

THE FAR EAST SPEAKS OUT.

An Attack Upon' Christianity by a Pagan In Japan.

Why Japanese Literary Men Oppose the Christian Roligion-Oriental Reasons that are Worthy of any Occidental Infidal

Mr. Jasui Chiuhei, a Japanese scholar, has published at Yokohama, under the title of "Bammo, or the Exposition of Error," an elab-orate attack upon the Christian Scriptures and the Christian religion. It is fortified with 'a preface by Shimadzu Saburd, and translated into English by Mr. Gubbins of Yokohama. Sabuto is a brother of the late Prince of Satsu-ma, and in his preface he informs us that "Jasui is a man of years, and one of the learn-ed men of the day. He has outgrown all de-sire to hold office under the Government; but being unable to restrain his solicitude for the welfare of his country, and his patriotic desire to combat false doctrine, this book is the re-suit." The volume is divided into five parts, the first criticising the Old Testament; the sec-and and third, the Naw; the fourth, compar-ing Christianity and other religions; and the first enders of the angle of the religions; and the and and third, the New; the lourth, compar-ing Christianity and other religions; and the fifth, expounding the system of nature. The reasons for resisting Christianity, as stated in the preface, are remarkable. Those of our countrymen who admire the marvelous acts and skill-of Western nations have mitheut evention carried their admire.

have without exception carried their admiration as far as believing in the religion of Jesus, and some there are of these who are for extending this religion throughout the country. which is a great evil. As for that, the errors of the religion of Jesus are of course so palpable that they do not require to be exposed, but the doctrines of this religion are so clever, plausibly, and insinuating that men are apt to be led astray by them. Should these, there-fore, be left unrefuted on the ground that they need no refutation, the followers of this religion will increase in strength and influence more and more, until at last they will lead the

after those times, wishing to imtimidate peo-ple by borrowing the name of Jehovah, invent-ed this lying fabrication and made a super-

natural occurrence out of it. In Judea there dwelt a man named Jeans Christ who preached the religion of Jehovah. According to his teachings:---"The master and the parent are only temporal, the real master and real parent being in heaven. Jehovah is this, and I am his son. He sent me to save the world. Therefore he loves me; and he will give to those who love him eternal life and an imperiabable shown "

give to those who love him eternal his and an imperishable crown." Why are the master and the parent made only temporal? My parents have the power to give me my body but they have no power to give me my spiritual nature; my master has power to cause me to live or die, but he has no power to do the same with myspiritual nature; so that a man's body is temporal but his spiritual nature is real. Therefore it is the doctrine of heaven to extol the real and despise the temporal.

The teachings of Jesus has the effect of making sons show a want of effection for their fathers, and daughters for their mothers, and it creates estrangement between a wife and her creates estrangement between a wife and her husband's mother. However, Jesus, knowing that it was impossible to destroy the bond of affection which unites the members of a fami-ly, established his teaching to a certain extent on the principle of filial affection; but fearing lest this should exceed the love felt for him-self, he said: "I do not like the love for par-ents to exceed the love felt for myself, or the love of parents for their children to exceed the love felt for myself." Jesus was once engaged in conversation with some persons when his mother and brother came wanting to speak to him. On some one telling him of this, he re-plied: "Whom do you call my mother and him. On some one telling him of this, he re-plied: "Whom do you call my mother and whom do you call my brethren?" His motive in acting thus was, I think, in teaching his fol-lowers to make everything as open and public as possible, he being unaware at the time that he had fallen into a false belief. Again the father of one of his disciples having died, his son asked to be allowed to go and bury him. Jesus refused him this parmission saying that Jesus refused him this permission, saying that he was his disciple, and that he was to suffer the dead to bury their dead, meaning thereby that those who buried the father would die also in like manner, and further telling him that if he obeyed him he would live forever. Aud when it came to the question of men's (rela-lations with their) lords and masters, Josus caused these to be treated just like other peo-ple-to be looked upon in fact as outsiders. And he did not stop here, but if there were sovereigns who did not believe in him, he considered these as his enemies, and he desired to be victorious over all these and make them be lieve in him. He regarded the officer who received the customs dues as his enemy and in Ceived the customs dues as his enemy and in the same light as a thief, and if this principle be followed up, it comes to this, that his sov-creign was also looked upon by him as the same. Speaking of himself he said he was the Son of God, and therefore that there was none above him in the world. It follows, therefore, that he treated wiles as of no second. that he treated rulers as of no account. In consequence of this it was that his followers said in answer to one who told him that he should obey the ruler of the country: "I know of no sovereign and of no other Gods. I only reverence and worship the God in heaven. I pay my share of the sum of taxes to the Emperor, and in doing so I acknowledge him as ruler, but I do not bow myself down before him. In thus paying him my taxes, and ac-knowledging him as ruler I confer an obliga-tion on him." Ah! Confucius established the doctrines of "Ohtu" and "Ko" as the basis of his teaching. And when these doctrines are not followed; masters and fathers are

cessfully opposed them with the worship of a living God. He wished to abolish these reli-gions and make men believe in him. On look-ing through the Bible we find that most of it is taken up with the struggle on (by him) with taken up with the struggle on (by him) with these two, it was in consequence of this that he said: "I am not come to bring into the world, but to create strife." Again, by telling his followers of the punishment which those who did not believe in him would receive, and the prosperity which would accrue to those who did believe in him, he strengthened them in their convictions, and thus they assisted one another in opposing the other religions. Stand. another in opposing the other religions. Stand ing firm in their own belief, they labored strenuously to prove the falseness of the other doc trines. Consequently the adherents of these last hated the followers of Jesus as though they had been demons or nox ous reptiles, and these latter exalted Jesus to the position of master among themselves, and wished to make him king, and therefore it was that the ruler of that country was offended with them. This was the cause of Jesus being crucified.

It Jesus had been desirous of sacrificing his own life to atone for the sins of the whole world, it stands to reason that on the night preceding his death he would have been composed and have experienced no mental suffering. But it appears that on the contrary the thought of death gave him great pain. He passed the night without sleeping, and even kept waking up his disciples, who were in attendance on him, to converse with them. Added to this him, to converse with them. Added to this there is the fact that Judas, coveting the sum of thirty rics, sold him, and thus he did not deliberately and of his own free will give him-self up to be killed. Jesus, not knowing that he was to be betrayed selected the very man who afterwards betrayed him, and made him one of his twalve disciples

who afterwards betrayed him, and made him one of his twelve disciples. His ignorance in this respect is stupendous. And judging from this instance of his ignor-ance, how could he possibly know that his death would be an atonement for the sins of the whole world? It is impossible that he could have known. When he appeared to his disciples on his return to life after death, he taught them differently (to what he did before his deatb). What Jesus said about living for-ever without dving, he said with reference to his deatb). What Jesus said about living for-ever without dying, he said with reference to the soul. Now if the body be once destroyed, it can not be renovated. Jesus taught his dis-ciples on this principle, and stated plainly that if the body be once destroyed, it can not be re-novated. However, he nevertheless restored his own body to life again. In thus renovat-ing his body, did he not place a high value on it, to the neglect of his soul? It, to the neglect of his soulf Jesus intended to ascend into heaven. Now, the heaven is a void space. Even if he did raise his body again to life (and ascended into the void), he would have had nowhere to place his legs. There is no nee for the body in heav-en. This is clear; consequently Jesus, when he was dying, cried out in a loud voice, "Fath-ef, to thee I render my body!" Supposing that Jesus had really returned to life and showed this miracle, he would have done well to have this miracle, he would have done well to have mixed with the people in the world, and made more of them believe in his religion. But he only spoke (after his return to life) to his disciples and to some old woman. It was this which made people in general doubt the truth of the affair. "In leading men's minds astray by the display of supernatural things, is despising the Chiu and Ko doctrine and exciting their own Gods, in regarding the period of life of little value, and looking to happiness after death as the all-important end, and in encouraging men by the hope of a residence in heaven and frightening them at the same time by the pros-pect of hell—the teaching of Jesus is the same as that of Buddhism. The only difference beween the two is the Buddhist principle of transmigration which is not mentioned by Jesus. The practice of Buddhism in this country is of old date, and why should the latter op-pose the teachings of Jesus (since the two are so similar)?"

give up offering masses, for the souls of their parents and ancestors. How could our customs, on which the Chiu doctrine exercises

toms, on which the *Chiu* doctrine exercises such a great influence, endure this? The arguments on which Christianity rests are very shallow, and the advantages to be gained by its practice are shown at the first consideration. People fear death; therefore, in teaching them, sternal life is held out as an-inducement. People like wealth; they' are therefore urged on and tempted by the prom-ise of imperishable riches. Those who do not believe in this religion are frightened by the threat of unquenchable fire. Those people who love profit—if they be led away and de-ceived by this religion, by encouraging one another will soon acquire numbers and strength and joining issues with those who worship other Gods, will try and make them believe in their religion, and fighting to the death will combat them. combat tham.

combat them. Aud it is to be feared that their attack will be fiercer than the resistance offered to the teaching of Jesus by the followers of Budd-hism. If Christianity be arrested midway in its progress, and prohibited, the followers of this religion will prove stubborn, and resist-ing the authorities, will stop only when they have got all that they wish for. The rebels of Amakusa who more against the Government Amakusa who rose against the Government Amakuss who rose against the Government some time back, are a proof of this. If, there-fore, this religion be once allowed to spread, afterwards, even if it wished to put a stop to it, this religion can not be prohibited without putting to death its followers. If it be asked why, the reason is that the followers of this religion believe that if they die for Jesus their future blies in Heaven will be greater. Great future bliss in Heaven will be greater. Care must accordingly be taken.

I have heard that the followers of this religion in Western countries have become divided into two parties, the old and the new; that in America they have become divided into twenty-five different sects, and that these are all at variance with each other, and will none of them give in on a single point. I have also been given to understand that when people quarrel on any other cause than religion, overonciliation from res for

betaken of spirit forms in parafilne, I resolved to experiment with it. Through the mediumto experiment with it. Through the menume ship of Mrs. Hardy, of Beston, a table four feet by two was placed on the floor and over it, reaching to the floor, was put a quilt and plano cover, making it nearly dark under the table. A common bucket was nearly filled with hot water, on which parafilne was discoved and floated, and placed under the table. In a short time Mrs. Hardy brought up from under the table moulds of parts of fingers and then of table moulds of parts of fingers and then of whole fingers, first of small fingers then larger and very large. By pouring plaster into them we obtained casts. I am sure that the hands of Mrs. Hardy were never nearer than two feet from the blanket, and the casts are all differ-ent from the digits of any persons present. We have also obtained casts of first an ear, then of parts of the face and finally several casts of the entire face. Some of the casts of hands were readily recognized by the wives and intimate friends of the deceased people.

I am asked

WHYDO SPIRITS WART A DARH PLACE? Why does a photographer need a dark room? Spirits tell us that the material of which they spirits ten us that the initial of which and are at present obliged to compose their bodies is dispalled by the action of light. I do not believe that these spirit hands have bones or that the bodies with the action of the second tensors of believe that these spirits hands have boles or that the bolics with which spirits revisit the earth are analogous to our human bodies; but that they can imitate them. I know those things, and when I find a fact I welcome it and proclaim it to others Another fact is that spirits understand bu-

Another fact is that spirits understand hu-man speech. I have conversed with all of the spirits whose casts I have obtained. I could

hear their hands go into the bucket, when I knew no one was within three feet of it. What do we infer from these facts? They are interesting to us. We are all traveling the same road by and by.

DEATH DOES NOT HND US.

"Oh," says somel one. "we knew that bafore." But how many knew it for a certainty? I do not moch at the beantiful teachings of Jesus; many a soul has drawn consolation rom them in its pass e through the valley of the shadow of death. But I know many members of churches who are in fearful doubt as to their future life. If they can have a demonstration of it, is there no good done? Spiritualism has made the first positive proof of it. Then the fact is proven that these spirits are the identical individuals who parted from . us here. That we carry ourselves just as we are here into the next life, and that there, as here, we shall continue from day to day just what we make ourselves, profiting, and grow-ing by thestripes we receive, if we try. This is a glorious gospel. But, mark, we must not blindy believe all that the spirits tell us. They are nonorrales. Stand on your own fast are not oracles. Stand on your own feet, and believe only what commends itself to your judgments. The soul in you, my brother, is petter than the soul in anyone else for you. It is the voice of God in you, ever impelling you to nobler and higher action, and trying to lift you out of degradation and darkness into light.

whole nation with them, and cause them to submit to their doctrine; and then there will be

no putting a stop to its power. The basis of the religion of Jesus is the wor-ship of heaven. The heaven is a fixed princi-ple. The submission of the child to its parent and of the servant to its master are likewise fixed principles. Bubmission to these princi-ples is rewarded; their transgression is followed by punishment. Heaven thus rewards men according to their deeds. If servant and child by worshipping heaven and treating master and parent, though these exist as though they did not seek to gain a reward for their conduct—this is rejecting the principle of heaven. The effect of this will be that the principle of master and servant will cease to exist, the af-fection between parent and child will die out, and then where is the place to which disorder will not reach? No time then must be lost in exposing the falseness of this reli-

The objections of Jasui Chiubel to the Christian religion are so strange to us that we copy from the Herald-Mail the following extract from his work:

"From Adam to Noah were ten generations -about 2,000 years. Now Jehovah saw that the people of the earth were wicked and he re-pented having made them, and resolved to depented having made them, and resolved to de-stroy everything down even to the very insects of the earth. But he was pleased with the up-rightness of one man, Noah, and caused him beforehand to construct a large ship 300 feet long. Noah entered this ship taking with him his wife and children, and a pair, male and fe-male, of all living things. Then the great deep was divided and broken up and a great rain fell for forty days and nights, and the water was fifteen feet above the highest moun-tains under the whole heaven, and the earth tains under the whole heaven, and the earth was covered for 150 days. All living things died. The waters then retired and Noah's three sons were permitted to live in different places.

What a fearful act of violence on the part of Jehovahl However great may have been the wickedness of the world, all can not possibly have been so deprayed. There must have been some good people among them. Without teaching these people what was right, and making no distinction between great and small making no distinction between great and small offences, suddenly, when they were unprepared. He divided the great deep and caused them all to be drowned—sparing neither beasts nor birds. Having an affection for Noah he caused him to build a ship beforehand, and thus en-abled him to escape the catastrophe. With such a disposition as is shown by the forego-ing, can this be called the Ruler of the Uni-verse? However, this Jehovah, speaking in arrogant and imperious manner, says: "I am one that makes no distinctions between men!" Supposing the water of the flood to have been (as is stated in the "Foreign Book") fif-teen feet above the tops of the mountains un-der the whole heaven, the whole earth would have become an ocean. How is it possible that the people of Gains could have been able, by making nests and holes to live in, to escape by making nests and holes to live in, to escape the disaster? It must be that the words, "un-der the whole heaven" refer only to the small ers of country comprised in Egypt, the Rad Sea, and Judea. Now the countries in this area lie low, and, moreover, are situated fbe-tween the tworivers indus and Nile, and it is possible that at the time of the flood the pro-ple of these countries being yet uncivilized, fell into the water and were drowned, and that one man. Noah, happening to be wealthy, built a large ship and put all his effects into it, and that when the flood came upon that region he got into his ship, and escaped the general he got into his ship, and escaped the general ruin. The teacher of this religion who lived

sometimes killed. According to the teaching of Jesus, the mas-ter and parent are only temporal, and inferior to the "real master" and "real parent"—and the effect of belief in this teaching is that "temporal parents" are sinned against, while "real masters" and "real-parents" are loved. By this means great happiness is secured, and in proportion as the sin on the one hand becomes greater, so on the other hand does the future happiness increase. If people be led in this belief there is no evil which they will skrink from committing. They will do whatever is for their own convenience, and this being the case those who believe in this religion, even if they disobey master and parent, do not act contrary to the teachings of Jesus, and do not mind throwing away their lives so long as they do not forfait eternal glory. When peo-ple reach this stage of infatuation, no punish. ment has any terrors for them, and rank and wealth are of no account with them. Truly it must be perplexing for masters and parent who believe in this religion!

believe in this religion: Confucious says: In can not yet under-stand the world I live in; how is it possible for me to know the next? The question of the after state not being fully explained by Confu-cius, is; consequently not understanding. Je who rank next to him in understanding. Je sus says much on the subject, and speaks of the future world as of a place in which he had been; and if (for the sake of argument) we sup-pose what he said to be true, the immortality he speaks of must have reference only to the he speaks of must have reference only to the soul

The story of Jesus by shedding his blood atoning for the sins of the world, of his re-turn to life on the third day after his death, and of his ascending into heaven at midday, are simply inventions of his followers. In the time of Jesus Buddhism prevailed in the part of the country to the south of where he lived, while the religion of the Romans flourished in the north, and in both of these religions' idols were worshipped. These religious were at the zenith of their power. Jesus was then young, but, possessed of a powerful intellect, he suc-

The above is the opinion of ignorant peoole.

Now there may be some resemblance between Buddhism and the teaching of Jesus, but on comparing the two (although they are oth bad) we find this difference-that the evil of the first isslight, while that of the second is great; that the one is harmless and the other injurious. The teachers of Buddhism say: "Leave your parent's care, and lead a virtuous life away from the world." But nevertheless parents' care is not despited, but repaid. Jeparents' care is not despised, but novelateless parents' care is not despised, but repaid. Je-sus, however, makes the master and parent only temporal. Buddhism enjoins men to pray for the future welfare of the master and parent. Thus the "Tsul-yea" is found in Buddhism. In the teachings of Jesus every-thing fluishes with death; no masses or prayers are said for the dead. If we look at this, it is like the conduct of dogs and horses. Budd-hism has been practiced for a long time in this country, and now it has learned to obey the country's laws. The teaching of Jesus is arco-gant and boasting. It does not bow to the au-thority of the sovereign of any country. It is not for me to explain these things for the ben-efit of sovereigns in general—but what I fear (in the event of this religion being adopted) is lest the customs of the country should be abol-ished and disturbances created. Jahovah called himself the jealous God, and did not permit his followers to worship any other God. cance ministri the jealous (rod, and did hot permit his followers to worship any other God. Jesus strengthened this law more and more, and swore that he would destroy other Gods. It was therefore that he said: "I am come not to bring peace in the world, but to create strife." Should then this religion he adopted the shrines of Jimmu Tenno, and of the various emperors and nobles, and those dedicated to patriotic and illustrious men will have to be destroyed, and the whole nation, down to the ordinary semural and lower classes, will have time. Conceiving the idea that casts might

tures for a reconciliation from one party to another are accepted, but that if armies are op-posed in religious strife, no submission' is ac-cepted by either adversary from his opponent, and no quarter being given, one or the other is exterminated. Now religion secures the prop-er government of nations, and causes trarquil-ity to reign in the world; but nowadays relig-ion produces strife, and people fighting for their respective beliefs kill, and end by exterm-inating one another. How can this be called religion! These twenty five sects (which exist religion? These twenty five sects (which exist in America) all equally have Jesus as their basis. The differences on account of which they quarrel must be very slight; but still they kill each other, and give no quarter. Budd-hism is what these Ohristians call a worship of images, and they wish to attack it and de-stroy it altogether. Again, there is the Shinto religion, the strength of which is small, but the sects of this religion are all founded on the worship of the gods. If these three religions be carried on together there will be no putting an end to the strife which will ensue.

Prof. Denton at Minneapolis. Minn.

Prof. Denton has been lecturing to crowded houses at the Opera House in Minneapolie, Minn. In one of his addresses he spoke substantially as follows:

The seen universe is but the embodiment of the unseen. When man comes into existence he is but an embodier. All works of men are but the embodiments of his spirit. Watt's thinks a steam engine and the materials of it shape themselves, and we have the thought of Watt's embodied. Michael Angelo thinks a St. Peter's. Marble, iron, and other materials from all Italy come together, and a wondrous edifice arises before which even Infidels bow

edifice arises before which even Infidels bow in reverence to the genius. Does the spirit of man after leaving earth, have power to return and materialize itself? All nations which have left any record have believed in such things; the belief has been al-most universal. In proof of it I quote from Gicero: "Even the superior order of Gods, or Gods of the greatest nations were originally natives of this lower world; as could be proved from the writers of Greece, that their sepul-chres were shown openly in that country and hres were shown openly in that country and that the traditions concerning them were pre-served in the mysteries." The very gods, the very thing that made them believe in their gods, was their reappearance. I believe that some of the ideas of the writers of the Bible came from having seen spirits of departed friends: Proclus, a Greek author in the fifth century B. C., says: "In all initiations and mysteries the gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes, indeed, an unfigured light of themselves is held forth to the view! Sometimes the light is figured according to a human form and it proceeds into a different shape." Josephus gives evidence of a similar belief in a speech put into the mouth of Titus. Tertullian. speech put into the mouth of Titus. Tertullian, one of the carly Christian fathers, tells of a Ohristian sister who said that "a corporeal soul appeared to her and the spirit was beheld by her, being of a quality such as might be han-dled, and in all respects bearing the human form." The Rev. C. Hammond, while visit-ing the Fox sisters in 1850, says that while sit-ting with them "a transparent hand resembling a shadow presented itself before my face. I felt fingers taking hold of a lock of my hair on the left alde of my head, causing an inclination of several inches, then a cold hand was drawn of several inches, then a cold hand was drawn over my face."

But the most wonderful manifestations I have ever seen, I have obtained within a short

Saratoga Sentinel on Sixteen Crucified Saviors.

In these days, when Dr. Lundy, a presbyter of the church, can spend thirty years in the investigation of "Monumental Christianity," and trace Dhristianity to germs found in the religions of India, Chaldea, Persia, Egypt, Greece, Home and Mexico, we can see the ten-dency to free thought, which is a characteris-tic of our age; and the conclusions arrived at are received with a very different spirit from what would have been evinced by a majority of Christians fifty years ago. Mr. Graves, the author of the book named above, writes from an entirely different standpoint from Dr. Lun-dy, yet no doubt they will agree in many dy, yet no doubt they will agree in many things about old time religions, if they do not in relation to all the analogies given in chapter thirty two as to the three hundred and forty. six striking ones between Christ and Chrishns, the latter of whom is said to have been crucified in India twelve hundred years before the birth of the former. Mr. Graves is of a class of Spiritualists, who devote themselves to showing that many of the doctrines and mirschlous events which have been assigned a divine emanation by the disciples of the Ohristian faith, are by scientific and historical disclosures explanable upon natural grounds; some being solvable by recently developed spiritual laws, while others are alleged to be proven to be wholly founded in error. Those having a taste wholly founded in arror. Those having a taste for this style of investigation will find in the less than four hundred pages of Mr. Grave's book, the comprehensive title of which is given above in full, a fair compendium of many vol-umes on the subject, which he has used appar-ently with care. Sir Godfrey Higgings' Ana-calypsis seems to have been the chief founda-tion of his book but the translations of the tion of his book, but the translations of the Hindoo Vedas and other books not generally accessible, seem to have been consulted and laid under contribution as Will.—Saraioga (N. **P.)** Sentinel.

The present is emphatically a revolutionary age, a day of numerous relations and develop-ments, of rapid transitions in science, art, morals and religion creeded faith or profession. The character of Ohristians (so-called) as a factor of the balance of the bal class, is being weighed in the balance sgainst reputation: and religious creeds, as well as their professors, are being brought to the bar of judgment to be tried by the light, which, for the last quarter of a century especially, God, through ministering instrumentalities has been widely dispensing in some degree throughout the world, among all people, of every astion and olime — *Alder Avery*.

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MOHAMMED AS A MEDIUM.

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A Lecture Delivered by Hudson Tuttle, Feb. 6th, at the Hall, corner Green and Washington Streets, Chicago.

In the fifth century Christianity had not on-ly become powerful, but it had, in grasping the throne of the world, lost its pristine puri-, and those who still retained reverence for the old gods were justified by the unspeakable crimes of the religious chiefs in their struggle for supremacy. The bishops of Rome, Con-stantinople, and Alexandria rivaled each other manunopic, and Alexandris rivated each other in their treasons, torturings, poisonings, assas-sinations, and civil wars. Their councils, by which they sought to establish the anthentici-ty of the sacred writings and Orthodox doc-trines, were packed assemblies, presided over by chicanery and fraud. Legions of monks and priests hideously clamored for their incomprehensible dogmas, and their ignorant vo-taries were ever ripe for resort to carnal wespons in defense of the wildest fantasies of their Lesders.

The Christian world had become divided on the nature of God, one party claiming that He was a triune being, composed of the Father, Bon, and Holy Ghost, the other divided this mathematical paradox, and claimed God to be one and inseparable. The former retaining the strength of the ancient paganism triumph-ed, and the Unitarians or Arians found no arcy at the hands of the victors. They were alaughtered without pity, or banished to the confines of the Roman Empire. They were split into many minor sects, which retained their integrity as they retired before the im-placable persecution to the remote haunts of avage people.

Arabia, a wild, uncorquered land, received many of the effects. Churches had been es-tablished by the missionaries of the new faith, in its infancy. Paul went there during his wanderings. The hereeles of the Ebionites, lezvrence, and Collyidians were propagated. he Mestorians had established monasteries; and the desert in many places was filled with enthusiasts who sought in its solitude to purify their lives. The Arab tribes remained, with carcely an exception true to their ancient faith. The desert was broad enough for all, and the solitary hermit, or the cloistered mon-astery, the ecstatic visionary, swart, unwashed, hilde, were alike objects of superstitious awe. He gave them the sequestered valley, while he swept over the plains a wanderer, restless as the sands beneath his camel's feet. From the desert of Syria to the Indian ocean extended a wilderness of sand, occupied by Bedouin tribes, fierce, implacable, hospitable, and intensely superstitious. They had a religion of their own, free from schism, and guiltless of reformation. It was the original faith of the childhood of the race, simple in its require-ments, and breathing the breath of the des-

They worship the sun, moon, and stars. In them they saw the manifestations of intelli-gence, and in the regularity of their motions peculiar care for the welfare of man. The clear sky of the plains, their wandering life, which ever kept the beauty of the heavens be-fore them, the guidance of the stars on frequent nocturnal marches, contributed to their knowledge and swoke their superstition. No Idols were required to represent the heavenly orbs. They were themselves altar-fires, burning forever. The Bedouin gave them names, which they still retain, and astronomy is en-riched by the poetry of the desert.

The mind seeks refuge from the infinite in the finite. The intangible deities whose watch-

rifice was resorted to at certain times, a young rifice was resorted to all certain times, a young girl being buried alive to antiafy the demands of the angry gods. Infanticide was common, and human life cheaply held. Omar, the seal-ous sposifie of Islam, when he remembered how, in the days of darkness, before he was con-verted by the prophet, his child beat the dust from his beard as he placed her in the grave, ahed the only tear wrung from his fierce heart. Such was the condition of the Arabs at the ad-ment of Schemmed, such the unpromising vent of Mohammed; such the unpromising soil in which the seed of one of the most won derful reforms the world has ever seen was SOWD.

MOHAMMED.

Mohammed was born in the year 565, A. D., and to him was assigned the desperate task of fixing the attention of this wild and restless people, overturning their belief transmitted through unknown centuries, and furnishing them better. them a better. He has been represented as an impostor, a lunatic, a visionary. If so, it were well the world had not more such lunatics, instead of the few that can be counted on the fingers of one hand.

The story of his ignoble birth was a fabrication of the Christian writers, who did not hes-itate to exaggerate or invent, if they promoted thereby their cause. No man in Arabia could trace his lineage to nobler ancestry. His descent from Ishmael may be compared to that of Christ's from David, but dt is certain he sprang from the Kouish, and the family of Hasham, the hereditary guardians of the Caa-ba, or the sacred tribe. His family was char-acterized by devotion to God. One of his immediate ancestors saved Mecca from famine by his generosity, and another by his valor from the armies of Africa. In his early boyhood he manifested intense esgerness to understand. religious questions, which at twelve was fully gratified. He accompanied a caravan Westward to Bozrah, a town South of Damascus, and was there entertained at a Nestorian monastery. These Nestorians were Unitarians expelled by the mercilers themselves, with many other sects, in the desert. They not only prided themselves in the possession of the true faith, but in the purity of their Aristotelian philosophy. They instilled into the recep-tive mind of their Arab pupil a belief in the unity of God, and hatred for all forms of idolatry

Here Mohammedanism coalesced with Ohristianity. The Trinitarians, when they banished the Unitarians, in hopes thereby to destroy their doctrines, gave it an opportunity to expand under more congenial akies with another race, and this branch it cut off and extirpated, as it vainly supposed, grew so rank-ly it far overtopped the paternal trunk. How well Mohammed profited by these lessons is ilwell Mohammed pronted by incse lessons is li-lustrated in the sublime theology he taught; his successors adopted the Aristotelian phi-losophy, and while Ohristian Europe reposed in the stagnation of night they alone carried. the light of the ancient world. The Nestorian monks were his instructors for many years during that paired of his life when many are during that period of his life when men are most susceptible to educational influence, when the mind is most eager to receive and is pliantly fashioned by the ideas presented. He continued in the caravan trade of Syrla; con-ducting the business of a wealthy widow, Cadizah by name, with such skill and integrity, and charming her taste by his exceptional beauty and politeness of manners, that she intimated through a slave that his suit would be acceptable, and although twice his age, they were married, and until her death, twentyfour years thereafter, he remained true to her trust. When at the height of his power, years after he had laid her in the ton b. Ayeshs, one of the most beautiful women in Arabis, said to him: "Was she not old? Did not God give you in me a better wife in her place? give you in me a better whe in her place. Mohammed, in a passionate burst of gratitude, exclaimed: "No, by Allahi There never can be a better. She believed in me when men despised me. Bhe relieved me when I was poor and persecuted by the world.' was poor and persecuted by the world." His marriage had placed him in easy circum-stances, and the camel driver and wandering merchant could new devote himself to the so-lution of the grand religious problems which had worked like ferment in his mind. He de-voted day and night to meditation, wandering far out on the desert, especially to a grotto in Mount Hers, a few miles from Mecca. It was a lonely spot. Black rocks, torn and rent in awful desolation, extended on every side, and no sound of bird or insect thrilled the uninterrupted solitude. There he sat in the shadow of the night, or walked with restless footsteps the rocky floor, revolving in his mind 'the dogmas taught by the Christian world; the unity, the three gods in one, yet one in three, their cquality and co-eternity; the scheme of salvation through the death of the Son, the character of the Son, and of the virgin mother, and the countless less important dogmas clustering to these. There his soul awoke to the grandeur around him. The stars shining from the depths of the vaulted sky, the awful silence of nature, which spoke louder than the jar of trumpets, magnetized his soul into rapport with nature, and in-spired him with one cardinal thought, which clearly shone through the tangled maze of human contention, the oneness of God.

his own condition. He doubted the voice which breathed divine thoughts into his soul. He thought at times he was a victim of a delu-sion. He would test the voice, and once when he sat alone with Cadizah, he saw the angel of the voice enter, and was startled at the apparition.

"Dost thou see sught?" asked she. "I do," he replied. Then she raised her yeil and said: "Dost thou see it now?"

"I do not." "I do not." "Glad tidings to thee, O Mohammed," ex-claimed she, "it is an angel, for he respects my unveiled face, —an evil spirit would not." His friends were greatly alarmed, some de-claring him insane, while others said he was possessed by an evil genil. There is this in truth, it can not be concealed. The camel-driver could not rest in the midst of great and crying abuses, after his mind had become ilcrying abuses, after his mind had become il-luminated with the oneness of God. Others had dimly perceived the wrong, but were si-lenced by the breath of popular disfavor. He not only saw the wrong, he saw the right. The patriarchs of old sang in his ear the song

of truth. He could not prevent his tongue from uttering the angel whispers. Popular favor, banishment, torture, death it-self were nothing to him. The throes of that truth if retained made the fagots' flame a bed of elder. He arose strong and powerful, be-cause of his apostleship, because a harp on whose vibrating strings the invisible powers could strike the songs of truth, he was more than equal to all opposing forces. He spoke with no mistaken sound sgainst the idols of the Gaaba, infanticide, and cvil customs great and small. He was filled with the megnitude of his mission and declared himself the messenger from God. The crowd laughed and de-clared him a lunstic. He was asked to per-form miracles and thus degrade himself to a simple wonder worker. The poets composed comic ballads; and when he began to preach the people sang them; the women sneered and the children threw stones. In this dark hour his faithful wife cheered him with the tender his faithful wire cheered him with the tender and all-satisfying sympathy a wife only can bestow. She was his first convert. She was the first to say, "I believe," and the voice un-derstanding the shadow of the valley through which he wandered; and the angula of his proud heart, rebellious against the strange des-

tiny thrust upon him, sang in divine melody: By the brightness of the moon that fises, and by the darkness of the night which de-scends, thy God has not forsaken thee, Mchammed. For know that there is life beyond the grave, and it will be better for thee than the present life, and thy Lord will give thee a rich reward. Did He not find thee an orphan and did He not care for thee? Did He not find thee a wanderer in error, and hath He not guided thee to truth? Did He not find thee needy, and hath He not enriched thee? Wherefore oppress not the orphan, neither repulse the beggar, but declare the goodness of God

The scoffer will say this voice was that of Mohammed's own conscience, received by un-conscious action of the brain; that he was a dyspentic and mistook the vsgaries of disease for a foreign voice. This explanation is far-fetched and requires more credulity for its ac-ceptance than the plain statement of Mohammed. The study of trance familiarizes the mind with this form of inspiration. Every Arab belonged to some especial family or clan, either by birth or adoption. This was neces-sary to give each one the family protection. The patriarch at the head of each family was responsible for the actions of all its members, and was bound by the most sacred and inviolable ties to protect them. Mohammed belong-ed to the family of Abu Talib, and although they did not accept his mission, they were bound to protect him. There was no com-promise between him and the errors he would overthrow. He sought not to propiliate the favor of the crowd, "He called the living fools and dead denizens of hell."

eyed Likeb would arise and cry out: "This eyed Lheb would arise and cry out: "This fellow's of ject is to draw you away from the gods to his fanciful ideas; wherefore follow him not, O my brothers nor listen to him." Then the crowd would cry: "Who should know better than his uncle," and with jeers and scoffs go away. Mohammed becoming weary of this interference, promised Lahab place in the flames of hell, fed by his own wife, with a cord twisted around his nock. Each family covenanted to punish its own Mohammedans, and as the proselytes were rapidly increasing, a terrible persecution reign-ed, more appalling as it was conducted by the ed, more appaining as it was conducted by the family against its own members. They were exposed stretched on the scorching gravel to the noon-day sun, or their lives pressed out by heavy stones rolled on their breasts. Many escaped to Abyssinia, where they were hospit-ably received. The four month's truce of God afforded Mohammed opportunity to preach to the whole nation, which he industriously im-proved. He announced his mission with divine power:

"God begetteth not, neither is He begotten. There is none but He. O bewaret ye idolators of the time that is to come, when the sun shall be folded up, when the stars shall fall, when the mountains shall be made to pass away, when the children shall grow white with an guish, when souls like locust swarms shall rise from their graves, when the girl that hath been buried alive shall be asked for what orime she was put to death, when the books shall be laid open, when every soul shall know what it hath wrought. O the striking! the striking! When men shall be scattered like moths in the wind.

THE FAMILY FEAST-ALL.

In the fourth year of his mission, having converted ten respectable citizens of Meccs, he resolved boldly to announce his prophetic of-fice. He invited his family to a feast and said to the assembly: "Friends and kinsmen, I offer you, and I alone can offer, the most precious gifts, the treasures of this world and of the world to come. God has commanded me to call you to His service. Who among you will support my burden? Who among you will be my companion and visies?" A smile of scorn went round the festive board, and then there was silence. Then Ali, a youth of fourteen, amid socifis and sneers, impatiently cried

amid souffs and sneers, impatiently criters: "Oh, prophet, I am the man! Oh, prophet, I will be thy vizier!" The event proved that Mohammed made no vain boast, and the in-trepid Ali gained in after years, when Islam fought for the supremacy of the world, the ti-tle of the Lion of God. Mohammed had gainthe of the Lion of GCd. Monammed had gam-ed only a few converts, and had not in the least shaken the heary structure of idelatry. His disciples were devoted, and, perhaps, be cause the truths they accepted, were directly in the line of progress, Islamiam would have extended itself in time over Arabia. He, however, would never have lived to have seen it rank as one of the great religions of the earth. Discouraging as was the prospect, Mohammed never faitered. The voice continued to speak and he felt assured that it was divine. A great trial fell to his lot; Cadizah, his beloved wife, who had been a second voice to him, first to understand the vastness of his mission, first to understand the vastness of his mission, hist to accept him as an apostle, who had cheared him in his loneliest hours, and borne cheerfully persecution, detraction, oblequy, and scorn for his sake, departed to the land of abadows. While this great grief oppressed him, Abu Talib also died, and Mohammed felt insecure under the protection of his successor. He felt under the protection of his successor. He felt that his reward was inadequate to the time ex-pended, and determined to remove to scenes more promising. In the eye of human policy, Mecca, the centre of idolatry, where it had consolidated and grown gray with centuries, FEBRUARY 26, 1876.

hammed's teaching were love for man and loy-sity to God, and what has been called his intense egotism was only an appreciation of his glorious mission. Despising carnal weapons, yet like Christ he in moments of wrath hurled withering invectives against his opposers, and like Him he taught humility and sublime charity. His virtue was above reproach. His devotion to Oadizah is an eastern proverb. He never frequented the wine shops or looked on the amusements of the vulgar. He was fond of children, visited the sick, was gentle, hum-ble, and kind. He always waited on himself, mended his own garments, milked his own goats, and never struck anybody in his life. When asked to give a curse, he said: "I have not been sent to curse, but to be a mercy to mankind." Once when unkind to a beggar a werse of the Koran reproached him: "Use no violence in religion." He disdained the life of a hermit yet initiated the simplicity of that life. He never tasted wine, and his hunger was appeased with a scanty allowance of bar-ley bread, with milk and honey on rare occasions. His ordinary diet consisted of idates and water.

It must be admitted that the character of Mohammed underwent a great change after the hegira. The persecuted reformer begging a hearing for the inspiratious received in the solitude of the cave and the waste was received by the people of Medina with open armas. His scattered disciples in Abyssinia resorted to his standard, the covert ones at Mecca rallied around him, and he became a chieftain at the head of an army able to enforce his doctrines.

He maintained an austere symplicity. When he preached he leaned against a paim tree, not indulging, himself in the luxury of a chair or-pulpit. The embassador from Mecca was as-toniahed by the respect and reverence paid him "I have seen," said he, by the faithful. ⁴Chassoes of Persis and Cessars of Rome, but never did I. behold a king among his sub-jects, like Mohammed among his companions.'

THE VCICE CHANGES.

To this nation of devotees his word was infallible law, and they saw glory only under his banner. The world cast its shadow over the crystal revelations of the early day. The voice lost its certainty with the passing of the condition on which that certainty depended. It had revealed moral truths and general maxims for the conduct of life. Its purity of dic-tion has been the wonder of posterity, and when compared with the surrounding dark-ness proves better than aught else its supernal origin. It is not the voice of an insame or de-ceiving camel-driver, but of wisdom itself, which for thirteen centuries has furnished the bread of life to hundreds of millions, and at presed of life to numerous of millions, and as present is studied by learned scholars in all the great divisions of the globe, who 'seek to mas-ter its beauties of thought and expression. After the hegirs, an entirely new series of con-ditions were imposed, antagonistic to the clear -propriation of the volce. This section pronunciation of the voice. This sensitive-ness, by which the spiritual nature of the prophet is brought into contact with the spiritual universe is fostered by solitude, by contemplation, by the escape from the antago-nism and conflict of the world, and is obscured by the clamor of the crowd, the intoxication of success, the mingling with the ways of

The prophet at the head of an army did not await the promptings of the voice. Only by glimpses momentary could the light pierce the clouds which began to envelop his spiritual perceptions. The reformer became lost in the statesman and general. The oracle now ut-tered manifestoes and legal regulations, in a stilted, inflated style, materially different from

(Continued on page 898.)

fire gleamed in the far off heavens were at too great a distance, and the gods who directly in-torested themselves in the nation were assigned a holy place, a temple wherein their images were preserved. The principal idol, which represented the swful mysteries of creation. was a black stone, said to be a meteor which fell from heaven. It was an emblem of the mother goddess, as the omphalus of white marble represented the same at Dalphi, under the Arabic name of Al, U23, or Alitta, the queen of heaven, from whose prolific nature all things receive birth. It was a remnant of the old Phallic worship of Astarte, and as the cross typifies the masculine and the dome the feminine, Christianity adopted the former, while this earlier faith adopted the swelling dome, contracted to a crescent.

The black stone was placed in the Caaba, a house of God, surrounded by three hundred images of men, eagles, lions, and antelopes, representing the days of the year as the year was then divided, the most conspicuous being a statue of Hebal, of red agate, holding in his hand the symbolic arrows of divination. The Caaba, or the house of God, was at

THE HOLY CITY OF MECCA.

This shrine of pilgrimsge is situated midway between Yermen and Ervot. There in remote times a well, the famous Zinzem, was discov-ered, which however much might be drawn out always remained full. To the famished traveler over the arid wastes, its brackish wat-ers were as nectar and their abundance swoke superstition. No apostrophe was sufficiently intense to express the gratitude of the Oriental heart, or describe its nectar flavor. The city grew around the famous fountain, in a valley two miles in length and one in breadth, at the foot of three barren mountains. The soil is a rock; the pastures remote: the hills covered with dwalf acacla, vegetation refusing to grow on the the thin and burning soil. Few places on the face of the earth offer less inducements for the foundation of a city. But it was the half-way house for the caravans bringing the hair-way house for the caravane oringing the spices, perfumes, gens, and costly products of India, when haiting to refresh their weary camels they exchanged with those who then mot them from the West. However exasper-ated the roving clans might be, or hot the war they waged, this valley was sacred ground, and no hand might molest those who sought its predivate. It because immedia was they but precincts. It became immensiv wealthy; but when the navigation of the Red Sea supplant-

when the navigation of the Red Sea supplant-ed the caravan trade it fell into decay. In the fifth century it regained its prestige by the inflowing pligrimage to its holy shrine, and its citizens reaped a rich harvest from the wealthy, and could well afford to provide the poorer with the stipulated six days' pottage, fruit, dates, and water.

THE TRUCE OF GOD.

Four months in the year all the tribes re-spected the truce of God, and journeyed to the holy shrine. When they came to the sacred valley they put on their palmers weeds and proceeded to the house of God, which they walked seven times around, kissed the block stone, and drank of the waters of Zemzem, sf-ter which games were colebrated like the Olympic of Greece, and rewards bestowed on ter which games were celebrated like the Olympic of Greece, and rewards bestowed on triumphant strength, endurance, and valor. The poem which had gained the prize, beauti-fully illuminated, was hung up before the door of the Caaba, orations were delivered, songs sung, then was rude feasting, and then the wild tribes departed to their stations in the depart desert.

Over these clans shicks or patriarchs ruled. There was no national government, no com-pulsory courts or laws. Each clan or family could make war or peace, and punish any wrong inflicted on its members. Human sac-

AN IMPOSTOR.

There, it is said, he began his career as an impostor, by the early Christian writers, who detected him. To refute this aspersion needs only a true history of this great reformer. The same arguments employed to vindicate the character of Christ are equally applicable to Mohammed, and if success be a guarantee, the latter must at least be acknowledged as an equal, as one-third of the human family now bow at the shrine of the crescent.

His mode of life cleared away the clouds which obstruct the spirit and bring it in connection with the departed. Fasting has been employed for this purpose from immemorial time, and among savages drugs of various kinds are used. All these artificial methods may produce an impressible state of mind wherein the soul becomes receptive of superior intelligence or they may produce simply an ec-static condition as irresponsible as lunscy itself. The result depends on culture and organizaticn.

Fasting and contemplation produced in Mo-hammed a highly susceptible state of mind. He became clairvoyant and clairaudient. Like He became clairvoyant and clairandiant. Like Socrates, he heard a voice, and saw shadowy forms. The trance was preceded by depres-sion of spirits. His face became clouded, his extremities cold, and he shook like one with the age. The veins of his face became knot-ted, his eyes fixed, his head moved to and fro as in conversation with some unseen person, and often he would fall to the ground like one intoxicated. Then, as though in torture, he intoxicated. Then, as though in torture, he uttered the oracles, which were written down by his friends, in the Koran. He speaks of three chapters, curing the delivery of which his sufferings were so intense they gave him gray hairs.

THE TRANCE.

They who have investigated the subject will readily understand that the symptoms mani-fested by Mohammed are those invariably, acc mpanying trance. The blood rushes to the brain, which becomes conjected, while the extremities become cold and the vital forces are so greatly disturbed that painful contortions are induced. Mohammed did not understand had finished his eloquent discourse, squint. **《清州**尔尔尔·西米弗纳·西米洛尔·马尔尔斯·西尔斯·西尔利

HIS ENEMIES WOULD BUY HIS BLOOD;

The rabble thus incensed went to Abu Talif, offered the price of blood, for in that dark day murder had its fixed price, and demanded Mohammed. On being firmly refused they doubled their offer, adding a stalwart young man. Talib unfinchingly refused to sacrifice one who trusted to his protection, but he gently hinted to Mohammed as a warning against his too great freedom, that he might withdraw his authority. Then the soul of Mohammed show-ed the stuff of which it was made. No pliant babe was he to bend to the rod, but his fibre was steel, and the desert sun and the desert air, while they made his physical body strong and capable of exhaustless effort, had given the same tone to his spirit. He, too, was 'main-tained in that lofty region of cestacy, where the world swims in unsubstantial shadows below and the spirit allies himself directly with the truth, unqualified and universal.

His lips quivered with emotion but he falter-ed not. He yield? Never! Though the sun came down on his right hand and the moon on his left would he swerve a hair's breadth from the work assigned him. Tallb understood his clansman and assured him that his protection should never be withdrawn.

Two elements wrought the popular clamor against Mohammed. The first was supersti-tion, the second the wealth that superstition yielded. Mecca was situated in the desert, and of itself destitute of resources. Its sacred fountain of Zemzem and the house of God, which attracted pilgrims at all times, and four months of the year all the wandering clans made it the centre of trade and bestowed opulence What would become of their wealth if lence What would become of their wealth if this insane reformer brought the old idolatry into disroputer It was the cry of the gold-smith of Ephesus. The foundation and source of their gain was attacked. They could not understand why any citizen should be dissatiz-fied with the arrangement which gave case and enjoyment, and without which they would be compelled to betake themselves to a wander-incide inglife.

This is precisely the obstacle reforms have met with in every age. Self-interest is strong. est of all motives in the ordinary man, and the cry that it is in danger is sufficient for him.

THE PATRIANCHS WOULD BUY HIM OFF.

The patriarchs went to Mohammed to buy him off, for such is the conceptions of the par-yeau of human motives. Baid they in the gut-tural of the street: "What is it you want, Mohammed? Do you wish for riches? We will make you rich. Do you wish for honor? We will make you mayor of the town." The oily Ebn Bofian said all they asked of him was the little matter of leaving off preach-ing sgainst their idols. Mohammed out them under his foot with a chapter of the Koran the The patriarchs went to Mohammed to buy

ing against their idols. Mohammed out them under his foot with a chapter of the Koran, the voice encouragingly saying: "Oh prophet, fear God, and obey not the unbilievers and hypocrites." Then they entered into a covenant neither to buy nor sell, eat nor drink, with the house of Talib. This was in effect like excommunica-tion and resulted in terrible suffering to the ill fated house. It lasted, three years: but

tion and resulted in terrible supering to the ill fated house. It lasted, three years; but when the people passed by and heard the cries of the starving children, they releated and sold them food. During this said period one member, Abu Lheb, withdrew He was Mo-hammed's uncle and became his implecable enemy. Wherever the product want attaches

where price sho linerest were perstition, was an unpromising field for the in-cipient reformation. An outlying province, less under the dominion of old beliefs, would be altogether more favorable.

HIS DEATH RESOLVED.

The storm he had evoked had become un governable, and he was no longer safe under the protection of his family. His preserva-tion, constantly surrounded by enemies ex asperated by his stinging words, and what they considered sacreligious utterances, is a re-markable illustration of the power of custom, the unwritten law of the community. It was determined that each tribe should sheath a sword in his body that the guilt might be com-mon and thus the vergence of his family avoid od. An angels revealed the danger, and with his steadfast companion Abubeker he fied to the cave of Thor, a league from the city. His ene-mies came in their search to the mouth of the cave, but as a spider had spun its web over the entrance, and a pigeon had built her nest by its side, they were convinced that it was de-serted and withdrew. "We are only two," despondingly said Abub.

eker.

"There is a third," replied Mohammed. "There is a third—it is God himself."

A historian has said a thrust of a lance at that time might have changed the destiny of the world Nay, destiny is not thus diverted. They who are fated to lead never meet the lances of chance. They possess charmed lives, and the dagger of the assassin, the shock of ar-mies, the fatalities of nature are naught until their work is done.

THE BEGIRA.

The people of the city afterward called M6dina were already prepared to receive him by a series of most fortunate circumstances. They had conquered a tribe of Jews, who in their bitterness were constantly prophesying or the coming of a great prophet, a Messiah who would deliver, them from bondage. It was their time-old story, in Egypt, in Babylon, in Jerusalem, a moan for a redeemer never to come. But their expectation had great influ come. But their expectation had great influ ence on their conquerors. The superstitious Arab stood in dread of the fearful magical book of the Jews, and believed it opened the future to their gaze. Hence when some pil-grims went to Mecca and heard Mohemmed proclaim himself a great and deliverer, they returned to Medifia with the wonderful story, and it was decided to outwit the Jews by mak-ing the compare procleat their comp. They some and it was decided to outwit the Jews by max-ing the coming prophet their own. They sent for missionaries, were converted, and invited Mohammed to come to them. At the hour of midnight in a dark ravine near Mecca, a delc-gation held a solemn conference with Moham-med and his kinsmen, and promised to receive him as a brother, obey him as a leader, and de-

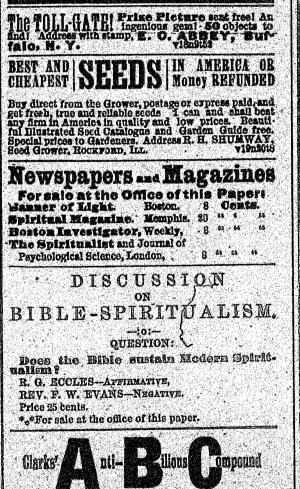
med and his kinsmen; and promised to receive him as a brother, obey him as a leader, and dc-fend him to the last extremity. "But if recalled by your country will you abandon us?" they anziously asked. "All things," he replied, with a smile, "are now common between us. We are bound to each other by ties of honor and interest. I am your friend, and the enemy of your foes." 1008.

"But if we perish in your service, what will be our reward?"

"Paradise."

"Stretch forth thy hand." Then they took the oath of allegiance and fidelity. The patriarche delivered him into the hands of the delegated escort from Mediua. He at once lost their protection, and his enc-mics, unrestrained, pursued him like hungry wolves. But he eccaped, and arrived safely at his new abode.

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The present number contains complete "Sermons Out of Church," by Miss Mulock, which can not us obtained in book form at less than \$1.50.

Letter From Tryphena C. Pardee.

DEAR BROTHER. --Having read Bro. Thom-as Cook's letter on the subject of Lizzle Dot-en's address at Silver Lake Camp Meeting, "After Spiritualism, What?" and his ideas as to the finality of Spiritualism, or its culmina-tion into something higher which would event-ually lead the soul to the "spirit of all truth." I was reminded of a very singular experience of my own which happened the 35th of April, 1884, which greatly frightened me at the time, but which is now fully explained by the phe-nomena of Spiritual vision. I was then 21 years old, had just passed through a season of severest efficient and sickness, in which the dark, solemn, sorrowful hours, were the only witnesses (cave heavenly angels) to the earnest prayers to God for deliverance and life; with prayers to God for deliverance and life; with hearly promises to be a faithful servant in the cause of Christ, if my silent petitions were heard and answered. But on recovery, I had to contend with educational ideas in regard to religious experiences. The perfect knowledge of acceptance with God, were words I could not affirmatively answer, and which I thought I must have before I could honestly stand forth a professed Christian and practice religious duties. On this night in particular as I retired, my soul was crying for light-light, light!

After composing my mind into a passive condition for sleep, I was surprised at the ap-pearance of a red light before my left temple, pearance of a red light before my left temple, which passed before my face to the right, till out of sight. I then saw before me in large letters, as though printed in the air, the word "Presentiment;" that faded, and in its steed, sppcared the word "Clairvoyance;" that fad-ed, and "Clairaudience" appeared,—then the true definitions of these words. I was wide awake, but found that I could not stir a limb. I understood that L was in a trance and would I understood that I was in a trance and would I understood that I was in a trance and would now experience a great prophecy, would see all the material changes of my future life, and many things that would occur in the world generally. Being in religious perplexity, the first thing I asked for was Truth in regard to the right way to follow, to be a true Ohristian? I asked, "Is the Bible true?" the answer was, "True and False." Surprised at the double answer, I said, "What is false?" "The world has stood much longer than the history there given," was the reply. "O, thought I," is it possible there can be a word or sentiment in the Bible that is not truth, and would gladly the Bible that is not truth, and would gladly have shaken off the conditions that embraced me, but could not. The fear that crept over me, that his Satanic Maj sty was the influence, was hurried out of mind by the appearance of more reading matter in the air, as it seemed to be, bidding me to ask more questions. "Is the Methodist doctrino true?" "No

flows backward toward the equator. This sub-stance has crystalized, so to speak, into a hol-low sphere, enclosing the earth and its envelope low sphere, enclosing the earth and its envelope of oxygen and nitrogen, except an opening at each pole of about twenty-four degrees. This sphere is an ultimate representative of the earth's crust; the emanations of the fire rocks being lowest, of the sedimentary rocks next, and of the soils, waters and atmosphere on the outer side. This hollow globe is as substantial and as well adapted to the spirit body, as the earth is to the physical.

earth is to the physical. The perception of A HOLLOW GLOBE,

by clairvoyants is correct, but that it is over our heads instead of under our feet. The globe under us is constructed under the law of fluids, as a rain-drop, while the spirit zone is con-structed under the law of unparticled sub-stance. The upper surface of this zone will be the home of every human soul now on earth, as it is, and has been the home of all who have preceded us. When we have exhausted its power to do us good, then we have exhausted its power to do us good, then we have on to other and higher zones, several of which are around this planet, as well as around all human pro-ducing planets in space. When we have lived through all the zones of the planet, then we go to a zone or belt that sweeps round this whole solar system; and when that is exhaust-ed for us, then we pass to the celestial spirit-ual worlds, that are in the inter-stellar spaces; under us is constructed under the law of fluids, ual worlds, that are in the inter-stellar spaces, at points the farthest remove possible from all the surrounding suns and worlds.

the surrounding suns and worlds. Infinitude is supplied as plentifully with these spiritual suns, or celestial spirit worlds, as it is with stars. Our perceptions in this earth life only make us acquainted with the material side of the universe, but there is a correspond-ing spiritual side, that will open to our senses when disrobed of our bodies. Hence the spir-it disrobed of our bodies. when disrobed of our bodies. Hence the spir-it friends through Mrs. Conant were right in saying that the Spirit-world was five thousand millions of miles distant, for the zones about this and all other human bearing planets are not entirely spiritual, but so much earthy or material, that they are a part of the planet in its organization and movement; having as they do the same daily motion of the world. Hence the other spirit friends were right when they said their homes were on belts or zones about the planet. Each told a part of the truth. What external proof have we of the existence of this zone about the earth? Not much yet; only the dark arch seen under the Aurora Borealis, is the polar opening, while the lamb-ent; fitmes seen shooting toward the equator, are the fires of the odic force of Richenbach. The spectroscope fails to tell the scientist of their nature, because he has not yet penetrated their nature, because he has not yet penetrated into that realm of activity. They lave the un-der side of this zone, as the red fires of the in-terior of the earth, do the nether side of the fire rocks. Then, sgain, the Z discal light is a bint that will yet lead to the scientific demonstration of this fact. These zones are as much a part of world building as the body of the earth; all falls (qually within the domain of natural law. A sneet of plate-glass is so transparent that when properly placed, no sense tells you of its existence, until you come in contact with it; just so these zones; the exin contact with it; just so these zones; the ex-terior perceptions can not sense them; yet they exist, even more firmly organized than the sheet of glass, yet absorbing and utilizing a portion of the sun's power. Their outer sur-face is a landscape, beautiful beyond our thought, undulating covered with a glorious, vegetative life, and having an atmosphere; self-radiant and so full of magnetic force that to breathe it is to live. Such is the home awaiting us, as far as our external surround-ings are concarned in the inner life. But our ings are concerned in the inner life. But our enjoyment, there as here, depends whether the hells or heavens exist in our souls. Ohicago, Ill., 387 W. Madison St.

turned pale, and, becoming much agitated, re-marked that he felt sure it must be the sound of the family "drum"—an omen that always preceded death, and feared that something had happened to one of his relations. The next post brought him the news of his wife's un-looked for death.—Lee's Glimpses of the Super natural. natural

Contents of Little Bouquet for February, 1876. Spirit Food; Spirit Visitors; Dreams; (Illus.); Trained Fleas; Leaves; The Banshee, or Invis-

ble Being; Vice President Wilson's early life; The Little Child in Heaven; A Brave Boy; The Angels Recommend Kindness to Animals; Have Animals Spiritst Here Comes the Little Angel; Our Freddie; The Angels Cause Her to Have a Vision in Sleep ; Baby vs. Theology; How Fifteen Cents Prevented Suicide; The Noble Dog Gyp (Illus.); Mother Cat Adopting Kittens; The Pretty Maiden and her Pet (Illus); Lottle will be your Good Angel and Help You; Little Warriozs; An Angel says, "Honesty is the Best Policy;" Varieties; The Bunch of Daisies; The Hunchback of Lachapelle; What Manner of Child shall this be? Spirit Poetry; Editorial-The Philosophy of Life; The Young Philosopher; Laughing Children.

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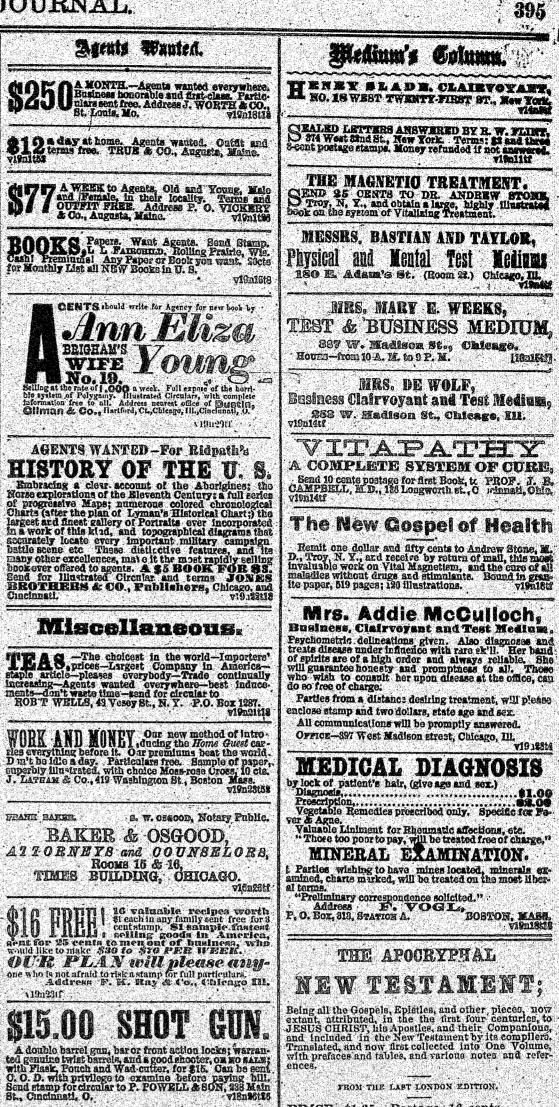
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Oht is there nothing right? If there is a right way do tell me beyond a doubt? The at-mosphere clouded over, then cleared a light spot in the center with the words in large captal letters.

"UNIVERSAL INVESTIGATION !"

To my queries I was given to understand that Universal Investigation would lead man-kind into real truth; and the truth alone could make us free and lead to universal salvation from sin. Great as was this light, it was to my creed-bound soul one that shone in dense darkness, and took me many long years to un-derstand and accept as the name of God's great Church. The investigation of Spiritualism was the door at which I entered."

Spiritualist is a name I am proud to bear, be-cause of the great truths it is unfolding in the science of life, which is the crown of all sci-ence; but above it, I read "universal investiga-tor," which in principle I already am; Truth my creed, and the inhabitants of heaven and earth my brethren and slaters; and now how many voices will I hear responding—"sister," in return, and cheering me with the assurance that with heart, hand, and soul, they will raise their heads with me and look forth into the heavens, and behold the star whose gentle beams have guided us through all this long, dark night of 28 years of spiritual develop-ment? And now when the earth, sparkling Spiritualist is a name I am proud to bear, bement? And now when the earth, sparkling with rich dew drops of gracious angel gifts, is fast developing into a grand sun of righteouz-ness, whose refulgent rays will lead us into, not a "new departure" or byway, but out into the broad highway, germinated from the holy and anisit touth accommending with a blind seed of spirit truth, commencing with a blind trail through unknown lands, but opening now a vast domain of half cultivated fruit and flowers, to be matured and ripened under the nowers, to be matured and ripened under the genial influence of this glorious luminary, whose mission is to develop the pure know-edge of the Truth, which alone has the power to lead up to the realms of immortality and to God, "whom to know aright is life eternal." That presentimental vision showed many things that have been literally fulfilled from many the present for the present.

things that have been literally fulfilled from year to year, down to the present; Spiritualism also, with all its attendent phases thus far manifested,—only one thing in regard to my-self, necessary to be mentioned in this article, which was, "that I would see the day that I would write poetry." True to the word, I have found myself inditing poetical language while busily engaged in household duties, some of which I have preserved. "TRYPHENA C. PARDER."

Ellington, N. Y.

THE SPIRIT WORLD.

Where is It?-The Hollow Globe Theory Explained-It is Overhead.

BY DR SAMUEL MAXWELL.

DREAMS AND QMENS.

Warning Dreams.

A remarkable presentiment by means of a dream is related in connection with the Prin-cess Natgotaky, of Warsaw. A short time before she traveled to Paris she dreamed that she found herself in an unknown spartment when a man, who was likewise unknown to her, came to her with a cup and presented it to her to drink out of. She replied that she was not thirsty, and thanked him for his of-fer. The unknown individual repeated his request, and added that she ought not to refuse quest, and added that she ought not to refuse it any longer, for it would be the last she would ever drink in her life. At this she was greatly terrified and awoke. In October, 1720, the Princess arrived in Paris, in good health and spirits, and occupied a furnished hotel, where, soon after her arrival, she was selsed with a violent fever. She immediately sent for the King's celebrated physician, the father of Helvetius. The physician came, and the Princess showed striking marks of astonish-ment. She was asked the reason of it, and gave for answer that the physician perfective gave for answer that the physician perfectly resembled the man whom she had seen at Warsaw in a dream; but she added, "I shall not die at this time, for this is not the same apartment which I saw on that occasion in my dream." The Princess was soon after completely restored, and appeared to have alto-gether forgotten her dream, when a new inci-dent reminded her of it in a most forcible man. ner. She was dissatisfied with her lodgings at the hotel, and therefore requested that a dwel-ling might be prepared her in a convent at Paris, which was accordingly done; but scarcely had she entered the spartment destined for her, than she began to exclaim aloud: "It is all over with me; I shall not come out of this room sgain alive, for it is the same that I saw in Warsaw in my dream." She died in reality not long afterwards, in the same room, in the beginning of the year 1781, of an ulcer in the throat, cecasioned by the drawing of a tooth.

OMBNS.

Numerous examples where tragical events have been foreshadowed by tokens and omens are adduced, notable among which is that concerning the death of Henry IV. of France. Mary of Medicis, in her well-known dream, saw the brilliant gems of her crown changed into pearls, the recognized symbols of tears and mourning. An owl is said to have hooted un-til sunrise at the window of the chamber to which the King and Q teen retired at St. Den-is, on the night preceasing the coronation. Duis, on the hight preceding the coronation. Du-ring the ceremony it was observed with dread that the dark portals leading to the royal sep-ulchre beneath the choir were gaping and ex-panded. The flame of the sacred tapestry held by her Majesty was suddently extinguish-ed, and it is said that her crown twice nearly fell to the ground.

fell to the ground. The sound of the beating of a drum is said to betoken death to a noble Ecotch family— one which has been a staunch, good old loyal-ist clan for centuries. Some years ago the then head of it was paying a visit to England, when one day, sitting outside in the garden with the lady of the house, his lordship ex-olaimed suddenly: "Listen! here comes a band of music." The lady replied that she was unable to detect any sound whatever. "Listen!" he retorted; "don't you hear the drum?" She assured him that there was noth-ing; that it was a fancy, and that no hand of "Bao, Jongs:-In your issue of Jan. 29th, is an article by D. A. Eddy, on the above topic. I wish to give what my spirit guide, William Gordon, says on that point. Baron Charles Von Reichenbach proved by a multitude of experiments, that magnets, crystals, metals, wegetables, animals, man, everything on the globe, in fact, give off finne-like emanations. These emanations are substance, spiritualized or unparticled, and flow over and within the surface of the planet toward the poles, and there rises above the atmosphere, and the air

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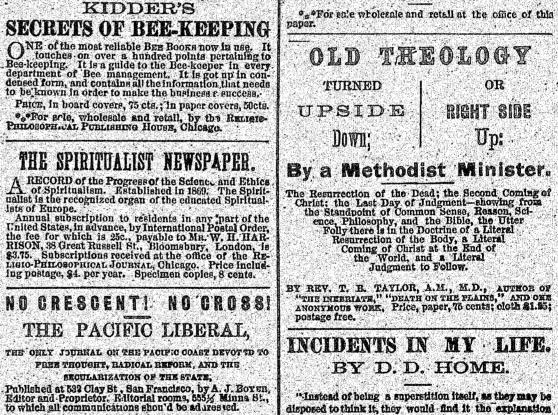
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CONTENTS.

Preface

Introduction Introduction. Chartza I.—Reviewsand Replies.—Letter to "Times." 2.—Sir David Brewster.—Lord Brougham.—Letters and estimony.—Dr. Elliotizon.—Prophetic Incidents. 3.—Expulsion from Rome.—Discussion in House of

4 -- Sludge, the Medium .- Mr. Robert Browing .- Fancy 5.-Nice, America, Russia.-The Double Seances in

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JOURNAL. very smooth, tipped with velvet, dropping fleation, is pleading the "Baby Act," It is time when speaking privately or publicly in the 8.—The courts have decided that refusing to take sewspapers and periodicals from the post-office, or re-moving and leaving them uncalled for, is prima facto evidence of intentional fraud. honey like nectar, though the blackness bepresence of those who opposed the "free-love for us to speak, disclosing facts that certainly Donation. neath. He can not conceal the glances that will not be palatable to his free love friends. doctrine," and of advocating when in the prosshoot insiduously towards the object of his Enc. S. S. Jones: -I send you this (823.60) for the good of those who are in need. My wished slong with the enclosed. 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The specious Isgo of the "evil eye" Sister Parry writes that she is receiving humwill not only in this life receive the thanks of each respect to the position he occupied as a depart-Colainly. Popers are forwarded until an explicit order is received by the publisher for their discontinuance, and until pay-scent of all arrearages is made, as required by law. No names INTERED on the subscription books, with-out the first payment in advance. may have four senses of the five, such as the crons calls to lecture in Iowa. She saya, ment editor of the Religio-Perlosoperical orphan who shall become the recipiant of the benbest might select for themselves; but with him, "I am engaged at Eddyville for another conrec efits of his generosity but the same individuals will Journal. these only administer to the sovereign lord of of lectures the last of this month; also at Oain after years, as they severally pass to Spirit-life. We have not pleaded any "Baby Act" to the ceola. Shall give a few lectures at Oakaloosa, be attracted to the donor, and with heart felt gratvision, and exist subordinate to the "aspect old germane's declaration, but we have filed a LOOK TO YOUR SUBSCRIPTIONS. itude, bless him for generosly placing in their malign." The man of the "evil eye" finds his a course at Manhattan, Decatur, and several Subscribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is one for the ensuing year, without further reminder from plea of justification, which is nothing less than hands, free of charge, a monthly magazine in which other points. Good audiences greet me. Gave heart ignite with tenfold violence when excelthe assumption that all we have said is true. they found the evidence of the immortality of the a course of lectures at Webster City last week lence of any kind meets due reward. soul, well demonstrated by the Philosophy of This onice. Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1Dec. 1875, it will be mailed, "J. Smith 1 Dec. 5." If his has only paid to 1 Dec. 1874, it will stand thus: $\underline{\bullet} S$. in the 1 Dec. 4." and we assure the readers of the JOURNAL that Who but the man of the "evil eye," has in at the Universalist Church. Crowded houses Life. we will make our plea true by ample proof, when here last Sunday evening; but the Spiritualists his own opinion, a right to be fortunate in in-O, that other generous souls would swell this the case is reached in court. dustry? Who but he has a lawful claim to the are badly demoralized and broken up over the LITTLE BOUQUET Fund to an amount sufficient to We accused him of playing double-of carsuffrages of society and the crown of reward? social question, A pity it is so, for here in place the magazine, free of cost, in the hands of rying water upon both shoulders, and of affil--LOCATION. The bonds of friendship are melted before Fort Dodge are elements for the foundation of every orphan in America.- [ED. JOURNAL. iating with the advocates of that doctrine. He THE WEST FRONT OF THE a good, strong liberal society." ^ him: human sympathies dried into dust; envy RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in his declaration spurns the idea of his hav-Of her lecture at the Universalist Church at and selfishness furnish fuel to the heart, and BRO.J.M. PEEBLES, well known as an author Is 127 Fourth Avenue. ing any sympathy with Mrs. Woodhull, Mrs. malignant fiames rush from the "ovil eye" Webster City, the Hamilton Freeman Bays: THE EAST FRONT and traveler, leaves New Orleans the last of In SOA Dearborn, near Harrison street, two blocks couth, and in plain view of the soath and east fronts of the new Custom House and Post-office. Strangers, who wish to ride by public conveyance, will leave the State street horse cars or the Clark street omnibures, at Marrison street. Severance, or any of the social freedomites. with terrible intensity. Lord of the ascendant, Mrs. Mattie Hulett Parry, as per previous announcement, delivered two lectures here last this month or the first of March (on the Steamand in the inuendoes of his declaration against the "evil eye" makes reason its vassal, and er, Meridan) for Mexica, Yucatan and Conus, calls Mrs. Woodhull "a female free-Sabbath morning and evening. She is an earnest, interesting speaker, and succeeded in never allows the claims of self or self-interest tral America. His purpose in visiting these lover," and Mrs. Severance a "female free-love to be balanced sgainst sense or obligation. Is Southern countries-the pyramids of Mexico, lecturer," and says, "meaning thereby that holding the closert attention of her audiences the object regarded an artist? he may be a far throughout the entire lectures. In the evening and the crumbling temples of Yucatan-is so OFICAGO, BATURDAY, FEBRUARY 26 1676 plaintiff had been guilty of free sexual intersuperior one to him of the "evil eye;" is her subject was the "Church and Religion of course as practiced by free-lovers and free-lusters, far as we understand it, to connect those old the Future," and she made points she attempted to forcibly and clearly. Her theorizing be an orator? he may far excel him; 'or, is he ruins hieroglyphically and symbolically with and was in full sympathy with them, but for 3750 REWARD. on author, possessivg genius and Larning, and seemed complete in every part; her deductions and conclusions (from the premises laid down) those he saw in India and Egypt during his the purpose of covering up and hiding his b:patronized by the public? it matters not, the "Travels around the World." Is the Devil Dead? lief in regard to the same, and to retain the were logically, ingeniously reached, and ithe baser passions' have put down reason and confidence of Spiritualists and actuated by perevidences she presented to sustain her theory drowned even a fool's degree of reflection. We shall publish in our next issue another sonal motives and sordid interests introduced The "evil eye" can see nothing but what is Pcouligrities of the " Boil Lyc." Its Influence stirring letter from that ominant lecturer, Hud-

ond Dangero.

NOTOBLE XVII.

Raphael gives a very interesting account of the "ovil eye," which shows that even from the "vindows" of the soul, malign infidences manifest themselves. .It appears from him hat among the qualities attributed to the eye

such resolutions."

The reader will see Wilson's, definition of free-lovers. How is this for consistency in his arguments that "social freedom" Is "germane to Spiritualism" and "germans to humanity"? Let the Severences, Woodhulls and the Moses-Woodhullites generally, see how well he stands up for them when it is necessary for him to turn the cold shoulder to them, to make out a case against us. Then he comes to the point and makes specific. charges: against Mrs. Severance, Mrs. Woodhull and others in such language as we have never seen in print, and yet he has placed these charges upon the records of the court. . He steps out of the way in his haste to contrast his purity with their sensualism, by defining "social-freedom" and "free-love" to mean "free sexual intercourse as practiced by freelovers and free-lusters." Let the Social Freedomites clip this scrap of intelligence and place it in their scrap book for future reference, when they units in praying for the success of Brother Wilson in his law suit against that iconoclast who has ruined the blessed cause of social freedom. It may add amazingly to the fervency of such invocations.

of progression and "advanced thought" were strong and fairly put. She does not call Spiritualism a religion, but a science through which inter communication is carried on between the visible and invisible worlds; believes the Unitarian, Universalist and Spiritualistic beliefs to be in advance of the orthodox church creeds, and the church and religion of the future is to be one grand, universal brotherhood of man.

So well pleased were many of her hearers

Did Christianity Originate as an Astronomical Allegory?

[From the Boston Investigator.]

son Tuttle.

MR. EDITOR:-In January, 1875, Nos. 4, 5, the INVESTIGATOR, on the above mentioned subject, were lost after they were mailed. I have not had leisure until now to again collect the facts set forth in these articles. Permit me in resuming the subject to briefly refer to the historic evidences appealed to in my first three articles. In them I referred to the fact that believers in the astronomical origin of Christianity find apparent support for their hypothesis only in the highly probable theory that ideas concerngods, a supreme intelligent power, celestial influence, the devil, heaven and hell, did arise from ideas and expressions regarding astronomical bodies and meteorological phenomena: but I showed that the knowledge that such was the fact had been lost before historic time; and that historians of antiquity, even those called "sun-and-star worshippers;" worshipped intelligent powers-persons-who were believed to reside in the sun, and stars, or to rule by them; that neither custom not tradition was likely to suggest the Christian fable as an astronomical allegory, as there is not anything in the history of the general opinions of the time in which Christianity originated to warrant the supposition; while the opinions that concurrent history records to have then, and previously, existed, show that Ohritianity. gradually arose, out of superstitious fancies. and went through a process of evolution under the operation of self-deceiving myth-makers and allegorists, and eventually was moulded by corrupters of history, liars, and forgers into its present shape. I showed that "Sunday" is of Egyptian astro-logical origin, and that the "Lord's day," not "Sunday," was used by the Christians for the first day of the week; and that Sunday was not used as a Christian name until after A. D. 877. Also, that the ancient Persians regarded the sun only as an emblem of an unseen divine power; that the Egyptians believed in a sole god who had made all that exists; and, at a lattime, they believed that all things proceed from the "one Being," and that "all return to Him. But He has agents who are His own presonified attributes, who become deities in visible forms, limited in their activity, yet par-taking of His own powers and qualities." That the Chaldeans and Taabians believed in the "Unity of the deity," and supposed that inferior divinities; proceed from Him; and that such reverence as they paid to the sun, moon, and stars, arose from their belief in the purity of light, and therefore of these luminous orbs; from their belief that the Powers by whom the Supreme governed the world resided in some of those orbs; and because they believed injudicial astrology, and thought that these orbs "are the instrument by which the Creator reg-ulates the course of events in this world, giv-ing them different powers according to their various positions." "I stated that the names of the Semitic and Greek gods had, for the most part, been epi-thets applied to the sun; and that they had come to be regarded as the names of separate, personal deities; the original meaning of the names having been forgot long before the his-toric age. Though, doubtless, there was al-ways some Infidel who saw in Matter "the promise and potency" to form organic life, and all the phenomena of the Universe limit. and all the phenomena of the Universe, "with-out the meddling of the gods," whose existence was not known, and whose nature philosophers, of all times, said could not be conceived; and they concluded, as Lewes now does, that it is ridiculous to assume to know any thing of that which, at the same time, we de-clare to be "unknowable."

in some persons, and once universally credited, was the power of working evil and enchantment by its glances. The operations of the "evil eye" (once so denominated) upon mankind, as being pretty general believed in past time, has been recorded by many writers. Bacon says that its effects have, according to some historians, been so powerful as to affect the mind of the individual upon whom they fall; that even after triumphe, the triumphants have been made sick in spirit by the "evil eye" of lookers on. In most modern European nations, in their earlier ages, the fear of the fascination of children by an evil eye, made nurses very careful how they made strangers look upon them. In Spain it was called mal de o jos, and any one who was suspected of having an "evil oyo,"while regarding a child was forced to say, " God bless it."

This notion, however is far more ancient than the name of England. The Greeks and Romans gave credit to it when they were in their high career of glory. We find in many ancient writers, allusion to the malicious influence of what they call the "vicious," or "evil eye." Theocritus, Horace, Persius, Juvenal, and others, allude to it in a way not to be mistaken in its alliance with the latter superstition. Never heard what charms were used by our forefathers or the ancients against the influence of the "evil eye"-

Vervain and dill,

Hinder witches from their willvan, we know, a sovereign receipt against the daughters of the lady of Eador. Lilly has the following charm to obviate the effects of an " ovil tongue," which for curiosity sake we will mention. "Take unguintum, populeum, circain, and hypericon, and put a red hot iron into it, anoint the back bone or wear it on the breast." Notwithstanding this sovereign mode of guarding against an "evil tongue," the "ovil eye" seems to have been as much proof against the wisdom of our forefathers, as egainst our own. It would, therefore, in the language of the olden times, be an "insult to Providence," if after the experiences of our ancestors, in such matters, we presumed to attempt the discovery of an efficient antidote.

 $z = b_{x}$

In our times the "evil eye" still survives, though its operation may not be a matter of general attention as formerly. It works still, in a manner equally as injurious as when the "Itradiations of the visual orb were supposed to be solely confined to the subtle operations of magic. The "etil eye" in modern days is observed to be not less dangerous in its consequence to its possessor, than to those whom it fixes upon as victims of its malignity.

He smarts in heart-consuming angulah while he regards the happiness of a neighbor; the success of an acquaintance in an honorable calling, or the hard struggle and merited reward of literary assiduity. No rank of life is beyond the glance of the "evil eye;" no talent mailed against its deadly malignity; no robe of " where in the City of Chicago.____

venom of the snake, with the stratagem of the for, and the reasoning of the ostric.., which hides its head alone from the hunter and fancies itself unseen. He has no sight but for the objects of his malice, and loses the view of his own interest in the eagerness of occular vengeasec. Is the owner of the "evil eye" a traveler?-he looks fatal things to his industrious neighbor's credit; is the owner a female?-she glances away her friend's virtue. Lastly the owner of the. "evil eye" is as universal an enemy, whom man can not trust, time marks out for retribution, and fiends alone can

tinged with its own green hues, and no longer

discriminates color or form. The result as a

consequence is mathematically correct-true

to the very point-cnvy and hatred become

the guiding star of the soul. Does he pester

acclety with his distribest-he mingles in

them, to second the desires of his heart, the

envy. If society still holds one man to whom this alleged power, anciently attributed to the orgen of vision, remains in action, let him be watched. The "evil eye" can not be mistaken; unsteady as the ocean wave, it rolls around and about in fevered restlessness; now extended, it exhibits its orb clear of the lid, surrounded by the white, in angry convulsion -nowhalf closed, it questions with wariness and shallow cunning-now dead and calm, and dead as Lethe, it represses the pale beam of its malice, and with saintly bearing, seems piety itself, the herald of cordiality, the star of friendship and rectitude. But it is the charmed disguise of the magican, that he make his spell the surer; the "evil eye" is still the same; its Tophetic beams are less visible, only from the hope that they may more effectually operate on the object of their malignity. May the reader of the familiar astrology ever be preserved from its hated influence. So prays their friend and well wisher.

Such are the views of Raphael on the "evil eye," and they are in the main correct, We shall endeaver to sift the superstition from this subject and show the true character of the "evil eye," being able to prove that it actually oxists-devilishly malignant in its nature. Who has not seen an "evil eye!" Think well and your mind will recur to some one who possesses it, inducing you to ask the question, "Really, is the Devil dead?"

The subject of evil and evil/influences is a comprehensive one, and this series of articles will furnish an encyclopedia of information on this subject, that will be valuable for future reference, to every investigator. (TO BE CONTINUED)

The Old Doctor Performs Wonderful Cures

by the Laying on of Hands. And greater wonders than I do shall you par form.

And he laid his hands on the sick and they were healed.

The venerable patriarch-old Dr. Tileston,is every day performing cures after the manner of the Disciples, by the laying on of hands. There are but few cases that do not yield to his wonderful magnetic touch-often even to one treatment. He can be found at Room 20, No. 127 4th Avenue. He visits patients who are unable to call at his rooms, every-

Ever since the filing of that declaration, notwithstanding his defematory charges therein against Mrs. Severance, he has been hand and glove with her-she being Vice President and he the Secretary-both chief managers of the so called Northern Illinois Association of Spiritualists.

Now to show that a full blooded social freedomite looked upon Wilson in his true light, we copy a letter to Wilson, published in the Jinuary number of his paper-The Spiritualist at Work.

He found Wilson, as we did, carrying water on both shoulders, and did not like it. But he found the JOURNAL SO SEVERE ON free-lovism and the BANNER OF LIGHT, from its "conservative character," unsatisfactory, so he discontinued them both.

But now Mr. Brawsy "discerns progress in the right direction" on the part of Brother Wilson. In other words, he don't "carry water on both shoulders" but he and Mrs. Sever ance carry but one jug between them, and this is filled with the milk that Mr. Braway likes. Hear what he says to his Brother. Wilson, and Brother Wilson likes it so well that he publishes it:

MAQUOHETA, Nov. 28, 75. BRO E. V. WILSON:-I have long since stopped my patronage of the Raliero Philosophi-CAL JOURNAL, on account of its abuse of those who saw the necessity of a reform beyond mere phenomenal Spiritualism, a reform induspensable to the development and general ap-plication of "pure Spiritualism." I allude to those whom it; contemptuously designates as Moses Woodhullites." I said to Brother Jones, 'Until you can conform nearer to the requirements of the philosophy you are at tempting to teach, by the exhibition of more justice and charity towards those who differ with you on the social question, to stop my pa-per;" and it stopped. Not long after that my subscription to the BANNER of LIGHT expired, and partly from want of time to read, and want of money, and partly from its conservative character, I did not renew.

Since then I have been somewhat interested in watching the status of the Spiritualist at Work, and for some time it seemed to me that you were trying to "carry water on both shoul-ders." But discerning, as I think I do, pro-

char an invitation was main and deliver other lecturers, which she consented to do—and announced that on Wed-nesday, Thursday and Friday evenings of this week she would finish up a course of five lectures.

The Webster City Argus says:

Mrs. Parry is fully up to the standard of the lecture field; and handles her subject ably. Unlike most Spiritual lecturers, she pleases all, so fair and untrammelled is she in her belief. She demonstrated plainly, without offending any, that she was a scientist, in-stead of a religionist. A full house greeted her in the morning, and in the evening the church was crowded to overflowing. She will speak again in the Universalist Church, on Wednes-day, Thursday and Friday evenings, of this week. Her lectures are at once entertaining and instructive, and the most skeptical can not sflord to lose this opportunity of obtaining a feast of reason.

Now that the infamous doctrine of "social freedom" is banished from the Spiritual rostrums, large and enthusiastic meetings may be looked for everywhere.

Miss Lottle Fowler.

From a private letter written to some friends of hers here in Ohicago, we understand that the above named young American Medium intends, after a sojourn of four years abroad, to return to her native country next Summer, for the purpose of attending the Uentennial and visiting her relatives. Miss Fowler met with splendid success and kind reception on her late tour on the continent. In Holland, Germany and Austria particularly, where, as the guest of princes, counts, barons and others of high rank, she gave sittings for many of the nobility whom she reports are all either believers or investigators in Spiritualism. During her stay in London, she has lately developed a new phase of mediumship, that of having physical phenomena in the light in her presence, which with her natural faculty of clairvoyahoe makes her especially gifted.

We are pleased to hear of the good fortune of our young sister and countrywoman, for we feel that as one of the few true mediums, she is deserving of every success and the best of blessings, which we hope she may always edjoy.

Fraternal Call.

Bro. Thomas Gales Forster, one of the oldest and most elequent trance lecturers in the ranks of Spiritualism, gave us a fraternal call on his return from a trip to Texas, where he went a few weeks ago in hopes to' find a more congenial climate for the winter.

THE Shaker says of Mary F. Davis's Danger Signals: "Whoever would escape abusing Modern Spiritualism, and know how to use it properly, should obtain and peruse a copy of this pemphlet." For sale by the RELIGIO. PHILOSOPHICAL FUBLISHING HOUSE. Price 15 cents.

New Harmony, Ind. 1999

and the

RELIGIO-PHILOSOPHICAL JOURNAL. " 397 FEBRUARY 26' 1876. shining so that others seeing their good works and their lives should seek after a qualification to live in peace and let their light shine, and to assist in building light-houses wherever they could, feeling a determination to trust in God and do the right; to do the right and trust in God. 'I could see that as they thus lived in the everylessed sunshine of truth and love. MRS. A. H. ROBINSON, The JOURNAL will be sent on trial, to new subscribes, three months for 80 cents. New Advertisements. Philadelphia Pepartment Healing Psychometric & Business Medium RELIGIO-PHILOSOPHICAL PUBLISHING 'HOUSE Building, Chicago, NOTICE,--- ISSUED JANUARY, 1876. Business Notices. BOOG THE BODY & ITS ALLMENTS WANTED. A FAMILY HAND BOOK FOR HOME PRACTICE. By GEO. H. NAPHEYS, A. M., M. D. 100 Mustrations, Price \$2.00. Trais of the Bedy, is Burnture, Preservations, AIL MEENTS and their CURE. UNAugust design UABLE in worth. Nothing like it. Companio volume is "Physic UABLE in worth. Nothing like it. Companio volume is "Physic Companies of the fitting of which is almady over 2000,000, and a preser dramad their Gubbs the number. For some address N. B. Thompson & Co., thickoge, ill, or St. Louiz, His Video 22410 FOR COUGHS AND THROAT DISORDERS, US9 the ever-blessed sunshine of truth and love, the ever-plessed sunshine of truth and love, free and open, without concealment and with-out conpromise, they were happy,—they had heaven within them, and they carried it wher-ever they went; their presence was a benedic-tion, and they gave evidence that light was sown for the rightcous, and joy and gladness for the upright in heart." Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia. Brown's Bronchiat Iroches," having proved their cfliciency by a test of many years. WHAT IS MAN? The Volces. Man Physically. We have in stock a small number of copies of the fifth edition of "The Voices;" which are SECTION VI. v19n24t10 "JUDGE NOT." in every respectedual to the sixth and last edi-THE CABITLAGES, TENDONS, AND LIGAMENTS. BIG PAY To sell Fubber Stamps Terms free. H. S. PARRISH, P.O. Box 595, Chicago. VIOEn2411 tion, except that they do not contain the "Voice BY HOBACE M. BICHARDO. The cartilages are closely allied to the bones; one set supplies the place of these, and by their flexibility admit of a certain degree of motion, while their elasticity recovers their natural poof Frayer." In order to close them out, we God help her! poor wreck on humanity's will send a copy to any address, post paid, for eighty-five cents; at which price they are a de-JENNIE LORD WEBB; shorel Who knows of her past? Of her sad his-MEDIUM AND HEALER. cided bargain. 81. aition, as in the nose, the larnyx, known as Adam's apple, the cartilages at the front end of Communications from spirit friends, by independents writing, furnished those who will send a lock of their own hair and one dollar. Mrs. Wobb also examines and prescribes for disease with marked success. Examina-tion and prescription, send lock of patient's hair, care dollar, and three, 3-cent stamps. Address JENNIE LORD WEBB, 18 West 21st SL, New York City. v192314 tory? PHOTOGRAPHS OF THOMAS PADDE.-The Of her innocent days, no'er to come more? Of the grief and despair, of her life's mysthe ribs, etc. Another set in children supplies the place original oil painting now hangs in Indepentory? dence'Hall, Philadelphia, in company with of bones, and are the molds upon which the bones are formed. These second earthly de-Perchance in her youth, the way fair as the those of Washington, Jefferson, Franklin and Mrs. Roumson also, through her mediumship, diag-Mrs. Ronnesow also, through her mediumship, dise-noses, the disease of any one who calls upon her at her recidence. The facility with which the spirits controlling her accomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing at. but as a psychometric and business medium. Transc:-Diagnosis and first prescription, \$5.00; each subsoquent one, \$1.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$2.00. The money should accompany the application to insure a re-ply. posits which give hardness and strength to the -mourd, their companions in the struggle to free Amerbones, as man finds it necessary to make molds of wood, or other soft materials in order to ob-The pride and the hope of dear loving BEAUTIFUL ica. This photograph is taken from a steel friends. FLOWERS engraving which is a fac simils of the oll paint-And the heart that is now to weary and lorn, Beat warm 'neath the love that on beauty tain casts, so nature proceeds in the formation ing, and is said to be a striking likeness of this of bones. A third set, and the most extensive, covers the ends of the bones, and by the smoothness and lubrication of their surface, allow these to Delivered free of cost per mail at your door. Splondid assortment of **ROSES**, six for \$1,00, thirteen for \$2.00. Send for New Descriptive Catalogue of Flants gratis. **HOOPES, BRO. & THOMAS.** Cherry HILL NURSERIES, West Chester, Fr. v19n2444eow attends. great patriot and free thinker. Price twenty-17 **8** Q 12 five cents. For sale wholesale and retail by Oan you measure her life by your measure? Oan you judge its temptations by your own? Nay! batter by far this lesson to treasure, the Relieio.Philosophical Publiceung minity should accompany and applications, to insure a re-set Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, ananumsts, and postage. N.B.—Mas. Rommow will Acreaster give as prizad sitings to any one. If privacy is required, it must be by letter, accompanied with the asual fee; and terms above stated, must be ciricity complied with, or no notice will be taken of letters sent. move with great ease. A 4th set supplies the of office cartilage and ligament, giving the elasticity of the former and the flexibility of the latter, as in the bones House, Chicago. COLORADO. Some could are resping what others have 20000 of the spine; for wise purposes all except the Testimonials. 500 Stereoscopic Views, by the best Artists, of Beauliful Scenery. Aztec Ruins, and overy-thing of interest in C. Iorado and New Mexico. Sent by second fet have not the capacity under ordi-nary circumstances to receive the mineral de-posits which convert them into bone. ROVIDA The Spirits Defined the Disease through a Inherited wrong may oft govern a life, May mar its fair form, from birth to the Lock of the Patient's Hair, when the mail for \$2.50 per dcz., or \$24 per gross. Sample views, The tendons are non-elastic, a very import-ant matter as the opposite condition would in-terfere very much with their utility in commu-nicating the motion of the muscles to the bones. Attending Physician could not. tomb. 25 cts.' Lowest rates to dealers. Send stamp for now May fill it with grief—with wearisome strife, "Til virtue lies hid in sin's darker gloom. Mrs. Robinson's Tobacco Anti-dote. descriptive Catalogue to CHAS. E. AIKEN, Colorado Springs, Ćol. vi9.24.1 Mas. A. H. Rosmson, --MEDIDH:--My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain extending to her head on a red streaks The above named sure remody for the appetits for to bacco 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-pers and quacks will tell you that this antidote is make from gentian root. It is false. Gentian root is no rem-edy for the appetite for tobacco, but it is injurions to health to use it. Mrs. Hobisson's Tobacco Antidote tonces on the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poison-ous wood. It is a remedy presented by a band of chem-its long in spirit-life, and is warranted to be perfectly barmless. No judgment of mine shall blame or con-They are the band which connect the muscles A Little Lock of Hair Sent with one dollar to the Medium, Physician Dr. I R. MAHAN, will secure you a fall Disgnosis of your disease by return mail. The Doctor besides teing a gcod clair-voyant, is also a student of the Vitapathic Health Col-lege of Cincinnasti. All medicine will be sent at druggist's prices and fully magnetized and vitalized. The Doctor makes a speciality of old chronic female complaints, Scrofila. Consumption, Cancer, Rheumatium, and dis-ease of the Liver, Stomach, Kidneys, and Blood. Jur-nishes specifics for the above diseases and Catarth. Cer-tificates can be given of wonderful cures made where al, other means had falled and the patient given up to die in our own town. Send for circulars to Dr. I. R. Mahan, Ravenna, Portage Co., Ohio. N.B. - Magnetized Papers Powders, and Plasters, sent when desired. to the bones. They are mostly round, some-times flat. They are the strongest tissue of the domn---I would a thousand times sconer befriend about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the awel-ling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 56. Very truly yours. JACOB A. FLOURNOF. Marionville, Mo. Jan. 16, '76. Better aid her, sin's current to stem; body. The muscles are sometimes broken, Than idly to witness her sorrowful end. but these are never known to give way, indeed West Gloucester, Mass., Jan. 1876. . there are few substances in nature that equal the tendons in strength. The tendo achilles, the largest in the body, is capable of sustain-ing immense weight; that of the mule, not The Prisoner's Fund. larger than a human finger will draw several narmiess. This House will pay any chemist *one thousand dollars* who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous arag in it. Address Ranketo Philosophical Publications House. Chicago, ill., either for wholesale orders, single boxes of The ligaments are divided into the capsular This fund is for the purpose of effecting the tons. release of Albert Peace, the only Spirituelist Marionville, Mo, Jan. 16, '76. or hsg-like; and the cords. The former cover the joints, and have within them small pouchin the Auburn Penitentiary. Only \$125 is re-Mrs. Robinson, under spirit control, diaglocal agencies 65, called bursae mucosa, the function of which is to secrete the joint water, a fluid which lubricates the joints. These capsular quired to secure his freedom. nessed the disease and prescribed the remedy, THE OBGANS OF BESPIRATION. RECEIVED AT THIS OFFICE SINCE LAST REPORT : and here follows the first report, made ten The undersigned, established his office in Cin-TESTIMONIALS. ligaments are very strong, but are usually torn days afterward: cinnati, in 1857, for the special treatment of Con-RECEIVED BY MB. PEACE SINCH LAST REFORT: MFE. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured into from the use of tobacco, and I heartily recom-mend it to any and all who desire to be cured. Thank 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 Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. cumption, Asthma, Bronchills, Natal Catarrh, Loss of in dislocations. The ligamentous cords, which are flat, round, or oval, are intended to give support to the joints, and are so arranged as to add greatly to Mrs. D. Lewis, Cincinnati...... \$6 00 Voice, and Sore Throat. Thousands tuffering with these maladies have been restored to health by the use of his My wife is still living and promises to get well. Mr. C. Carson, Meriden, Minn..... 100 Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your disgnosis and prescription was submitted to the attending inhaling remedies. These he sends to all parts of the G. S. Philo, Ohio 100 their strength. These tissues being a degree higher in their structure are more subject to diseases, and are the seat of some of the most painful affections that man endures. The ancients considered inflummation of the tendons a more serious disease than it is now regarded. We do not begin the tendons to rule and our the redical cure their strength. United States and Canada. Those who wish to consult A. M. Tinckham, Topeke, Kan..... 100 him by letter should tend 25 cents for a copy of his P. B. Tinckham, Topska, Kun..... 100 . Common-Sense Book " and Business Circular. prescription was submitted to the attending physician, who took it very kindly. Yot was the first that called it Erysipelas, which is now agreed to bacorrect by all. I think your band of spirits can assist us much in effecting a final curs. Very truly yours. JACOB A. FLOURNOY. Marionvillo, Mo., Jan. 30, 70. DR. N. B. WOLFE, Address, M.E. Coleman, Preston, Minn..... 1.00 for tobacco. 146 Emith St., Cincinnati, O. DAVID O'HARA. I have used tobacco between fourteen and fifteen years. About two months since, I procured s box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I foel perfectly free from its use. Have no de-size for the Mr. Hale Schwartzmelder, Cumberland v19n2 (9 Md..... 100 hesitate to cut the tendons for the radical cure of club foot and other deformities, and there is coldom any difficulty attending this oper-"SCIENCEANDHEALTH." WHOLH ALICUNT CONTRIBUTID. cire for it. F. H. SPARES. ation.

Light Houses-A Vision.

0

I saw a beautiful river rolling along; on one

Who will be further inspired to help the poor follow? It is better to cond remittances direct to him, in care of the warden of the Penitentiary, Auburn, N. T.

A Spirit Physician Materializes and **Ource His Sick Patient.**

MRS. A. H. ROBINSON, Medium, Chicago:-

I have used tobacco, both chewing and emoking, about twelve years. One box of Line A. H. Hobinson's To-bacco Antidote has cured mo and left me free, with no desire or hankering for it. G. A. HARRER.

Oswego N. X. Mr. R. T. Wyman, of Wankan, informs mo that he has need one pox of Mrs. A. H. Robinson's Tobacco

A Book of about 550 pages, is a complete En-cyclopedia of man. It explains science, the mind of God, silences speculative theories with proof. It is a book to be studied, practical and nestol; teaches meta-physics and the science of healing on the Apostolic plan; explains mind teading, mediumship, etc., etc. \$2,50 Sent postpaid on receipt of price by the CHRISTIAN SCIENTIST PUE, CO., P. O. Box 1033, Boston

Boston. Brooks & Co., 881 Washin

nice the shore was fair and lovely, with a pure mellow light. The other was different, there	Concept Station and Concept Station of Concepts	Will you please send me some magnetized pa-	Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Flease send me s	General Agents. v19n23418
were fogs and mists, darkness and false lights	A Good Medium,	pers. I had them once before and they acted like a charm. They seemed to retain their	box. D. H. Fornes.	
that lured the travelers. I could see many peo- ple journeying along on both sides. Those up-	Miss Laura Morgan, the medium for physi-	power until they were worn in pieces. There	Oshkosh. Wis. For sale at this office. \$2.00 per box. Seat free of postage by mail. Address Religio-Philosophical Pub-	THE WORLD'S
on the bright side could see across the river,	cal manifestations, is now a guest at Captain	was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was im-		Ginter AmaiAad Gariard
and sometimes could throw rays of light over to help the travelers there.	Tuttle's, in Chicago. She will remain a few	pressed that he was one of, and sent by, your	dollars per dozen, but the cash must accombany each	Sixteen Crucified Saviors;
My attention was particularly directed to	days and give private scances for select parties	band. One night when I was in fearful dis- tress he commanded me to lie down on the bed.	Order.	
those who were walking in the darkness. I heard a voice crying from the other side, "A	when desired to do so. Address her father, J. L. Morgan, care of	I was walking the floor and thought I could	The Wonderful Realer and Clairvoyaut-	CHRISTIANITY BEFORE CHRIST.
new commandment give I unto you, that ye	Capt. Tuttle, 477 W. Madison St.	not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor	Mrs. C. N. Morrison.	CONTAINING
build light-houses." As I walked among these people and watched their movements I began		beside me and looked me straight in the eyes.	and the second	New, Startling, and Extraordinary Revelations in Ro- ligious History, which disclose the Oriental Origin
to realize what this meant; as I approached.	A subscriber writing from Ellington, Wis.,	I closed my eyes, and in an instant I was to- tally unconscious. The next morning when I	This celebrated Medium is the instrument or organism used by the invisibles for the	of all the Doctrines, Principies, Precepts,
closer I saw that each one had a light, but most of them were covered up so that they	sends \$570, but does not give his Post Office	awoke I was lying flat upon my back (a posi-	benefit of humanity. The placing of her name before the public is by request of her Control-	and Miracles of the
did not shine before men. Some covered their	Address, to which the JOURNAL is now sent.	tion I never take in alceping), the clothes drawn nicely and smoothly over me. I	ling Band. They, through her organism,	Christian New Testament, and jurnishing a Key for unlocking many of its Sacred
light with the cloak of religion, others buried them deep beneath the desire for wealth, or	And all provident and provident and the set of the set	thought first I had awakened in the Spirit-	treat all diseases and cure in every instance	Mysteries, besides comprising the history
fame. or ambition: and some there were who	Furnished Rooms.	world, I was so free of pain. Yours respectfully.	where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an	of Sixteen Oriental Crucified Gods.
sought to change their light so that it might lure the unwary from the path of truth and		Yours respectfully, MBS. S. I. PECK.	UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT	BY KERSEY GRAVES.
right; most of them, however, were groping	Spiritualists visiting Chicsgo, can be ac- comodated with elegantly furnished, warmed	Topeka, Kan., April 13th, '75. Box 651.	AND CLAIBAUDIENT. From the very beginning, hers is marked as	13mo. Cloth, 850 Pages. Phios \$2.00; Postage 2007s.
their way along, not knowing that they had a light that would guide them if they kept it		Old Cancerous Sore of Five Years	a most remarkable career of success, such as	"s"For sale, wholesale and retail, at the office of this
trimmed and burning by pure lives and good	cents to \$1.25 per day, at the RELIGIO.	Standing Cured by a Spirit Pre- scription.	has seldom if over fallen to the lot of any per- son. No disease seems too insidious to	paper.
deeds. It was a rough pathway to travel; there were deep ravines and high precipices that	PHILOSOPHICAL PUBLISHING HOUSE BUILDING,	BCAIPHOID .	remove, nor patient too far gone to be re-	PROSPECTUS
must be passed over. Occasionally I saw a	No. 127 Fourth Avenue, two plocks South		stored. I Mrs. Morrison, becoming entranced, the	OF THE
light-house which illuminated the rath for a distance, at other times I saw men and women	of the New Custom House. Restaurant at next door.	A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head	lock of hair is submitted to her control. The	VOICE OF ANGELS.
carrying their lights so that others seeing them		and try and see if you can give me any relief.	diagnosis is given through her lips by the Band, and taken down by her Secretary. The	A PAPER with the above caption, printed on good pa- per, in clear, large type cdited and managed by a band of beneficent spirits for the amelioration and happi-
were enabled to walk safely, and were thus en- couraged to trim their lamps and keep them	Money	I have a sore on my left temple, which came about five years ago, and is now getting in to	I original manuscript is sent to the Correspond.	ness of mankind, will be issued monthly from its office of publication, No. 5 Dwight street, Boston, Mass., Jan.
burning. I saw many sign boards warning		the edge of my eye brow. Some physicians		15th, 1676. Spirit L. JUDD PARDES, Editor in Chief.
the travelers of danger. There was one which reminded me of one I had heard of, which	Mo were never in greater need of our just	think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been	submitted to Mrs. Morrison's Medical Band,	D. K. MINOR, Basiness Mansger. D. C. DENSMORS, Amanuensis and Publisher.
read thus: "When the waters are four feet above this sign, it is dangerous to pass along	dues than now, and we respectfully request all	under the treatment of several different physi-	who give a prescription suited to the case, Her Medical Band use vegetable remedies,	1 37./ STRING the evention of a few correspondents BU
this road." I saw that because men were not	I WARY 240 IV ASU'S AGADO II DES CONDE CONTRACTOR DE CANA	cians, both in California and in the eastern states, but have derived no benefit. My head	(which they magnetize), combined with a	there will be nothing but spirit communications relating to the above object. All questions touching the same
true to the light there were many such signals which came only after the danger. The good	paid up arreatages, to remit the same without delay.	did never pain me until I had the sore cut out	scientific application of the magnetic healing	will be answered by the controlling intelligence through the undersigned. Spirit communications through other midliums in reference to the above will be admitted if
man and women who journeyed along this road	Contraction of the Contraction o	in San Francisco last year; since then I have something like neuralgia in my head at times,	1 DIGHOSHOSHIB GIRORDO NY YOOK ON MARSI WALOU.	desired. All letters and communications must be directed as
felt called upon to put up these pointers where ever they could, and there were many places	ANGIENT BAND. Photographs of the Ander-	and more frequently darting pains from one	Remedies sent by mail propaid.	above (postpaid) to the subscriber. Specimen copy set free to any address by applying at
where it was necessary to fulfill the command-	son drawings of these ancient spirits, are for	temple to the other. Enclosed please find three dollars with lock	In the past two years Mrs. Morrison's Medi-	I this office.
ment to build light houses; and when the hon- est and true; those who were carnetly seeking		of my hair. If there is any thing that you		Price, yearly, \$1.00, in advance,
the way, came to these dangerous places,	I WOTHER A A A A A A A A A A A A A A A A A A A	wish to know that I have not stated here please let me know in answer, and you will	tients suffering from chronic and complicated	Bingle or ples 10 centa. D. C. DENSMORE, [Publisher.]
where many had lost their way in the deep mire of sin and corruption, they joined togeth-	i Caura	obliga. Hoping to hear from you soon, 1 re-	diseases have been cured with her magnetized vegetable remedies.	v19n93U2
er and laid a foundation to build a light-house	1 .	main, Yours with Respect, LEWIS C. POLLARD.	EPECIFIC FOR EPILEPSY AND MEURALGIA.	
"and put up a light thereon, so that many of the most dangerous places were rendered com-	Musand in Quintle This	Los Nietos, Cal., Oct., 8rd, 274.	Address MRs. C. M. MORRISON, Boston,	Prof. Wm. Denten's Works.
naratively safe. I could see that when these	1 AV HOP OP 14 AY AY AN PRANTA		Mass., No. 103 Westminster St., Box 2519, v19n18t16.	BADICAL RHYMES. In answer to repeated calls the Author has published these Poems. They are written in the same bold and vigorous style that characterizes his prose writings. Price \$1.25; postage 12 cents.
good and true and faithful laborers came to gether and concentrated their efforts upon any		Mrs. Robinson disgnosed and prescribed for		Author has published these Poems. They are whitsa is the same bold and vigorous style that characterizes
part of the path, it was beautifully lighted up	Livolices for this Department which be charged at the	the case, and the results will be seen by the perusai of the following letters.		THE SOUL OF THINGS: OR PSYCHOMETRIC RE-
and made plain and clear, even the most rug- ged places. When these lights were thus com-	twenty. Notices not exceeding twenty lines published gratuitously.]	Pertest of the following assesses	Callsins' "Novelty"	THE SOUL OF THINGS, OR PSYCHOMETRIC TR- SERRORMS AND DISOUTHIES. By Wm and Elizabeth M. F. Denton. This truly valuable and exceedingly in- teresting work has taken a place among the standard Mistrature of the day, and is fast gaining in popular fav- er. Every Spiritualist and all seekers after hidden traths should read it. Price \$1.50; postage 20 cents.
bined and the pathway was made bright, then		MRs. A. H. Rominson :- Enclosed please find		teresting work has taken a place among the standard . Iterature of the day, and is fast gaining in popular fav.
the light from the evergreen shore came float- ing across the river and made the way peace	Passed beyond the scenes of mortal pain, (Jan 27, "76, NOAM T. CARPENTER, nearly 61 years of earth life.	lock of hair and two dollars. I have derived more benefit from your medicines than any		er. Every Spiritualist and all seekers after hidden fraths should read it. Price \$1.50; postage 20 cents.
ful and serenc, and the people walked in the light and felt the consciousness of the presence		that I have over taken. My head is very near		LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET, A great scientific work. Selling rap-
of the angels that were with them, continually	Y.; came early to California, living an upright and hon-	well and I believe you will succeed in curing it. I have not taken as good care of myself as		ally Price \$1.50; Dostage 20 Centa,
helping them on the way. So clear and beau tiful was the light in these places that when	orable life. Excepting in its early days, the grand initi	I lought to, but will do the best I can in the	I I I I GERTING	THE IRRECONCILABLE RECORDS: OR GENERIS AND GROLOSY. 80 pp. Price, paper 50 cents; postage 4
the time came in which one was permitted to	ing liness of several years, he joir ed those awaiting him	I MINTE. II YOU BUCCEED IN CUILING INC IS WIN		sents. Cloth 48 cents; postage 8 cents. WHAT IS RIGHT! A lecture delivated in Music Hall.
go over to the home of the angels, on the bright side of the river, they walked right ou	 with a perfect trust in their presence, leaving the com- panion of his early life alone. Children, brothers, and 	have failed. Hoping to hear from you soon, h	CLOTHES WASHER.	Boston, Sunday Afternoon, Bec. M. 1996. Files is
upon the rolling waters with an angel standing	g sisters, and all, preceded him to the better shore,	remain, Your Humble Servant, Lawis C. Pollago.	Price Only \$7.50.	COMMON SENSE THOUGHTS ON THE BIELE, For common sense people. Third edition-enlarges and re- vised. Price 10 cents; postage 2 cents.
on each side so there was no fear of sinking but all was light and peace.	, Funeral address by Mrs. P. W. Stephens.	Los Nietos, Cal., Dec. 9th, 74.	This stready popular Washing Machine is acknowledge	I WATCHTLATTING NO PINALITTICAL ACTULITAL
. I passed along the way and saw that there		MES. A. H. ROBINSON:- I write to you again	ed by all to be the only	STREETOR TO ORRESTANDER. PLICE IN CORAS; P. J CORAS.
wore many places in which it was needful that there should be light houses, and I understocc	 Passed to Spirit-life, from Portland, Me., Jan. 5th, '76. Mrs. DELIA E. CHANDLEE. 	I think I would do well to continue your treat		GRTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. Price 10 cents; postage 2 casis.
why this new commandment was given. Al		ment for some time yet, to prevent its coming	ed in five minutes- 5 thirts in five minutes, 10 sheets in	THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents; postage 3 cents.
who loved truth, and sought to walk in purity of life, to lay down the burdens of sin, con	advocate in the cause. While in earth life also had vision	out again. Hoping to hear from you soon, I	In fact a family washing done in One Hour.	BE THYSELF: A Discourse, Price 16 ceals p. 3 ceals.
feesing their weaknesses, and praying for strength, were instructed in the way which	r or the spirit-land, and now that she is a dweller increan	Yours with Respect,	Money may be enclosed in a registered letter or by F.O. money order, and we will deliver our machine free of ex- pense by express. Address CALKINS BROTHERS, W	IS SPIRITUALISM TRUE: Price, 1s cents; pestage 2 cents.
they should trim their lamps and have then	so bright and beautiful a life in the "Vast Beyond."	Luwin C. Polland.	I MADINOL SL. UNICARO. AROUNE WELLOU DIOLYMARIC DE	**For sale, wholesale and retail, by the RELIGIO- PHILOSOPHICAL PUBLISHING HOUSE, Chicago,
 A state of the s	7 I	* - Azuss, Cal., May 2011; 70.	where you saw this, visually visually	la de la companya de
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and the second se				

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RELIGIO-PHILOSOPHICAL JOURNAL.

(Concluded from page 394) NOT A MYFOCHITH.

Not that Mohammed was a hypocrite. He was consistent throughout his entire life; more so, pathaps, than any other example afforded by history. The character of apoetle and gen-eral are the antipodes of each other. One in-angurates reforms, the other executes, and us-ually ages intervene between the two. Unrist taught and Constantine enforced. Moham-med combined both these characters. He lived two lives. The apostle before the hegirs, when he laid the foundations of his rell-gion, and after the hegirs the stateman and general who enforced his decirines. Experi-ence had taught him the impracticability of overthrowing the old idolatry by persuation, and as force was now placed in his hands he appealed to force. In this he was conscien-Not that Mohammed was a hypocrite. He and as force was now placed in his names he appealed to force. In this he was conscien-tions, and saw a wise dispensation of Provi-dence. He believed in his revelations, and, believing, every means of spreading its light was lawful. He had preached many weary years and persuasion had failed. Now God-had given him power to overthrow idolatry and substitute the true faith for its revolting vites. Therefore as his corport as an infainated rites. Terrible as his career as an infatuated warrior has been drawn, it does not compare with the bloody records of the Hebrews. Mowith the bloody records of the Hebrews. Mo-hammed always gave the option of friendship or battle. If his enemies professed the faith of Islam, they became his brothren, with all the rights of the primitive disciples, and a tribute acknowledging dependence usually guaran-teed his unbelieving subjects religious tolera-tion. In ten years he fought nine battles or aleges and achieved fifty enterprises of war. By these expeditions he prepared his army for the conquest of Arabis. "The sword," said he to the wild Arabs. "is the key to heaven and to the wild Arabs, "is the key to heaven and hell, a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer; whose falls in battle his sins are forgiven; at the day of judgement his wounds shall be resplendent as vermillion and as odoriferons as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubim."

of angels and cheruoim." Thus encouraged by the resplendent picture of the future life, and assured by the stern doc-trine of fate, constantly repeated in the Koran, the daring of the scalous hosts was intensified, and they threw themselves on death with un-shrinking fary....If destined to die in their basis no sword could pierce them, and if not beds, no sword could plerce them, and if not they could not escape the appointed time. This belief made them herces.

CONQUEST OF MECCA.

Conquert of anook. 8 The prophet led his army to the conquest of the holy city of Meece, which he gained by diplomacy, without staining its soil with the blood of a single citizen. The idols of the caaba were destroyed, except the block-stone, the temple purified, and a perpetual law enso-ted sgainst any unbeliever setting foot on the sacred grounds of the city. He overcame the combined attacrs of the pagan tribes with equal success, but not without battle. His in-trepid spirit is shown in his reply to the amtrepid spirit is shown in his reply to the ambassador from one of their cities:

"Grant us, O prophet of God, a truce of three years," said the messenger. Not a month, nor an hour," was the re-

ply. "Excuse us at least from the obligations of

prayer." "Without prayer, religion is of no svall."

The cry of the army was an echo of Abdal-lo's at the battle of Mutas. "Advancing with confidence; either victory or paradise is OUTE: D

Mohammed in the pulpit described in glow-ing colors the glory of those who died in de-fence of the faith, but in private the tender-ness of his heart was shown by his answer when surprised weeping over his fallen commandor:

mortal like ourselves, and, according to his own predictions, has experienced the common fair of mortality."

The stories of the loadstone by which his cof-fin was suspended, and of his being subject to epilepsy, are investions of his enemies. The humble tomb of the prophet is at Medina, and millions of pilgrims visit it as a shrine of equal holiness with the Caaba.

boliness with the Caaba. Thus departed this noble spirit. Did I say departed ! Nay; his intangible presence has guided the destiny of four millions of people for thirteen conturies, and the words of wis-dom spoken by the voice has been their bread of life. It is still active, still extending itself, along its boarders conjuring new dominions, in A frice, in the morthern steppes of Asia, in the along its boarders cobjuring new dominions, in Africa, in the northern steppes of Asis, in the islands of the Northern Sea, and the savage peoples as they cast away their fetlahes and idols, and drink the draught of higher and purer civilization it offers, cry aloud, "Aliah il Aliah; there is but one God, and Mohammed is the prophet of God!"

ON THE DEATH OF EMMA LONG, MAY 13TH, 1879.

Extract from poem read Thanke jving, 1675, at the Aurora Academy class, of 1870.

BY W. R. WABNES.

Toll the bell softly, sweet and 10W; Let the faint schoes die afar,— Let the rythmic numbers come and go, Over the hills and sunlight bars. Sweet as the music from distant spheres, Let the notes fall on our saddened ease, That grief and pain must ever know, Toll the bell softly—toll it low.

The fairest blossom of earth lies dead, As the tender petals bent with dow, And over the drooping, silent head The purest lilles gently strew, An emblem of her life on earth, Now wakened to a higher birth Where storms and tempests can Bot go, Toll the bell softly, sweet and low.

Let the heart bow 'neath its weight of case,-Let the sad eyes, with tears, grow dim;-Let the dark cross, that we can not bear, Grush all the light from the soul within; Daty to meet is this life of ours,

To strew with withered, or fragrant flowers, That periah not with the winter's snow; Toll the bell softly—toll it low.

The amber sunlight's softened sheen Is flooding the valley, and hill and plain; Sending through leaves of tender green, A mellow beauty, that smiles at pain; And while the wavelets rise and fal', In sobbing swalls, or the lowly call Of olden voices come and go, Toll the bell softly, sweet and low.

The merry laugh we loved so well, That rang through the long and shady alses The witty, sparking gems that fell From ready lips and the loving smile That won all hearts, are hushed and still, And an aching void we can not fill Mocks at the grief we e'er must know; Toll the bell softly-toll it low.

Sing a soft dirge for the weary one, Sweet as the sighing zophyr's tune,-Low as the murmuring brooklets run, Noath the baimy breath of sunny Jine, Bwell to a grander, fuller lay, As we think of the spirit far away, Sparing to heights we yet may know; Toll the bell softly, sweet and low.

Drop the cold clods on the coffined form, Plant the pale lilies o'er her head, A symbol sweet of the soul new born,

globe. The alters of the Gods have swam in blood. True, I enlogiz: Thomas Paine; he will live forever in the history of this Repub-lic as the Author here of the revolution. Still he was a superstitious man. America is more indebted to him than to any other man that ever trod this continent. The world is more indebted to him that to any other man that indebted to him than to all its' Sixteen Orucified Saviors. Still, he was a very superstitious man. So was Voltaire. Both believed in God, and this belief in a God is the great broad base, upon which rests the whole struct-ure of superstition. Humanity has now outgrown the need of creeds and ghosts, and Gods. It has reached its one and twentieth birthday, and ere long will cast aside its Gods as playthings of the past. The issue of to-day is Live Matter versus Dead Gods.

And now, Bro. Burr, let us waste no words, Put on your thinking cap, shut up one eye, and candidly consider these four simple propositions:

1st. Something (substance) must have al-ways been, or anything could not now be. 2nd. Then this something was eternal, and

hence, self-existent. 3rd. Since self-existent and eternal, it must

have been infinite; and hence, was everything existing everywhere.

4th. Therefore, all that is, has always been; that is, everything has eternally existed everywhere

Those propositions sent your God, Bro. Burr, higher than Beecher's Life of Christ. They will knock down all the Gods of Theo-They win knock down an the clous of Theo-logians as fast as they can be set up. But do you say that this something, this self existent, sternal everything, is God? Very well; then nothing but God could be. Then he must be the All of everything, existing everywhere. Then where is your Universe? You see you can not have a Universe? You see you can not have a Universe? You have a God. We have the Universe; hence you can not have a God. Swap God for the Universe and you make an infinite gain. A mote that is, is bet-ter than a God that is not. But do you con-tend that your God created the Universe? Very well. From what did he create it? Nothing. Bear in mind that your God must necessarily he everything existing everywhere. You see there could have been no unoccupied premises ing around loose. Omnipresent God alone critering around loose. Omnipresent God alone critering all the everywheres, cramming all the immensities full of his essential self. He could not have created the Universe beyond himself. since there was no beyond. There could have been no place in which to put it outside of himself, when created, since there was no out-side. If created, it must have been from himself-from God-subtance, and then it would not have been a creation, but a changing of himself into something different; and that was not possible, since he was self-existent, and must necessarily exist the same forever-since he was sternal, and must exist unchangeably. The Universe could not have been made from nothing, since all the spaces everywhere were crammed completely full of everything; and hence there were no vacant places where the raw material might have been stored away. It could not have been created from God-sub stance, since that already was; it could not have been formed from God's pre-existing self, since that would have been to change the sternally unchangeable, to annihi-late himself as God by transforming himself into the Universe. There is no escape for you. You must admit that there can be but one Reternal All. You can not have both—a God and the Universe. And since we have the Universe, that is, everything sternally exis-ing everywhere, we need no God, there is no room for a God, and there has never been any-thing for a God to do. Therefore there is no

And nobody has ever really believed in God. Some conception of a thing must exist in the Some conception of a thing must exist in the mind—some ideal, before it can be believed in. No conception of a God apart from the mater-rial Universe can be found. God is a chimera. And neither Paine, nor Jeffarson, nor Wash-ington, nor any one else ever really believed in a God. Men profess belief in incomprehensi-bilities, but no one can believe that which he can form no clear conception of. Yes, Paine, and Yoltaire, and Washington talked of God; and you talk of God, but you do not believe in him,—you only talk about him. Yours Truly, Yours Truly,

Glass

mighty work in Michigan and other States. I have attended a number of meetings with her. She de-livered the funeral dissource of Richard Pist, at Coopersville. It was held at the Methodist Church, and it was crowded so full that there was not standing room.

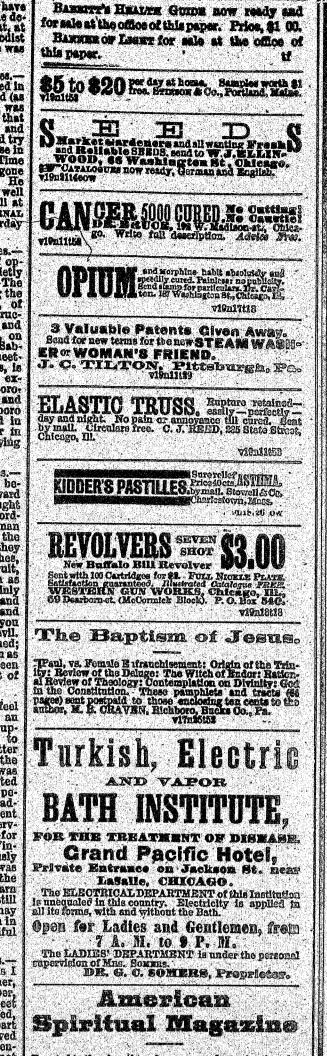
CEDAR FALLS, IOWA.—Chas. Clark writes.— Mr. Schuyler, well-known and much respected in Cedar Fails, whose wife was insane, caused (as they supposed) by the death of a daughter, was told by Hiss VanWert, a clairvoyant medium, that there was a bad spirit over her all the time, and that if he would hold a circle the spirits would try to remove it. We held a circle at our house in Union Township, in sympathy with them. Time passes. This was in October. His wife had gone to Michigan to her daughter. He also went. He writes me again Jan. 18th, that his wife is as well as ever. His daughter says she got well all at once, and dates back to our house every Saturday night. CEDAR FALLS, IOWA .- Chas. Clark writes.night.

BRATTLEBORO, VT.-L. M. Howe writes.-Spiritualism is receiving the usual amount of op-position and siander in this place, but is quietly gaining a little ground, notwithstanding. The free library opened by Mr. Croeby is receiving the usual amount of patronage. J. Frank Barter, of Boston, gave some very interesting and instruc-tive lectures here, during Christmas week, and C. Fannie Allyn will speak during February, on Sundays. Mr. Crosby warms his hall every Sab-bath, and when there are no lecturers here, a meet-ing for free discussion on religious subjects. is bath, and when there are no lecturers here, a meet-ing for free discussion on religious subjects, is held, where all persons have the privilege of ex-pressing their views, whether orthodox or hetoror-dox. He is an earnest worker in the cause, and the Spiritualists and Liberalists of Brattleboro ought to consider themselves highly favored in having such a bold and liberal prime mover in their midst, and should not be backward in giving him their hearty support. him their hearty support.

MANKATO, MINN .-- C. H. Andrus writes.-Now, Brother Jones, I have a word to say in be-half of that devil that you are offering a reward for. I think the other chap is the one you ought to have caught, for the devil has always, accord-ing to all history, been a firm friend to the human race. When Adam and Eve were placed in the Garden of Eden, so foolish and simple that they did not even know that they ought to wear clothes, God told them not to eat a certain kind of fruit, which he knew they would eat, just as soon as they found it, telling them they should certainly die the very day they eat it. Well, he went off and the devil came along and told them to eat it, and gain knowledge, for said he, God knows that if you eat it, you will be as he is, knowing good from evil. Well, they ate, and lo, their eyes were opened; they didn't die, but began to learn, but as soon as God returned home and found what they had been up to, he was awful mad and turned them out of the Garden.

RICHMOND, IND.-K. Graves writes.-I feel quite thankful to Mr. Anderson for correcting an error into which I was led manuspectingly by a sup-posed to be reliable friend. It is but justice to Mr. Winchester to say that he did not in his letter to me relative to the matter, represent any of the parties as in suffering want but himself. It was enough for me to know that any nerson connected enough for me to know that any person connected with such a laudable enterprise was in need of pecuniary assistance, I had no selfish motive in adcumary assistance. I. had no senish monve in au-vertising the pictures, nor in any statement. I made relative thereto. It will be observ-ed that I requested that the money for the pictures should be sent directly to Mr. Win-chester, and not to me, although I had previously paid the principal part of the bill with which I was charged for them and requested to pay after the pictures were sold. I am much gratified to learn from Wells Anderson, that picture drawing is still from Wella Anderson, that picture drawing is still practiced by himself and wife, and hops they may be as successful in the future as they have been in the past in adorning and elevating this beautiful

JANESVILLE, WIS.-M. R. Stevens writes.-The age of miracles is not past as some aver, as I The age of miracles is not past as some aver, as i will prove before I close. One evening my father, Dr. E. W. Stevens, was quietly reading his paper, when his spirit control said: "Send a sheet of magnetized paper to sister Mary." He replied, "I will," and did so. This was in the latter part of November. About two weeks ago we received a letter from the lady (Mrs. Mary Hurd, of Green-wood Co., Kaneas) in which she says: "I have not been feeling very well of late, nor yet sick, but troubled with some old weakness and lameness." troubled with some old weakness and lameness. I had been wondering in my own mind whether magnetized paper would be any benefit to me, but had not spoken of it to any one. I was surprised when it came. I have used it and it has helped me. I don't know what to think of some things. I have expressed a wish a number of times, and things seem to come so strangely to me. One day I said, 'I wish I had some game for dinner.' Wil-liam (my husband) and I were slone. We sat down to the table, and while eating four qualls came in, one to the table. I caught it and the rest in my hands. The doors were all open but they made no attempt to escare." I do not propose to make any comments on this, but I would like you or some other competent person to explain the mys-tery. In olden times Moses and Aaron with the aid of the magic rod, brought qualls and manna to the multitude. But in this case there was no Asron, no Moses, no magic rod, and no special agreement made with God beforeband. OXFORD, IND. —Capt. Wm. C. Thomas writes. —Brother Thomas Cook has just left us for his home, having delivered for us a series of highly in-teresting and instructive lectures. His lectures teresting and instructive lectures. His lectures were well received by all, especially by the ortho-dox, from the fact that he takes the Bible for his text book, giving a new (to them) rendering or interpretation to prophesies and sayings of Jesus, that they are all so familiar with. I think he is a medium in the hands of the spirits to be used in the provide the target of the approximation. promulgating the truths of the angel world to a class of people that could not be reached by any other means. He helped us to organize in the same manner as the organization at Druid Hall, same manner as the organization at Druid Hall, Chicago, Ill., and we cheerfully recommend him to all who may want a lecturer, and especially those places where they are a little tender footed and need milk, not being ready for strong meat. We have for our officers the following named persons: Hiram Benedict, President; Mrs. Minule Thomas, Vice President; Miss Jane McConnell, Treasurer; Capt Wm C. Thomas, Corresponding Secretary Vice rrestent; miss same meconical, rreaster, Capt. Wm. C. Thomas, Corresponding Secretary and Secretary; Finance Committee, Clorinda Bles-eing, Thomas Farmer, and Marion McConnell. There is a great deal better feeling existing here among the people now towards Spiritualists and Spiritualism, than there was some months back, when S. Bolitaking here approximation Spiritualists. when S. S. Baldwin was here exposing Spiritualism (or saying he was) in the Presbyterian Church; having been brought here by the minister of that church, and nothing was bad enough to say about us. But Baldwin is one of the things of the past, and the minister left our place for other parts between supper and breakfast, and now his house tween supper and breakfast, and now his house-hold goods are lying here under an attachment for debts to the amount of over \$400, contracted in a few short months, while the Spiritualists are now using his church for Spiritual lecturers to talk and tell the truths that he said were all the works of the devil. "How the mighty have fallen." At the close of Brother Cook's lectures the following was unanimously adopted: That, we the Spirit-ualists of Oxford and vicinity do hereby tender our sincers and heartfolt thanks to the trustees of the Presbyterian Church in Oxford, for the use of their church for Brother Cook to deliver a series of church for Brother Cook to deliver a series of Spiritual lectures in, and we trust that the same Christian fellowship of feeling may continue to exist, that has been manifested on this occasion.



FEBRUARY 26, 1876,

"What do I seet" asked his astonished vo-

tary. "You see a friend who is deploring the loss of his most faithful friend."

HIS LAST PILGRIMAGE.

Until 63 years of age he was equal to the demands of his great mission. For the succeed-ing four years his health declined. Conscious that his days were numbered, he made his last pilgrimage to Mecca, which was replete with mournful interest. He set out from Medina at the head of 140 000 dervishes, with camels garlanded with flowers and decked with flying streamers. When he approached the holy city, the scene of his early domestic peace, and when he first heard the Voice which had exalted him to supremacy of one-third of the er: "Hare am I in thy service, O God! Thou hast no companion! To the alone belongeth worship. Time alone is the kingdom. There is none to share it with Thee." After offering with his own hands the camel of sacrifice, he ascended the pulpit of the caaba, and reitera-ted: "O my hearers, I am only a man like yourselves." And they remembered his saying, "Of what dost thou stand in awe? I am no king. I am nothing but the son of an Arab woman, who ate fissh dried in the sun." On his return to Medina he gave his farewell to his congregation:

"Everything happens according to the will of God," said he, "and hath its appointed time, which can neither be hastened nor avo'ded. I return to him who sent me, and my last command to you is that ye love, honor, and uphold each other; that ye exhort each other to faith and constancy in belief, and to the performance of plous deeds. My life has been for your good, and so will be my death.

He solemnly contemplated the approach of death, and presented an instructive lesson of humanity and unselfishness.

"If there be any more," said he, "whom I have unjustly scourged, I submit my own back to the lash of retailation. Have I asper-sed the reputation of a Moslem? let him pro claim my faults in the face of the congrega-tion. Has any one been despoiled of his goods the little I have shall compensate the principal and interest of the debt." A voice called: "I am entitled to three drams of allver." Mohammed thanked his creditor for acqueing him in this world rather than in the Doxt.

HIJ DEATH.

He enfranchised his slaved, gave orders for his functal, and moderated the grief of his friends, on whom he bestowed the benediction of peace. To the last he maintained the dignity of an apostle and serene faith in his relig-ion. He expressed his reliance on the prom-ises of the angel Gabriel, and trust in the mercy and favor of God.

His head reclined in the lap of his belowed wife Ayeabs, and from time to time he dipped his hands in a vase of water and moistened his face. As he became weaker he ceased, and gazed at the heavens, said in broken ac-cents: "O. God,-fergive my sins,-be it so. come

I come." His zealous followers would not believe the evidences of their senses. "How can he be dead,—our witness, our intercessor, our mod-erator with God? By Allah he is not dead; like Moses and Jesus, he is wrapt is a holy trance, and speedily will be return to his faith-ful people." Abubakee calmly said to the dis-tracted people: "Is it Mohammed or the God of Mohammed you worship? The God of Mo-hammed liveth forever, but the spostle was a

Tast quickly rose from the sleeping dead. Then let the curtain darkly fall, Shrouding all hearts in a heavy pall As we walk to the fireside, faint and slow, Toll the bell softly-toll it low.

Whether the breeze of balmy spring, Or the fervid heat of summer hours, Wafts o'er its softly, beating wings, The life and beauty of fragrant flowers, Whether the autumn winds sigh drear, Lowly and sad as the mourner's tear, Or sweep the clouds of fieecy mow, Toll the bell softly, sweet and low.

'Ring the bells gladly; loud and clear,-Send forth a merry, joyous strain, Wipe from the check the pearly tear, And waken the heart to hope again; For far away from your earthly sight, Removed from sorrow, pain and blight I live with loved ones, pure and dear, Ring the bells gladly, loud and clear.

Slowly I sank 'neath off ction's hand, While the restless waters rose and fell Till the bark was loosed by an angel band, That spoke in words too sweet to tall. As they bore me upward and away, Nearer the perfect, sunlit day, Till I felt the glorious presence near, Ring the bells gladly, loud and clear.

"Midst the fields and flowers or forest's shade Seeking the truths that round us lie, Or where the olden fancies played With purest love that never dies, We wander; calm and happy now, With faith's sweet impress on the brow, Singing the anthems, old and dear, Ring the bells gladly, loud and clear."

But earth-love ever will brightly burn. Its glowing radiance never cease. And often the heart will lowly yearn, To give the loved and sad ones peace; And quickly at sound of grief and pain, Our feet will press the sod again, And whisper low to the listening ear, Ring the bells gladly, loud an i clear."

Through the radiant aisles of spirit home, With beauty and fragrance breathing sweet With thrilling music's matchless tone, And warm hearts, dreamy, rythmic beat, Plucking the blossoms that never die, Gathering the gems that round us lie,-We're passing on from sphere to sphere, Ring the bells gladly, loud and clear."

"But when night's shadows softly cresp, From sloping hill and lowly vale, And dewy rores gently weep, And sunset's arrows glimmer pale, We'll turn from heaven's blooming howern, And wander in the evening hours, With those who yet are near and dear, Ring the bells gladly, loud and clear."

Protection, Erle Co., N. Y.

Universe versus. God.

A. H PRESTON TO M J. BURR.

DEAR SIR -Only this in reply to your strictures upon my article in the Ramato PHILOSOFHICAL JOURNAL, of the 25th, inst. Superstition is the curse of the world; and God is the central superstition round which all

S. H. PRESTON. New York City.

Poices spom the People.

GLENWOOD, N. Y.-S. N. Blakey writes.-I like the old reliable, fair-faced, excellent JOURNAL.

BEAVER CITY, UTAH-Robert Kershaw writes.-Your paper suits me the best of any that I receive; I should be lost without it.

ROCKBRIDGE, WIS.-Levi Freeman writes.-I can't get along without the JOURNAL; I like It better all the time.

WAVERLY.—H.R. L. writes—I want you to ad-vocate more work and less talk—lecturing don't amount to anything with skepiics, as they have been lectured to death in the churches

OWEGO. N. Y.-L. C. W. writes.-I rejoice that Spiritualism has dawned, and that I am living In a new era when the dear departed can communicate to me, and tell me there is no dark river of death, but life, life forever more.

INDEPENDENCE, KAN.-L. C. Garr, M. D. Writes.-It is said that if a man does not prepare for his own household, he is worse than an Infi-del, and I consider the JOURNAL part of my house-hold.

HORICON, WIS.-Mrs. E. E. Smiley writes.-Although I do not agree with everything that shows itself on the fair face of the JOURNAL, yet we would be lonely without it, and we can not afford to miss its weekly visits.

PALMYRA, NEB .- J. C. Chamberlain writes, The JOURNAL is an ever welcome visitor in our family, always being full. of such good news, which we may well term glad tidings of great joy. May the spirit of love, directed by the good angels ever be with you in your noble work.

ATLANTA, GA,-Mrs. S. H. Davis writes.-Am corry to have to record the death of a dear friend and brother, Judge R. J. Court, of this city. He passed to spirit-life yesterday morning, at 6 o'clock. He was an able advocate of our beauti-ful philosophy. His loss will be felt here.

BROOKLYN, N. Y.-Dr. Thomas J. Lewis writes.-Our great work, Fracticalizing the science of Exchanger, will be ready for the press by March next. Our angel church is receiving mem-base by the thousands, while creed Christiani-ty in losing members by the thousand.

PLATO, ILL.-John Wilson writes.-1. com-menced five years ago to take the JOURNAL as a trial subscriber, and an not yet tired of it. I have been in receipt of more papers than I can read since I've been able to attend to business again; though I've stopped some of them, but can not yet give up the JOURNAL. I have just completed a fine ad dition to my house, and now if good mediums should call this way, they will here find a welcome.

BERLIN, MICH.—Mrs. Sarah Graves writes.—I like the Jourwan. You are right, Michigan has reason to rejoice in the stand Spiritualists have God is the central superstition round which all others cling. The world will never be rid of superstition until every conception of a God shall be blotted from the beliefs of men. Be-lief in Gods has made a bell of this groaning nearly free from them. Sister Bearsall is doing a

£4. 5

TIPPING HIS TABLES

Ramblings after a Rambler; Exposures of an Exposor.

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\$1.50 pays for this paper one year, to new trial subscribers, and 15 cents pays the postage one year, which has to be paid in advance, making \$1.60, which must be remisted in advance.



400

R ILIGIO-PHILOSOPHICAL JOURNAL.

IS THE DEVIL DEAD.

A Singular Apparition Before the Mind of a Young Lady.

[From the Boston Beacon.]

I was staying with a friend in a strange, half-depopulated city of the Old World. While standing in the door-way of our boarding-house, one warm, sunny afternoon in au-tumn, discussing the odd manners and cus-toms of the inhabitants, and the rise and fall of that once populous city, we were naturally led to speak of the millions and millions of human beings who have been and are no more. Then came questions concerning the future. What is it to be? Is there a heaven or a hell? Is there to be an utter annihilation? These problems we were debating when we were sud-denly interrupted by the approach of an old, gray-haired ministrel. Although, apparently, about the age of ninety, he possessed the vigor and bearing of a man of thirty.

He was remarkably tall and erect. His snowy beard descended in wavy masses below his waist, and his hair, soft and white, fell gracefully over his shoulders. His face was radiant with a manly dignity and beauty surpassing anything I had ever imagined, collipsing the conceptions of the most renowned painters. Nor, could any word-painting have portrayed the happiness and wisdom beaming from his countenance.

He stopped at our door; leaned upon his harp for a few moments, and, looking heaven-ward, ran his fingers over the chords, which ward, ran his nights over the chords, which gave forth sounds of unearthly sweetness, such as we had never before listened to. We stood entranced, incapable of thought or action, un-conscious of the gathering crowd, seeing only the lordly minstrel, and hearing only his heav-only notes. The music ceased. His eyes fell only notes. The music ceased. His eyes len smilingly upon us as he struck up a fandango. Immediately a little girl, his companion, till then unobserved, sprang into the circle. An immense crowd had by this time collected. The little girl began to dance. She seemed to be eight or ten years old, and was exquisitely heartiful beautiful.

Her dress was of the purest white gauze, and figated around her like folds of mist blown and whirled about by a strong, but gentle, breeze, as she moved to and fro, keeping step to the music. So ethereal was her appearance that I was reminded of the fairies I had read about when a child, and I wondered if she were not one. The dance ended, and all eyes turned one. The names ended, and an eyes during from the child to the harper; when, lot in the twinkle of an eye, his face changed into that of a demon. In another second, horns, talons and wings were developed. The ground all around, within fifteen feet of him, became a molten, burning, surging mass; liquid fiame. broad and massive, containing all the colors of the rainbow, yet greatly intensified, now and then burst from the boiling well, in which the minstrel-now the Evil One-was swallowing up. The child again began her dance. Round and round she went, on the very verge of the flaming circle, beckoning us all to do likewise; but none dared follow her. I looked around me. There were innumerable faces, faces full of surprise and consternation, gazing upon the scene, and I said, "This seems as if there were a hell." The last word had scarcely left my ips when the Evil One rushed at me with outstretched arms and widespread wings, all dripping with the firming, hissing fluid. Imagaripping with the hinny, hissing haid. Imag-ine my agony and terror, you who can, for it onu not badescribed. I drew back, and in-stantly a meaning, soft and low, but deep and wide, and peaceful as the sound of ocean waves in Sammer, escaped from the surrounding multitude, and God stood in our midst. He looked upon me and his lock and as which are

plan whereby they were both to take cold poi-son and erj iy each other's society in the world to come, even if the climate of their future abode was a warm one.

.

For some reason, perhaps because their courage failed them, this plan was abandoned, and a diabolical plot formed that Mrs. Gilbert should shoot her husband while he slept be-side her in the dead hour of night, and then raise a tremendous disturbance, and proclaim to the world that Mr. Gilbert had committed suicide. Tuesday night last was the time ap-pointed for carrying out this murder us plot. pointed for carrying out this murder us plot. Mr. Gilbert had been in Paeblo and returned that day, and, as the conspirators supposed, was tired and slept soundly. Daring the night Mrs. Gilbert arose, and her movement swaken-ed her husband, who inquired what she was doing. In reply she said that she had been taking some medicine. Satisfied with the an-swer, Mr. Gilbert again fell asleep, and was awakened by a pistol shot close beside him. He j imped up and found that the pistol had been fired by his wife, that the bed clothes He j imped up and found that the pistol had been fired by his wife, that the bed clothes were on fire, and one of his little children, sleeping in the same room, in a bed at right-angles to that occupied by himself and wife, badly wounded by a pistol ball. The noise of the shot brought several persons into the room who were sleeping in the building.

ON THE TRACE.

Whoever thinks I have any pet theory to sustain, or am the advocate of any idea that is not sustained by organic law, mistake my po-sition entirely. Whatever I have written or may write for publication, one object, and one only has prompted it, and that is to vindicate a law that underlies all existence, a balance of powers vs. a Supreme Power; the Arabic law of numbers vs. the Mosaic law of creation; cause and effect, inseparable and convertible instead of a cause that is independent of and anterior to all effects; a law that has solved every problem that ever was solved; that unites all in one harmonious whole, against a law that is founded on division and destructive of harmony never solved a problem, but complicates the most simple problems beyond the power of soution; a belief that has ever made a hell of this world, and peopled it with devils incarnate and will till it sleeps in the same common and will till it sleeps in the same common tomb with its paternal ancestor, belief in flat worlds made of nothing by a myth of the same material to balance it. While admitting the plausibility of my reasoning, the question is asked, why it is that flands—very devils, are produced, not only doing great mischief in this world but continuing the same in the Spirit-world but continuing the same in the Spiritworld? To this question there can be but one answer; unbalanced conditions of constituent elements in whatever combination they exist; this and this only, is the producing cause of all mischief, the Bohun Upas that poisons the source of life at the fountain.

With the Mosaic law of supremacy of the unseen over the seen, buried beyond the reach of any resurrection, and superseded by the organic law of numbers, a law that has successfuly solved every problem to which it has been correctly; applied; with this law applied to the problem of existence itself, would not that problem 'he in a fair way of solution? If not, why? Caange is written on the face of every thing, and I have yet to learn that there is any such thing as an unchangeable being or condition of being. If so the evidence will be gratefully received. J. TIMBY.

Westfield, N. Y.

MRS. TINNEY'S S750 WANTED.

BRO JONES .- I think I have succeeded in finding his Satanic Majesty, and with your assistance, can in time kill both cause and effect. Male and female were created—for whatf To

gespel of Jesus; such an one is born of incor-ruptible seed; he has killed the Davil in him-self; has arrived at that degree of perfection that he can control his life.

If people wish to kill the Davil, let them be gin at home, and subjugate the fishly man with the lusts thereof, and as fast as they do so, just that fast will they kill the Devil. "Some have made themselves canuchs for the kingdom of heaven's sake." The gospel of Jesus was a system of sexual ethics, the crowning feature of which was to prepare the human race to live above the sensual and animal plane; to get up into the upper chamber of their heads, and live.

I am sure that if the facts could be arrived at that the abuse of the sexuality has been the exciting cause of more trouble than everything

Let us learn what is the will of God in heav en, then let us try to have that will performed on earth. "Tay will be done on earth as it is in heaven," is a sublime prayer, i.e., let us live in the fican above the carnal; use amativeness as we will in the Spirit-world. If such would be the effort of all, there would be no use of being born again, for all would be born right the first time. The great work for reformers is to teach the people how to live right that they may have a superior offspring. I am in carnest about this matter; if it is the Davil that caused all the trouble in the world, let's wage an ex-terminating war against him. If he is a reality, he can be caught; if a myth, let us explode the thing. But there is a cause for evil. While we can not be supported in the field as lecturer, let us work somewhere else to kill him. W. J. ATENNEON, M. D. Pisgah, Cooper Co., Mo.

NOTE FROM D. G MOSHEE.

BRO. S. S. JONES:-In my inquiry whether in your \$750 reward, you have reference to a real Davil or an imaginary one, you reply,— "To a real Davil, of course! That is the name we apply to fiends on earth, and why not apply the same to them in the Spirit-world?" In reply I will say, that those to which you apply the name of Devil, whether in earth life or in spirit life, are not designated as such by angels of the Spirit-world, in my humble opinion. I can not believe that there is not ample provision made in the Spirit-world for the imme diate reform of the new-born spirits, of such as you give the name of Devil in earth life; that at the birth of such into the Spirit-world there is an attendance of "good spirits," who see that the new born spirit is transported to the Solidit world the Spirit-world proper, placed in the appro-priate department of a supermundane system of education, and never return to earth, for the purpose of communicating personally with their friends in earth life, until they are qualified to obey the supernal law of spirit converse with mortals. Otherwise spirit converse is by escort, guardian, proxy, or representation. I will here give the substance of a section of a supernal law governing spirit phenomena. "No person under the jurisdiction of the court of angels of this sphere, will be permitted to give any information to any person of the earth aphere, in relation to; or will lead to the arrest and punishment of persons charged with mur-der, or any other sc-called criminal act, without due authority from said court, however great the iffiction of persons caused by such criminal acts. Farthermore no person under the jurisdiction of this court, shall give any information in relation to any principle, the-ory or doctrine, to mortals, heretofore unknown or untaught in the earth sphere, ex-cept through the routine of representations and contrarities pertaining to the supernal law that governa the processes of development; provided, that this enactment does not conflict with spe-cial revealments, as hereinafter set forth." I have copied the above as near as my hasty

be obvious to the physiologist. These cases of trance have sometimes given rise to most serious results, premature interment having not unfrequently taken place. In the Transactions of the Royal Society of Edinburgh, sactions of the Royal Society of Lamburgh, there is a case given of one Mary Lyall, who fell asleep on the 20th of June, and slept until the 80th; then fell asleep again on the 1st of July, and slept until the 8th of August. On the occasion of this second sleep she was blis-tered and bled, and placed in a warm bath for the purpose of arousing her, but all without affect. affect.

For the first week no kind of motion was ob-served, and no food taken. At the end of that time she moved her left hand, and pointed to time she moved her left hand, and pointed to her mouth, thus signifying a desire for food. This being administered to her, she took what-ever was given, without moving any other part of her body. After she awoke she re-mained deaf for four days. Br, Binns men-tions the case of a woman who slept for forty days, and of another one—Elizabeth Perkins— who in 1788 fell into a deep sleep from which nothing could rouse her, and in which she re-mained for eleven days, when she awoke spon-taneously and went about her business as us-

nal Dr. Oliver mentions the case of one Samuel Chilton, of Tinebury, near Bath, who had several attacks of this kind, going to sleep on several attacks of this kind, going to sleep on one occasion, when the barley was being sown, and not awaking until it was being cut. On one of these occasions, during a prolonged sleep, a number of very cruel experiments were tried upon him—such as bleeding, cup-ping, the application of hartshorn, and other there in a substances to the nose and the stimulating substances to the nose, and the thrusting of pins under his finger nails-but he neither moved nor spoke, nor gave any sign of suffering. Dr. Binns also relates a somewhat analogous case of one Phineas Adams, a private in the Somersetshire Militia, where almost unheard-of torture was resorted to for the purpose of awaking him, by men who, like the skeptics of to-day, can believe nothing This but what is of ordinary occurrence. out what is or ordinary occurrence. This poor wretch was—in an abnormal state— "blistered, bled, punctured, dranched with drastic purges," had "pins thrust under his finger nails, and, to complete the process of the surgical inquisitor, the scalp was divided, dissected off, and the skull scraped with a scal-pel"

It is recorded by Pliny, Diogenes Laertius, Valerius Maximus, Suidas, and other writers, that Epimenides, the Cretan philosopher, when young, going in search of sheep, fell asleep in a cave, and did not wake for fifty or fifty-seven years (both periods being mentioned) which case beats Rip Van Winkle hollow. Under ordinary circumstances, to take fifty years out of a man's life for sleeping at a spell would be to make a considerable reduction from the time alloted to his existence on earth. In the case of Epimenides, however, he lived to the age of a hundred and fifty seven years, and, therefore had a pretty long life after all.

THE TEMP) BARY INTERMENT OF ENTRANCED IN

DIAN FARTES. The most remarkable cases on record of this character and those of the Fakirs of India, who seem to possess the power of simulating death so perfectly that they actually consent to be buried and to remain entombed for a considerable period. The tales told of these men are so extraordinary, that they would seem perfectly fabulous did we not know from strong and conclusive evidence that they are based upon fact. The late Mr. Braid, of Man-chester, took a great deal of trouble in investigating the cases, and published a little volume containing conclusive evidence of their truth. I should have been glad to have made some lengthy extracts from this little book, had my time permitted; but I intend hereafter to reprint the entire volume, probably in the Spir itual Magazine. The following case occurred under the eye of Lieutenant A. Boilleau, a British officer, and is recorded in his Narra-tive of a Journey in Rajwarra, in 1885, and is that referred to above by Sir C. E. Trevelyan. "Just before our arrival at Jesulmer, the Rawnl had adopted a most singular expedient to obtain an heir to his throne, and the circumstances of the case : ra altogether so ex raordinary that we should hardly have given them c edence, had i ey not occurred to immediate ly under our notice. We were told soon after our coming that a man had been buried alive of his own free will, at the back of the tank close to our tents, and that he was to remain under ground for a whole month before the process of exhumation should take place. The prescribed period elapsed on the 1st of April, 1835, and in the forenoon of that day he was dug out alive, in the presence of Goshur Lal, one of the ministers who had also super-intended his interment. The place in which he was buried is a small building of stone, about twelve feet long and eight feet broad, built on the West edge of the large tauk called Gurressie, so often mentioned. In the floor of the house was a hole about three feet long, two and a half broad, and the same depth, or per haps a yard deep, in which he was placed in a sitting posture, sewed up in a linen shroud, with his knees doubled up towards the chin, his feet turned inward towards the stomach and his hands also pointed inward towards the cnest. The cell or grave was lined with mas-onry, and floored with many folds of wollen and other cloth, that the white ant and such insects should be the less able to molest him. Two heavy slabs of slone, five or six feet long, several inches thick, and broad enough to cover the mouth of the grave, were then placed over him, so that he could not escape; and I believe a little earth, was plastered over the hole so as to make the surface of the ground smooth and compact. The door of the house was also built up, and people placed outside to mount guard during the whole month, so that no tricks might be played or deception practised. Lieutenant Trevelyan and I set off together to see what might remain to be seen. The outer wall of the house door had been broken up, the covering of the grave removed, and the covering lifted out in the presence of Goshur Lal. The Moonshee arrived in time to see the opening of the shroud as above men-tioned, and stated that he was taken out in a perfectly senseless state, with his eyes closed, his hands cramped and powerless, his stomach very much shrunken, and his teeth joined so fast together that the bystanders were obliged to force open his mouth with an iron instru-ment in order to pour a little water down his throat. Under this treatment he gradually re-covered his senses, and was restored to the use of his limbs. He conversed with us in a low gentle tone He conversed with us in a low gentle tone of voice, as if his animal functions were still in a vary feeble state; but so far from appear-ing distressed in mind by the long interment from which he had just been released, he said that we might bury him again for a twelve-month if we pleased. FEBRUARY 26, 1876

of perfect unconsciousness. For my own part, however, I do not believe that the mind is ever unconscious, but simply has in these cases, as in some others, the bridge of memory broken down. We know that dreams frequent. ly escape us altogether on waking, except as to the merest outline of that which was most vivid at the time they occurred, and we know that sometimee a dream has gone altogether, leaving no trace behind, until some unusual curcumstance has brought it to mind. The balance of evidence is, therefore, in favor of the supposition that in sleep we always dream and that with the mind consciousness never altogether ceases. In some cases of trance the person so affected has had a most distinct recperson so affected has had a most distinct rec-ollection on awaking of everything that had transpired around his material organization during the whole period. And in other cases the spirit has evidently gone to roam in other regions, and has brought back with it distinct recollections of its experiences. There are in-numerable cases on record illustrating this fact, which will be familiar to everyone, who takes an interest in topics of this kind.

Death of an Aged Lady.

Early on Saturday morning last, after a lin-gering illness, of paralysis, Mrs. Betsey Ford-ney Lockard Santce, in the 79:h year of her

Before closing the casket, at the house where the relations of the deceased had assembled, Dr. N. B. Wolfe of Cincinnati, Ohio, a neph-ew and author of "Startling Facts in Modern By and author of bratching rates in motion Spiritualism," who came to attend the funeral of his aunt, was requested to make some re-marks suitable to the occasion. This he did, and we publish them by request of the friends. REMARES OF DR. N. B. WOLFE, IN THE PRES-HNCE OF THE BEMAINS AND BELATIVES OF

THE DECEASED.

On occasions like this, when the living as-semble to discharge a last duty they owe the dead, sad though it may be, we are sustained by the thought that the growth, development, maturity and decay of matter, or forms of matter, are but incidental expressions of law which permeate and govern them. Such law does not change the mental, moral or spiritual condition of our translated friend. In these there is no death; and matter only dies in form The boy we see, will soon, through the infalli-ble laws of chemistry, be reduced to an ele-mentary condition. Its stoms will re-enter millions of other organizations, in which again the growth, development, maturity and decay of forms, will transpire. We may not be able to recognize them palpably, but they are, nev-ertheless, present in the song of the bird, the buzz of the bee, and the perfume of the flowor. For.

"All are but parts of one stupendous whole, Whose body nature is, and G od the soul."

We will commit this body to the grave, and thus discharge a conventional duty we owe each other. It is the last service we caused er which was made beautiful and lovely by the spirit that dwelt in it so many years. It has fulfilled its mission, and in its present form, can no longer subserve any useful purpose. It must, therefore, disorganize. The gasses com-posing it are wanted elsewhere. The inexora-ble law of compensation compels the change. To talk about its resurrection in its present form is a meaningless drivel—as foolish as the profane babble of cursing a tree because it had no fruit upon its boughs in mid-winter; or the senseless gabble of the charletans, who tell us about "the wizzards that mutter and peep." There never has been a resurrection of an organized body since the world begun, and there never will be, because the laws of God forbid it. The form of the body will change, like the frost-work on the window pane, for that is the fulfillment of the law governing matter; but the spirit dwelling therein is a God-form invested with the attributes of immortality. When death occurs in the fulfillment of a natural law, it is as peaceful and beautiful as sleep, to which it is a twin-sister. We fall into its embrace with loving confidence and as resistlessly as we slumber upon the bosom of our mother. We know not when the change takes place. We are unconscious of the period of our second birth; and it is only when we awake, and see our spirit friends about us, that we realize the great event that has happened to us, while we slept. This is what the spirits have told me. One, into whose face I looked, and with whom I talked, gave me this narra-tive of his experience while he passed through death with a delirious fever. Do not startle, my friends, when I tell you that it is possible, nay practical, to see our dead friends in their spirit forms face to face, eye to eye, and talk with them as we did before they left their bod-ies. This is no illusion! Thousands have had personal experiences like this; and millions of intelligent men and women have faith in its possibility. The spirit that dwelt in this body, was the All her last of her family to leave the earth. All her brothers and sisters, her husband and several children, preceded her entrance to the Spirit-world. From some she had been; separated many years, but the love of kindred never dies. "Death can not destroy a mother's love." I have heard my good mother's voice declare it years after she had passed to the higher life. There was, therefore, great rejoicing with her family in the Spirit-world, when Aunt Betsey entered and completed their circle, last Saturday morning. The clarified vision of that cir-cle of loving kindred is beaming upon us here to-day. They see us plainly, and hear us dis-tinctly. Could they but speak to us now, they would tell you not to grieve at her death, but rather rejoice at her birth-to cast off these habiliments of woe, and in their stead, to dec-orate your homes with flowers and symbols of peace and holy aspiration. When death sunders the ties that have bound When death sunders the ties that have bound us many years, to those we love, it is but hu-man, frail as we are, to grieve when the sepa-ration occurs. We look upon this calm, up-turned face, and meet no smile upon it of lov-ing recognition; we hear no welcome accents from those closed lips; her busy hands, always chedient to have react heart in doing good alart obedient to her great heart in doing good, alast lie pulseless and motionless across her quiet breast. By these strange symptoms we know Aunt Betsey is dead! We now realize the great change that has occurred to har. Our tears flow to relieve our selfish love. But in our heart-felt sorrow we are gladdened with the thought that the form before us is not our good friend, but only the casket in which she dwelt—the mould of that spirit—which lives a bright inhabitant in a higher, better and more beautiful life.—Columbia (Pa) Spy.

looked upon me, and his locks said, as plainly as words could have done. "Ohoose between I lifted up my hands to him, called upon his name, and, OI what joy! I was accepted. Instantaneously my body became light as

My whole being was spiritualized. I realized that I was never, never again to know sorrow or suffiring, nor doubt, nor fear-that all earthly cares and trials were gone into the sternal past-that I was triumphant, happy at last. In the meantime, Satan, with smothered curses of rage and jealousy, sank down, down, and the boiling waves closed over and disapneared with him, leaving only a dry cavern of ashes and lava like stalagmites. Then a sister spirit, touching me, said, "Come. I want to show you something." At a wish, and without any physical exertion, we moved along just above the surface of the ground without ouching it. I followed through a winding, subterranean passage. It was not dark, but lighted only by our spiritual presence. In a short time we emerged into a broad, open street and floated to the top of the highest building in the city. There she stopped and exclaimed, "Look!" I now, however, became aware that, in being spiritualized, my senses had been perfected. I noticed this with regard to touch and smell, as we ascended through the delightfully cool and fragrant atmosphere. When I was commanded to "look." I raised my eyes from the street below and looked abroad. It was now Symmer. The whole convex world lay spread out before me. Riv ors, valleys, mountains, oceans, stars and planets seemed as distinct to my enhanced vision as if every point in the immense prospect was but a short distance from me; while the entire broad extent of one side of the globe was only the foreground of the vast stellar apace I beheld. I looked beyond the earth, below and above, and saw worlds inhabited by our departed friends. The air, too, which oc-cupied all space, was full of spirits, and, al-though thousands of miles cfi. I recognized my father and other friends, and heard them talk ing. All this, and more that I can not find language to explain, I saw at a glance, and I thought, "Ot if I could only have known this while in the fisch, how happy I should have been; could I have realized that the millionth part of this was in store for me, how insignifi-gapt my greatest troubles would have seemed I could have borns everything without a mur mur." Starting to meet my friends, who were approaching, and unable to contain my joy and thankfulness, I began clapping my hand and shouting praises to God. The sound of my own voice awaken.d me.

Under the head of-19 THE DEVIL DEAD?

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A subscriber sends us the following from the Paeblo Ohieftain, Jan 15:

About twenty five or thirty miles down the Arkansas, on the north side, are situated, ad-joining one another, the ranches of Geo. Gil-bert and Cephas Tuttle, the former an old resident of Southern Colorado, and the latter hav-ing come here from Montana or Nevada three or four years ago. Mr. Gilbert is a married man and between his wife and Tuttle, who is a single man, an improper intimacy has exist-ed for some time past, as proven by correspon-dence which has been discovered in her pos-BBBBIOD.

From the letters above alluded to it appears that Mrs. Gilbert and Mr. Tuttle were in the habit of corresponding with one another and meeting from time to time, unknown to the Mady's husband, until they became so infavuat-ed with each other that they concluded they could not live apart, and by letter arranged a

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multiply and replenish the earth. Now what evil could not, or has not, originated from the excessive abuse of these God-given powers. I see by the JOUENAL, of Jan. 29 h, that Mr. Tinney proposes to double the reward for his capture. Do not a nd me the \$1,500 forth. with. I will take it all in subscriptions for the dear old JOURNAL, to be sent to my friends. OARRIE E. PHILLIPS.

Memphis, Mich.;

OBGANIZED, CRIME-IG. THE DEVIL DEAD? A subscriber sends us the following "clipped from the Boston Post:

Gan. Chamberlain, warden of the State Pris-son, in his evidence before the prison commit-tee Friday, said: "I know from my own knowledge that there exists in the city of Boston a regularly organized society of criminals, with a president, vice president, secretary and treasurer. This society has a regular form of admitting members. The prison he has gradusted from, his offence, with information in regard to the prison, are all duly recorded. The society discusses the most approved plans for burglary, tools, equipments, etc.; they al so keep a regular register of the best criminal lawyers in the country, and of the judges of the courts, and they know at once what the prospects are for a brother criminal; If his case comes before what they call 'a hard judge,' they raise the money to secure a post-ponement of the case. They also have a fund for mutual support and protection, and through this source they are often able to send delica-cies to their brethren when sick in the prison hospital."

IS THE DEVIL DRAD!

BR: S.S. JONES:-You think he still lives and only "a track" now and then found Really, I was to some extent disappointed when I read your "remarks." After so much fuss about "social freedom,"it is only one foot-print! Well, perhaps that is true; but we are still of the colnion that more misery and woe comes to the human family through the channel of sexuality than any other; sex in and of itself is all right, but the "abuse" of it, is where the wrong comes in.

Now, ametiveness is the seat of life: * * * it is the Orestor, hence that creation may be a very demon or an angel. Lat the whole organism be influenced by the

Let the whole organism be influenced by the power of lust, every molecule of the body, be poisoned by it, that germ is as full of the devil as an egg is of meat. We read that the sons of God saw the daughters of men, etc., and from that history we find that from the lust of those sons of God after the daughters of men, that the bide as the heaves are corrunt and it pleased the whole earth became corrupt, and it pleased God to send a flood to destroy mankind from off the face of the earth. So "lust when it hath conceived, bringeth forthsin, and sin bringeth

death.' We learn the same with regard to Sodam and Gomorah. Lust was the ruling god, so strong had it laid hold upon the people of that, country, that they preferred the "two men "to the daughters of Lot. So "every man is tempted when he is drawn away of his own lust and enticed."

Jesus was led up of the spirit to be tempted of the Davil. This temptation was of the flesh; of the elements of nature, or of his natural firshy body; so the Davil is in us-in our organization, and to kill him is to overcome evil with good, or in other words to bring the carnal mind in subjection to the spiritual.

pen and my understanding thereof will admit

In relation to the development of "fiends" in the earth sphere. I hope the articles, "\$750 Re-ward" "Is the Davil Daad?" will unfold all that is necessary for the time being, and I await further results.

Yours fraternally, D. G. MOSHER.

Mosherville, Mich.

LETTER FROM WM. S. HULBERT-IS THE DEVIL DEAD?

BRO. JONES:-Your very valuable paper is gladly received here every week. We should not know how to get along without it. We have had Mrs. Nellie J. T. Brigham with us many times to proclaim the gospel of truth, within the past three years. She is a beautiful speak-er and is one of the purest and heat of women. er, and is one of the purest and best of women. Last summer we had Lyman C. Howe to lecture to us twice. He is a very talented and eloquent speaker, and last month we had N. Frank White, also a. fine speaker. We will have none but the best speakers in the field, and those whom we know to be deadly oppos ed to Woodhullism. But we have met with much opposition from our orthodox friends. and this reminds me of your article. Is the Davil Dead? Now, for my part I feel a deep interest in the health and welfare of his Satanic Majesty, for what would our poor orthodox friends do without him. How could they ac count for all the beautiful truths which Spiritualism is unfolding to the world? I deem it an act of charity toward them that the Devil be spared a while longer, for it would be hard for them to be forced to admit that this glorious work which is going on all over the country, is the work of the good angels. The day is fast approaching when they will be obliged to admit that true Spiritualism is the work of God and the good which God and the good spirits. Yours for truth,

WM. S. HULBERT.

New Boston, Mass.

Cases of Trance and Abnormal Sleep

The classes of mental phenomena to which l shall refer are several, and I select them a random, without attempting to trace any re-lationship between them, since to do that would require a large volume rather than a short paper, which volume I shall probably some day give to the world, as I have a great number of facts, the result of many years accumulation.

THE STATE OF PROFOUND AND PROLONGED SLEEP

BIMULATING DEATH, DENOMINATED TRANCE. This is a phenomenon which has always ex-cited a large amount of attention. By many it has been viewed as an actual separation of the soul from the body, and has been consoquently looked upon with a considerable amount of awe. In a physical point of view the appearances presented are very nearly the same as in dissolution, while of the mind its condition is various. Sometimes it remembers everything that occurs in connection with the material body from which it was supposed to have departed; sometimes it brings back de scriptions of regions which with its material organization it had never visited; and at other times it remembers nothing, and may therefore have been unconscious, if mind can ever be unconscious, which is questionable. This state of trance probably bears some relation, rnal mind in subjection to the spiritual. I though we scarcely know what to the hyberna-"They that are born of God, can not sin, for tion of the lower animals. True hybernation, his seed remains in him, and he can not sin, however, can only occur, in connection with during the time that it has continued, and for he is born of God," is a grand truth in the cold-blooded animals, for reasons which will would therefore be said to have been in a state

THE CONDITION OF THE MIND DUBING EN-· TRANCEMENT,

Now the condition of the mind during the period that the trance has continued in these cases is, as I have already remarked, various. In the majority of cases, I believe, the person on coming out of the trance has no recollec tion whatever of anything that has occurred

Babbitt's Chart of Health

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature: The Law of Power: The Law of Harmony: How to Fromote Health: How to Destroy Health; How to One Disease: How to Dress; How to Eat; What to Eat; How to Sleep; How to Bathe, etc., teaching people to be their own doc-tors on the powerful and yet simple plana of Nature.

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