double character with great success, honored by the Moslems as a true believer, by the Jews as their Messiah. Many of the latter followed his example and embraced Islamism. St. Oloix had frequently heard him preach in the synagogue, and with so much success that scarcely a day passed but Jews seized the tur-

bans from the heads of the Turks and declared themselves Mussulmans. His Polish wife died; he then married the daughter of a learned man, who was excommunicated on account of the unlawful connection by the Rabbins. She also embraced Islamism. At length the Rabbins, dreading the total extinction of Judaism, succeeded in gaining the ear of the sultan. The Messiah was seized and confined in a castle near Belgrade, and there he died of a colic in 1676, in the fifty-first year of his age.

The Rabbi Mordcael, who acquired celebrity among his German brethren for his learning and austere manner of life, in 1682 asserted his claims as Messiah. He had many followers, but was finally obliged to find safety in flight, and, as usual, his adherents were punished for their infatuation. Th. Rabbi Mordcael seems to have been the last of the false prophets in Israel.

### MRS. LINSLEY'S SEANCE.

Performing in the Dark Again—Materialized Flowers of Cloth and Wire.

Mrs. S. A. Linsley, who was recently accused by Dr. Newbury and several other members of the New York Spiritualists Protective Committee of practicing deception and producing simulated manifestations, held a seance last evening at 209 West Thirty-second street. The performance was attended by about thirty men and women, who formed a circle by clapping hands. The gas was turned low, making the room totally dark. A hymn was sung. Then there was a fluttering of wings, a noise as of small articles falling on the floor. The gas was turned on, and the light disclosed a profusion of natural flowers scattered on the floor. A white dove, alive, was perched on the back of a chair. The medium said that the flowers and dove were brought into the room by the spirits. Somebody asked, "Are they produced by the Spiritualistic materializing process?" The reply, "Oh, no, they were fetched here by the spirits from a hot-house. The dove was caught and brought to the seance room by spirits." The flowers were tied together with common thread, as though by mortal hands. During the proceedings in the dark a noise was heard as of some person walking behind the backs of the persons who were sitting in the circle.

The Spiritualists Protective Committee, which has been in existence about six months, includes in its membership many of the best-known believers in New York and Brooklyn. Its avowed object is to detect and expose mediums who deceive the public. The chairman says Mrs. Linsley was denounced because she was detected in trying to make the committee believe that flowers, which she produced, were of supernatural origin, and they proved to be artificial flowers made of cloth and wire.—Sun.

### A Remarkable Dream.

Just before Major Andre's embarkation for America, he made a journey into Derbyshire, to pay a Miss Seward a visit, and it was arranged that they should take a pleasure ride to the Park. Miss Seward told Andre that, besides enjoying the beauties of the natural scenery, he would there meet some of her most valued friends, among them Mr. Newton, whom she playfully called her "minister," and Mr. Cunningham, the curate, whom she regarded as a very elegant poet.

"I had a very strange dream last night," said Mr. Cunningham to Mr. Newton, while they were awaiting together the arrival of the party, "and it has haunted me all day, seeming unlike ordinary dreams, to be impressed very vividly upon my mind. 'I fancied myself to be in a great forest. The place was strange to me, and while looking about with some surprise, I saw a horseman approaching at a great speed. Just as he reached the spot where I stood, three men rushed out of a thicket, and seized the horse, hurried him away, after closely searching his person. The countenances of the stranger was a very interesting and impressive one. I seem to see it now. My sympathy for him was so great for him that I awoke. But I presently fell asleep again, and dreamed that I was standing near a strange city, among thousands of people, and I saw the same person I had seen in the wood brought out and suspended to the gallows. The victim was young and had a courtly bearing. The influence and the effect of this dream are somewhat different from any that I ever had.'"

Presently Miss Seward arrived with the handsome stranger. Mr. Cunningham turned pale with a nameless horror as he was presented to Andre, and at this first opportunity said to Mr. Newton: "That, sir, was the face I saw in my dream." —Galaxy.

### Note From Dr. Taylor.

DR. E. B. JONES.—We have just had a treat in the "Monumental City," in the form of a visit in the person of Mr. and Mrs. Hardy, of Boston. Mrs. Hardy's paraffine "dip" gloves is a "stunner" to skeptics. Let Prof. (9) S. Baldwin & Co. try to duplicate this phase of mediumship. Probably they can do it. All they will have to do to produce a "mould" of a spirit hand or face, will be to dip their hands or faces from seven to twelve times in boiling hot water and paraffine, in the presence of the company—be it five or five hundred, and not allow any one to see them do it, nor disclose any red eyes or hands by scalding. Try it, Baldwin, and be sure to have the water as we did here on Monday evening last, boiling hot. T. B. TAYLOR, M. D. 89 North Stricker St., Balt. Md.









Isaac M. Singer.

Bro. Jones.—In reading the communication in No. 12 of the JOURNAL over the above signature, I feel deeply impressed to set forth to the world some of the great errors that mankind are continually falling into, especially those that are striving after the "almighty dollar."

That Bro. Singer was a medium of rare inventive powers, and those powers were to be used for the elevation of the sufferings of the poor, and especially the poor women, was an "overburdened with unnecessary toll" in order to gain a livelihood, we do not hesitate to admit.

But it may be said that he had an undoubted right to place his own price upon his machines. According to the laws of the country he had, and by which he was governed, he had no other alternative.

Now the fact is certainly plain to any casual observer, that there is an unjust percentage upon machines, especially in this country. Now this is one of the errors that Bro. S. undoubtedly fell into, and that which he now must obviate, that of becoming rich in and through an unjust percentage.

Now, Bro. Jones, we most emphatically affirm, that all that a person takes from another more than a fair equivalent for service rendered is wrong and unjust, and will have to be corrected, either in this world or the next.

Granger, Dunn Co., Wis.

Letter from the Healer, Dumont C. Dake.

ED. JOURNAL.—The eternal fitness of things is ever made apparent. Men change and the times change. Individuals and principles have their triumphs and reverses, but principles never change, and truth and justice is ever the same.

We find everywhere in our extensive travel an awakening spirit of investigation never so strongly manifested before, on the subject of spirit communion. Hundreds of new and powerful mediums are being developed on every hand, and while Spiritual societies do not grow, the cause does.

One moment of virtuous liberty is worth a whole eternity in bondage. God speed the truth, and all good Spiritualists and good mediums say yes; but down those who would be viceregents of God, whose whole and only aim is self-aggrandizement. Wake up!

Spiritualists! Come to the front, and show the world that you are not slaves and fools, but that you have an abiding faith that outlives forms, ceremonies, and the darksome tombs of error and death itself.

Since the 1st of December we have visited Washington, Philadelphia, Rochester, Detroit, Chicago, and everywhere we find new converts and new mediums. The spirit of honest inquiry and investigation pervades all classes of society.

We stopped off one train at the meeting in Battle Creek; the attendance and speaking was fair, but the weather was horrid. When we arrived at Rockford, Ill., we found the convention had just adjourned the day before.

Miss Shaw has returned to the city and can be consulted at 298 West Madison St., Chicago. Go and see her control, Hawk Eye; his tests are excellent. Spiritualism in Chicago, we see, is on the qui vive. This is as it should be.

Franklin, Ind.—W. B. Gair writes.—I can't do without the JOURNAL.

Napoleon, Mich.—O. Griffes writes.—The dear old JOURNAL is a very welcome friend every week.

Albert Lee, Minn.—J. Whittemore writes.—By taking your paper, it has created a necessity which I do not want to do without.

Ava, Ill.—Mrs. Wm. Brownfield writes.—Enclosed find remittance to renew my subscription for the angel-born messenger that has become a necessity.

Campbellston, O.—Wm. Bull writes.—The JOURNAL meets my idea of things the best of any paper I have ever taken, and I can not well do without it.

Northumberland, Pa.—J. C. Chesney writes.—I would not give what I have learned by reading the JOURNAL for one hundred times the cost of subscription.

Davenport, Iowa.—P. S. Blackman writes.—I assure you that I regard the JOURNAL as a welcome messenger of glad tidings.

Birdsboro, Pa.—John B. Holman, M. D. writes.—I have been a reader of the JOURNAL for nearly 10 years, and ten years of reading it would be a great deprivation indeed.

Smith, Kansas.—H. Butterfield writes.—I am highly pleased with the JOURNAL and think it the best paper printed.

Gonzales, Tex.—D. D. Beach writes.—Will you be kind as to give notice through your JOURNAL to Bro. Cyrus Jetties, that he ought to have his one hundred reasons why he is a Christian Spiritualist combined into a pamphlet.

Milford, Mich.—William H. Phillips writes.—I have been given up as long nearly after God, and now he is after the Devil. Hope he will find him or cause him to be found; and after this is done to his satisfaction, I would suggest that he will give his readers a scientific explanation of how the greatest work of God is performed.

Palmyra, Neb.—Anson Doan writes.—A friend of mine recently asked me the question: "Is spirit an emanation of matter, or is matter an outbirth of spirit?"

Newton, Kan.—E. Gimlin writes.—When we changed our home in central Illinois for this, the JOURNAL was one of the necessities of life we could not dispense with.

ROXBURY, KAN.—L. P. Metty writes.—I write to inform you that the Devil is not dead; he has been seen near Roxbury, Kansas, while a Methodist meeting was being carried on.

WESTFORD MASS.—M. H. Fletcher writes.—The First Spiritualist Society of Lowell have organized for the year by the choice of the following officers: President, A. B. Plimpton; Clerk, Mr. Freeman; Cor. Secretary, M. H. Fletcher, P. O. address, Westford, Mass.

WESTON, W. VA.—A. Skeptic writes.—Is the Devil dead? I hope upon reflection you may be better prepared to take this question; for the Devil is dead, who in all creation has been the cause of all this botheration.

GAHANNA, N. Y.—B. Sherman writes.—My friend, Mr. Bell Harris, has been for many years well satisfied of the truth of Spiritualism, and indeed many years before the grand philosophy was made known.

Edward Crosby writes.—I do not know but I owe you and some of your readers an apology for writing the note relative to a "cut" which so long preceded a series of articles in your paper.

HARFORD PA.—John S. Adams writes.—The good old JOURNAL comes to hand weekly with two edge battle axe, and how it makes the enemy quake. Look no more to find the enemy of whose glories we are behind the fringed altars where the savans of this day and age make mention of him.

WASHINGTON, KA.—Prof. D. C. Seymour writes.—We have had some wonderful physical manifestations the past few days, and I have been developed as a rapping, table moving, and tipping and developing medium.

TORONTO, CANADA.—R. writes.—I believe there are several private circles held in various parts of this city, and many minds are being prepared for the reception of our glorious religion.

LEESVILLE, O.—J. S. Burr writes.—I can not consent to discontinuing the JOURNAL, inasmuch as it gives more genuine Spiritualism, than any other paper, of which I have knowledge.

AURORA, ILL.—Mrs. Mary M. Pratt writes.—As I am of the kind that likes justice, to see credit given to whom it is due, I take time to make a statement in regard to spirit photography.

THE TOLL-GATE. Frisco Picture sent free! An artist has captured in ingenious form 50 objects to which is attached a stamp, E. C. W. N. Y., Buffalo, N. Y.

DISCUSSION ON BIBLE-SPIRITUALISM. Does the Bible contain Modern Spiritualism? REV. G. E. COOLES—AFFIRMATIVE. REV. F. W. EVANS—NEGATIVE. Price 25 cents.

TYNDALL'S Great Inaugural COMPLETE EDITION. THE ADVANCEMENT OF SCIENCE. BY HERBERT SPENCER.

DELINATIONS. Ho also treats diseases MAGNETICALLY, and otherwise. Terms: Brief Delination, \$1.00; Full and Complete Delination, \$2.00; Diagnosis of Disease, \$1.00; Delination with Diagnosis, \$3.00.

BARRETT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1.00. BARNER OF LIGHT for sale at the office of this paper.

\$5 to \$20 per day at home. Samples worth \$1 free. FRANKS & CO., Portland, Maine.

MARKET READERS and all wanting Fresh and Healthy Eggs, send to W. J. B. H. WOOD, 66 Washington St., Chicago.

CANCER 5000 CURED. No Ointment! No Diet! No Fasting! No Rest! No Change of Location! Write full description. Address: W. J. B. H. WOOD, 66 Washington St., Chicago.

ELASTIC TRUSS. Rupture retained—day and night. No pain or annoyance. All cured by mail. Circulars free. C. J. REED, 255 State Street, Chicago, Ill.

PLANTS. Fringing, ornamental leaved, and flowering plants, in fine healthy condition, sent by mail to all parts of the country.

WANTED IMMEDIATELY. A few young men to learn TELEGRAPHY, and all other communications, at the company, OBERLIN, OHIO.

WHAT FLOWERS. Will thrive in the shade? With a light sandy soil? What varieties from the garden will flourish in the house? and much else of interest to lovers of flowers in Root's Garden Manual.

REVOLVERS SEVEN SHOTS \$3.00. New Buffalo Bill Revolver. Sent with 100 Cartridges for \$2.00.

The Baptism of Jesus. [Panel, by Female Deification:—Origin of the Trinity; Review of the Deities; The Witch of Endor; National Review of Theology; Contemplation on Divinity; God in the Constitution.]

ALL ABOUT GARDENING. For home use and for market, in ROOTS GARDEN MANUAL—practical, pointed and thorough; containing one-half as much matter as \$1.00 books on the subject.

Turkish, Electric AND VAPOR BATH INSTITUTE, FOR THE TREATMENT OF DISEASE. Grand Pacific Hotel, Private Entrance on Jackson St. near LaSalle, CHICAGO.

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

Eating for Strength. A NEW Health Cookery Book, BY M. L. HOLBROOK, M. D.

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

Do Lewis speaking of the book says: "It possesses a clear simple and distinct plan. It is a well proportioned building. The sale of 50,000 would add much to the welfare of the people."

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

Table listing various books for sale, including titles like 'An Hour with the Angels', 'Astronomical Origin of Jehovah', 'The History of the Conflict Between Religion and Science', and 'The Biography of Satan'. Includes prices and authors.

WE ARE PREPARED TO FURNISH MISCELLANEOUS BOOKS OF ANY KIND... C. O. D.

STANDARD BOOKS ON HARMONIAL PHILOSOPHY, SPIRITUALISM, PROGRESSIVE DEVELOPMENT OF NATURE, AND EMBRACING THE PHILOSOPHY OF MAN, SPIRIT, AND THE SPIRIT-WORLD.

NO CURE! NO PAY!! Dr. Kean, 175 S. Clark St. Cor. Monroe, Chicago.

BURGESS-UNDERWOOD DEBATE. PROF. O. A. BURGESS, AND R. F. UNDERWOOD.

Now Ready The CLOCK STRUCK ONE AND THE CLOCK STRUCK TWO Christian Spiritualist.

THE REV. SAMUEL WATSON, METHODIST EPISCOPAL CHURCH.

THE BHAGAVAD-GITA OR A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA AND ARJUNA.

By J. COCKBURN THOMSON, Member of the Asiatic Society of France, and of the Antiquarian Society of Normandy.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE, By JOHN W. DRAPER, M.D.

THE BIOGRAPHY OF SATAN: OR A HISTORICAL REPORT OF THE DEVIL AND HIS FIERY DOMINIONS.

Philosophy of Creation UNFOLDING THE LAWS OF THE PROGRESSIVE DEVELOPMENT OF NATURE, AND EMBRACING THE PHILOSOPHY OF MAN, SPIRIT, AND THE SPIRIT-WORLD.

By THOMAS PAINE. Through the hands of Horace G. Wood, Medium.

Grand Illumination Head-light in Methodism, The Clock Struck Three.

BEING A REVIEW OF "CLOCK STRUCK ONE" AND A REPLY TO IT—AND PART SECOND, SHOWING THE HARMONY BETWEEN CHRISTIANITY, SCIENCE AND SPIRITUALISM.

By Rev. Saml. Watson, D.D.

Extract from the Introduction. May it not be that the semi-sacred atmosphere of spiritualism...

Price, \$1.50. Postage free.

THE BHAGAVAD-GITA OR A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA AND ARJUNA.

A SANSKRIT PHILOSOPHICAL POEM, TRANSLATED, WITH COUTHNOTES, AN INTRODUCTION ON SANSKRIT PHILOSOPHY, AND OTHER MATTER.

By J. COCKBURN THOMSON, Member of the Asiatic Society of France, and of the Antiquarian Society of Normandy.

THIS WORK contains curious details of the Manners, Customs, Mythology, Worship, etc. of the Hindus.

At the age of sixteen, Krishna began to preach, and was like Christ, the founder of a new religion.

The translator accompanied the work with copious notes, which are doubtless of more or less value...

Price, \$1.75. Gilt, \$2.25. Postage Free.

\$1.65 cents renews trial subscriptions one year.

CHRISTIANITY AND MATERIALISM. BY B. F. UNDERWOOD.

The History of the Conflict Between Religion and Science. By JOHN W. DRAPER, M.D.

The NEW YORK TRIBUNE says: "Science" he understands not merely certainties of knowledge...

This great book will be sold—or mailed—pre-paid on receipt of price, \$1.75.

The Biography of SATAN: OR A HISTORICAL REPORT OF THE DEVIL AND HIS FIERY DOMINIONS.

Disclosing the Oriental Origin of the Belief in A DEVIL AND FUTURE ENDLESS PUNISHMENT.

ALSO THE PAGAN ORIGIN OF THE SCRIPTURAL TERMS "BOTTOMLESS PITS," "LAKE OF BRIMSTONE," "KEYS OF HEAVEN," "CHAINS OF IRON," "SPEARING ON THE WHEEL," "EATING OF THE BREAD OF LIFE," etc., etc., all explained.

By K. GRAYES. SEVENTH EDITION. "Fear hath torment."—1 John iv:18

Every Spiritualist SHOULD READ IT! EVERY INFIDEL Should Read It!

Every Orthodox Christian! One hundred and twenty-five pages, printed from new plates...

Price, Sixty Cents; Postage, 6 Cents.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to state the following...

One year ago this month I wrote Mrs. A. B. Robinson, the healing medium, 148 Fourth St., Chicago...

Springfield, Mo. M. E. BARR.

Mr. Smith enclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

Price, \$1.75. Gilt, \$2.25. Postage Free. \$1.65 cents renews trial subscriptions one year.

