

VOL. XIX

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Revivals in Religion—The Messiahs and their Dupes.

The interminable trials and sufferings that the Jewish people endured from persecutions-first from the Egyptians and afterwards from of 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 charact ter of him who surely would come to deliver "God's chosen people" from their taskmasters and tormentors.

Those 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 pretensions of supernatural powers, was truly the promised Messiah. Honce 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 rotinue from heaven to crown him King. Nothing less than an absolue monarchy will serve the wants of these blind devotees, be they Jaws, Catholics, or Protestants-all hings their faith upon the fallacy-born of ignorancethat, a Savier of some kind is needed to restore poor frail mortals to the love of God, who will defend them from temporal or spiritual torprove 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 credulty. In 1167 another impostor appeared, this time in Fez, declaring that in a year the Messiah would surely come. In the same year an Ara-bian Jew pretended to be Messiah, and professed to work miracles. He made many con-verts, 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 be exposed, the impostor said. "Cut of my head, and I'll return to life sgain." The king took him at his word. Some time afterward, a Jew, who dwelt he-yond the Euphratus, professed to be Messiah, created some sir. He founded his pretensions on having been cured of leprosy in one night. In 1174 a pretended Messiah arose in Peria, and found thousands of followers smong the ignorant, involving the Jews in a new and severe

David Almusser 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 evold a fresh paraceution they observed him. persecution they obeyed him. He was beheaded, and they were all fined heavily for believing in him.

A FAMOUS IMPOSTOR.

David Alrol, or El-David, was the most fa-mous 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 1199 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 un. til he could prove his mission by extricating himself by a miracle. He escaped and befield all search instituted by the king. At length he was betrayed and put to death by his father inlaw, who was given ten thousand crowns for his perfidy. The followers of El-David were cruelly killed. Zeighter, a learned Jew, went from Germany to Amsterdam, early in the seventeenth can-tury, 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 ex-pelled by King Ferdinand, the Catholic, they settled in Germany. Zeighter showed a dia-dem 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 cxhibit 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.

almost with the globe itself, by the assumption of the name and suthority of the Messiah. The extraordinary career of this man, who for ten years made his influence felt throughout Europe, and in Asia and Africa, forms an in-teresting chaoter in his history of the seven-teenth century. Dean Millman, in his "His-tory of the Jews," gives the following

SKETCH OF HIS LIFE.

Sabbathai Sevi was the younger son of Mor decai Sevi, who followed the mean trade of a poulterer at Smyrns, and afterward became broker to some English merchants. He was born A. C. 1625. Sabbathai wassent to school. where he made such rapid progress in the ca-bala that in his eighteenth year he was ap-pointed a hakin 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 di-vorce. 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 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 wasendangered; yet his and bathed in his inc 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 chine the skin.

He now began to preach and announce him-celf openly as the son of David, and had the boldness to utter in proof of his divine mis-sion, 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 fied to Egypt; thence to Jerusalem. As he passed by Gaza, he made an important prost lyte, named Nathan Berjamin, who admitted, trembling in his presence, declared by the great Almighty and dreadful God, that he had seen the Lord in his chernb home chariot, as Ekckiel 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.

to accomplish the memorable words of Joel. to accomplish the memorable words of Joel, prophets and prophetesses appeared; men and women, youths and maidens in Samaria, Adri-anople, Salonidri, Constantinople, and in oth-er places fell to the earth, or went raving about in prophetic raptures, exclaiming, it was said, in Hebraw, 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 the race of David; to him the crown and the kingdom are given." Even the aaughters of his bitterest opponent, Rabbi Pechina, were seized; as Sabbathai had predicted, with the same frenzy, and burst out in rapturous acknowledgement 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 Subbathai. They accused their crafty opponent of treasonable designs against the Turks, brought forward false with: sses, and the overcautious unbeliever was sentenced to the galleys. Among the Persian Jews the excitement was

so great that the husbandmen request to have 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," o great that the husbandmen refused to labor 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 months.

IMPRIS NED.

But Sabbathal had now advanced too far to recede; his partisans were clamorous for his passing over to Constantinople, to confront the grand seignior. He arrived, escorted by a vast number of friends, and was received with the loudest acclamations by the Jaws of Constantinople. The sultan was absent—he demanded an audience with the grand vizier. The vizier dslayed till he had received instructions from his master. The sultan sent orders that Sabbathal should be se zed and kept in safe cus. tody. The grand vizier dispatched an aga and some janizaries to the dwelling of Sabbathal, but the superstitious aga was so overawed by the appearance of Sabbathal, "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. Sabbathal, however, surrendered himself of his own accord; he was committed to the Castle of Sestros, as a sort of honorable prison, where his partisans had free access to him. From the castle he issued a manifesto suspend-ing the fast religiously kept on the 9th of Au-gust, on account of the destruction of Jerusalem, and ordering the day to be celebrated with the utmost festivity as the birthday of the Messiah Sabbathal Sevi. In Sestros he admit-ted 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 pro-claimed him an impostor. The partisans of Sabbathai rose in fury and when Sabbathai threatened his opponent with death they rushed forward to execute his mandate. The rabbi burst out of the chamber and fied, pursued by the adherents of Sabbathal; escape was hopeless, when he suddenly seized a turl an 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 sul-tan, 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 sul-tan, 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 alter-native. 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.

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 Judaian, succeeded in gaining the car of the sultan. The Messiah was seized and confined in a cas-tle near Belgrade, and there he died of a colic

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in 1676, in the fifty first year of his age. The Rabbi Mordecai, who acquired celebrity among his German brothren for his learning and austere manner of life, in 1682, assert-ed his claims as Messiah. He had many fol-lowers, but was finally obliged to find safety in flight, and, as usual, his adherents were pun-ished for their infatuation. Th. Rabbi Mordecai seems to have been the last of the falce prophets in Israel.

MRS. LINSLEY'S SEANCE.

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

Mrs. S. A. Lindsley, who was recently ac-cused by Dr. Newbury and several other members of the New York Spiritualists Protective Committee of practicing deception and produc-ing simulated manifestations, held a scance last evening at 200 West Thirty second street. The performance was attended by about thirty men and women, who formed a circle by clasp ing hands. The gas was turned low, making the room totally dark. A hymn was sung. Then there was a fluttering of wings, and 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 bers of the New York Spiritualists Protective a profusion of natural nowers scattered on the floor. A white deve, 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 material-izing process?" The reply, "Oh, no, they were fetched here by the spirits from a hot-house. The dove were coupt and brought to house. The dove was caught and brought to

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 SERTCH OF THE SABBASHI SEVI, THE HOST

SUCCESSFUL OF THIS CLASS.

The Rev. Dr. Gottheil, of Temple Emman-uel, 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 body being swayed by fanatical exhorters. But the successful appeals have, without exception, been made to their ruling desire under oppres-sion—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 thosaunds 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 crucifizion In the early centuries after the crucifizion many false prophets arose among the Jews, and had more or less success. In 724, one Si-lenius, taking advantage of the disputes be-tween France and Spain, proclaimed himself Messiah, and induced multitudes to follow his standard to Palestine, where he promised to es-tablish his empire. So great was the relig-ious excitement that he created among the Jews that thousands of them voluntarily ac-Jows that thousands of them voluntarily accompanied him, leaving behind their great wealth, and it was confiscated. The exodus was disastrous. Most of the emigrants perished by the way, and others became wanderers in strange lands.

In 1258, 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 Zachariah, who pretended that by his knowledge of the prophecies he had discovered the exact time of the same of the Massich which he are the appearance of the Messiah, which he pre-dicted 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 cloquence and zeal, prepared for the event by fasting and prayer, and at the time appointed, clothed in white, repaired to the synagogue.

FALSE MESSIAHS,

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, dis-turbed the Persian empire in the following turbed the Parsian empire in the following year, collecting a formidible army of people. The king paid him a large sum of money to divband 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 1167 a spurious Messiah, a native of Cor-dova, 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

AN EL QUENT DECEIVER.

In the time of Charles V., in 1499, David Leimlein appeared at the court of Liebon 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 Ohristians in recovering the Holy Land from the Turks. Many Christians is 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. hovever, denounced him as an impostor, and his followers were leaving him, when his col-league Solomon appeared. Prince and prophet were both Christian converts to Judaism, whose doctrines they declared it their mission to preach throughout the land. Solomon Mol-cho, as the new revivalist called himself, being a person of extraordinary ability, soon acquired a vast fund of rabbinical knowledge, fathomed a vast fund of rabbinical knowledge, fathomed the mysteries of the Cabala, and by his inspir-ing elequence, won unbounded influence over his followers. He traveled from kingdom to kingdom, preaching Judaism to kings, princ-es, bishops, and even was admitted to the pres-ence of Pope Olement VII., who protected him. But he went too far in trying to convert 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, 18y8: "He answered like a saint and an ange of God;" and on his being cast into the fire:

MARRIED AGAIN.

After living thirteen years in Jerusalem, Sab-bathal 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 malden distinguished as his bride by the most surprising miracles. She was the daughter of a Polish Jew, made captive by some marauding Muscovites. At eigh-teen 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 fied to his native place, Smyrna. There the ban pursued him; but the people received him with rapture. One Anakia, a Jew of high rank, denounced him on the exchange as an impostor. The un-believer returned to his home; fell from his chair, and died; this singular accident was at once recognized as from the hand of God. The once recognized as from the hand of God. The rabbins feared to pursue their interdict; Sab-bathai assumed a royal pomp; a banner was borne before him with the words "The right hand of the Lord, is uplifted." He divided among his partisans the kingdoms of the earth; he named his two brothers kings of Judah and Israel; he took himself the tille of King of the Kings of the Earth. One man of high raph 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 WORKD.

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 gravest 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 com-

THIRD MARBIAGE 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 Script. ure. In the book called "Pirke Elieser" 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 Ethiop-ians." For some time he maintained his doubof God;" and on his being cast into the fire: "The Lord smelled the sweet savor, and took to him the spotless soul." The most remarkable of all the revivalists among the Jews, doubtless was Sabbathai Sevi, who in 1666 created the greatest excite-ment throughout the Jewish world, coextensive

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 bestknown believers in New York and Brooklyn. Its avowed object is to detect and expose me-diums who deceive the public. The chairman says Mrs. Lindsley 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 ar-ranged that they should take a pleasure ride to the Park. Miss Seward told Andre that, be-sides 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 "minstrel," 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 heunted 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 bridle, hurried him away, after closely searching his person. The countenance 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 peopleyand 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 hand-some stranger. Mr. Cunningham turned pale with a nameless horror as he was presented to Andre, and at his first opportunity said to Mr. Newton

"That, sir, was the face I saw in mydream." -[Galaxy.

Note From Dr. Taylor.

DEAR BRO. JONES .- We have just had a treat DEAR BRO, 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 parafine "dip" gloves is a "stunner" to skeptics. Let Prof. (?) S. 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 or faces from seven to twelve times in boiling hot water and parafine, 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, Bald-win, and be sure to have the water as we did here on Monday evening last, boiling hot. T. B. TAVLOR, M. D.

39 North Stricker St., Balt. Md.

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CHRISTIAN SPIRITUALISM.

One Hundred Beasons Why I Am a Christian Spiritualist.

BY CYRUS JEFYRINS.

76 h. I am a Ohristian Spiritualist, because I believe that the prophets, seers and mediums as soon as the spirit enter into them, they lose all control of themselves, and are changed into the person whose spirit controls them. "And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."—Ist Sam. 10.6

10:6 77th. I am a Christian Spiritualist, because I believe that the messages, communications or prophecies, that come from good spirits through good mediums, should command our highest regard and attention; and that we bighest regard and attention despise their should by no means neglector despise their prophesy. "Despise not prophesyings."-1st. prophesy. Thes. 5.20.

78:h. I am a Uhristian Spiritualist, because I believe that mediums can become entranced, so as to see what is heat to be done for the benefft and blessing of the children of men. "And be became very hungry, and would have eaten, but while they made ready, he fell into a trance. And he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to earth."-Acts 10: 10-11.

79.h. I am a Christian Spiritualist, because 79.2. I am a Unristian Spirituanst, because I believe that the angels or good spirits, are car best friends, ever waiting and watching to do us good; and when we are weak if they but touch us they strengthen us and help us. "Then there came sgain and touched me one like the appearance of a man, and he strength-ened me."—Dan, 10:18 E0 h. J. am a Carletian Spiritualist because

80.h. I am a Christian Spiritualist, because I believe that the good spirits and angels, will I believe that the good spiritual Spirituality, will not only cars for and strengthen us in our weakness, but that they will protect and take us out of all danger. "And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side. and raised him up, saying, "Arise up quickly." And his chains fell off from his hands. And the angel said unto him, "Gird thyself, and bind on thy sandals;" and so he did. And He said unto him, "Cast thy garment about thee, and follow me." And he went out and follow; ed him, and wist not that it was true, which was done by the angel, but thought it was a vision."—Acts 19:7-8-9. Glet. I ama Christian Spiritualist, because I believe that we should all be good, kind and benevolent, to all our fellow beings, not forget.

benevolent, to all our fellow beings, not forget. ting to entertain the traveling stranger, as we may thereby sometimes have the company of good spirits, or angels. "Be not forgetful to entertain strangers; for thereby some have

entertain strangers; for thereby some have entertained angels unawares."—Heb. 18:2. Sond. I am a Christian Spiritualist, because I believe that when we leave this body, that the heavenly spirits or the holy angels, will bear us into Paradise, where Christ himself went when he left the form on the cross, and where the species control. Comments of the spirits of the went when no lot the form on the cross, and where the angels carried Lezarus on his de-parture from the body. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom."—Luke 16:22. E3rd. I am a Christian Spiritualist, because I believe that the Spirit land is a world of per-netual and aternal programmer path only in petual and eternal progression, not only in wisdom and knowledge; but in grandeur, beau-ty and glory; and that as the intellect increases and expands in goodness, love and power, it will rise from glory to glory through all the roll of eternal ages. "But we all, with open face beholding as in a glass the glory of the OTU, BEG CH glory, even as by the spirit of the Lord."-Sad Oor. 8:18. 84:E. I am a Christian Spiritualist, because I believe that when we suffer ourselves to become sinful and wicked, that lying, evil and wicked spirits, will continue to trouble us. "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."—1st Sam. 16:14. 85th. I am a Christian Spiritualist, because I believe that familiar or evil spirits are ever gratting and watching to tempt and entice us a svil, that they may prevail against us, and in the and that we should repent of our sins. and the ever on our guard against the evil-thoughts and temptations that come into our minds, and give them no place in our hearts. as they are all the pleasing allurements of bad "All my familiars watched for my spirits. halting, saying, Peradventure he will, and we shall prevail against Lim, and we shall take our revenge on him."-Jer. 20:10. 86.h. I am a Christian Spiritualist, because I believe that the more we suffer ourselves to do evil, the more we become surrounded with evil spirits, until we are entirely controlled by them, and are led on from evil to evil, until finally we become criminals, and are ruined by allowing ourselves to be governed by bad spirits. "And it came to pass on the morrow, that the evil spirit from God came upon Baul, and he prophesied in the midst of the house; and he prophesicit in the industrict the house, and David played with his hand, as at other times, and there was a javelin in Saul's hand. And Saul cast the javelin, for he said, "I will smite David even to the wall with it." And David avoided out of his presence twice."—1st Bam. 18: 10-11. Sim. 10: 10-11. S7th. I am a Christian Spiritualist, because I balieve that every prophet or spiritual medi-um, to be true and good, must acknowledge and obey the commandments of Christ, the great Mcdium. "If any man think himself to be a prophet, or spiritual, let him acknowledge the things that I write unto you are the com-mandments of the Lord,"-1st. Cor. 14:37. mandments of the Lord."—1st Cor. 14:87. 88 h. I am a Christian Spiritualist, because I believe that we should obey all the com-ment of the should obey all the com-ment of the should obey all the com-ment of the should be dead, the casting out of dovid, the working of miracles, the out of some miracles, the sceing of visions, the discerning of spirits. or the speaking with tongues. Although modern Orthodox Ohristianity, deny all these com-mandments of the Savior, and teach and preach them all done away; and substitute oth-er doctrines which Christ never taught, or commanded. Yet we believe that if we or all the preschers of the world or even an angel from heaven, were to preach any other doc-trine or gospel than that Christ commanded, they and we should all be condemned. "Though gespel unto you than that which we have preached unto you, let him be accurred."-Gal, 1:8. we, or angel from heaven, preach any other 89.h I am a Christian Spiritualist, because I believe that Christ has endowed all men and women with various gifts, for the benefit and blessing of the race. "But the manifestation bleasing of the race. "But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another, the gifts of healing by the same spirit; to another, the working of miracles; to another, the prophe-sy; to another, discerning of spirits; to anoth-er, divers kind of toppnes: to another, the inor, divers kind of tongues: to another, the in-terpretation of tongues. But all these work the that one and the self same spirit, dividing to every man severally as he will."-11t. Cor. 19:7-8-9-10-11

I believe that every man and woman has a certain power or gift by and through which he or she, is bound to work for the good of their fellow-men. "But every man hath his own proper gift of God, one after this manner, and another after that."—1st. Cor. 7:7. 91th. I am a Christian Spiritualist, because I believe that by spirit influence the charging of a ringlet, or the magnetizing of a handker-chief, has cured disease and restored the sick to health and happiness, through gifted medi-ums after the manner of the apostle Faul. "And God wrought special miracles by the "And God wrought special miracles by the hand of Paul; so that from his body were brought unto the sick handkerchiefs, or aprons, brought unto the sick handkerchiefs, or aprofis, and the diseases departed from them and the evil spirits went out of them."—Acts 19:11=19 92ad. I am a Christian Spiritualist, because I believe that spirit hands can write communi-cations for the instructions of the children of men, as well for the benefit and blessing of the good as for the rearring and purishment of men, as well for the benefit and cleasing of the good, as for the warning and punishment of the wicked. "In the same hour came forth fingers of a man's hand, and wrote over against the candiestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."-Dan. 5:5.

98:d. I am a Christian Spiritualist, because I believe that communications by letter be-tween the living on carth and their spirit friends in the Spirit-world, is still in as successful operation, and even more so than it was of old. Letters of encouragement and j.y. as well as letters of encouragement and joy, as well as letters of advice and warning have been received from our departed friends in the Spirit-land, many of which have been almost as interesting as the letter received by Jeho-ram from Eliste place and the letter received by Jehoram from Klijth, nine years after the proph-ct's death. "And there came a writing to him from Elijsh the prophet, saying, 'Thus saith the Lord God of David thy father. 'Because thou hast not walked in the ways of Jehoshashow near not walked in the ways of Jehosna-phat, thy father, nor in the ways of Ass, king of Judah. • • • • • • Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods. And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."--And. Chron. 91: 13-14-15 Jbroz. 91:12-14-15

94th I am a Christian Spiritualist, because I balieve that angels and spirits are as of old. continually descending and ascending to and from the earth, for the welfere and bleasing of mankind. "And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and bahold, the augels of God ascending and decending on it."-Gen.

95:h. I am a Christian Spiritualist, because I believe that the spiritualistic religion, is the most useful, wire and glorious system of philosophy, that has ever blessed the world. heals our diseases; it cures our lameness; it restores our hearing; it cures our blindness; it casts out our devils; it enables us to work miracles; it gives us the gift to see visions, to discern spirits and to speak with new tongues, every one of which is of the highest importance to the sons and daughters, of men, and is therefore the most beneficent and holy religion on the globe, and is the only one worthy the attention of mankind. "Neither is there salvation in any other, for there is none other name under heaven given among men, where-by we must be saved."—Acts 4:12

96 h. I am a Christian Spiritualist, because I believe that the truths of Spiritualism, are convincing the Atheist, convicting the Infidel, and converting the sinner, wherever its mirac-ulous doctrines are taught, the same as it did when Christ and his apostles preached it. For it is the miracles of the spiritual religion of Christ that convicts and converts the sinner and the unbeliever, i "Now when he was in Jerusalem at the passover, in the feast day, over, in Jerusalem at the passover, in the feast day, many believed in his name when they saw the miracles which he did."—John 2:23. 97th. I am a Christian Spiritualist, because I believe the spiritualistic religion of Jeaus Christ, is the most joyful and glorious religion that God has ever given to the world. Its wonder working power in curing all the mala-dies of the body, and its heavenly power in taking away the evils of the mind, is what caused whole cities to rejoice in the days of the apostles, and what is now converting men the spostles, and what is now converting men and women into good Spiritualists by thous-ands. For is the teaching of the true original doctrines of Christ with all its signs and wonders, that only can bring good tidings of great joy to the people. "Then Philip went down to the city of Samaria and preached Christ un-to them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them, and many taken with palsies, and that were lame were healed. And there was great joy in that city."-Acts 8:5-6-7-8. 98:h. I am a Christian Spiritualist, because I believe that Obristian Spiritualism is the true doctrines of Obrist as well' as the true philosophy of religious liberty. It imposes no creed upon its believers. It knows no law but that of love; it prescribes no rights but that of the broadest freedom; it owns no religion but that attested by reason and miracles, as given by Christ, and grants universal liberty to all, as the spirit of all the institutions ac-knowledged by the Creator. "Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty."-9nd. Cor. 8:17 99.h. I am a Christian Spiritualist, because I believe that we must be spiritual. We must worship in spirit; we must pray in the spirit; we must sing in the spirit; we must walk in the spirit, and we must live in the spirit. In short we must become truly spiritual. For the religion of Christ is spiritual, its gifts are spir-itual, its laws are spiritual, and all its blessings are spiritual. There can be nothing carnel in the great system of true spiritual religion. "For they that are after the firsh, do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be car-nally minded is death; but to be spiritually is life and peace."-Rom: 8:5-6. 100 h. I am a Ohristian Spiritualist, because I believe that when the night of life is passing I believe that when the night of life is passing away, and the spiritual pilgrim nears the mar-gin of the Spirit clime, and he beholds the king of terrors raising his awful form before him, as he stands on the last mound of time, although he knows the dreadful monarch has ever claimed the earth as his empire, and man-kind as his near and has been been a manever claimed the earth as his empire, and man-kind as his prey, and has 'successively plund-ered earth of her families, and time of his gen-erations. Yet the Christian Spiritualist fears no evils, with his gaze fixed on the light of an eternal morning, that every where throws the rays of its glory about him. Calmly he meets the monster in the appalling conflict, and in the dread engagement, loses nothing but his rags of flesh and clood. Then taking with him his heavenly condition, he enters the rose-ate realms of the Summer-land, which are all over covered with glory, and where the hapover covered with glory, and where the hap-py spirit crowned and robed in the drapery of eternal life, becomes entranced with the raptby the same spirit; to another, the gifts of healing by the same spirit; to another, the gifts of healing by the same spirit; to another, the working of miracles; to another, the prophe-ir, divers kind of tongues; to another, the in-erpretation of tongues; to another, the in-serpretation of tongues. But all these work the hat one and the self same spirit, dividing to yery man severally as he will."--1t. Cor. B:7-8-9-10-11 90.h. I am a Christian Spiritualist, because

lovely spirits beyond the reach of numbers, shall ever roam, and soar, and bask within the splendors of the spheres, or Spirit-worlds, which fill immensity, and in their horizons of gem and gold, emboss the path of God, and bridge the universe with glory. Thus from sphere to sphere, will the wise and happy spirits of God's immortal children continue to ascend, growing richer, wiser, and more lovescend, growing richer, wiser, and more lovely and glorious as they progress in the journey of their destiny, and after having lived, rej locd and journeyed, in the great march of eternal life among the works of God, for thrice ten hundred thousand years, they will scarce-ly have passed the out posts of the Summer-land, or entered the frontiers of the empire of the Creator. Thus the Obristian Spiritualist with all others, who by a life of charity, love and goodness on earth, having passed over in-to Paradise. or the Spirit-world, like Moses and Elias, have the liberty of returning to the scenes and friends they love on earth, that they may encourage, advise and strengthen their neighbors, friends and kindreds, in the way of life eternal. These are my reasons for being a Ohristian Spiritualist, and they are all "Built upon the foundation of the apostles-and prophets, Jesus Ohrist being the chief corner stone."—Eph. 2:20. Having given you, my inquiring friends, a hundred reasons why I am a Obristian Spirit-ualist, with high consideration, I over ze-main your brother, through our Lord Jesus the Oreator. Thus the Obristian Spiritualist

main your brother, through our Lord Jesus Ohrlet, in Obristian Spiritualism. CYBUG JEFFFIES

Mount Union, Huntingdon Co, Pa.

blai: Beyoons mha i vel nol v ceisiclivu edis FFUALIST.

BRO. JONES:-Bines you are so courteous 23 to grant space in your valuable JOURNAL to Mr. Cyrus Jafrice, in which to show in "One Hundred Reasons Why He is a Christian Spir-itualist," I presume you will do me the favor to publish, not one hundred, but four or five "reasons why I am not a Christian Spiritual ist;" not that the side of the question which I represent is of less importance, or more casi-ly exhausted than the other; on the contrary the proofs of the falsity of the position occu-pied by Mr. Jeffries are inexhaustible. But I think his "reasons" too, uninteresting to a the think his "reasons" too uninteresting to absorb the attention, or carry the conviction which he undoubtedly does consider they mer-it; and that he has consequently devoted too much attention, and too much valuable space

in attempting to elucidate it. The morality taught by Jeans of Nazareth 1800 years ago is no better than the same, or similar morals taught by Confucius, Zorosster or Chrishnu, a half a thousand years prior to that date, or by Andrew Jackson Davis or Theodore Parker of the present age. Morali-ty is always the same. I am, therefore, no more a "Christian Spritualist" than I am a Tom Paine Spiritualist, or either of the other Tom Paine Spiritualist, or either of the other named gentlemen Spiritualist. I am confident-ly convinced that Jesus Christ had only a mythical existence. Even if he ever did dwell upon earth (and there is no history to prove that such was the fact.) I am forced to believe that the Jesus, who is capable of "re-deeming" mankind from the "original sin." to be a myth, because it is contrary to all ob-servation and experience to believe otherwises servation and experience to believe otherwise; mythical, because of the impossibility to redeem a whole world of people from sin conferred on them through eating an imaginary apple by an imaginary Eve. If Eve was a myth, or a personage who never had an exist-ance except in the imagination of deluded and fanatical people,—as has been fully proven by the investigations of science of the present age —then is the whole Christian theology mythi-cal, because, fabricated on the idea of necessirede m mankind from Imaginary

too unreasonable to carry conviction to the thinking minds of the age, for has not the blood of millions of "martrys, who have at-tempted to withstand the advance of Christianity, been spilled in testimony of the falsity and cruelty of the Christian cause? If, therefore, the testimony of blood is convincing proof of the righteousness of any cause, undeniably Christianity is false.

Is Iano. Fraternally Thine, B G. MERRILL. Muscotab, Kan

Michigan Association of Spiritualists' Constitution and By-Laws.

Article 1.—Name.—This Association shell be known as the Michigan Association of Spisitualists.

Article 9.—Object.—Its object shall be to bring the several local societies and county circles of the State into co-operation in the promulgation of the Spiritual Philosophy, and to aid in the formation of new societies in those parts of the State where none exist; to organize Children's Programica Lycontrue organize Children's Progressive Lyceums, and aid in the establishment of the American In dustrial College; and also at the earliest time practicable, a State Institution for Education, in which both sexes shall be eligible to all its privileges.

Article 8 — Membership. — The membership shall consist of all persons who sign their names to this Constitution, or cause it to be done; and also of such representatives as may be appointed annually from the local societies and county circles of the State, said represent-atives to be three from each local society of fifty members or less, and as many from each county circle as the county has members in the State Legislature (House of Represent-Btives)

In the discussion of all questions any mem-ber has a right to speak, but no one shall vote except the regularly elected representatives of local societies and county circles.

Art. 4 -- Officers. -- The officers of the organ-izstion shall be a president, and as many vicepresidents as there are county circles in the State; the presidents of such being ex (flicio, vice-presidents of this association, one secre-tary, one treasurer, and a board of nine truatees, not more than two of whom shall be from any one county, who shall serve three years.

After the first election, the trustees shall de-termine by lot which three of them shall serve one, two or three years; and three trustees shall be elected thereafter annually, who shall serve three years.

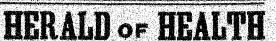
The officers shall be elected by ballot, and serve until their successors are elected, and assume the duties of their office.

The treasurer shall give bond for such amount as the board of trustees shall order. The duties of cflicers shall be such as usually pertain to officers of like character in regularly

organized bodies; Art. 5.—Trustees.—The board of trustees shall have entire control of all business matters of the Association; they shall meet semi-annu-ally, and oftener if called together by the pres-ident and secretary, at such place as the pres ident and secretary may indicate or themselves may determine from time to time. Five members shall constitute a quorum for

the transaction of business.

Art. 6.-The Daties of Trustees.-Scc. 1.-The trustees are hereby constituted a mission-ary heard, and it shall be their duty to employ as many missionaries as the funds in the treasury will permit; to assign them to fields of labor, and require from them monthly reports of all collections;" all societies organized with the names of officers, and such other duties



FEBRUARY 19, 1876.

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ty to receem manking from an imaginary "fall," I would respectfully suggest to Mr. Jeffries that he carefully peruse "The World's Sinteen Crucified Saviors." 1st. I am not a Obristian Spiritualist, be-cause there is no doctrine too monstrous or in-credible, that has advocates smong men, that can not be "proven" by the Bible; as witness the thousands of Christian denominations and creeds extant, all of which differ from the oth-ers and are founded on its teachings. "God shall send them strong delusion, that they should believe a lie, that they all might be damned, etc."—9nd Thes. 9:11-13 2nd. I am not a Christian Spiritualist, for

2nd. I am not a Christian Spiritualist, for having lived a number of years among the "Saints" of Utah, gives me satisfactory evi-dence that no Christian doctrine is too absurd to escape advocacy when required to advance the interests of "the kingdom," even the taking of human lives. The "Mountain Meadow Massacre" was dictated by the Chris-tian Bible to be perpetrated by this Christian neople. The following is espacially quoted by people. The following is especially quoted by them as a precedent of authority for the shed ding of human blood, when in the least obnox-ious to the "cause." "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is in thine own soul, entice thee secretly, saying, I at more and source there secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy father, namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from one end of the earth even unto the other end of the earth; thou shall not consent unto end of the earth; thou shall not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shall thou spare, neither shalt you conceal him; but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterward the hands of all the people."—Daut. 8:6-9. "An eye for an eye and a tooth for a tooth."-Moses: "I came not to destroy the law, but to fulfill it."-Jesus Christ. 8:d. I am not a Christian Spiritualist, bs-

Scd. I am not a Unristan Spiritualist, de-cause the moral precepts, examples and teach-ings of our "Savior," are equalled, if not ex-celled, by those that are obscene and immoral. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life also, he can not be my disciple."—Luke 14-96 14:26

I have a noble son and wife whom I could not, nor would not hate for the possession of all the Christianity in the Universe.

4th. I am not a Christian Spiritualist, be-cause I believe Christianity to be at variance with the advance of progress, and that its mission was believed by its early promulgators —who got ashamed of their own nefarious teachings—to have been fulfilled shortly after the supposed or real death of the mythical Jesus. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of re-pentance from dead works, and of faith toward God, of the doctrine of baptisms and of laying on of bands, and of resurrection of the

dead, and eternal judgement."-Heb. 6:1-2. 5th. I am not a Christian Spiritualist, because I believe it to be an insult to ordinary intelligence to longer attempt to inculcate it in telligence to longer attempt to inculgate it in the expanding minds, of the age. It is no more worthy of candid consideration than would be a religion based upon "Don Quix-ote," the "Arabian Nights," or "Old Mother Goose." Spiritualists and Progressionists of the present age should be too proud of their noble calling, to pander to the clamorous de-faands of ignorant worshipers of these ancient superstitions. Ayount with such blasphemous fatiesm.

as a majority of the Board may decin nec essary.

Sec. 2.—By Laws.—They may adopt a code of By Laws, for their own government, and for this Association, which shall however be submitted to the first annual convention to

submitted to the inst annual convention to assemble thereafter, for approval. Sec. 8 — Annual Reports. — They shall make an annual report to the Association of their do-ings, containing an accurate account of all moneys received and expended; from what sources received, and for what purpose expend. sources received, and for what purpose expend-ed, and in no case shall any money be paid from the treasury of this Association for any purpose or object than that set forth in Art. 9, and then only by order of the president coun-tersigned by the scoretary. Art. 7.—Annual Convention.—The annual convention of the Association shall be held commenting the second Friday of December, and the semi-annual convention the second

and the semi-annual convention the second Friday of June, in each and every year, at such place as the trustees may appoint. Art. 8.—Amendments.—This Constitution

may be amended at any annual meeting, by a vote of two thirds of all the representatives present; provided, that Art. 8, shall never be so amended as to prescribe any articles of faith as a test of membership.

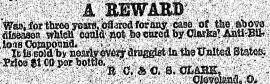
REMARKS

This Constitution has been so amended that upon uniting with this Association, the payment of \$1 09 becomes necessary for membership.

MRS. L. E. BAILY, Sec'y.



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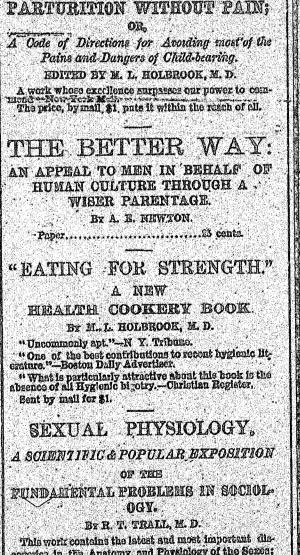
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BYNOPSIS OF TABLE OF CONTENES:

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FEBRUARY 19, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

Book Notices.

BEVIEWED BY HUDSON TUTTLE.

BOUL AND BODY; or the Spiritual Science of Health and Disease, by W. F. Evane, Boston: Colby & Rich. For sale by the RELIGIO-PHIL OSOFILICAL FUELISHING HOUSE, Chicago. Price 51 00 performed 19 confe \$1.00, postage 12 cents.

This is a volume of 147 pages, beautiful in mechanical appearance as is everything ap-pearing from the press of Oolby and Hien. The author has written voluminously on his special theory of disease and brings a store of thought to the study before him. The sub-title of the book more fully expresses its aims and purpose. He addresses himself to the and purpose. He addresses himself to the task of determining what a diseased state is, and how it may be changed to one of health. He says:

"What we call disease, or that manifesta-tion of it which comes to the cognizance of the senses in every morbid condition, may be organic or functional. It may be an actual lesidu, or loss of continuity in a part, or as is most frequently the case, only a disturbed ao-tion of an organ. But this is only the outward and visible effect of some interior and more hidden cause."

Hence he refers all diseased action, not to the physical organs, not to derangements in structure, but to the "inner nature," the spirit. "The soul, the mind, the spirit, -which terms we use interchangeably, though not absolutely identical in meaning,—is the primary source of life in the body." Hence it follows that disease is referable to the mind which controls, rather than the body which it con-

"Health and disease, in their primary causcs, their underlying reality, are states of the spiritual principle in man." "When the correspondence between any organ and the answering spiritual principle is loosened or lost, the vital tone of the part will be lowered and its physiological function disturbed, altered or suspended." This is the key note of the au-thor's theory.

As God is the spirit of the Universe, holding the same relation to the physical world, as the spirit of man does to his mortal body; as dis-case is disturbed harmony between the spiritcal and physical, remedial agents must be spiritual The old methods which grossly deal with the body regardless of the spirit, are inefficient. This spiritual theory of the ori-gin of discuse was revived from the Platonic ides, by Athenaeus, of Attila, and Jesus Christ "seems to have adopted, or rather to have conformed his practice" to it.

This view is in strict accordance with Hah-nemann's theory of the effect of Homeopathic remedies. According to him, disease was the immaterial alteration of an impalpable vital principle, and must be combated by the spiritual essences of medicines. That the great power of these remedies, lies in the magnetism infused by their preparation or the magnetism imparted, rather than their chemical proper-

imparted, rather than their chemical proper-ties, is advocated by Dr. Lutze, of Germany. Mr. Evans accepts the miracles of Ohrist, as "historic verifies," and explains them on the theory previously stated; and his system of healing is an attempt to reduce the so-called miraculous healing to a science. In this at-tempt the author steers wide of science, falling into the meshes of metaphysics, dividing the spiritual principle into "three distinct degrees, sensation, intelligence and love. Faith, Mr. Evans regards as synonymous to health, and fear to disease. "The immost principle of health according to His (Ohrist's) system, is faith. Thy faith hath made thee whole." We may educate ourselves to believe, or have faith, as we can in drawing.

or have faith, as we can in drawing.

exposure. The time honored moral code that distinguishes between the cots of man and weman, find no favor.

She accepts no virtue in woman not found in man. He should be as chaste as he demands her to be.

mands her to be. Written by a woman, it inclines to the wo-man's standpoint, although she sets herself to deal impartially, and occupy the mean ground. In justice it must be said that she does this almost perfectly well. It is not a man or a woman who writes, but one who stands on middle ground. Hvery page teems with practical common sense, and its perus. I strengthens the will to rise superior to the pas-sions of the hour, and consecrate life to noble purposes. The influence of the book is chaste and pure, and it should be read by every one contemplating marriage, and be made a Bible contemplating marriage, and be made a Bible ever open on the conjugal altar of those who have already entered that state.

HERBERT CARTER'S LEGACY or the Inventor's Son.

JACK'S WARD or The Boy Guardian.

These two books are by that very popular author, Horatio Alger, Jr., a writer to whom tens of thousands of the boys of America look with gratitude and thankfulness for the pleasure and profit he has afforded them in his numerous books. "Herbert Carter's Legacy" is the eighth and concluding volume of the "Luck and Pluck Series." The herces have been differently situated and have been led in-to different paths, but the same general idea pervades them all. They are intended to il-lustrate the old proverb that "God helps those lustrate the old proverb that "God helps these who are willing to help themselves," and to show that pluck and patience will overcome all obstacles.

"Jack's Ward" forms the second volume of the Brave and Bold Series. and if it receives as warm a welcome as its predecessor, the author will no doubt be satisfied. A. K. Loring, corner Washington and Bromfield streets, Boston, is the Publisher of all Mr. Alger's books, and he does his part well.

The books noticed below were cent to us by the different publishers through a leading firm of book sellers in this city, who allowed the books to lie in their store until—as we suppose —they must have needed the room for other purposes, as some of the books were held by them nearly a year before delivery. We have before had occasion to complain of similar want of courtesy on the part of the same house. Most of our readers are already more or less familiar with these books and we therefore give them only a general notice.

ohild.

YOUNG FOLKS' HISTORY of the United States. By Thomas Wentworth Higginson. Illustrated. Boston: Lee & Shepard Publishers.

Col. Higginson has in this book told the story of the United States in a clear and simple manner, that will interest and benefit both young and old. Very much less space is giv-en to the events of war, and more to the af-fairs of peace than is usual. This course was deliberately pursued by the author who says: "It is desirable no doubt, that the reader should fully understand the ways in which every important way began and ended, and every important war began and ended, and that he should read enough of the details to know in what spirit it was carried on. Beyond. this, the statistics of sleges and battles are of little value, and are apt to make us forget that the true glory of a nation lies, after all, in or-derly progress." The book is well indexed, illustrated and nearly indispensable to every

little pieces, elevating and instructive, and re-hearse them with evident feelings of pride and satisfaction, and some of the brighter ones, or perhaps it might be more properly said, some whose parents had entered into the matter with them and given the benefit of their criticisms and suggestions, recited their touch-ing little pieces, with all the animation and feeling which might be expected of an amstaur.

Here the best talent is employed to fill the lecture appointments, and Spiritualism is examined by (ficient persons, from every con-ceivable standpoint, and here can be found in great numbers mediums of every phase, almost, who are employed about in proportion as they have established a reputation for truth-fulness and reliability.

The writer made application for a sitting with one Mrs. Jennie Potter, 11 Oak street owing to previous engagements made by her, was obliged to wait three days, but was well paid for waiting, as he received test after test, and a few of them owing to the peculiar description and nature of them, were to him convincing beyond question.

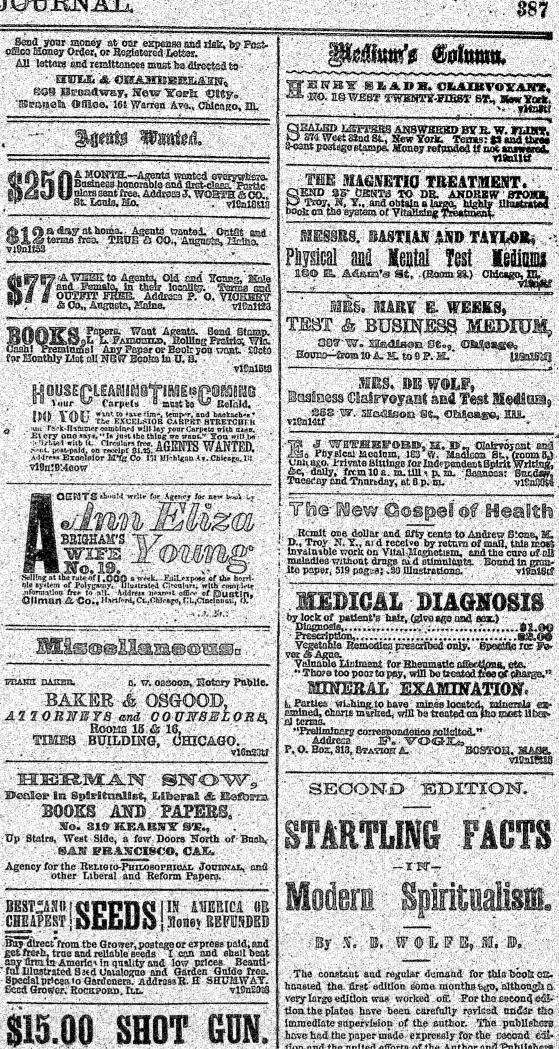
Mrs. Potter has the appearance of a polished lady possessing an unusually spiritual nature, and is extremely intelligent and refined. The communications through her partake largely of her nature, and are additional proof to me that our spirit friends can all come to us, under proper conditions, and I may be allowed to give a single case in illustration. Avery dear elster passed over more than thirty years ago, at the age of eighteen, and was as sweet and as pure as a child could be, and was very strongly attached to the writer, yet until the sitting with Mrs. Potter, he has never been able to receive a communication from her, and my surprise may be imagined when from the great variety of facts to which the called my attention, I found the control surely was that sister, and then from her I learned why she had never before been able to communicate with me.

The writer was also greatly interested in lectures given by Prof. A. E. Carpenter, 903 Washington street, on the subject of Psychol-ogy, and illustrating his arguments by experi-ments on the stage. Prof. C. takes the posi-tion that most mediums are controlled by tion that most mediums are controlled by spirits by means of psychological laws, and that to some extent, certain individuals may, within the limit of their ability, control certain other individuals, and the latter proposition he proves. Societies which procure the services of Prof. Carpenter, and Miss E F. Jay Bul-lene, of New York, to occupy their platforms, will enloy not only the rarest intellectual feasts, but the satisfaction of ample additions to the fund. It may also be promer to smooth here fund. It may also be proper to remark here

fund. It may also be proper to remark here that the writer has no personal sequaintance with these people, hence in his strong recom-mendation, is grinding no axes of his own. Mrs. O. M. Morrison is busily engaged in filling orders for medicine, and giving diagnos-is of disease, by lock of hair, and is daily in receipt of letters from persons cured in this way, containing most wonderful statements. As this lady is entirely blind and everything is performed through her by her control, perhaps our skeptical friends will explain her success in the cure of disease in her peculiar manner, if the power is not derived from spirits. Prof. Mumier, formerly a spirit photograher, has abandoned that as a business for the pres-ent, being engaged in some other matter, prob-

ent, being engaged in some other matter, prob-ably under the direction of spirit friends, though he did not so state in words.

In the last RELIGIO-PHILOSOPHICAL JOUR-NAL I have seen, was a long and very interest-ing letter from Prof. Peebles, but he neglected to state anything about the marriage he solemnized at Memphis. Tell us about the wedding! When one becomes celebrated, the public have



7

The author also accepts the belief of Unrist in the influence of spirits in causing disease, by sympathetic contact or obsession. "Faith finds its appropriate and natural expression. Faith finds its appropriate and natural expression in prayer, which, in the system of cure adopted and practiced by Christ, and by his primitive followers, occupies a prominent place, and de mands consideration."

Prayer, "is a spontaneous breathing of the soul, and as natural as the aspiration of the body.

If prayer for ourselves is officacious, when for others it is equally so. - It is the Church's method to alleviate disease and restore health physical and spiritual.

The magnetic system of cure or "laying on of hands," Mr. Evans designates as phrenopa-thic, and says it was founded by Ohrist." He claims that it "will be revived in the new age upon which humanity is entering, and will re-ceive an increased efficiency from the growing releving a phrene of the world."

scientific culture of the world." The gist of the book then is the taking of the cures worked by Christ and his disciples, not as miracles but as facts dependent on spiritual laws, and claiming that by understanding and conforming to those laws the same results will follow now as then. The author takes his dats for granted, and makes no attempt to prove them. His views are taken from the standpoint of Theology and not from Science, but he realy has done what he promises in his preface.

"It has been the aim of the author to make "It has been the aim of the author to make the work scientifically religious, without being offensively theological." He presents his views with calm clearness, and although his theological education occasionally appears, it never misleads him into polemics, nor nar-rows his understanding. He has the scientific spirit in his openness to reception of truth, its earnest search, with entire freedom from big-otry. otry.

THE RELATIONS OF THE SEXES. By Mrs. E. B. Duffsy. Pp. 320, 12mo. New York: Wood and Holbrook, 13 and 15 Laight St. 1876.

The character of this unique book is set forth in the synopsis. It "is a novelty in lit-

forth in the synopsis. It "is a novelty in lit-erature, being a work on the relations of the sexes in all their phases, both beneficial and harmful, written from the standpoint of a thoughtful, carnest woman, whose single idea has been to benefit humanity." "She deals separately and unsparingly with polygamy and free-love, pointing out the felse-ness of the foundations upon which they rest. She then attacks prostitution, treating of its history and evils, its causes and its remedies. This subject is elaborated not only from a high moral standpoint, but also from a solentific and practical one; it being shown why all ef-forts to suppress the evil in the past have been failures, and in what manner, alone success can be attained. The subject of marriage is can be attained. The subject of marriage is next handled in a plain, yet delicate manner, and truths are told which have never before found their way into any book. Husbands and wives can not read this book without ob-taining higher ideas of the institution of martaining higher ideas of the institution of mar-riage, and of the sacredness of their duties and obligations in it. The last chapter is address-ed not only to parents, but to those to whom parenthood is yet a thing of the future; showing how all are bound to make the most and best of their own lives, with especial ref-erence to the traits which they are certain to hequeath to their children."

THE COMMUNISTIC SOCIETIES of the United. States, from personal visit and observation. By Charles Nordhoff, with Illustrations. New York: Harper & Brothers, publishers. Cloth, Syo. \$39 pp.

The name of the author of this work is well and favorably known as a genial, pleasant and trustworthy writer. "Northern Californis, Oregon, and the Sindwich Islands," "Californis for Health, Pleasure and Residence," together with his last work now just published

on "The Southern States and their present condition," have had thousands and tens of thousands of readers and with the book now under notice, are considered as standard authority upon their several subjects. "Com-munistic Societies" contains a clear, impartial resume of the leading characteristics and peculiarities, past history and present status of the principal societies in the country. The value of the book is greatly increased by the liberal number of illustrations it contains. It is well indexed and contains a very valuable list of the literature of the different societies.

February Magazines.

HUMAN NATURE.- A Monthly Journal of Zolatic Science, Intelligence and Popular Anthropology. London. James Burns Progresive Library.

The January number of this able magazine presents the following rich table of contents: Christianity-Its Divine and Human Ele-ments; The Uses and Abuses of Spiritualism; Memorial from the Spiritualists of Great Britain to His Excellency, Marshal MacMahon, President of the French Republic; Poetry; Spirit Photography in the Ascendant; Review.

Letter from Boston, Massachusetts,

EDITOR JOURNAL:-This city acknowledged by all to take the lead in best representing Spiritualism, is indeed worthy the name, for here are more societies, and so far as a stranger can judge, better ones, than can be found in any other city in this country, if not the world. To the writer this seems remarkable, from the fact that here, too, may be found perhaps the most rigid orthodox existing on the face of the globe, and also in great numbers, and it must be a pleasant thought to Spiritualists, that from such, nearly all their members came and that converted orthodox make the most sealous and converted orthodox make the most scalous and enthusiastic Spiritualists, especially when of the most intelligent class, as a large propor-tion of the Boston Spiritualists seem to be. It appears to me that the people here are about equally divided in numbers between the liberal and the orthodox, and as nobody will question either the intelligence or the guilibility of the average Bostonian, the rapidity with which so large a number from among the most puritan-ical as well as best educated, have investigated and adopted the spiritual philosophy, is a strong presumptive argument in favor of the strong presumptive argument in favor of the proposition, that the subject is worthy the at-tention of all, high and low, rich and poor, educated and uneducated, and that honest in-

ed not only to parents, but to those to whom parenthood is yet a thing of the future; showing how all are bound to make the most and best of their own lives, with especial ref-orence to the traits which they are certain to bequest to their children." A plainer statement of subjects usually con-sidered to delicate too be freely discussed, was probably never penned. The style is strong, forcible and direct. The author tolerates no olreamlocation or vague hints. She has much to say, and wastes no words in saying it. Fal-lacies, pretensions, sham, meet hot words of

a right to demand all the details of his pro-Boston, Mass.

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FROM LIPPINCOTT'S MAGAZINE.

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

FROM THE BOSTON TRAVELER.

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

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

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Content of the first series issued some years since it is complete in itself. In his Preface he says: "About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1965. During the years that have since elapsed, although many stacks have been made upon me, and upon the truths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1968, in conse-quence of the sait ' Lyon vs. Home,' which most prob-ably was the indirect cause of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of in-vestigations was carried on in my presence, by Lord Adare, now Harl of Dimaven, an account of which has been privately printed; as examination, especially ecientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Journai of Science." I now present the public with the second volume of Incidents in My Life, ' which continues my marrative to the period of the commencement of the Chancery puble." CONTENTS.

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NUMBER XIII.

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her darling child. A cloud of silvery light surrounded her, her features were radiant with animated love, and she was dressed in a gauzelike texture, that rendered her angelic.

"Why, Lullu, how came you here?" "Mamma, I died, and oh! how glad, for I can be with you all the time now." And she put her arms around her mother's neck, and kiesed her -kissed her until her cheeks were molst with the breath of an angel, saying,-"Mamma, I love you, and I can be with you

all the time; your Lullu will never leave you again."

Ohl what a scene, a mother just rising from a debauched couch, to meet her angel child. The mother, possessing a highly sensitive mediumistic nature; her child could partially materialize in her presence, and the recognition of the glorious reality of spirit-life was mutual. The mother relieved of the effects of the liquor che had swallowed, wept with joy, and a new life issemed to open up before her. When she again tried to take a glass of wine, Lullu was present, and putting her angelic arms around her mother's neck, said, "Mamma, don't take that poison;" and her admonitions and her love won her mother from her reckless course in life. This angel monitor accompan-

ies her mother constantly, and protects her from the vicious snares of a depraved taste. What we have narrated, is an incident from life, and we know it to be true. Thus it is that the apgelic and devilish meat.

and when the former triumphs, what a grand ascension follows: While that mother was surrounded by dark spirits, devilish and hateful, she traveled downward rapidly, but when that angel child approached, under her banign influence they left, and the work of ruin Wağ stald.

In this life of ours-in this mundane sphere -two influences are at work, one to debase, the other to elevate and refine. The Davil-element is strong; his minions are over ready to obey his commands, and perform works of evil.

A spirit well said through Mrs. K. C. (in the MEDIUM AND DAYBREAK)-" One of our constant duties in this sphere is to go to the Fields of the Shades, where multitudes flock from your world in their rest-homes, to learn of those above them, and in sympathy with them,

or to gaze on such spiritual sights as their vision is capable of. We teach them very much by flowers-those of the sweeter and more childish nature. The flowers are willing messengers from one mind to another. The more intellectual of our visitants form parties of exploration or spend their time here as much as they do on earth, in abject humility before one great teacher or leader of their class. I should like to give you a picture, if I can find words to do it with, but the beautiful in this world finds but a brief vocabulary in TOURS.

"An angel-by which we mean the perfection of what you call a pair-star-crowned and winged as with beams of light, leaves his dwelling to go forth with other angels to his labora. Before I proceed let me apologize already, not for what I have said, but for your 'words.' 'Star-crowned' and 'winged 'sound unreal, and possibly trivial to you. When your soul-eyes have once beheld these images or signs, you will know the grace they possesss. The star is worn by the Teacher. The wings are the appanage of the mission-angels, who, with these wonderful flishes of light cleave the atmosphere, speed through repugnant surroundings, and bear themselves swiftly to that place where they are needed. They are not wings in the sense in which you use the word. "The angel on the threshold of his dooradorned and glorious with his love, taking form in flowers and birds-and with a glance of affection to all surroundings, opens those flashing wings and in an instant (10t that wondrous thing which you call an instant, but one of our instants)-in an instant has vanished. Meantime, in the field of the shades a dim and doubtful crowd are gathered together waiting in wishful hope for their Teacher. He is there. They see but the gleam of light that shoots from his rapid movement, and he stands in their midst, calm, tranquil, loving, star-crowned. How they crowd to him, these faint and feeble forms. How they touch him and gain brighter life in the contact. How they clasp him and grow strong, he all the while drinking draughts of divine life from the angelic atmosphere with which to fill and gladden them. He turns to them now, fatherly and motherly friend. He asks their troubles and listens to the pitcous recitals of travail on the earth, of misery and dulness from exclusion from the heavenly spheres-of craving and thirst for better things not to be reached, with many more such complaints easily imagined by you, yet perhaps not, for these are the complaints of the spirit out of its bonds, not of the spirit while actually in earth life, and the spirit is in very different states in the two cases. "And now he speaks and holds the heart of each in his hand, touching it with benign and soothing touch. He shows them the life they must aspire to; he teaches them to aim at the next step in the ladder, to climb with patience, not to desire to jump. He shows them how they must cultivate their own souls within the narrow limit allowed them with the utmost care and diligence, looking upwards all the while for that smile of God which is constant. ly upon them. How can I tell you his teaching, for it lies principally in influence, in the power of contact, in strengthening and binding closer the link between them through which he is to them the messenger of God. and the true channel of the Father." We live in a world of antagonism. The best are surrounded with rubbish and debris, each one peering upward to catch a glimpse of a ray of supernal light! The earth with a tenacious grasp, holds us firmly to its surface, while each one is subject to two forces, one drawing upwards towards a glorious light, the other downward to interminable darkness.

spirits, recedes from the light, and is gradually enveloped in darkness-a darkness so hideous that the mind shudders to think of it.

There are Angels of Light, whose mission is to diffuse knowledge among the people, to elevate them. in the scale of existence, and prepare them for the high and holy places of advanced spirits. There are, too, Demons of Darkness, prowling about to find a crevice through which they may send their damnable influence, and counteract the divine light therein burning. Light is emblematic of purity, goodness, and philanthropic purposes! Darkness enshrouds the villain, the cut-throat, the one who delights in doing wrong, and whose thoughts are not actuated by a single noble impulse.

The Rockford Meeting.

R ported for the Chicago Tribune.

ROCKEDED, ILL, Jan. 80.—Never, since the spirit of Bill Tompkins informed Artemus Ward that he and John Bunyan was a travelin' with a side show in connection with the Shakespeare, Johnson & Co.'s circus, and that old Bun, stirred up the animals and ground the organ, while he tended door, was there such a Spiritualistic meeting as took place in Brown's hall to night. It was in this wise: The great Fire Q icen of Chicago, Mrs. Suy-dam, had just got through bathing in the flames while under the influence of spirits when Dr. while under the influence of spirits, when Dr. while under the influence of spirits, when Dr. J. Philips, of Belvidere, arose and offered to re-peat this wonderful test without the protection of spirits. The presiding officer, E. V. Wilson, of Chicago, challenged him, and Philips forth-with walked upon the platform and went through the performance as his illustrious pre-deceaser the Chicago Fue O usen had done. decessor, the Chicago Fire Q icen, had done. Made bold by Dr. Pailips, James Chandler, S Rockford citizen, ventured; up and did the same thing. Then followed a jamboree, which might have terminated in a row had not the police made their appearance. One man got up and boldly denounced the whole sflair as a humbug. Dr. Dunn.* of Rockford, got up and offered \$10 if the Fire Q teen would hold her thumb in a lamp flame for forty seconds. O.hers trebled the doctor's offer, and, amid the great confusion, the meeting broke up.

CRITICAL,

AI see in the Times of to day that E. V. Wilson at Rockford gave another seance, and it was as usual, a perfect failure. The Times dispatch says:

"A large audience was present. Wilson got in a lengthy percention on spirits in general, but when they undertook to call some of the shadowy beings from the other world, failed in each and every instance."

Now, sir, I appeal to the portion of your readers that go to listen to this most damaging of all the many humbugs in this vicinity, next Sunday evening, at Grow's Opera House, to put said Wilson to the test whether he can, and does, really describe spirits. I have listened to three of his so-called scances, and I do affirm that not a single test did he give, al-though his paper is filled with his so-called tests—in fact, not much else is to be found therein.

Now, sir, I am bound to attend one more seance, and I wish the audience to join me in insisting on at least one test-such as, for instance, tell the name, Maiden and Christian, of either my wife deceased, or mother. Don't shirk, and say you don't know me, etc.; you will recollect how minutely you told me one Sunday night, that I was of the sanguine, lymphatic temperament, etc.; that my father was angular, impulsive, quick to anger, etc., and that my mother was quiet, kind, and affec tionate, etc. You know me and mine so well I don't think you will forget me. I will set as near the same seat next Sunday night as I occupied before, and you know I was rather conspicuous as to length, color of whiskers, etc.; the first person you so graphically described on that evening Now, please don't come down on me in the savage manner you did on the Times' reporter, for, I pledge you this is not written in malice, as I feel kindly disposed toward what I believe to be a delusion, but may not be. I do think that such bosh as I have listened to from said Wilson, is doing more to shut out investigation than all the open enemies can do. Now, Mr. Editor, I will say in all fairness I have found in my investigation most wonderful and startling phenomena in what you call Spiritualism, and it deserves careful and candid analysis, but for decency's sake, let us put s stop to such trash-not by any persecution of the man, for that would fatten him and put money in his purse; but by demanding that he give us, at least, one fair test, as above stated; or step down from the platform and let some of your unassuming and comparatively unknown mediums take his place. As I said there is enacted nightly most astounding wonders. If skeptics doubt me, let them but call on Bastian and Taylor, Maud Lord, E. J. Witheford, Bang's children, etc., and my word for it, the Wilson business will sink into insignificance. Now, please, do not give my name, as I am informed he (W.) has the wickedest tongue in his head that ever wagged in the interest of Mammon. You have my name and residence and I am ready to back my statements,-made horein. PANTHEIST.

us genuine spirit manifestations, divested of bombast and fraud .-- We have been deceived long enough,-[ED. JOURNAL. (Io be continued.)'

They Say She's A Fraud.

A committee of Spiritualists who have been investigating Mrs. Stewart, the Terre Haute medium, have sent the following to the Zerre Haute Gazette, showing their estimation of her claims:

TERRE HAUTE Jan. 25, 1876.-We, the un-dersigned, being residents of several states, dersigned, heing residents of actual mater-have been attracted to this city for the pur-pose of investigating the truths of Spiritualism, as demonstrated by the alleged facts of materisligation, as now transpiring through the mediumship of Mrs. Anna Stewart, of this city, do, after a full and careful investigation, continued several days, as far as privileges were granted us for examination (no test conditions being allowed), unhesitatingly declares to the world that we honestly believe the so-called materializations to be mere fabrications deserving the condemnation of all true, honest, and enlightened investigators. We regret very much to be compelled to make this statement public, but the voice of truth demands it at our hands, and we can not flinch from the duty imposed.

The glorious truths of Spiritualism, so grand. ly portrayed in the past, urge us to this unpleasant duty.

pleasant duty. Signed by David S. Caddwalder, Wilming-ton, Del.; H. P. Stockbridge, Fort Wayne, Ind.; Mrs. H. Morse, State Lecturer of Iowa; R. Parkinson, Oahkosh. Wis.; E. G. Thomas, Huntington, Ind.; W. R. Potter, Circleville, O.; N.Json Rellenbarger, Chillicothe, O.; H. Fochler, Penn.; Alfred Halderman, Hagers-town, Ind.; Lemuel Rudy, Hagerstown, Indi-one ang.

We give place to the foregoing, as it comes to hand over the signatures of "Devout Believers in Spirit Materialization."

While we have been led to the general conviction of the geauineness of Mrs. Stewart's mediumship, from the numerous favorable reports, yet it is a fact that a great many Spiritualists, who go to Terre Haute, to witness the manifestations come away dissatisfied.

They say that oft repeated requests for the privilege of examining the cabinet and medium-the latter especially, are denied by the so-called committee, of Mrs. Stewarts friendsoften with gross rudeness. This course, if true, is reprehensible. The same opportunities for scanning every movement of the medium should he granted, that would be required : by the Scientist, in arriving at correct conclusions in matters of scientific investigation.

In other words, those who pay their admission fee as investigators, should have proper opportunities to investigate, and not be put off with a rude reply, or a fallacious excuse.

Proper conditions and harmony are well known requisites. But all of that can be obtained, and yet the investigators through their own appointed committees, can see every evening, that there is not concealed about the cabinet nor medium, any thing by which she can

FEBRUARY 19 1876.

Bastian and Taylor.

The attendance at the circles of these two mediums, still continues large, and the manifestations seem to be growing in power. Little children walk out of the cabinet, as well as those of mature years, presenting infallible evidence of the immortality of the soul.

The Bangs' Children.

-We attended a seance of these children. We did our best to detect fraud, but could not. While the children were held by strangers, the manifestations still continued in the dark circle. We tied the little girl securely, still large hands were presented at the aperture.

Dr. Witheford.

TDr. Witheford, at 188 W. Eladicon Street, has succeeded in getting the mould of a fullsized spirit hand in paralline. If he would sit for the development of spirit faces in the phosphorous light which the spirits themselves form, he would soon accomplish a great work in thefield of Spiritualism.

Mr. Lords' Developing Circles.

These are well attended. While the developing of mediums is going on, spirits ring bells. thrum on musical instruments, etc. He is developing some fine mediums. Mrs. Lord is a writing medium.

Tan one who sent us the *Catholic Lelegraph* with articles marked, has our thanks. Several other papers sent to up with marked articles for future use and reference. Thanks to all.

W. L. JACE, M. D., of Haverhill, Mass., roports Spiritualism to be in a very flourishing condition in his place, and that a prominent church member has fitted up a splendid room for a circle, and has the best of manifestations, his own family being the mediums.

MARK TAVLOR, a young negro at Sedalia, Mo., has gone mad and believes himself to ba the Savior. In his paroxysms, he recites whole chapters and even books of the Bible without missing a word, a feat all the more remarkable because he can not read, and was always a vicious boy.

DR. SAMUEL MAXWELL Writes: "I shall have a part of my time at my disposal this winter, and should be gled to receive calls to lecture. Will guarantee that my friend, William Gordon, my spirit guide, will give satisfaction every time. Will give tests of spirit friends present at the close of every lecture." His address is 897 West Madison St., Ohicago, Illinois.

> -----Will You Take & Copy?

Now in press, and will be issued in the

of onen, from dear upon the press of the angels. True, there is darkness almost interminable, and desolation more horrid in its outlook than the shriek of a demon, in certain localities, yet divine ones are ever on the alert to find some little crevice through which they can let their light shine upon a forlorn heart. Strange things are constantly occurring on this mundane sphere of ours; one half the world knows nothing as to how the other half lives. Some live in a palatial realdence, surrounded, scemingly, by all the comforts of life, yet they drain off the cup of sorrow, and taste its bitter dregs.

Imagine to yourself a beautiful residence in a fashionable part of a prosperous city. The windows are shaded with beautiful lace curtains, the finest of carpets and tapestry cover the floors, the chairs and lounges are of the finest silk, and an air of ease and comfort scame to prevail. In one room, on a bed, soft and downy, lies a fragile woman, thoroughly intox cated. A little girl, beautiful as an an gel, has cried herself to sleep over the prostrate form, and ever and anon murmurs softly and tenderly to her. Even there in a gorgeous palace where art and wealth have combined their extraordinary powers, there is a desolate and dreary place, a mother addicted to drunkenness-besotted, destitute of those fine feelings that characterizes her angel child. and alcoping a drunkard's imbecile sleep. The little girl awakens, and rising in her bed, puts her delicate hands forth, and tries hard to pull open the closed eyelids of the mother, saying. "Mamma, wake, Lullu wants to see you." No response comes from the beastly sleep of one who yielded to her insatlate taste. It is needless to say that this woman, was soon divorced from her husband, the custody of the little girl being given to the father. Driven forth from her palatial residence into the cold world, her descent was rapid indeed.

Little Lullu, the father's pet, what of her? She yearned for her mother. Her soul, animated with undying love, yearned to throw her arms around her neck, and kiss away her badness that she might become a better woman. During the hours of sleep, half delirious, she would murmur, "Don't stay away,' come to Lullu." There was a strange sympathy-a golden chain of love—a divine chord of angelic affection that brought their two natures together, and Lullu sadly missed her drunken mother, for when sober, she loved her child with a devotion that was grand and pure. The separation, however, was too poignant; the blow was too much for Lullu's sensitive nature, and she took sick and died. While she was passing through the transition, the mother was lying drunk in a room not far away, oblivious to the sickness of her darling child. With hair dishevalled, countenance expressive of the fumes of liquor, and dress disordered, she was lying stretched out on a bed. Oh, what a scenel Lullu emerging from her cold form, approaches the bedside of her debauched mother, passes her little hands over her face, caresses her, kisses her, and finally succeeds in awakening her! Strange to say, she saw

Respectfully, Chicago, Feb. 3.

* Dr Dunn is the gentleman who accom panied Hon. J. M. Peebles in his trip around the world, and is a medium of celebrity. Mr. Peebles, in his book of travels, publishes many spirit communications, that were given him through Dr. Dunn's mediumship, of rare merit. Dr. Dunn is a genuine fire-medium. Mr. Peobles relates the circumstance of his holding his finger in a strong blaze of light, perfectly still, long enough to have roasted to a cinder, a piece of meat of that size, and yet the finger was found on examination, not to be in the least degree affected.

A long report comes to us, published in the Rockford Gazette, showing up Wilson's "matinee" in a most ridiculous light. Of course it is distorted. But when Spiritualists themselves, by thousands, say that an ordinary guesser would come nearer the truth than Wilson does in his descriptions, and when such a man as Dr. Wolfe in a large volume of rare merit, er titled "Startling Facts in Modern Spiritualism," gives lengthy reports of Wilson's professed spirit control in reading character and describing spirits, and the imposition he practices in getting at certain data on which to make his professed seership plausible, it is high time for Spiritualists to consider how much of this stuff they wish palmed off upon them as genuine. The voice of all true Spiritualists will hence. J. G. FIBH, please sen/d your tidien to The one who yields to the promptings of evil | forth be heard in thundering tones, saying, give | Emerson Rutter of Hopkinton. Iowa.

deceive the auditors.

Mediums should submit to necessary conditions, to guard them against the power to practice deception, as the investigators should also avoid all demands which would render it impossible for spirits to manifest their powers.

Spirits require harmony and a dark cabinet wherein they can take on materiality. Then they can appear before the investigators in a mild light, yet sufficiently brilliant for the audience to see the general outline of the features, and when the spirit has power to approach a friend, every lineament of the features can be seen as perfectly as when in mortal life.

Let the medium be dressed in black throughout and let the cabinet be so constructed that it is impossible for any clothing or any thing else to be concealed in it. 'And let the medium and cabinet be examined every evening when the seance commences, and again when it closes. Under these restrictions the investigstor would go away without a murmur or suspicion of having been the dupe of designing people, who trifle with the holiest feelings of human nature, for a few dollars of gain.

We hope the friends of Mrs. Stewart will promptly rectify the crying evil, now in the minds of so many sincere Spiritualists, that they are deceiving the people. Let them in the spirit of kindness and courtesy, demonstrate that Mrs. Stewart is a genuine medium, to even the most skeptical. We have published many lengthy reports of the manifestations in Mrs. Stewart's seances, believing them to be true-and we yet believe so.

Hudson Tuttle.

This gentleman lectured at the Hall, corner of Green and Washington streets, on Sunday, Feb. 6:h, morning and evening. His efforts were well received. Mr. Tuttle is the author of several works, which were received with great favor by the Scientists of Europe, and which have been translated into the German language, in order to meet the demand there for advanced ideas. He is a pleasant speaker, and wherever he holds forth, good results are sure to follow. His evening lecture was on "Mahommed as a Medium," and it was highly interesting and instructive. We shall give it to our readers in our next issue. Mr. Tuttle lectures again at the same place, morning and evening, Sunday, Feb. 18.h. The ball should be filled on each occasion.

MRS. M. C. MORRELL, No. 70, 7th Avenue, near 14th street, N. Y. City, is a most excellent trance, test medium and clairvoyant, Friends visiting or residing in N. Y. City, will do well to call on her.

Mrs. Morrell formerly resided in Chicago, and we speak from knowledge.

Mrs. Morrell sells the " Mystic Cup or Spirit Mirror," called the "Centennial Wonder," for the development of mediums. Sent by mail on receipt of one dollar by her.

early part of 1876. The

"World's Sages, Infidels and Thinkers," Being the Biographies and important sayings of the most distinguished Teachers, Philoso-phers, Reformers, Innovators, Founders of New Schools of Thought and Religion, Unbelievers in Current Theology, Scientists and Humanitarians of the world, from the early age of Menu down through the following 3,000 years to our own time.

A crown octavo volume of over 800 pages: By D. M. Bannett. Editor of *The Truth Seeker*. with a steel plate Engraving of the Author. It is believed the work will fill a want long

felt, and will add materially to the general information touching the characters treated, affording a succinct and correct account of the best and truest persons who have lived, and in. a convenient and economical form.

The whole will be divided into four parts:

PART I Will embrace Menu, Zoroaster, Christna, Buddha, Confucius, Lycurgus, Anaximander, Epi menedos, Pythagoras, Solon, X-nophanes' Socrates, Plato, Diogenes, Epicurus, Zeno, Hippocrates, Aristolle, Cicero, and many others of the most prominent Grecian and Roman Sages down to the Christian era.

PABT II

Will contain Jesus, Seneca, Celsus, Porphyry, Pliny, Antoninus, Plutarch, Epictetus, Galen, Hypatia, Julian the Apostate, Mahomet, Roger Bacon, Boccaccio, Bruno, Vanini, Copernicus, Galileo. Hobbes, Spinoza, Lord Bacon, Descartes, Hume, and many others, prior to, and in the eighteenth century.

PART III

Embraces later Freethinkers, Philosophers and Scientists down to our own time, some of whom are Hervetius. Voltaire, Rousseau, D'Alembert, Goethe, Kant, Condorcet, Volney, D'Holbach; Richard Carlyle, Sir Wm. Hamil-ton Combr Reina Lagarate Hervetick ton, Combs, Paine, Jefferson, Humboldt, Mary Wollstonecraft, Shelley, Comte, Frances Wright, Harriet Martineau, Kneeland, Parker, Feuerbach, Lyell; Strauss, G. Vale, Buckle, J. Stuart Mill, and others who have recently died.

PART IV

Will comprise the living Scientists, Teachers, Liberalists, Advanced Thinkers, and promulators of Free Thought, among whom are Dar-win, Huxley, Spencer, Tyndall, Helmholtz, Beuchner, Wallace, Crooks, Renan, Colenso, Draper, Fiske, Holyoke, Watts, Bradlaugh, Mendum, Seaver, S.S. Jones, R. D. Owen, S. P. Andrews, Frothingham, Abbott, A. J. Day is, Tuttle, Denton, P.ke, Ellis, Ingersoll, Un-derwood, Peebles, and numerous others, com-posing the mental advance guard of the age. The work will embrace some one hundred and fifty of the characters to whom the world owes so much for the progress it has made in the evolution of thought, truth and reason.

An important feature will be to give the death-bed incidents of the characters treated, so far as possible, thus disproving the false assertions so often made, the Unbelievers and

Infidels recant upon their deaths beds. The work will be printed on new type, good paper, and will be bound in good style. Price by mail or otherwise, \$3.00.

Work is ready to deliver; and after received, if it is not worth the price, and does not give sat-isfaction, and is returned in good order, the money will be refunded. Those wishing the work, will make application as below, that it may be known how large an edition to print. Orders for the work may be sent to the Au-thor and Publisher,

D. M. BENNETT, 385 Brosdway, New York. Reader, will you encourage this enterprise?

FEBRUARY 19 1876.	· · · · · · · · · · · · · · · · · · ·	O-PHILOSOPHICAL J	JURNAL.	389
Philadelphia Pepartment	Ant who may read the future? For our darl- ing We crave all blessings sweet; And pray that he who feeds the crying ravens	ing, and is said to be a striking likeness of this great patriot and free thinker. Price twenty- five cents. For sale wholesale and retail by	Trans:-Diagnosis and first prescription, \$3.00; sath subsequent one, \$3.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$1.00. The money should accompany the application to insure a re- ply.	New Advertisements.
BY	Will guide the baby's feet. Communications Through Katle B. Robinson, 2123 Brandywine St.,	the RELIGIO PHILOSOPHICAL PUBLICHING HOUSE, Chicago.	SW Hereafter, all charity applications, to insure a re- ply, must contain one dollar, to defray the expenses of recover, ananumete, and posizing. N.BMES. ROBINSON will Asraoffer give no private stituings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be before activity as the strictly complied with, or no notice will	WWANTED IMMEDIATELY 100 young men and women to lear, Book-keeping, Penmanship, etc. to fill positions us Book keepers, Sakarr 8800 a year, Sibutions grammeed. Address, with stamp, Cobb's Actual Bos. Colt., Palmesville, O v19n28113eow
at wholesale or retail, at 634 Race St., Philadelphia.	After a brief communication from Henry C. Wright with words of encouragement,	The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.	Mrs. Bobinson's Tobacco Anti-	WORK AND MONEY , Our new method of intro ries everything before it. Our premiums beat the world D n't be idle a day. Farticulars free. Sample of paper superbly illustrated, with choice Mons-ross Cross, 10 cts.
Man Physically.	DR GUPPY, of London, spoke as follows: It is pleasant to grasp hands with those across the ocean, and to feel that we are wel-	Mns A. H. ROBINSON, MEDIUM: My wife was taken about six days ago with a pain in her thumb, like as if a splinter had/got into it. In	The shows named sure remedy for the appetite for to- bacto in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspa- bers and curcks will tell you that this antidote is made	J. LATHAN & Co., 319 Wasnington St., Boston, Mass. v19n23152
THI BONES OF THE LOWER EXTREMITES. These consist of the femur, or thigh bone, the tibis and fibula, or bones of the leg, the tarsal or ankle bone, the meta-tarsal or bones of	come everywhere, being a firm Spiritualist, and loving the manifestations that come to our home. I now return through a stranger to great you on the shores of America, with feel-	about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swel- ling continues unabated. We do not know whether there is any splinter in it. Enclosed	pers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no rem- edy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robisson's Tobacco Astidot tomes up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poison ous weed. It is a remedy presented by a band of chem-	\$16 FREE 16 valuable recipes worth Stech in any family sent free for 3 cent stamp. SI sample fastest sent for 25 cents to men out of business, who would like to make \$30 to \$70 PER WEEK. OUR PLAN woll please concy- one who is not atchid to the stamp for full particulars
the foot, the phalages of the toes, and the patella or knee cap. The thigh bone is the longest, and largest bone of the hody; it is a strong round bone having a neck, or trocanter,	ings of sympathy and brotherly love. It is very pleasant, I find, for the guides controlling mediums to receive an unexpected call. You have read of the manifestations through my	find lock of her hair and three dollars. She ceems nervous and a little flighty at times; her arm is twice as large as it usually is; heD age is 59. Very truly yours,	iste long in spirit-life, and is warranted to be parfectly harroless. This Honse will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drag in it. Address Rennero Paniceoranceal Puzzinenus House, Chicago, Ill., either for wholesale orders, single boxes or investor particle.	ne who is not atrid to risk a stamp for full particulars. Address R. K. Ray & Co., Chicago III. vi9n3311 ROCKY MOUNTAIN
which extends obliquely inwards and is sur- mounted by the head of the bone, a large round ball, that fits into the acetabulum and forms a very strong ball and socket joint, hav-	belowed wife; our home has been the scene of many of these. I always felt that we owed much to America for the introduction of Spir- itualism, which has done a vast amount of good in my country. I am glad to see that in	JACOB A. FLOURNOY. Marionville, Mo, Jan. 16, "76. Mrs. Robinson, under spirit control, diag- nosed the disease and prescribed the remedy,	Address Factor of Philosophical Portinning Proves, Odicsop, fil., either for wholesale orders, single boxes or local agencies. TESTIMOINIALS.	SCENERY Stereoscopic Views by the best artists, covering an area of 10,000 (quare miles, in C. Jurado, and a large portion of New Hexic). Sent to any address on receipt of the price, §2,50 per doz., or \$24 per process Discount
ing great freedom of motion. The form of this bone indicates that man is to stand and walk in an upright position. The lower end of the bone is large and broad, forming the condyles so shaped as to connect	both countries there is a change coming by means of which greater evidences than you have ever had will be given, something that will cheer the Spiritualists, and every honest	and here follows the first report, made ten days afterward:	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 hearthly recom- mond it to any and all who desire to be cured. Thank	of the pric., \$2.50 per doz., or \$24 per gross Discount to dealers. Descriptive catalogue of 550 Visws including every point or object of int rest, sent on receipt of stamp. Address, C. E. AIMEN, TAXIDERMIST, COLORADO SPRINGS, COL. v19_28 1
with the bones of the leg, and form a perfect hinge joint. The largest bone of the leg is called the tibia; it has approminence to form the joint with the thigh bone, and also at the low-	medium in this glorious work of enlightening the people. Through my companion we have received many things that have satisfied the people and made them happy. I know that	Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling	God I am now free after using the weed over thirty years. I hereby certify that I have used tobacco over twenty years. One box of Mirs. A. H. Hohinson's Tobacco. Antidote has offectually destroyed my appetite or desiro for tobacco.	NO GRESCENT! NO CROSS! THE PACIFIC LIBERAL, THE ONLY JOURNAL ON THE PACIFIC COMPANY DEVOLUTION
or end which is articulated at the ankles. The fibula is a smaller bone placed upon the outside of the leg. The ankle bones are seven in num- ber and bound together by numerous ligamen- tary bands; to these the five bones of the foot	she is true and faithful, and that her powers are increasing, and her home is open to receive all that love the cause of Spiritualiam. I look back with a great deal of pleasure and feel that it was good to have been called a Spirit-	has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to be correct by all. I think your band	DAVID O'HARA. I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Man, A. H. Robinson's Tobacco Antidote. It has cured me, and I feel parfectly free from its use. Have no de- site for it.	FREE THOUGHT, BADICAL BEFORM, AND THE SECULARIZATION OF THE STATE, Published at 532 Clay Sf. San Francisco, by A. J. BOYER, Editor and Proprietor. Editorial rooms, 555% Vilua St., to which all communications shou'd be adares ed.
are attached. These are so arranged as to pre- sent a flat surface on which we are able to stand. The great toe has two bones, and eachiof the	ualist. Say to my many friends in England that I still live and take an interest in all their circles. 'I wish them to be united for there are mighty revelations coming to them.	of spirits can assist us much in effecting a final cure. V.ry truly yours. JACOB A. FLOUENOY. Marionville, Mo., Jan. 30, 76.	F. H. SPARES. I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's To- bacco Antidoto has cared me and loft me free, with no desire or hankering for it.	Terms-\$1 for twelve numbers. Ten cents for sample copy. THE DECANS OF RESPIRATION. THE undersigned established his office in Cin-
others have three. The toes being separated from each other add very much to the power of standing, walking or running. The patella or knee cap is a flattened disk	I wish you also to say that in the future there shall be broader and freer platform in our country, that many mediums will be develop- ed, so that greater proof can be given to the people. I am glad that your American medi-	Cures His Sick Patient,	Oswego N. X. Mr. R. T. Wyman, of Waukau; informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Flease send me a	cinnati, in 1857, for the special treatment of Con- sumption. Asthma, Bronchilis, Nasal Catarrh, Loss of Voice, and Sore Throat Thousands suffering with these m ladies have been restored to health by the use of his
nearly round. It is placed over the knee joint, and forms a fulcrum for the attachment of the muscles, thus giving great power to the mo- tions of the limb. The bones are subject to fractures, disloca-	ums have gone to our land, and ours have come here; this interchange is a blessing to both nations, and every one has an influence. I would say to all, hold fast to the truth when	MHE, A. D. ROBINSON, MCUIUM, OHICAGO:-	Dox. D. H. Forster Forsale at this office. 32.69 per box. Scat free of postage by mail. Address Heligio-Fhilosophical Fub- lishing House.	inhaling remedies. These he cands to all puris of the United States and Canada. Those who wish to consult him by letter should send 25 cents for a copy of his "Common-Sense Book" and Business Circular. Address. DR. N. B. WOLFE,
tions and diseases. There is always provision made by strong ligaments and bands to retain the bones in their joints, yet by violence many of them may be put out of joint; when this		was a very large, tall, broad-shouldered indian with me all the time I wore them. I was im- pressed that he was one of, and sent by, your band. One night when I was in fearful dis-	dollars per dozen, but the cash must accompany each order. The Wonderful Healer and Clairvoyaut—	viona 10 Mrs. Addie McCullocha
happens the muscles are generally thrown into spasms, so that it is difficult to reduce the dis- location. Since the introduction of chloroform we are able to overcome this resistance, and there is seldom much difficulty in reducing lux-	BRO. JONES:-I have just returned from New Lenox, Ill., where the spirits and I have labor- ed not without hope, for verily the people are	tress 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.	Mrz. C. M. Morrison. This celebrated Medium is the instrument or organism used by the invisibles for the	Business, Clairvoyant and Test Medium. Psychometric delineations given. Also diagnoses and treats disease under influence with rare skill. Her band of spirits are of a high order and always reliable. She will guarantee honesty and prompiness to all. Those who wish to consult her upon disease at the office; can
ations. Formerly persons were compelled to undergo great violence in these cases. Most of the bones are liable to fracture, but there is a wonderful provision made for the re-union of	ready, yes. lingering after the "brea dof life," the immaculate truths of Spiritualism and the Harmonial Philosophy; for they have so long been fed upon husks, (aubjects not ger-	I closed my eyes, and in an instant I was to- tally unconscious. The next morning when I awoke I was lying flat upon my back (a posi- tion I never take in sleeping), the ciothes	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 cure in every instance where the vital organs necessary to continue	do so free of charge. Parties from a distance desiring treatment, will p'ease enclose stamp and two dollars, state age and sex. All communications will be promptly answered.
broken bones. If the parts are nicely adjusted and firmly secured in place, the healing pro- cess soon commences. The bones are covered with a thick, firm membrane, called the perios- teum, which carries most of the vessels of nu-	they eagerly devour the precious grains of heavenly truth that the angels have chosen me to scatter broadcast over the land, or to all who	drawn nicely and smoothly over me. I thought first I had awakened in the Spirit- world, I was so free of pain. Yours respectfully.	life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, GLAIRVOYANT AND CLAIRAUDIENT. From the very beginning, here is marked as	OFFICE-397 West Madison street, Chicago, Ill. V19.13314 A COMPLETE SYSTEM OF CURE.
trition and growth. When a fracture occurs this membrane becomes irritated and throws out a mass of callus which soon forms a bony covering over the broken part. In a few weeks	ness of truth. It should be known that I am commissioned by my angel guides to take up the work of spiritual progression, just where my beloved elder brother, A. J. Davis left it.	Topeks, Kan., April 13th, '75. Box 651. Old Cancerous Sore of Flve Years	a most remarkable career of success, such as has seldom if ever fallen to the lot of any per- son. No disease seems too insidious to remove, nor patient too far gone to be re-	Send 10 cents postage for first Book, to PROF. J. E. CAMPBELL, M.D., 138 Longworth et., O icinuali, Ohio. v19n1Stf
this becomes solidified, and the bone is often stronger than it was before. The bones are subject to a disease called carles, an inflamations and also to necrosis, or	twenty two years ago, the spirit of the great physician, Galen, told him that Congress had assembled to "discover from out of all the	A. H. ROBINSONMEDIUMCHICAGOI	stored. 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	DIANT, BERGHT beautiful Month- ly Boses, pot-grown, will be sent safely by mail, postpaid, 21.00. 25 VARIETIES of Choice Flower Seeds sent by mail for 81. Catalogue sent free to all
death of a part, both of which are lingering and very painful.	and enough media to awaken the advocates of sacred superstitions from the delusive sleep	WIER YOU TO MEAD BE OAAMMADON OF MAY HOAA	original manuscript is sent to the Correspond-	Tor 81. Catalogue sent free to all who apply. BENJ ELLIOTT & CO.

arcjentirely change every seven years; this is not literally true; the fluids are changed rapidly, the solids less so in proportion to their density. The bones remain unchanged longer than any The bones remain unchanged longer than any of the other tissues, and the harder the bone the more permanent it is. The teeth when not destroyed by caries, or necrosis, are the most permanent organs of the body. Owing to the habits of civilized life, eating spices and very hot or cold things, carelessness about cleans-ing the mouth after each meal, the habit of eating and drinking between meals, which too generally prevails, the teeth are very liable to decay, and much suffering results therefrom. decay, and much suffering results therefrom. Human skill has devised the means of supplying artificial teeth, and there is no other part part of the system that can be so well replaced as this.

We will conclude our remarks on the skel-eton, with the following Poem, by an anonymous writer:

LITTLE FEET.

Two little feet, so small that both may nestle In one carressing hand-Two tender feet upon the untried border

Of life's mysterious land.

Dimpled and soft, and pink as peach tree blossoms, In April's fragrant days—

How can they walk among the briery tangles, Edging the world's rough ways?

These white-rose feet along the doubtful future

Must bear a woman's load; A as t since woman has the heaviest burden, And walks the hardest road.

Love for awhile will make the path before them

All dainty, smooth and fair; Will cull sway the brambles, letting only The roses blossom there.

But when the mother's watchful eyes are

abrouded. Away from night of men, And these dear feet are left without her guid-

Who will direct them then?

How will they be allured, betrayed, deluded, Poor little untaught feet ? Into what dreary mazes will they wander, What dangers will they meet?

Will they go stumbling blindly in the dark-1108

Of sorrow's tearful shades? Or find the upland slopes of Peace and Beauty, Whose sunlight never fades ?

Will they go toiling up ambition's summit, The common world above ?

Or in some nameless vale securely sheltered, . Walk side by side with love ?

Some feet there be which walk life's track unwounded,

Which find but pleasant ways; Some hearts there be to which this life is only A round of happy days.

But they are rate, far more there are who wan der

And long to reach the end.

How will it be with her, the tender stranger,

Fair faced and gentle eyed, Before whose unstained feet the world's rude highway

Ð.

Stretches so long and wide?

Brother A. J. Davis, that I am made a medium.

Brother A. J. Davis, that I am made a medium, And they bid me say, "Friends of earth give us work; send in your calls and we will an-awer them as far as we possibly can without price and without money." On Monday, Tuesday and Wednesday, Feb-ruary the 14th, 15th and 16th. we will speak in Oakland, Ill. Thursday and Friday, the 17th and 18.h at Minonk, Woodford Co., Ill. Sun-day the 20th, in Druid Hall, 452 Milwaukee Ay. Chicago, Ill. Av., Chicago, Ill. THOMAS COCK.

No. 578 Milwaukee Av., Chicago, Ill.

OBITUARY.

Remo ed from Sacramento, Cal., to her well-built home in the Summer-land, J.u. 19, '70. Mrs. HLIZIBITH B. DAILY, aged 52 years.

B. DAILY, aged 52 years. Sister DAILY became an earnest advocate cf, and work-er in behalf of Spiritualism. in its early days, deve oping into a personating medium to which were in after vears added several-other phases. In Chuchnati and St. Louis at both of which places also resided, her works are yet re membered. Coming here about ten years ago, her name for several years became synony mous with Spiritualism in this city. Her name has no, been heraided to the world but her works bear testim on heraided to the world but her works bear testim on other great worth which is planted deep in the hearts of msny, quiet and unceten-tations; aming her last requests were. Fut this worn-outgarm int away in a quiet manner without extravagance or display."

Departed for the evergreen shore. Bro, RICHARD PLAT, of Coopersville, Mich ,

He was a faithful worker in the cause of Spi itualism, for the past few years. He leaves a wife and quite a number of sons and daughters to mourn his loss Mrs. Feareall, of Dicc. Mich., officiated at his inneral which was held at the M E. Church, in Coopersville, OL tawa Co., Mich., Jan. 26th, 76 The M. E. minister, I understand, speaks very respictfully of har diccur.et also all classes of people.

Our aged and much esteemed brother, VERPASIAN WARDWORTH, bid farewell to his earthly tabernacle. having occupied it nearly reventy-five years, on Sunday morning, 23rd of Jaruary. He was one of the few in this creed bound region who dared to be publicly known. as a Spiri: ualist.

Business Notices.

CURE FOR COUGH OR COLD.-AS SCOR 65 there is the slightest uncasiners of the Chest, with difficulty of breathing, or indication of Cough, take during the day a fow "Brown's Bronchics Troches."

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We have in stock a small number of copies of the fifth edition of "The Voices," which are in every respect equal to the sixth and last edition, except that they do not contain the "Voice of Prayer." In order to close them out, we will send a copy to any address, post paid, for eighty-five cents; at which price they are a de-11. cided bargain.

PHOTOGRAPHS OF THOMAS PAINE.-The original oil painting now-hangs in Independence Hall, Philadelphia, in company with these of Washington, Jefferson, Franklin and their companions in the struggle to free America. This photograph is taken from a steel engraving which is a fac simile of the oll paint-

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

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

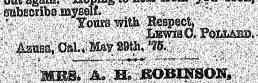
Lios Nietos, Cal., Oct., 8rd, '74.

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

MRS. A. H. KORINSON :- 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 It. I have not taken as good date of myself as I ought to, but will do the best I can in the future. If you succeed in ouring me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS C. POLLARD.

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

MRS. A. H. ROBINSON:-I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I



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

the disease. Mrs. Rearmon also, through her mediumship, disg-ness, the disease of any one who calls upon her at her readence. The facility with which hes spirits controlling into accomplian the same, is done as well when the appli-cation is by letter, as when the patient is present. Her pilts are very remarkable, not only in the healing art, but as a psychometric and business medium.

WTOWN WITH PROVENCE OF WATER

ent. 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 power.

Diagnosticating disease by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail prepaid. In the past two years Mrs. Morrison's Medi-cal control has given 2287 disgnoses by lock of heir, and in the past year over one thousand pahair; and in the past year over one thousand pa-tients suffering from chronic and complicated discases have been cured with her magnetized vegetable remedies.

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nalist is the recognized organ of the educated Spiritual-ists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to MR. W. H. HAR-RISON, 88 Great Russell St., Bloomsbury, London, is \$375. Subscriptions received at the office of the RE-LIETO-PHILOSOPHICAL JOURNAL, Chicago. Price includ-ing postage, \$4. per year. Specimen copies, 8 cents.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Isaac M. Singer.

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BRO. JONRE:-In reading the communication in No. 12 of the Journan over the above signature, I feel deeply impressed to set forth to the world some of the great errors that man-kind are continually falling into, especially those that are striving after the "almighty dollar" in order to become rich. You will par don us, Bro. Jones, if in referring to the case of Bro. Singer, it becomes necessary for us to refer to your editorial remarks upon this subject; also, we sek the calm, considerate indul-gence of the public, whilst we attempt to narrate some of the grave errors into which, we understand Brother Singer fell. You say: "He was a medium of rare inventive powers. and the good spirits who had the welfare of humanity at heart, used him to relieve the thousands of poor women from the extreme hardship that many night hours of uncessing toil imposed upon them, as well as to provide chean clothing."

That Bro. Singer was a medium of rare in-ventive powers, and those powers were to be used for the elevation of the sufferings of the used for the elevation of the sufferings of the poor, and especially the poor women that were "overburdened with unceasing toll" in order to gain a livelihood, we do not hesitate to ad-mit. This undoubtedly was the design of "the good spirits who had the welfare of humanity at heart" But did Bro. S. carry into effect that great spiritual plan. Did Bro. S. alleviate the sufferings of the poor, especially the poor toll. great spiritual plan. Did Bro. S. alleviate the sufferings of the poor, especially the poor toll-ing women that were obliged to toll from early until late. Most assuredly he did not. For instead of alleviating their sufferings, he but added intensity to their toll, grief, and suffer-ings. How did he do this? "Was not his one of the greatest invariance of the area?" Ab of the greatest inventions of the age?" Ah, yee; but that invention was patented, and then an exorbitant price set upon it, or rather the machines, that placed them far beyond the reach, yes, even beyond the most sanguinary hopes of the poor toiling women, that were already "overburdened with increasing toil," whilst it "furnished clothing to millions so chesp," that in short it brought the price of sawing down so low that the poor were obliged to toll longer and harder in order to compete with the labor of those done by and with the machines, as also to sustain their existence by obtaining and doing the amount that now was req ired under the small pittance that

was now allowed for sewing. But it may be said that he had an undoubted right to place his own price upon his ma-chines. According to the laws of the country he had; but according to the laws of justice, and by which, undoubtedly, his spiritual guides intended he should be governed, he had not. Justice would permit him to have a rea-sonable compensation, a reasonable percentage, for his invention, and nothing more. Now let us see what the percentage is upon sewing machines. The actual cost of a Howe machine (and I do not understand that Bro. Singer's is any exception) complete is about \$12.00. The same machine sells for \$75 to \$80 in the country. The same machines are carried to Eng-land and sold-after freight, duty and etc. paid, for \$3 sterling or about \$33 of our our mon-

Now the fact is certainly plain to any casual 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. un-doubtedly fell into, and that which he now must obviate, that of becoming rich in and through an unjust percentage. Had Bro. S. placed his machines before the public at a fair price, even though it had been twice the actual cost of the machine, and which we still would cost of the machine, and which we still would claim would have been too much for them, he would have reaped a great profit on his invenSpiritualists! Oome to the front, and show the world that you are not slaves and fools, but that you have an abiding faith that outlives forms, ceremonics, and the darksome touch of error and death itself. Seek and ye shall find it.

shall find it. Since the 1st of December we have visited Washington, Philadelphia, Rochester, Da-troit, Ohicago, and everywhere we find new converts and new mediums. The spirit of honest inquiry and investigation pervades all classes of society. Nowhere in our travels did we find warmer hearted, more noble and travels only and Society that in Datroit truer souls and Spiritualists than in Detroit. Among the goodly number, Mr., and Mrs. Whiting deserve favorable mention, they not only being true Spiritualists, whose doors are ever open to the faithful, but elso mediums of high order, both possessing many gifts, among them speaking, healing and painting. Good spirits bless their household, Their son also is being developed as a medium, and, will yet be heard from. At Ypsilanti, Mich., we lec-lectured to a goodly number, and had marked sectured to a goodly number, and had marked success in healing. Here, we also found an-other houst worker in our gloricus cause, a man of means and deeds, who helps the cause and mediums, and always prays with his hand in his pocket. We mean Mr. Newel. At Hastings, Mich., we spoke to a crowded house, and had good success in our practice, canturing in our practice, in

capturing in one case a monster tape worm. in nine hours, taken from Mr. B. McLellan, which created a good deal of excitement. Here we also met Mr. and Mrs. Bennett, who like sensible people that they are, read the JOUR-NAL, and take a great deal of stock in it; also in Spiritualism. We shall long remember their kindness to us; also Mr. and Mrs. Williams, whose genial face and kind acts are engraven on the brightest tablets of my memory. We stopped off one train at the meeting in Battle Oreek: the attendance and (poaking was fair, but the weather was horrid. When we arrived at Rockford, Ill., we found the convention had just adjourned the day before. Here we met Shaw at Dr. Brown's, who is a first class trance medium; gives most excel-lent tests, and heals under the spirit control of Hawk Eye. God bless this noble Indian brave. He is immense, gentle as a dove, yet atrong as a lion. His control of the medium is perfect and complete, and his marked indi-viduality is one of the best tests of the genuineness of the medium.

Miss Shaw has returned to the city and can be consulted at 296 West Madison. St., Chica-go. Go and see her control, Hawk Eye; his tests are excellent. Spiritualism in Chicago, we see, is on the *qui vice* This is as it should be. Monday evening we had a crowded house to here us at the Opers House at Juliet to hear us at the Opera House at Jollet. DUEDER C. DARS, M. D.



Joliet, Ill.

FRANKLIN, IND.-W. B. Garr 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.—En-closed find remittance to renew my subscription for the angel-born messenger that has become a necessity.

CAMPBELLSTON, O.-Wm. Bulla writes,-The JOURNAL meets my idea of things the best of any paper I have ever taken, and I can not well do

ROABURY, 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 Metho-dist meeting was being carried on. He showed himself at the window; was seen by a man by the name of Meal. He describes him as a hideous looking creature, with his coven foot scratching on the outside of the house, and the result is two men named Betes and Moody have some crazy. men named Bates and Moody have gone crazy, and have been cent to the insane asylum. The sight of the meeting house would throw Bates into spasms. Now if his Satanic Msjesty shows him-self again, we shall certainly capture him and bring him to Chicago, and take that \$750 reward.

WESTFORD, MASS .- M. H. Fletcher writes .-The First Spiritualist Society of Lowfil have or-ganized for the year by the choce of the following officers: President, A. B. Plimpton; Clerk, Mr. Freeman; Cor. Secretary M. H. Fletcher, P. O. ad-dress, Westford, Mass.; Treasurer and Collector, J.Coffin; Assessors, Amos Green and Jacob Nichols; Dependent of the secretary Mrs. J. Complexessors, Amos Green and Jacob Mendols, Prudential Committee, Mrs. A. M. Sherman, Mrs. Dexter Symonds, and Mrs. Eben Cleaves. The Society have been addressed the present menth by that able and well-known trance speaker, Mrs. N. J. Willis of Cambridge. Her lectures have been largely attended, and have given entire satisfac-tion. We hope we shall be able to secure her again in the not far distant future.

WESTON, W. VA.—A. Skeptic writes.—Is the Devil dead? I hope upon reflection you may not be shocked for asking such a question; if the Devil is dead, who in all creation is been the cause of all this botheration. Youth after youth has traveled the path of ruination, and all agree the Devil had them in consideration; but if one repent-Devil had them in consideration; but if one repent-ed, he was taken on probation, and his escape was made a subject of congratulation. But now you are upsetting all our calculation, how we could es-cape his awful condemnation; and fait any wonder we are full of vexation, to find we are the victime of an hallucination. But if you prove the truth of our hallucination, and that the Devil is of our own mention the tay that the Devil is of our own creation, the joy that would reign would be past all description, and we your subscribers would re-new our subscription.

GAHANNA.-R. M. Sherman writes.-My friend, Mrs. Bell Harris, has been for many years well satisfied of the truths of Spiritualism, and in-deed many years before the grand philosophy was made known, she was the the recipient of many singular and wonderful impressions. It was a something she could not quite define. She has consented to occupy the rostrum. We as a little band of brothers and elaters have for our motio Upward and Onward, keeping our eye fixed on the beautiful. We are but few in number but, our strength is mighty. We also have a young lad in our immediate vicinity who is fast becoming a fa-vorite with those dear ones who hover around to comfort and bless, but of him we shall speak here-after. We have also within a short distance a family whose doors are daily open to the angel world and also to those who are good frue Spirit-ualists. Their little daughter, a child of some four summers, eits near the table with her little hands laid upon it, saying, "Please, spirits rap." How sweet, how happy are all when the responses are given through the agency of this little wee one. GAHANNA.-R. M. Sherman writes.-My

Edward Crosby writes.-I do not know but I owe you and some of your readers an apology for writ-ing the note relative to a "cut", which so long pre-faced a series of articles in your paper, under the head, "Is the Devil dead." It should certainly be the highest aim and object of a man's life, to lift the highest aim and object of a mar's me, to me up the down trodden, and assist those who are forsaken. The ploneers in the great mission of re-form are doing the work nobly, and some of them have labored hard for a long time and have done much to scatter light and truth among the people. The power of the press is felt throughout the land. The core of progress is moving forward and the lib-The car of progress is moving forward and the lib-eral minded should lend a helping hand. The JOURNAL has braved the storms of contempt, and stands to day on a solid foundation, yet the friends of truth should shive harder to give it a wider circulation. The dear old JOURNAL has acted a noble part in the great drama, and when this great exponent of truth is more fully known, a thousand copies will be called for where is now but one. Whilst the JOURNAL is a bold advocate of the beautiful philosophy of Spiritualism, it is also an advo-cate of those high and pure principles which ele-vate a people, hence it is growing in favor where-ever it may chance to fall. ever it may chance to fall. HARFORD PA.—John S. Adams writes.—The good old JOURNAL comes to hand weekly with two edge battle are, and how it makes the enemy quake. Look no more to find the enemy of whose home we are well informed. Darkness shields his giant form, and behind the fringed altars where the savans of this day and age make mention of him to the youthful and candid mind, carleature of Sa-tan presents a formadible aspect. When older grown we discern the outline in church gathering, in the jury box and on the judge's bench, in the mechanic shop, and behind the counter of merch-ants and warehouses. In the school house many gain a vague notion of the adversary. It seems rather a futile search to find the ringleader of so numerous a family. What availeth it if we elay one, a legion arises to cry out against you. You one, a legion arises to cry out against you. You thought to benefit the printer of the JOURNAL if you prove the whereabouts of his melesty. We think the reward comes in the consciousness of wielding the sword of truth right and left; per-chance it may hit the monster, if we weary not in our labor and though our foe, the selfish propensi-ties, are not wholly varquished in this life, we feel to rejoice in further advance in the spheres, and we speak from what is proof to us, being cog-nizant of facts within the past few years claiming nothing of ourselves only through the invisibles. WASHINGTON, KA.—Prof. D. C. Seymour writes.—We have had some wonderful physical writes.-We have had some wonderful physical manifestations the past few months, through the mediumship of Mrs. A. B. Seymour, my wife, who has been developed as a rapping, table moving, and tipping and developing medium. We have held circles in Clay and Washington Counties, with raps loud enough to be heard several rods away. Thetable has been moved all around the room at a rapid pace, turned upside down and bot-tom side up, then balanced in the air upon one les and answer questions by being swaved up and tom side up, then balanced in the air upon one leg and answer questions by being swayed up and down or to the right and left. Then the table would be turned down upon its side by the spirits and turned end over and across the room. Again the table would be standing with all the hand of the circle resting on top with a light burning in the room. While we would be singing John Brown, the table would jump up clear from the floor, and keep time to the music. These, with many other things, have created intense interest. New medi-ums have been developed for writing, speaking, and seeing, with promise of even greater things in the near future. We find that prejudice is dying out, and that the church people, are half believers in our glorious spiritual dispensation. The old doctrine of blood and thunder as taught by Mozes away back in the dusty past, when humanity was away back in the dusty past, when humanity was but one round higher upon the spiritual ladder than the animals around them, will never do for this advanced age. TORONTO, CANADA. -- writes. -- I believe there are several private circles held in various parts of this city, and many minds are being pre-pared for the reception of our glorious religion. We have had an excellent public medium for materialization here since last spring, who is really wonderfully gifted in that respect. He uses no cabinet but sits out in the room with the audiwonderfully gifted in that respect. He tifted no cabinet but sits out in the room with the sudi-ence, when the spirits come out as materialized as we are ourselves, and very frequently they manu-facture a light of their own by which we can see the outlines of their person, but as regards their hands and arms, them we see distinctly. I have sat frequently with this medium under test condi-tions, and have had my three children come, and give me such tests of identity, that left no room to doubt. I will give one instance. I wrote to my son, through Mr. Mansfield, of New York, as me-dium. Sometims after my son told me, being materialized here, that he had tried several times to answer my letter, but could not sufficiently con-trol Mr. Mansfield to do so. The medium did not know up to this time that such a letter had been written or was in existence. Subsequently I got my letter returned to me unopened, with a letter to me from a professional gentleman who died here very suddenly some few months since, faying that my son had tried often to suswer my letter to him, but could rot control the medium, when he though the would write and tell me. This I think is proof positive of the genuineness of my son's sp-meneage here metafolized. The realized and a sume Bevitable. They are approaching us with accelerated upeed."
 The N. T. Tribune says.—"Paop. Trapath Greenene The Russoon.—It is the opening address of the Frae identic of the most important convention of scientific man in the world. Wray line of it breaklas theorita power, alognome. N is in many respects says of the most article scientific of the scientific power, alognome. N is in many respects says of the most at the scientific of the scientific power, alognome. N is in many respects says of the most attraction of a scientific of the scientific power, alognome. N is in many respects says of the most attraction of the scientific of the scientif is proof positive of the genuineness of my son's ap-pearance here materialized. The gentleman's name who is the medium for all these wonderful demon-strations is Mr. W. C. Church, who can be found at 33 Queen street, in this city.

LEESVILLE, O. J. S. Burr writes. I can not consent to discontinue the JOURNAL. inasmuch as it gives more genuine Spiritualism, than any other consent to incontinue the sources, insumation at it gives more genuine Spiritualism, then any other paper, of which I have knowledge, and has the in-dependance to nobly expose dishonest mediums and false pretentions. I commenced taking the RELIGIO PHILOSOPHICAL JOURNAL during its first volume, and have most of the numbers on hand, and wish to get them bound in some cheap way, so as to preserve them for future generations. The prominent reform and progressive innovations of the day, meet with a hearty welcome here. Al-though there are but few confirmed Spiritualists here, yet its peculiar sentiments, views and ex-pressions, are the prominent features of the place. The orthodox churches have had their day, run their course, and ceased to be (except the M. E. Church) and they deeply tinctured with the per-vading spirit of the place, as evidenced by the ex-pressions, ideas, etc., from their pulpit, their prayers, etc., and yet some of them are down on Modern Spiritualism, because they think it is not their kind—viz: what they call Holy Ghost Spirit-Modern Spiritualism, because they think it is not their kind-viz.; what they call Holy Ghost Spirit-nalism, fresh from the the throne of God. How epidemic things are when popular. Our Spiritual Hall is kept pretty well warmed up during long evenings. Some time ago Mr. Underwood (Ma-terialist) gave us two courses of lectures; since then Mr. Eccles (scientist and Spiritualist) gave us two courses, of some half a dozen each time. Dr. Balley also favored us with a course of lectures on Spiritualism, and at this writing we are daily ex-Bailey also favored us with a course of lectures on Spiritualism, and at this writing we are daily ex-pecting J. H. Randall here to lecture, and probably ere long Kersey Graves. We have a strong literary society here, mostly iconoclasts, who occupy the hall every Monday evening, fre-quently discussing abstracts, metaphysical, theo-logical, and psychological matters. Then the var-ious exhibitions, shows, concerts, theatrical troops, social parties, lectures of literary and sci-entific aspect, etc., go to make this an interesting place to live in,—equal to some of the cities. No one thing more needed here than good Spiritual smediume—test mediums—something to demon-strate the theory taught from the rostrum and the one thing more needed here than good Spiritual emediants—test mediants—something to demon-strate the theory taught from the restrum and the press—something to bring within the purylew of the outer senses the various phases of Spiritual-ism. With a little aid from abroad, we could pro-bably organize a good society of Spiritualists, Lib-cellate and Trachbaltars. Our will has been to eralists and Freethinkers. Our rule has been to keep lecturers free of expense while here, and pay them \$5 per lecture. A good test medium could do better than that.

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 given to whom it is due, I take this to make a statement in regard to spirit photography. Hav-ing read in the JOURNAL a statement in regard to "humbug" being practiced by a Mr. Evans, for-merly of New York, and knowing him to possess truly materializing powers, I beg to relate a pecu-liar circumstance of which I hold the proof. About har circumstance of which I note the proof. Addute one year ago being in a public hall in Boston, a lady asked for one of my business cards. I gave her one, asking her to call and see specimens of painting. Last August I met Mr. Evans at Pleas-ant Lake Camp Meeting, had an introduction to him merely. He told me he took pictures by covering the camera so as to exclude all light. It being new to me, I went home, as I had been taking pictures in my own private room, and obtained the pictures in my own private room, and obtained the forms of spirits, thought I would try one in the dark, as I had previously thought that spirits fur-nished their own light, and had thought they could be obtained in the dark. Accordingly a pic-ture was taken, which showed the interior of a hall with an immense audience and a rostrum with drapery and a female figure, seemingly carried, showing above, and on the opposite side a square column and drapery twined around. I tried an-other plate with no result, but have had many showe mentioned, called to look at my paintings, and I showed her some spirit pictures, and she above mentioned, called to look at my paintings, and I showed her some spirit pictures, and she eavs, "By the way, I have a spirit picture taken in East Boston, by Mr. Evans, which not being rec-oguized was handed to me to find the owner," (she being a medium to look up stolen property). I looked at it and thought it looked familiar; said it looked like my children when small; said my children in the spirit were all older, yet I seemed to want the picture, but would not say so. When she took the picture to leave, I said, "This beauti-ful, I almost covet if." Said she, "You may have it; there is no owner." As I took it in my hand, it flashed on my mind to compare it with one I had taken in the light in my room, a few weeks preit flashed on my mind to compare it with one I had taken in the light in my room, a few weeks pre-viously. We compared them, and all pronounced them alike. The one I had was my daughter's child, showing only the head from beneath a cloud in a most wonderful picture, where the plate is completely covered with landscape and portraits —figures which I defy any artist to imitate. There are soldiers with flags, a portrait of three Indians hild in front of the sitter's faces. Now my experi-ence for the past year, which has cost me hun-dreds of dollars—no profit, has taught me, that there is something besides humbugin the art called apirit photography. The man may have practiced there is something besides humbug in the art called spirit photography. The man may have practiced some fraud, yet he certainly is an artist for spirit materialization. I hear that he is at times rather dissipated. 'Tis a pity, for the world needs all the true mediums there are. I am again located in Aurora, and am now prepared to paint in oll colors, true to life, all portraits which may be entrusted to me either of mortals or spirits from any well defined subject. My spirit band wish me to spend my time wholly with this branch, yet I am much inter-ested in the development of spirit photography, especially the dark pictures. I have moonlight, storms on the ocean, views of grottoes, and gar-dens, with lakes and hunting parties, and many other views foo numerous to mention. 'Tis quite captivating and I can enlarge and paint from any captivating and I can enlarge and paint from any one of them, and should not be surprised if I was used to first take, and then paint the real scene in the Spirit-land and homes of our spirit friends. I showed my pictures to Wilson of the BANNER, and he said, "The world has seen no such pic-tures." The materialized spirit of Webster said. "The world has not an other such medium-your natural artistic taste combined with your mediumsce you, and exhibit to you specimens of my work.

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on, and would to a great extent, have allevisted the sufferings of many poor by placing the machines in many families that could not afford to get them at the figures that he sold them at

Now, Bro. Jones, we most emphatically affirm, that all that a person takes from another more than a fair equivalent for service ren-dered is wrong and urjust, and will have to be corrected, either in this world or the next. In conclusion, let me say that 1 have not

written the above out of envy or with a desire of contention, but from a pure motive of justice, and that the truth may be set forth-as well as the result-to those that like Bro. Singer, are striving after riches; and also permit me to say that much of our spiritual literature, the services of Spiritual speakers and mediums are held at such exorbitant prices, that thousands of the poor are utterly unable to obtain them. and are entirely deprived of the glorious privi-leges attainable only through the blessed teachings of the everlasting gospel.

S. P. BEST. Grauger, Dunn Co., Wis.

Latter from the Healer, Dumont C. Dake.

ED. JOURNAL:-The elernal fitness of things is ever made apparent. Men change and the times change. Individuals and societies have their triumphs and reverses, but principles never change, and truth and justice is ever the same. Spiritualists and mediums, although as-sailed on every hand by the emissaries of ignorance and prejudice, are steadily marching for-ward to the goal of peace on earth, good will warn to the goal of peace of earth, good with to man. All hall their onward progress! The seeds of truth have taken deep root and the good work goes bravely on. The spirit hosts of heaven are dead in carnest, and the door that stood sjar for ages has been burst from its hinges never again to close. Truth is immor-tal and can never die, while error is ephe meral and shall be driven from the face of the earth

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. The temples of sec-tarian dogmatic teachings are being rent as-under and the human mind so long, held in under, and the human mind so long held in under, and the human mind so long held in bondage by old creeds and false teachers, is finding its way out to the blessed light of na-ture's divine teachings. Then let the wouldbe High priest of Modern Spiritualism take heed lest they fall. Principles and not man; uni-versality and not individuality, is the order of the day, so far as societary movements are con-cerned. When, then, children of men become wiser and better, then organization will follow as a natural law of progress. To day man is too crude and solfiah, and to renew the old tyranny which yields knowledge.

renew the old tyranny which yields knowledge, wisdom and power to the few, and ignorance and obedience to the many, is not in keeping with the inspiration of this the 19th century. Our church, our society, is all bosh. We have had enough of this sickly sentimentality—mu-tual admiration institutions have vory little good in them, and much that is sickening and disgusting. If this is made so clear and appar-ant to our clairvoyant eys, how much stock, think you, the Bpirit-world take in the arti-

One moment of virtuous liberty is worth s whole sternity in bondage. God speed the truth, and all good Spiritualists and good mediums say yes; but down on these would be vicegerants of God, whose whole and only aim is self, self-aggrandisement. Wake up;

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 JOUNNAL as a wel-come messenger of glad tidings. I have read the extracts in the JOURNAL from Allan Kardee's book; if this theory of reincarnation is true, the hope of meeting and reuniting with our dear departed friends is all adelusion.

> BIRDSBORO, PA.-John B. Holman, M. D. writes.-I have been a reader of the JOURNAL for nearly if not quite ten years, and to be deprived of reading it in its weekly visitations, would be a great deprivation indeed. I hope the day may never strive, whilst I remain in the form, that the ability to pay for it will be taken from me.

SMITH, KANSAS.-H. Butterfield writes.-I am highly pleased with the JOURNAL and think it the best paper printed. We are holding private circles here for development. Two or three are de-veloping as mediums, and although we have only maintained the circles for a few weeks, the result has been wonderful and entirely satisfactory to

NEW YORK.-T. S. Baldwin writes.-Your JOUNNAL came to my hands yesterday by accident, and it quite interested me. I have read Allan Kar-dee's account of the world of spirits, and how re-incarnation takes place. I have investigated the philosophy of Spiritualism for over twenty years and find that the only way we can get nearer to God, is to be just and not wrong any of his chil-dren, and try and find him through natural law, which are his own. which are his own.

GONZALES, TEX .-- D. D. Beach writes .-- Will you be so kind as to give notice through your Jour-wan to Bro. Cyrus Joffries, that he ought to have NAL to Bro. Cyrus Jeimes, that he ought to have his one hundred reasons why he is a Christian Spiritualist combined into a pamphlet,—one that would be a Samcon for good in the hearts and un-derstanding of all good church members. I think there is a need not yet filled by any in this direc-tion. I have been so much impressed of the ne-cessity of said little pamphlet, that I commenced the would massif the work myself.

MILFORD, MICH .- William H. Phillips writes -J. R. Francis has given us a long search after God, and now he is after the Devil. Hope he will Got, and now le le alter the Bound: Inde 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 (which is said to be) the making of an honest man. Hon-esty will some day be worth having, and to know how to rear it will be a want felt in the future, which if supplied by the JOURNAL, will augment its subscription.

PALMYRA, NEB.—Anson Doan writes.—A friend of mine recently asked me the ques-tion: "Is spirit an emanation of matter, or is mat-ter an outbirth of spirit." I replied to him in a written statement as follows: Matter could not develop without the assistance of the sun; or in other words, the news of series by matter is derived device words, the power of earthly matter is derived from the material sun; while the spirit of life is derived from the sun of the Spirit-world, the foun-tain of all spirit life. Some men call this God. Now would some of your many readers give me some views relative to this all important question.

NEWTON, KAN.--E. Gimlin writes.--When we changed our home in central Illinois for this, the JOURNAL was one of the necessaries of life we could not dispense with. We have been cheered so often by your correspondents recording the pro-gress of spirit intercourse and development, that we feel truly thankful to you and all true workers in the cause. We find here a great breadth of free thought, and many Spiritualists. They are just waking up to the necessity of work. Developing circles are being held all over the country with good result. The clevation of our country, and its pure atmosphere are favorable for the development of mediums of a high order. A little effort by each semosphere are avorable for the development of mediums of a high order. A little effort by each believer will make Kausas the banner State of the Union. What we lack now is organization, and system. Individual effort has accomplished won-ders. United efforts will triumph over all opposition.

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Paper Cloth Sayward's Book of all Heligions, including Spin-1.93 1.00 76 Had fried almost everything that I could hear recom-mended, and firmly believed that nothing could restore my hair. One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 14S Fourth Av., Chicago, as a last resort—or, rather, to please my wife. Mrs. R. Immediately prescribed for me. . did not get all the ingredionts for the Restorative until some time in June, 1871. I then commenced using it as di-rected, and was encouraged, because it was the first ap-plication that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this prep-aration about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money can not buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let meatate, that not one of all the eminent physicians I had consult ed had given any encouragement, but, on the contarry, had told me that I never would get a head of hair. I can fully substantiate the foregoing by 10,000 with meases, if necessary, and will answer correspondents if destred. CHAPTER VI. Paper Cover. The Marits of Jesus Christ and the Merits of Thomas Paine as a Substitute for Merits in others: What is the Difference between them? itualism. How and Why I became a Spiritualist. How to Hathe, by E. P. Miller, W.D. Paper. First Investigations; Personal Experience; Communi-cations to Advocate in 1855; Organization of Circle; Spirit Writing; Slander Refuted; Christe Character. 04 14 Bow to pathe, by E. F. allos, and Pager.
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MRS. MILLER DEFENDED.

Letter from Rev. Samuel Watson.

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BRO. JONES:-Yours of the 28th enclosing this dispatch has just come to hand:

this dispatch has just come to hand: "Mrs. Miller, who has been giving spirit scances here for a year, and creating great ex-citement in spiritual circles by causing spirita to walk the stage, was detected last night by a young man striking a light and disclosing Mrs. Miller with a white robe on."—Times. You say, "Is the enclosed item from your city true? Please give me the particulars; I want facts." These you shall have as far as I am capable of giving them. On last Monday evening there were some twelve or fifteen per-

evening there were some twelve or fifteen persons present at Mrs. Miller's seance; about half the number Spiritualists, the others skeptics. Mrs. Miller, who dresses in dark clothing (even her under garments), was securely tied by one of these skeptics; all of them I believe going into the cabinet which is only four biankets suspended by rods. The physical manifestation consists of putting iron rings and chains on her arms, and they dropping off in a moment; also when the chains are on her arms in front and she tied securely, in a mo-ment the arms with the chains on them are behind her. Then the gentleman who tied her was requested to give his vest. This was put on her in various ways and buttoned up before and behind in quicker time than was possible for mortal hands to do it. At each change she would walk outside that all might see that there was no "fraud" in the manifestations.

She then took the rocking chair inside the cabinet, and in a few minutes, she was in a deep trance—apparently dead. These same gentlemen all went and examined her, and found her tied securely. In a few seconds after they left the cabinet, a female draped in white walked out clapping her hands. A number of female forms appeared, some from two to three feet higher than others; several children came out moving the chairs about on the black form the platform. Next a gentleman came out dressed in black, and after standing on the dressed in black, and after standing on the platform some time, went into the woolen cabinet, and in a few seconds a lady in white came out of it. All this occurred before the striking of the parlor matches. When this was done a female form resembling Mrs. Mil-ler, was very distinctly seen, and it immediate-ly retreated into the cabinet. There was some excitement—nearly everybody on their feet, and some words of an unpleasant character were uttered; Mr. Miller and I arose and herzed them to resume their seats and be quiet, begged them to resume their seats and be quiet, with which all complied, and the manifestations went on as usual.

I remained some time after the scance was over, but did. not stay till Mrs. Miller was aroused from her stupor. Her father told me the next morning, that she did not come to herself for two hours. Nor did she recover so as to give the regular scance on Wednesday evening. This is a fair statement of what happened at the so called "exposure."

I am not at all surprised that those who have paid no attention to the philosophy of the materialization phase of this subject, should hon-estly believe that it was Mrs. Miller on the platform when the match was struck. That it did resemble her, none can question, but that Mrs. Miller ever left her chair. I have no such thought. Such are the conditions that they have to draw largely upon her for the matter of which their bodies are composed, and as a necessary consequence, something of her will be seen to a greater or less extent in all matejalizstions.

These young men brought with them pack-ages of flour or chalk mixed with Cayenne pep-per, to throw on her, which were found the next day. And there was no reason to believe there was any design to hurt any one, though I hear they were armed, yet they neither said or did anything, only what has been mentioned, the anything, only what has been mentioned, to provoke any one. I have been thus partic-nlar in these details, as I am receiving the same dispatches from other cities with similar in-quiries to yours. I will do no injustice to any one, and think I have charity for those who think this whole thing is a fraud and a delusion. For years, more than 20 years ago, however, I entertained the same opinions. We should bear and forbear much from those who are honestly skeptical, hence I can not blame this young man, though he made a very dangerous experiment on the medium, for what he did. I think he will live to see the error of his course. As you "want facts," and I am writing you on this subject, I will give you more of them, that you, and your readers, may see whether this simple, uncultivated woman is capable of doing the numerous things that I have witnessed at her seances. I have been now nearly two years investigating this profoundly interesting subject, through her mediumship. It is due her to say that she has never objected to any kind of confinements we have required. She has been tied so that her wrists have had sores has been rich so that her wrists have had solves on them, made by the tightness of the cords, with which she has been confined. These were tied in hard knots, the ends of the cord tied together and covered with scaling wax, stamped with a private scal. I have passed a cord around her arms the ends extending cut in the audience, held by parties there. Again her dress has been nailed to the floor, so that when the seance was over it had to be torn loose, nor has there been the least abatement of the manifestations by any of these modes of confinements. In November, my former wife came outside in the light, with a child in her arms; sat down in a chair, and rocked it for some time. She then cat it on the floor where it remained a few moments. She then to k it inside, calling ma to the aparture where we shook hands for the first time, she kissing me several times. I felt her face, which seemed as natural as it ever did. As did Mollie, "Can't you talk to me?" She replied: "No," and rather pressed me from her. Soon after I returned to my chair, she came out again, advancing towards me. We met and kissed as natural as we ever did. A child turned aside the blankets and stood for some time in full view of us all. During this time it expanded in size to perhaps double what it was when it first came out. This was to me the most satisfactory scance I had ever witnessed. A number of other things occurred, but what I have related was most interesting to myself. Soon after this they removed to the Green-law Court room. The first scance there, a number of persons came out, catching handkerchiefs thrown to them, and after waving them at us would throw them back to us. Frances came outside, draped in white, sat down in a chair in full view of us all, and played on the accordion. The second night there were about twenty ladies and gentlemen present. Several persons showed themselves at the same time. The throwing of handkerchiefs and kisses continued for some time, with clapping of hands and other manifestations of rejoloing. Several children walked out pushing chairs before them; one of ours, named for us, among them. He then showed himself, as he has grown up in Spirit life. The most interesting part to us was the meet-ing, talking to and klasing our former wife. She said she wanted us to have the photographs of our present wife and ourself taken, life size, and hung up in the room, as they would help

magnetize it. The concluding "God bless you," falling from angel lips, brings comfort to our heart which words can not express.

Since writing the above we have witnessed conce writing the above we have witnessed more manifestations than we had ever seen be-fore. At our first meeting in the afternoon every one present had spirit friends who came out and were recognized. Such rejoicing we have rarely seen. Some shouted who have been accustomed to such exercises.

At every meeting we have seen and convers-ed with our former wife. At our second day ea with our former whe. At our second day meeting she came and stood by us, draped, as ever, in snow-white apparel, and talked freely to us. We gave her a pair of scissors, and she cut a piece out of her dress and gave it to us, which looks like the dress and gave it to us, which looks like the finest linen. We shall preserve it as a sacred memento of materialzations

One of the most affecting seances we ever witnessed was at our last scance held on Mon-day night. Some twenty five or thirty persons day night. Some twenty five or thirty persons were present, and Bro. Given, from Kentucky, and his little daughter, were also there. He had lost his wife and one child, leaving him with only this little girl. Her sister came out in plain view. He then told his daughter to go to her; she started, hesitated to advance, and then we went with her, put her on the plat-form, and the two embraced as naturally as any two sisters could, in sight of all present. I could give you a great many such demon-strations that there is no fraud in these things If living happily with a wife for about a quar-

If living happily with a wife for about a quar-ter of a century, will enable me to recognize her, then I ought to know her. At one of the afternoon meetings, she took a pair of scissors from me, and cut out a piece of her white dress, several inches square, some of which I have yet. At another time, she asked me if I remembered a green silk dress I gave her soon after we were married. On my replying in the affirmative, she remarked, I will give you a piece of it. Returning behind the curtain, a few moments, she came ont, draped, in what locked like it. She gave me a piece of it, which I still have. On different occasions, when the weather has been cool, she has brought a blanket, and wrapped it around me. One morning she went to a distant part of the room, and got a coat, came behind me, threw it over my shoulders, and pressed it to my bosom. I have put a pair of platform scales on the platform, and two gentlemen weighed her, occupying considerable time. Her weight was 48 pounds, while the medium on the same scales, weighed 136 pounds. One morning Mr. Peebles and myself were

making some experiments, and talking as usual. Mollie appeared with a shawl on her arm. I said, "Mollie, you took that off of Mrs. Miller." "No," she said, "we materialized it." We examined it carefully; it was thick, fine, and heavy, a dark ground with large white stripes. She called Mr. Peebles and Mr. Miller to examine it. We four stood together and examined it as carefully as we could, and we never saw a more natural shawl to all appearance. She came round on the other side, took a chair we had our hand on, moved it some five or six feet, and set it down, and did many other things.

Another morning she came off the platform, took a chair and sat down by us, talking, look-ing, and feeling as natural as in earth life. She changed her dress in a few moments from white to black silk skirt with white over skirts. She went up to Mr. Peebles and stood a few moments, he saying he could hear the rustling of the silk dress. of the silk dress.

On several occasions there would be another tanding on the platform. One was a relation of Mr. Peebles. She pointed to her, saying, "Do you see that girl?" On another occasion, when a woman was there, she pointed to her, saying, "Do you see that woman?" She breathes naturally, as we have several times felt, when kissing her.

the platform. I went to the cabinet as soon as we could extinguish the flames, and found Mrs. Miller with her dark dress on, and as semin. Minter with her cark cites on, and as se-curely tied as I ever saw any one. It is my wish, and I hope to carry it out, that she shall not have anything white about her, and that she be confined in a sack in future, instead of tying her. This is either a glorious truth, demonstrating what the world greatly needs the immortality of the soul—or it is the vilest of humbugs. This question can never be set-tled by such exhibitions as we had last night, tled by such exhibitions as we had last night, and the report that you published, but by so-ber, sensible, truthful men, in whom the public have the fullest confidence, examining into it thoroughly, and making a joint report, after they are fully satisfied, and publish it in the Memphis p.pers. To accomplish this object, I will respectfully request Mr. Keating of the Appeal; Col. Kellar or Mr. Thompson, of the Avalanche; Mr. Mathes, of the Ledger, Mr. B. W. Blew, of the Western Methodist; Mr. Rogers, of the Farmer: Mr. Wheeler, of the Maxonz of the Farmer; Mr. Wheeler, of the Masonic Jews; and Dr. A. K. Taylor, a committee to investigate this matter fully, having present a similar number of those who know the truth of these manifestations. I regret that Mr. Rayner and the two ladies, Mr. Nunns and Mr. Hatcher left, for the manifestations after these men went away were of such a character that I think were sufficient to convince any unprej udiced mind that there was no fraud practiced. I heartily extend them an invitation to attend at any time gratuitously, and satisfy themselves that there is no deception in these things. Yours, for truth and justice,

SAMUEL WATSON.

P. S.—I have not seen any of the gentlemen I have mentioned but Dr. Taylor. I hope they will consent to this investigation, and let the public mind rest upon this subject. Will the Avalanche and Ledger please copy and oblige. Since the above was written I have seen the Avalanche's account, which comes much nearer Avalancie's account, which comes much nearer the truth than the Appeal's statement. It says: "The form dodged Mr. Lake and darted into the cabinet; Mr. Lake being unable to stop her, drew aside the curtain on the cabinet." How does this tally with the statement made by the Appeal, that "two of the young men rushed on the stage, selzed the white o'ject round the waist * * * with her top dress turned over her head so as to excose her white spiritual aphead so as to expose her white spiritual sp parel, in which condition she was held by the young man while she was making desperate forts to pull down her dress and at the same time shove her wrists into the cords which had confined them together." It is strange that we could not see this young man, and a pity he could not hold her until some one could have seen the exposure. 8. W.

Dr. Watson is in earnest in this matter, and takes just the right view of the case. He has full confidence in the integrity of the medium. -hence he proposes to give perfect test conditions to the members of the editorial fraternity in Momphis, after which they will be prepared to report results.-[ED. JOURNAL.

FAITH.

Its True Character Unfolded.

"A frank, fearless, honest, yet truly spirit-ual faith is of all things the rarest in our time," says Carlyle. Is this a more assertion, or is it a fect deduced from a close survey of the "Signs of the Times?" When there are so many millions of Gatholics who profess to have the faith; so many millions of Protestants who profess to have the faith; so many millions of Mohammedans who profess to have the faith; so many millions of Buddhists, of Brahmins who profess to have the faith, and who die for it, is it possible that a "truly spiritual faith" is so rare? If so, then how hollow, how soul-less are all the old faiths. How incompetent to meet the demands of that growth to which humanity in our time has attained! Oarlyle wrote these words in the early part of this century; when the writings of Voltaire, of Hume, of Diderot, of Paine, had shown the world how barren were the creeds of the time, how destitute of substantial food their forms and formularies and how little adapted to the now destricts of substantial local ment locals and formularies, and how little adapted to the future growth of the race. At a time when Catholicism saw its prestige declining and its power melting from its grasp. When Protes-tantism saw its best minds seeking for food which it was not able longer to give, and gradually but surely drifting into materialistic science, where indeed their intellect received light, but where their spiritual faculties were benumbed in a death-like stupor. The Churches, unable to satisfy these minds with that alimant which they needed, and which after long strivings, now and then a Goethe, a Parker, an Emerson obtained, stood helplessly by in terrified tremblings, and being without faith in the All-wise workings of the Deity, impotently shouting Devilt till their very throats were hoarse, and ears were deafened,

demonstrated that filth, and not the judgment demonstrated that hith, and not the judgment of God, in their sense, was the cause of the plague; that wide streets, well watered and well drained; houses well lighted and well ventilated; and people well washed, well fed and well clothed, instead of windy prayers, rigid penance and adherence to religious forms, or change of heart, will alone remove or avert such visitations. In short, science has acquired some knowledge of Cause and Effect, and developed a faith that certain causes will infallibly produce certain effects. In-stead of wasting its time in cursing Papist or Republican, it set about devising some means to quench fire. In this, it has so far succeed-ed, that notwithstanding the great city now contains "ten fold more inflammable material than it did in 1666, with every corner of its streets and houses filled with it fiammable and explosive gasses," (Huxley), London has not since experienced a general configration, and though fires have occurred, such knowledge has been acquired in the field of Mathematics, as to enable companies to be formed whereby the loss may be retrieved by insurance. Here sgain we see the faith which Science puts in the workings of material Nature. Its faith in the power of steam, and man's ability to con-trol and apply it to his uses, has spanned our continents with railways and our oceans with lines of steamers. The same faith in electrici-ty has almost girded the globe with the tele-graph along which its thought flies with light-

and along which its inought hes with fight-ning rapidity. Here we have, if not a "truly spiritual," a truly enlightened faith. Says Huxley, "The man of science has learn-ed to believe in justification, not by faith, but by verification." In proof, behold him ever by vehication. In proof, behold min ever ready to relinquish his hypothesis when nature refuses to verify them. But again says this same thinker, "To the man of science thepti-cism is the highest of duties; blind faith the one unpardonable sin." This being interpre-ted removes faith from authority, and places it upon Nature; or, rather, upon that portion of Nature which man can investigate with his external senses. In other words it opens the eyes of that blind faith which the various reigions of the day present; and bids it ree, learn and live.

Thus, while Religion is without faith, or what is the same thing, has but a blind faith, Science has evolved at least an enlightened faith, but it is a faith in the material universe alone—in what Carlyle calls " the thin rind of the conscious." And he adds " the deep, fathoml.es domain of the unconscious, where on the other rests and has its meaning, 18 not under any shape surmised by it." And yet, if we may trust the following Huxleyan language, Science is even now entering the vesti-bule of the unconscious, to wit:--the spiritual. Hear him. "It needs no long reflection to discover that all these great ships, these rail-ways, these telegraphs, these factories, these printing presses, without which the whole fa bric of modern civilized society would collapse into a mass of stagnant and starving pauperism, —are but the ripples and the bub-bles upon the surface of that great spiritual stream" (we add) whose irresistible flow is from infinity to infinity; ever gathering new strength, new power, new beauty in its on-

ward way. At this juncture, when the faith that satis-fied an infant race, is seen to be blind, and no longer capable of leading him, or of satisfying the unutterable hungerings of his nature; when Science has demonstrated the puerility when Science has demonstrated the puerility of these ancient God-thoughts, and the unal-tered reign of law, man, truly a spiritual be-ing, looks about him for a place to anchor his faith; for faith of some cort his spiritual nature requires, and will have. The completely igno-rant are still sleeping in their lethargy, satis-fied with their hughs; the partially enlighten-ed glance about them in terror, shut their eyes, force down their reason and tremblingly cling force down their reason, and tremblingly cling to the old blind faith; those who have drank

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perfornature—his wisdom faculties, thus grate-fully accepting all which man's front brain has developed in knowledge, with all which his back brain shall manifest in love, under the divine guidance of his superior brain in Wisdom. It is "frank," because believing in man's salvation (development) only through the triumph of immutable principles, it dare not be otherwise. It is "fearless," because it openly manifests itself unintimidated by the depuncipations of Old Theology on the superdenunciations of Old Theology, or the sneers of Young Science. It is "honest," because it is just, alike to the past, present and future, accepting all the truths which either may give though every ism fall. It is not blind and shadowy, but clear visioned and substantial, being founded on the experience of man in the two great divisions of Nature-the Material

two great divisions of Nature—Inc material and the Spiritual Universe. Finally, as we opened this article with a quotation from Carlyle, we close it with anoth-er which seems apropos here: "Man's na-ture is indefeasibly divine. Let us hold fast what is the most important of all faith, the faith is ourselves." faith in ourselves," 🗦

C. W. COOK.

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We have said enough to make some people think us crazy; but these who have invest-igated the subject, know it is a most glorious reality.

Mr. Peebles saw, conversed with, and em-braced a relative of his, an old gentleman who had been there several times meeting his mother and wife, after talking to his wife some time and kissing her, on returning to his seat, said, with much feeling, "I know that is my wife.

There is one phase of materialization we have never before seen or read of, nor had Mr. Peebles, who has traveled around the world. lecturing on Spiritualism. It is the materialization of spirits on a vacant lot. We have witnessed this several times. Mrs. Miller al-ways dressed in dark clothes. Beautiful forms ways dressed in dark clothes. Beautiful forms in purest white will appear with her, talking to her, and walking on each side of her, all kneeling down several times, apparently in prayer. The last time we witnessed this, Mr. Peebles was with us. Fire came down, if not from heaven, from the atmosphere above their heads fell upon the ground and although the heads, fell upon the ground, and although the ground was wet, it bl:zed up, creating considerable light by burning the grass.

We give facts, and leave other people to invent theories or disbelieve the whole, just as the plane on which they live may enable them to judge of these remarkable manifestations.

Memphis, Tenn.

LETTER FROM DE. WATSON EXPLANATORY OF MRS. MILLER'S PRAUDS.

(From the Memphis Appeal.] EDITORS APPRAL.-I was in hopes that it would not become necessary for me to write another line for the Memphis press, relative to the Miller scances. But your article yesterday morning in regard to what occurred there the. night before is of such a character that I owe it to myself, no less than to truth, to correct some statements made. You say: "Dr. Watson had given admittance to some twenty-five or thirty persons." Soon after I arrived, there was a knock at the family room door. I heard Mrs. Miller object to admitting them, because there were so many already in the seance-room. Inere were so many already in the scance room. I was called for and went to the door and saw Mr. Nunns, whom I knew and indorsed. He had with him a Mr. Green and Frierson, whom I did not know, but as they came with Mr. Nunns, I had no doubt they were gentlemen; Mr. Rayner, with two ladies who came by Mr. Hawke's permission, as he tells me. I re-ceived and indorsed, also, Mr. Hatcher, whom I knew was coming. When I went in the room I saw some twenty persons, not one of whom I had anything to do with their coming. I was informed that Mr. Johnson wished to tie Mrs. Miller. Mr. Rayner came to me and made a similar request. I then called upon Mr. Johnson, Mr. Rayner and Dr. A. K. Taylor to the Mrs. Miller, which they did. You say: "Dr. Watson would not submit to the nailing process, as it might interfere with the condi-tions." I now appeal to every one present to testify that there is not one word of truth in that assertion. I heard something said about nailing, but I said not a word in regard to it. Indeed, I greatly preferred it being done, and intend insisting upon its being done, and intend insisting upon its being done, and I was called for and went to the door and saw Intend insisting upon its being done in future. We have nalled her dress all around to the

at the din of their own discord. How rare indeed was a "truly spiritual faith" And how much rarer were those fait.!" And how much rarer were those minds, who, when they had found it, like Parker, like Emerson, were "fearless and honest" enough to entertain it and to "frankly" proclaim it to the world!

Thus, while the millions of the Orient may still be satisfied with the faint twilight of a past spiritual illumination; while the apathet ic Mohammedan may still be content with his prophet; and while the Catholic, so long as he can be kept in ignorance, may feed with pleas. ure, not with profit, on masses chanted in an unknown tongue, and on pictures and cruciunknown tongue, and on pictures and cruci-fixes which are barren of any spiritual signifi-cance to his mind; the Protestant world hav-ing permission to learn, and the right of indi-vidual private judgment, is splitting into in-numerable sects; and becoming less and less bound by the tyranny of authority; and the Free Mind exploring every domain of Nature and Art, is gaining new light, and learning more and more, how little adapted to a pro-gressive age are iron bound creeds, and plena-ry (?) inspirations. ry (f) inspirations.

Hence does it come that those millions of Buddhists, Brahmins, Mohammedans and bucanists, brannins, monammedans and Christians who each ignorantly suppose they possess a truly spiritual faith, when tried by, the enlightened standard of these times, are, found to be but rendering a blind adherence to authority; and we find with Carlyle, that "a frank, fearless, honest, yet truly spiritual faith is of all things the rarest in our time."

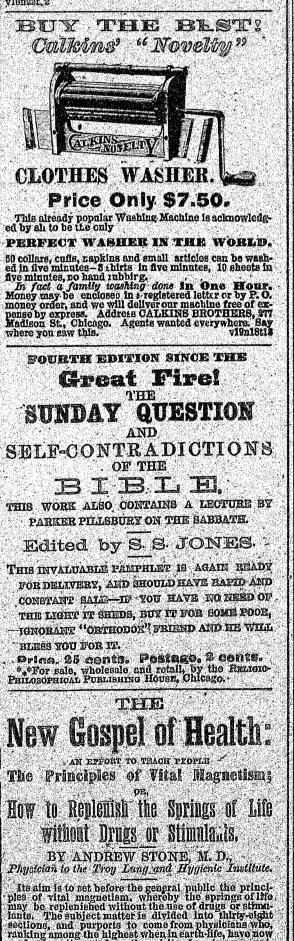
Let us now take a look into the scientific world and see what it has accomplished in the matter of faith. In 1685, London was mourmatter of faith. In 1665, London was mour-ing over its fifty thousand corpses stricken down by the plague, while its ignorance was attributing the scourge (?) to the direct action of an offended Deity, denouncing the wicked-ness of its time as the cause, and hurling many a loud mouthful of articulate wind into the Deific car beseeching him to remove the calamity. In the following year the great fire laid five sixths of the city within the walls in ashes, and egain this same ignorance attributed the destruction not to an offended Deity, it is true, but to the malice of Republicanism of Papfloor, and the manifestations were as usual. It is not my purpose to bandy words with any one, and least of all with the persons who made the representations to you; but must say that I saw no white dress, only what was on

deeper at the Perian spring, bravely step out into God's Universe, to study the truths there written, and fearlessly place their faith, which is not blind, but lynx eyed on the material creanot blind, but lynx eyed on the material crea-tion. Hence, the reign of Materialism, and still the lack of a "truly spiritual faith." This is a vital want, what shall supply it? The want being felt, man has not long to wait for a supply for the Universe is brimming over with food adapted to satisfy the hunger-

ings of every part of man's nature. But how little aware is youth, which derives its pleas-ure from the good things at the table, of the silent power which light has exerted in preparing them for him! Mankind is a Youth! unable to perceive the magnitude of those seemingly insignificant events which, though apparently small in their beginning, are destined to leave their impress on the centuries. It has been said, "The greatest force is always the stillest; how silent is thought!" Hydes. ville is no very poetic nor classic name, yet in it, as in insignificant Nazareth of old, significant events are occurring; and those tiny raps are not very loud, but there is something behind them, more silent than they, producing them, controlling them. They are fraught with meaning to the race, for in those tiny sounds they demonstrate the upheaval of that sounds they demonstrate the upneaval of that "deep, fathomless domain of the spiritual" through the "thin rind of the material," and tell man that the vital lack of the age is about to be supplied. These "jewels of light from the star-belted shore" of the Spirit-world, though they fell among the lowly of earth, fell not among swine; and though there were plenty who would fain have "trampled them underfoot," they are now falling in many a varied hue of their loveliness, and in many a cot and palace, gladdening many a weary soul, and supplying man with that pearl of great price, "a frank, fearless, honest, yet truly spiritual faith;" the faith in man's boundless capacities, in the indestructibility of a human spirit. in the immediate presence of the spiritual Universe; and in God immanent in, not paramount to nature. This faith is not blind, like the old religious beliefs, for it is founded like the old religious beliefs. for it is founded on knowledge. Like the material faith of Science, it is an induction, formed by obser-vation, experiment and verification. Hence, is it justified? But it is unlike the faith of Sci-ence, in that it is transcendental; it throws its anchor through the thin veil of the material, and fasters it deep in the everylasting founds. and fastens it deep in the everlasting foundation of the spiritual. It demonstrates the su-periority of the spiritual to the material, by showing the latter to be the seeming, the former the real; even as man's inner is the realthe abiding, while his outer is the seemingthe fleeting. Again, this movement known as Modern

Spiritualism, with its truly spiritual faith has this faith in God also. But, as Carlyle expresses it, "That seeking for a God there and not her; everywhere outwardly in physical Nature, and not inwardly in our own soul, where alone it is to be found by us,-begins to get wearisome" not only to it, but is seen to be the hight of folly. It also has developed, or is developing this same sublime faith in the Savior of the world. But it is does not, like the creeds of the past, put this faith in a person foreign to ourselves; nor like Science, in knowledge; but in a principle inherent in our-selves-viz: in Wisdom. "Its straight gate is Pere Resson, and its narrow way is Person.

al Harmony." Again, this is a "truly spiritual faith " since it gives both the affectional and the intellectual natures of man free scope, and pleasant and profitable action under the guidance of his su-



Its aim is to set before the general public the princi-ples of vital magnetism, whereby the springs of life-may be replenished without the use of drugs or stima-iants. 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 communi-cate through an earthly medium knowledge which shall be even more powerful for good among the masses man 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.

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