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

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S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOS.

CHICAGO, MARCH 4, 1876

SS.00 A YEAR, IN ADVANCE: }

mrs. Stewart defended. The Managing Committee Present their Views.

spirit Haterializations. TERRE HAUTE, Jan. 25, 1875. Wo, the undersigned, being residents of several States, having been attracted to this city for the purpose of investigating the truths of Spiritualism, as demonstrated by the alleged facts of materialization, as now transpiring through the mediumship of Mrs. Anna Stew-

art of this city do, after a full and careful investigation, continued several days, as far as privileges were granted us for examination (no test conditions being allowed), unhesitat-ingly declare to the world that we honestly be-lieve the so-called materializations to be mere fabrications, deserving the condemnation of all true, honest and enlightened investigators. We regret very much to be compelled to make this statement public, but the voice of truth demand it at our hands, and we can not flinch

from the duty imposed.

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

Signed by
David S. Caddwalder, Wilmington, Del.
H. P. Stockbridge, Fort Wayne, Ind.
Mrs. H. Morse, State Lecturer of Iown.
R. Parkinson, Oshkosh, Wis.
E. G. Thomas, Huntington, Ind.
W. R. Potter, Circleville, Ohio.
S. R. Fowler, Circleville, Ohio.
Nelson Relenberger, Chillicothe, Ohio.
H. Fochler, Pennsylvania.

Alfred Halderman, Hagerstown, Ind.

Lemma Rady, Hagerstown, Ind. Signed by Lamuel Rudy, Hagerstown, Ind. Nore.—These last two gentlemen were not present at the consultation and adoption of the protest, but subsequently signed, it having had equal opportunities for investigation.

We, the managing committee of Mrs. Stew-ore's seances, desire to call attention to the above card clipped from a city paper, which has been republished in other papers of greater circulation. Among others we find it in the last issue of the Journal; and we ask in justice to Mrs. Stewart and her numerous friends, that a place in its columns be granted for the

following reply and explanation: Unfortunately the complaining parties came at an unfavorable time. The weather was cloudy; misting and raining at intervals during their investigations which, in a close and crowded room added materially to the impure atmosphere, rendering it quite unfavorable to materialization. More than this, the delicate condition of the medium at the time (the result of a natural law with her sex), was alone suffi-cient to prevent the usual manifestations. With these elements against us, we should, in justice to the medium, have suspended the seauces.

The limited time of the many visitors and their anxiety induced us to decide against our better judgment. It was explained at the beginning of each seance that we could not, under the unfavorable conditions, expect good manifestations. And it was devoutly hoped that, should there be a partial or an entire failure, proper and due allowance favorable to the medium would be made. The manifestations, however, though not up to what we get under favorable conditions, were not an entire failure. From six to eight full materialized forms appeared at each seance; more than half were recognized. Among others was one, who, to aid in her identity, took on a deformity which belonged to the physical, that of hunchback. So marked was the case that all readily observed it. The apparition advanced to the front circle and offered the hand which was grasped with uncontrollable emotions, manifested in a manner not to be mistaken, exclaiming with ecstatic joy mingled with tears, "My daughter, my darling daughter," affirming and reaffirming in the seance room and elsewhere that the recognition was complete and indisputable. Now behold the force of prejudice and its results. The name of the one made thus supremely happy through Mrs. Stewart's mediumistic powers, is among the first on the list denouncing her as a cheat and fraud, without offering a particle of proof on which to have the unjust accusation which is made without cause or provocation. In this person the medium was made to believe she had a friend to whom special favors were given, secured in part on the plea of being a co-worker in the same cause, by which material sup-port was obtained. Could one be less deserving? Charity for the imprudent and inconsiderate is our apology for suppressing the name. The next on the list attracting attention is

with open hands, will receive extra favors by having private seances under escure test con-ditions if desired.

Public speakers will be welcomed and re-celve our best efforts to secure satisfactory results, but it need not be expected that we will open a hall free for the accommodation of itinerant speakers who come unrecommended and uninvited; neither does justice require that we open our doors to the hospitable re-ception of speakers and reporters to secure

their favorable influence or newspaper puffs.

Mrs. Stewart's powers to be sustained before a just and discriminating public does not require greater sacrifices to satisfy egotistical and perverse mids than those we are daily making in the interest of a better and more considerate class.

considerate class.

We may not be justifiable in making a direct charge that a supposed indifference toward this trio called out the little card, but we are justified in charging that they were the prompt-

And now in regard to the remaining subscribers, we can only say that like those referred to were strangers, and we know nothing of their history further than that all were not professed Spiritualists; on the contrary, several of the number were, if we may judge them by their conduct while here, prejudiced against Spiritualism. We now appeal in behalf of Mrs. Stewart to a generous and forbearing public for justice. We ask in seriourness, is it supposable that these prejudiced persons are prepared to judge correctly of a wonderful and startling phenomena on a limited examination confined to a few evenings, and that under adverse conditions? And furand that under adverse conditions? And further, they knew nothing of the laws governing material zition, and perhaps had not previously witnessed a case. In extenuation of the premature and upjust action of the parties, we desire to say that but comparatively few of the many visitors are convinced beyond a doubt upon a limited examination with conditions ordinarily good that the apparitions are what they claim to be; whereas those free from undue prejudice who remain six or eight days are made to rejoice, having the evidence of immortality so clearly and repeatedly de-monstrated that the senses can no longer be doubted. That it is impossible for a confederate to enter the cabinet undetected, requires but a moment's examination; this question settled, she passes into the cabinet alone, and in a few minutes thereafter appears upon the rostrum with a comrade by her side, and during the next hour eight or ten will step from the cabinet door, each differing in stature, dress, age and gesture, as widely as would be the case with a promiscuous company of a like number under other circumstances representing each sex at various ages of life, many of whom are readily recognized as friends and relatives who have passed from the mortal to immortal life. Many converse, some in suppressed and others an audible voice; in short, all the characteristics making up individuality are notica-ble. They drink fluids and partake of fruits, etc., as naturally as those in physical form.

A few words to the intelligent Spiritualist, who alone is prepared to accept the philosophy understandingly, and we are done.

We are informed by the controlling band, that fluids and solids, medicated with poison ous and nauseous drugs partaken of by the apparitions, would, upon throwing off the mater ialized form, become absorbed, and have the same effect that would follow, if taken directly into the medium's stomach. Acting on this theory we have been constantly on the alert, fearing those unacquainted with the law might experiment in this way and thereby injure the

That this law belongs to materialization we have no doubt although we have not tested it by actual experiment. That coloring matter placed on any part of the materialized form will be, unless intercepted (which the spirits have the power to do) on dematerializing transferred to the corresponding part of the medium, we know by actual tests. The same has been repeatedly proven to the perfect satisfaction of other experimenters in this way, and is, we believe admitted by all well informed Spiritualists, and is no longer received by them as evidence of fraud, the uninformed, however, never fail to brand the innocent medium in unmeasured terms with fraud based on this

We have a case in point of recent date to which public attention has been called through the press in which the writer had done Mrs. Stowart and her friends great injustice. The many false and exaggerated statements found in the report referred to, demand that we in justice to Mrs. S. and the cause, make a truthful statement of this little episode, about which

may be as an honest man in other relations of life, as an investigator of spiritual phenomena, an unfair, uncompromising and an unprincipled skeptic. In any event it can not, with informed Spiritualists, standing alone, be accepted as evidence of fraud; but whether the black reached the hand of the medium directly or indirectly by a failure on the part of the spirits to exercise their controlling power to prevent t, the result with the masses must be the same, viz: Prima facia evidence of fraud.

Now, in conclusion allow us to say, that our purpose and object is to attain the highest phase possible to be obtained through Mrs. Stewart's mediumship. Under our protecting care her powers are constantly unfolding, and to day she is unsurpassed as a materializing medium, by any other one known to us, and we do not intend that further development shall be retarded by following the nonsensical suggestions voluntarily differed by every unreasonable skeptic that may come along. Sug-gestions and advice by those having ability, is however always scceptable, and all are made welcome at the seance room (excepting the scalawags who are always excluded when known to be such) and treated with proper

Be it known'that we are now in the fourth year of our investigation and development of Mrs. Stewart's powers. The first year was devoted to testing her integrity to satisfy skeptics by resorting to the most crucial test conditions (which are still resorted to on proper occasions) and now after this long series of close investigation, we make the declaration and risk whatever reputation we may have gained as close and careful investigators and as men of honor, truth and veracity, on the declaration that in our hands and under our supervision she has in every instance acquitted herself most nobly, and that we have, through her powers be in firmly convinced that materialization of the full spirit form is a reality, and that as a woman, her social character is unimpeachable.

Given under our hands at the city of Terre Haute, this 15th, day of Feb. 1876.

ALLEN PENCE. Committee. JAMES HOOK. BAMUEL CONNER.

A FUNNY HORROR%

Strange Sights and Scene in the Former Residence of a Suicide-Ghost or Goblin Damned.

The good people in the vicinity of Fifth and Walnut, Louisville, Ky., are greatly exercised at the undignified and even unruly behavior of an envoy extraordinary of his Satanic Majesty, and the visits at an unusual hour of a muscal sylph, both of whom have been holding high carnival at a certain house near the South east corner, formerly occupied by Dr. T-The following curious and unaccountable facts are vouched for by ladies and gentlemen of the highest respectability, and whatever may be the opinion of the general public in regard to the matter, or our own skepticism about the lawless agency of the wicked spirits of the invisible world, still we can not reject the testi-mony of these parties as palpably absurd, from the fact that they are people of more than or-dinary intelligence, and not the least dis-crepancy in their accounts of what has trans-pired in the past few weeks. It seems about three or four years ago, a clerk at the Willard Hotel occupied the house referred to, and becoming weary of life's troubles, suddenly passed the line that separates time and eternity through the subtle agency of an ounce of strychnine. He was decently interred, and his spirit supposed to have taken its flight to that undiscovered country from whose bourne none (as far as we are personally aware) have returned, up to the time of going to press. His fam-ily removed to another locality, and another took possesion and resided there until a few months since, when they were compelled to leave on account of "something being the matter with the house," strange noises being heard, and their "thick coming fancies" conjured up horrible and fantastic shapes from the midnight pillows, hydras, gorgons, goblins, ghosts and devils, dire stories reproduced from the fear oppressed brain of superstition.

"Names whose sense we see not, Fray us with things that be not."

They left, nor stood not on the order of their going. Dr. T. was the next and last to take possession of the evil inhabited house, and for the short time that he remained there was a perfect whirlwind of diabolical revelry. Kettles, chairs and tables danced around the kitchen in a wild vagary, the pictures in the parlor awayed to and fro, and it is even said that voices issued from the pictures on the wall, while the clanking of chairs showed very plainty that the Prince of the Powers of Darkness and bolding this postland.

their surprise the apparition had vanished. This, no doubt, sounds very much like the stereotyped ghost stories of yellow back literature, but the parties would, if necessary, make affidavit of its truthfulness in every particular.

The doctor left the next day.

There is, however, a ludicrous incident connected with this strange and unaccountable affair that is too good to omit. A certain medical gentleman of great gravity of manner, and given somewhat to cognac and corpulency, having heard of the terrified people so suddenly leaving their well-furnished and apparently comfortable home, was anxious to solve the mystery by discovering some natural cause for the unusual proceedings, and thereby have a good joke on his brother physician. He accordingly, a few nights since, in company with a member of the City Council, went to the house at about 11 o'clock. Unlocking the rooms sent a cold chill down their spinal col-umns, owing no doubt to the aqua vite hav-ing died away and reaction set in. Like chil-dren in the dark, they talked very loud (and even swore a little), to scare the ghosts. Still they heard or saw nothing. On reaching the second floor, and suddenly opening a door, the light was extinguished and they were left in utter darkness. The City Father rolled down the stairs and managed somehow or other to gain the street. The follower of Esculapius, being a devout Catholic, made the sign of the cross while he was groping about in the Egyp-tian gloom, and would no doubt have offered tian gloom, and would no doubt have offered up a fervent prayer had not something caught him by the skirt of the coat and held him fast. Beads of perspiration stood on his classic brow, and his heart made frantic efforts to leap out of his mouth, when, with a yell of despair, he broke away and soon found himself in the hall below; and, possessed with the idea that a discmbodied spirit was follow-ing him, he, in the language of the Ancient

Mariner, "Lit out, And turned no more his head, Because he knew a frightful flend Did close behind him tread."

Nor did he slacken his pace till he found his Aldermanic friend, whom he endeavored to awear to eternal secrecy. But it was too late, the tale was told, the cat was out of the bag, and he acknowledged that his plan for rendering Dr. E. ridiculous had returned to plague the inventor. It is but proper to state, even at the risk of knocking the romance out of the latter adventurer, that his coat-tail was found next morning suspended from a neil that projected from a closet door, it having been left there when the "something" caught him at the time he so precipitately left the haunted

How far imagination may have worked on all the parties mentioned in this circle, we leave the public to judge; but one thing is certain; there are many people who firmly be-lieve that THAT house is inhabited by spirits who make their presence known in the manner we have stated. The house still remains without a tenant, and is very likely to continue so for some time -Hx.

Voice from the South.

Editor Journal:—It is seldom that I ask for space in the columns of our Spiritualist papers. Thinking, however, that you might delire to hear from the "sunny South," especially in regard to matters pertaining to Spiritualism, I crave the privilege of filling a little niche in the Journal, with some of my experiences and thoughts.

From my earliest recollection I have been a Spiritualist, according to my understanding of the term, and a seer. So far as memory serves me, it is about twenty five years since in St. Louis, my crude ideas of spirit manifestation and Spirit-life began to be systematized, creating a mediumistic power, which has up to this time enabled me more or less, in high-ways and by-ways, to advocate the principles of our divine philosophy. Thomas Gales Forster, myself and others must remember those remarkable days and wonderful manifest-The next on the list attracting attention is more operated special favors on the representation that he was reported or several influential papers and the was reported for several influential papers and made indiscreet remarks which the unsuspecting and less experienced might have accepted as compliments, which, sometrary to expectations disgusted those for whom they were intended, and the result was that of these presents and the list. They doubless expected the protect of several platform are in the list. They doubless expected the protect were naked on the spiritual platform are in the list. They doubless expected the protect which the community, came unity in the several platform are in the list. They doubless expected the protect which the community, came unity and the protect of the protect who who claimed to lesture of the spiritual platform are in the list. They doubless expected the protect were naked on the protect which is individual in league with four parts and tables danced account the kind. On the 6th inst, at the close of papers and the result was the several platform are in the list. They doubless expected the protect were naked to give the names of the protect which is individual in league with four protects of papers and maked the protect which is an individual in league with four protects of the protect of the protect where the protect were naked to the protect of the protect where the protect were naked to the protect where the protect were naked to the protect where the protect where the protect were naked to the protect where the protect where the protect where the protect were naked to the protect of the protect where the protect the protect where the protect wher ations of spirit power in St. Louis amid which we together became more or less developed as workers in the cause. What though by reason of ignorance at that time we could not comprehend the magnitude of the labor we were

yeal the truth to our comprehension, that death and the grave could not take us outside of natural law. We grow to a comprehension of the truths we learn.

I could more than fill the space you would be willing to allow me in relating incidents of be willing to allow me in relating incidents of my early experience as a spirit medium, but forbear, yet as briefly as possible must add that invariably the conclusion which I have deduced from my own varied experience and that of others, is this, that those who are used to speak or write or otherwise act for that glorious company of teachers (spirits) who are trying to illuminate and evangelize the earth, are sometimes teaching from a higher plane than they themselves have yet attained, and when we plant this good seed in coarse meager soil which does not contain the nourishment required, we lament the crooked and deformed growth, and load the medium with opprobrious epithets. Better cultivate the ground that a epithets. Better cultivate the ground that a more healthy growth be obtained. Kindness is a good fertilizer.

I feel to say at this point, that with increasing years, there is an increasing love growing in my soul for the richness—for the wealth and the infinite beauty of Spiritualism, and a love which in grateful appreciation of all who bring us "these glad tidings of great joy," which entirely overbalance all desire to plame.

It is to me the "one thing needful"—"The pearl of great price."

MY HOME SOUTH.

Louisians among all the sisterhood of States to me stands peerless. With a climate semi-tropical, with frost enough for health, with sunshine sufficient to produce various kinds of fruit in winter, where roses bloom the whole year round in open air, and vegetables may be gathered from the garden every month in the year, she is slowly emerging from the degradation imposed upon her by pre-natal conditions imported from the old country, in times of her early colonization. Although in the recent

past and gloomy present, her escutcheon be stained by crime consequent upon her unfor-tunate financial and political condition. I can truly say: 'With all thy faults, I love the

The reverses of fortune under which many who formerly possessed great wealth, are now suffering, has produced a salutary awakening to the importance of educating the young to some useful and practical mode of earning a livelihood. An outgrowth from this is a corresponding spiritual awakening to the beauties of our spiritual philosophy, and with the aid of several distinguished lecturers, who from time to time, have spoken to us the words of life, among whom stands, pre-eminent our pilgrim Brother, J. M. Peebles, peerless in goodness and purity, the shining path of his echoing footsteps have encompassed the earth. I believe these will be largely instrumental in opening the way for thousands of creed-bound prisoners in this city to obtain liberty.

"The truth shall make you free." BRO, PEEBLES "THE PILGRIM."

This able and eloquent teacher has visited New Orleans several times, and each time with increased success. He is now lecturing on his second month and to constantly increasing audiences. Many of the best minds in the city have been attracted by the rich oratorical powers of this talented speaker, and I need not add, Mr. Editor, will doubtless be induced by listening to the sound logic and elegant diction of these discourses to give our beautiful philosophy the investigation requisite, nay, absolutely necessary to become enlightened Spiritualiets.

The genial nature of our zealous Brother (in speaking of him as a man we lose sight of the great public teacher) outflows, embracing all who came within his sphere, with a heavenly uplifting influence which causes the young to wonder what makes them so happy; the old to say, life after all, is not all thorns and ice. The little children all run to meet him, and the servants can not do enough in his service. I half forgot I was writing for the public print, but as it is all true, I will let it go.

Mr. Peebles brings on to the rostrum the experiences of a traveler and the culture of the cholar. At the conclusion of his lecture last Sunday morning, Dr. Walker rose to his feet and proposed a "vote of thanks to the speaker for the learned and able discourse they had just listened to." The vote was unanimous. The society will retain Mr. Peebles as long as it can. One of the officers informs me that they are negotiating with Mr. Madison Allen for a month's engagement this coming spring. And God over mindful of times and seasons when the true worker is wanted, raised up from the Methodist church Dr. Samuel Watson to sound the trumpet of Spiritualism in the more southern regions. His monthly mag-azine is a bright and shining light in our midsy and his presence as a speaker carries convic-tion. When in New Orleans last year, he co-cupled the Unitarian church, and all seemed pleased with his ministration. The New Oreans Society of Spiritualists, have written

him, so I am informed, to visit the city again, and speak a month. I hope he will come. And now permit an old and earnest worker in Spiritualism to bid you and the Ruzzico-Philosophical Journal "Godspeed." FRANCES E. HYER.

New Orleans, La.

Why should there be artificial symbols of sorrow? Why should the memory of a noble and useful life be pronounced in melancholy tones, and be the occasion of formulated sadness? Why should our Obristian burial services take upon themselves such a sepulchral air? Why sing such mournful and plaintive strains?—Zion's Herald. SIGNIFICANCE OF SPIRITUAL-

A Lecture before the Spiritual Society, Church corner of Green and Washington Streets, by Hudson Tuttle.

As an introduction to his lecture, Mr. Tuttle read the following " statement of principles" which Spiritualists as a body received:— WHAT IS SPIRITUALIEM?

It is the Science of Life; by which is meant the knowledge of man physically, intellectu-ally, and spiritually. Its modern acceptance rests on this proposition: Man is immorial, and the spirit can, under certain fixed and deter-mined conditions, communicate with their friends on earth.

origiti of spinier. The spirit is evolved by the physical being,

and in its perfected fruitage.

Hap is a dual structure, composed of a physical body and a spiritual. These, during earthly life, mature side by side. Death is the severing of the golden cord which binds them together.

COMDITION OF SPIRITUAL BRINGS.

The spirit, after death, remains identically the same. It has only cast off the body as a worn garment, or stepped over the threshhold from one room into another. Every thought, from one room into another. Every inought, emotion, feeling, remain the same. The heavy of wrong doing are not oblighted, ignorance is not enlightened, and the light of culture not obscured. The holy loves and friendships are not lost, but are refined and intensified by death, and our spirit friends actuated by them, become our watchful guardians.

COMMUNICATIONS.

As spirite are fellible, their communications must be received as such, and subjected to the test of reason. As there are all grades of spirit intelligences, there necessarily are all grades of communications, and their origin does not confer upon them value.

HEDIUMSHIP

la not a special favor bestowed, but is a common inheritance of all eges, and all races of mankind. It depends on physical organization, but its quality and purity are the result of moral and intellectual character. The contact with the lower grades of spirits results in obsession, crime, and unspeakable folly; while with the higher results in the grand inspira-tions of thought which furnish the bread of life to weary souls. These results directly dopend on the medium's conduct of life—his real life of which this is but a shadow.

OF MAN MORALLY.

Me is bound to do right because right; to be just because just; and the more intensely he lebore for the good of 'others, the nearer does he approach the angels, he, as a spiritualist ssoho to immitate.

OF MAIN SCOTALLY.

Marriage being the foundation of the family end cociety in more than a simple contract more than a sacrament. In the light of Spiritunling it not only exerts a controllug influence over carthly life, but the ages of future existonce. Its indeterminable consequences, dutics, and obligations should be accepted with knowledge and full understanding. Nature points to its monogamic form, the union of one man and one women, as its truthful expression, and on the purity with which this re-lation to maintained, depends not only the integrity of the individual life, but of the famlly and the State.

SIN AND EVIL.

While sin and evil are results of imperfection, of accidents or unfortunate conditions, and honce excite our pity and broadest charity, every one is held to the results of their own actions, and receive their just deserts, either here or hereafter.

HEAVEN AND HELL

There is a Spirit world, the abode of disem hodied spirits; heaven and hell are not locali-ties but conditions of the mind. Satan is the embodiment of our own evil thoughts.

WHO ARE SPIRITUALIETS.

They who accept the belief in the return and communication of departed spirits, without reference to whatever else they may believe, are usually regarded as Spiritualists. This definition, however, includes the entire world of mankind. Confined to a belief in the modern manifestations, a Spiritualist is one who accents them, be he Protestant, Catholic, or

But accepting the broad definition of Spiritualism as the Science of Life, whereby all knowledge is included, the true Spiritualist must be a student of nature. He must possess a cultured understanding; bis spiritual being must hold his instincts in abeyance; his character founded not on faith, but knowledge must be noble and magnanimous. His type of ex-cellence, towards which his aspirations are ever turned is the angel, from whom the stains of earth are washed away; who knows no motive but justice, truth, and right; whose love flows out in charity to all, and who is so absorbed in the great purposes of an unending life that the petty accidents of time and place are regarded of little value. Conscious of the grandeur of his destiny; that in his progress the lower must be subject to the higher, the brutal to the human, the human to the spiritwal, he strives for that purity of life, chastity of thought, magnanimity of character which, though he may never fully attain in this life, he well knows is the inheritance of the angels.

THE LECTURE. They who regard the moving of a table, or the answering of quistions by the rappings as all there is of Spiritualism labor under the greatest of mistakes. The modern manifestations of trance, writing, speaking, materializaflon do not constitute its entirety; but these are only accidental waves thrown up on the sea of Spirit-life whose waves break at our feet, and whose horizon sinks away in the haze of

epiritualiem is not of to day,

It is of all the sges, and for all future time. It is the Science of Life, penetrating all things, sustaining all things. It runs like a golden stream through the revelations of the past. It forms the glorious pattern in the web of his-tory. It is the vital essence of the literature

and poetry of all races of mankind. Take it away and there is naught left but the corpse, the dead and desolate material.

In its moders aspect it presents new ideas corresponding to the times, the progress of thought, the demands of civilization, but no

new phases. The same grand laws of spirit communion cut through all the ages, and are alike expressed among all races of men. Clouded and which our own earthliness gathers around us, obscured by accidents of time and place, yet unchangeably the same—as in itemodern phase the unlettered medium, in the rude cabin, in the pine forest of Michigan, moved by invisible influence to write on the rough pine board with a piece of charcoal, and the cultured lady surrounded by the luxuries of wealth, similarly setuated, writes on scented note, communicating each in its own way, expressive of the

same great truths, without contradiction, proving that above, beyond, there is a controlling influence, superior to its earthly mediums; so in the revelations of Hindoostan, of Persia, of Arabia, of Judea, cardinal ideas, and aublime inspirations alike common to all, enforce their nuity of origin. The ancient and the modern manifestations are one, and from the time the first spirit entered the great Beyond until the present, the inspiration of the departed has not ceased. It may have had its ebb, and its flood tides, as the conditions of man changed between the day and night of intelligence, but never has wholly disappeared. It has had its days of Pentecost, of which the present is one, when the angel world seems nearer to approach, or the clouds of materiality to be riven and blown aside, and angel whispers more clearly heard through the trembling bars of physical man.

CAST ON AN AGE OF INFIDELITY AND DUBT we have acquiesced in the sneers of our scientific teachers, and reject the rupernatural, the spiritual, without a moment's thought, with scoff and sneer as beneath the attention of a thinking man. A narrative in any way transcending the region of the senses, brings a smile of pity on the faces of our learned leaders at the cre dulity and want of culture in the relator. It is the fashion to doubt and eneer, and the easiest method of concealing ignorance. The anathema of the priest is met by the scorn of the scientist, and both overlook the happy mean where the stream of truth flows on in its crystal course.

EPIRITUALISM IS THE SCIENCE OF LIFE.

If you take all its modern phenomena, the gentle rappings, expressive of the approach of angel-guests, the movement of physical objects, trance, and inspiration in their varying forms you have but an insignificant part. If to this you add the sacred volumes, the Zand Avesta of the Persian, the Holy Vedas of the Hindoos, the Koran of the Mohammedan, our own Bible, both old and new, you have brought together the collected inspiration of the childhood of the world, and superimposed it on its most perfect expression, but you have not all of Spirit-

If you take the sciences, those relating to our own earth, and the more exalted which treat of the infinite nomenclature of the stars, you have added the concrete wisdom, resultan of the combined thought of the world, but you have not Spiritualism, you have still achieved only the known, while the unknown realm lies in shadow, stretching an infinite sea, whose shores you have reached, and gathered

ered a handful of pebbles.

When that sea is explored, when the mysteries of the unknown are explained, when the laws of the realm of spirit are as well known as the laws of matter, in that remote time the lofty spirits of the temple of spiritual science will proudly pierce the clouds of doubt, and we shall understand that spirit is the real, of which matter is but the fleeting shadow.

LAW NOT MIRACLE

rules the spiritual as well as the physical world. When we are told that it is impossible for a physical object to first in the air without being operated on by some physical agency, that it is contrary to the laws of gravitation, the story of the stone rolled from the mouth of the sepulcher by angel hands, comes freshly to mind. When we relate how Home was wafted from his chair out through the open window of the second story, and returned through another window of the same room, we hear a laugh of derision, but then shall we believe the story of Ezekiel being taken up and carried a great way and set down amidst the assembly of the seventy ancient onest. The first phenomena rets on the sydence of The first phenomena rests on the evidence of men like Prof. Varley, electrician of the Atlantic telegraph; Prof. Dr. Morgan, and Lord de Vere, the other on the evidence of whom?

Trance Media, when their spiritual perceptions are opened, see the radiant forms of the immortals, and describe them. Are they deceived or deceiving? When Peter, John, and James went up into the Mount with Jesus, and as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with Him two men, which were Moses and Elias, who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem." Were Peter, John, and James deceived or deceivers?

There are media who are specially endowed with power over disease. They can, by "laying on of hands," remove pain, restore the lost equilibrium of the vital forces, give sight to the blind, and heal the lame.

Christ, while on earth, exercised the same power, and bestowed it on his disciples, making it a test of their faith in him, saying that these works should follow those who believed on him Where is written any revocation of this gift? Are the healing media of to-day frauds and imposters? Are not the phenomena attending them parallel with those recorded as miracles in the Bible?

They who discard the modern manifesta-tions, fall into an

UNFORTUNATE DILEMMA.

There is one law of spirit-communion, and if it were possible for Moses and Elias to appear to mortal vision two thousand years ago, it is possible for your friend and mine, who have passed beyond the shadow of the grave to appear to us under similar mediumistic conditions. If it was possible for angel-hands to roll saide the buge stone from the mouth of roll aside the huge atone from the mouth of the sepulcher, it is possible for the hands of our angels to move a table or rap responsive to our thoughts. If Ezekiel could be levitated by the grasp of an overshadowing angel, media of the present can in the same manner be trans-

Do you say the present phenomena are results of fraud, electricity, hallunication, or the suits of fraud, electricity, hallunication, or the devil? Have a care, for you wield a two edged sword which cuts both ways; and after you have satisfactorily proved modern Spiritualism to be the result of fraud, electricity or the devil, you will learn that your explanation will apply with equal force to the sacred record of the past; its holy prophets become impostors, its sages mouthpiece of Satan, and the impiration which has furnished the bread of life to consider millions is froud the trick of eleccountless millions is fraud, the trick of elec-tricity, the instigation of the devil

There is only one escape. what is possible in one age is possible to

ALL. The angel world is ever near us. Its waves break on the coast line of materiality. If we see not our beloved, if we hear not their voices of love, if we feel not their sacred presence, ours not theirs the fault. Clouds darken the day, and the light is obscured by the murk of the storm, but the sun is ever shining. Out of the storm, but the sun is ever shining. Out of the storm, above the thin yell of the storm its placeus wave shine with undiminished instreglorious rays shine with undiminished lustre. So our spirit friends stand ouwide the shadow which our own earthliness gathers around us. Their love is ever perfect, their presence ever holy, their affections unchanging. If we allow this shadow(to thicken into impenetrable night, and conceal their presence, we can restansured that their love burns on the alters of their hearts with madeing intensits.

do not, and is it a matter of pride that you plume yourselves? Though mediumship measurably rests on physical conditions, purity of its communications depends on spiritual purity of life.' That you do not see nor feel the presence of the angels, does not prove that they do not exist, more than the clouds blot out the sun, but is only evidence that your own being is surrounded by the murk of clouds, outside of which the radiant spirits await unseen.

The seers and prophets of old, when they sought to place themselves in repport with the divine and spiritual powers, retired to the sol-

divine and spiritual powers, retired to the solitude of nature; the cave, the desert, the wilderness, and by contemplation and fasting, cleared the atmosphere of their own spirits, becoming purified before they petitioned the approach

of spirit intelligences.

Ohrist went into the wilderness and fasted forty days before the full flood-tide of his mis-

sion poured out upon him.

Even Spiritualists themselves do not fully understand this relation between spirits and mortals. They seek communication while they are enveloped in the clouds of passion, and disturbed by the fitful fever of earthly cares, or stained by vicious habits. Is it strange the radiance of the spirits thought is changed to a lurid glare, or that it fails even distortedly to break through the fog? Is it strange that communications are false and puerile? Rather is it not strange that any are received, when so little care and attention are bestowed in pre-

with uneandled feet

paring for the reception?

the Moslem enters the portals of the Morque. With head reverently bowed he approaches the holy shrine. He has purified himself by fasting and ablutions, and feels that he is in a degree worthy of howing at the altar. But now with fest shod with iron, dust-covered, with begrimed garments, and bodies saturated with effetsness, the product of unwholesome food, of poisonous drinks, of narcotizing habits, you would enter the courts of spiritual purity, and because you blot out the light, you say it does not exist, or because you receive distorted images, or only a red glaro penetrates the fog you say it is unreliable and evil. You not only blot out, you repail the angelic influence, and if there be Diakka or spirits of evil, you court their presence. their presence. First of all

THE TEMPLE SHOULD BE PURIFIED. We should feel that this body should be made a pure and holy place for the presence of the immortal spirit. It is so closely related to that spirit that it reflects every scar and stain. You can not make it a pest-house, the abode of uncleanliness with impunity.

THE PIRST CONDITION OF SPIRITUAL PURITY, is health, and health is the resultant of the harmony of spirit and body, which rests on perfect obedience to the laws of life.

SPIRITUALISM DISCARDS NOT THE PAST. It throws away not a single stone or brick from any edifice, however moss grown and ruinous, which has furnished shelter to humanity. No truth uttered is rejected. The inspiration received by fasting hermit beneath the banyan shade by the holy Ganges; by Persian Magi around their altar fires; by Moslem prophet in desert solitude; by self-denying apostles, and suffering martyrs; by plodding students into natures arcane, are alike written in its sacred Bible—sacred be cause true.

TE IS LEADRILLES.

Perhaps no form of belief ever made more rapid progress than Spiritualism has done in the last quarter of a century. We may reject as erroneous the statement put forth by Judge Edmond's that there are eleven millions of Spiritualists in the United States, but we cannot close our eyes to the fact that its adher ants are numbered by millions, that they who openly profess their belief are few in number to those who secretly entertain it. It has pushed its way into the churches, and has changed the tone of thought not only of lay-men but of the pulpit and the press. It has in Europe achieved even greater success than in this country, and in Hindostan and the Australian Seas has made multitudes of converts. Yet this conquest has been accomp-lished without a leader to direct its career, and in the face of the united opposition of the press and of public cpinion. Silently, without ef-fort it has won its way. During these years many have attempted to seize the helm and guide the cause as they thought best, but without exception they have sank in disgrace and oblivion. It is not in mortal hands. All failures have been converted into successes, and the cause borne onward by the tide of constant inspiration, has had an accelerated movement.

IT MAKES MAN THE DIVINE CENTER.

Man is the perfected flower of the Tree of Life, and his spirit, its immortal fruitage. He concentrates in his organism all the elements and all lower forms of life. In his spirit is aggregated the forces of the universe. He understands all because a part of all. The laws of revolving worlds are written in the congeries of his brain. Hence he is the divine center around which the universe of being revolves, and is capable of infinite possibilities.

SPIRITUALISM IS NOT A SYSTEM OF THEOLOGY. It is not a religion in the usual acceptance of that word. It is the Science of Life, and its understanding requires the study of nature in all departments of thought. No organization fashioned after the old methods can possess permanence. The new wine can not be put into old bottles. They who are Spiritualists are such because they can not coalese with organizations. They are isolated because of their intense individuality. No form or statement of belief will hold them together. NOT SAURIFICES OR PRAYERS REQUIRED, BUT A HOLY LIFE.

When we become fully impressed with the fearful position, with its vast responsibilities, we occupy; that we are not creatures of time but eternity; that every thought and act has relation to our eternal welfare, we shall be impressed with the necessity of fashioning the conduct of our lives in accordance with the highest principles of right. Outside of our selves there is no salvation, and our redemption can only be gained by growth.

WE ARE NOT LIVING FOR OURSELVES ALC HE We are atoms in the great Republic and our condition rests on that of all others. We are "individual sovereigns," but the sphere of our sovereignty is narrowly directmacribed. It is bounded by the rights of others which we can not transcend.

After expanding on the beautiful unity of the physical and spiritual universe, the lectur-

Spiritualism substitutes knowledge for faith We do not believe, we know that our loved and lost live on the other side of the grave. We hear that whisper of their angel voices: we hear that whisper of their anger voices, we are rejoiced at the messages, they bring of never dying love and friendship. Overshadowed by their presence, we feel the impulses of a new and higher life, which guides our feet in the pathway of purity and magnanimi-

trust, we shall arise humbled but not over borne by the lesson, and press onward to higher and higher ground. And when we cast aside this mortal garment, and the ele-ments claim it as their own; when night of death settles darkly over our mortal eyes, our freed spirit, no longer impeded by the accidents of time and place, will be greeted on the evergreen shores of immortal life by the friends we have known, there with them will the spirit realize its possibilities, and there will be no more parting forever and forever.

Sectarian Bigotry.

Liberal minded men must save the American Republic, or it will be lost if sectarian bigotry overrides the common sense and democracy of the people. A writer in the Evans (Colorado)

Journal says:—
I could make many quotations to show the intolerant dispositions of the God-in-the-Constitution advocates, and will call attention

to a few:-At a Convention held in New York city in February, 1878, these fanatics gave vent to the most inflammatory speeches, some of which

were as follows:— Rev. Dr. Brunot, of Philadelphia, said — "Man has no right to govern according to his own will."

Riv. Dr. McIlvain said,—"Politics and reli-gion must be united, or the country is re-

Rev. Jonathan Edwards, D. D., said, "There are three kinds of people whose rights of conscious would be infringed on by these amendments, namely, Jews, Delets and Athelets. But what is the character of these people? They are ignorant, and what they know they have learned from us. I think an Athelet has a right to live, like any other poor lunatio, and that is all."

What a model follower of the meek and lowly Jesus is this Rev. D. D. just quoted! How long would Atheists or other anti-evangelical people have any rights worth mentioning, if such as he had the power to prevent

I have no doubt the that the minutes of the Conventions held by these God in the Constitution people for the past dozen years, would reveal page on page of similar choice bits as those quoted above.

I know there is a disposition on the part of many to be passive, or to wholly ignore the more complicated questions pertaining to this subject, and it will be in consequence of this, if the enemies of a free religious toleration do in our time gain the ascendent and control the law-making power in these United States. But be assured of this, that if ever the masses are brought to feel their rights and liberties encreached upon in this respect, and to the degree our enemies desire, they will never submit, but will turn and destroy their tyrants, even at the cost of destruction and ruin to all that we hold most dear.

Anti-Sectabian.

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BOOK REVIEWS.

HAFED, PRINCE OF PERSIA: His experience in Earth-life and Spirit-life, being spirit communications received through Mr. David Duguid, the Glasgow trance-painting medium. With an appendix, containing communications from the spirit artists, Ruisdal and Steen. Illustrated by fac-similes of forty-five drawings and writings, the direct work of the spirits. Pp. 580, octavo. London; James Burns, 15 Southampton Row. Glasgow: H. Nisbet.

This work is unique in literature. There is none other with which to compare it, and the ordinary rules of criticism are useless in meas-

For sometime the English Spiritual Periodicals have contained accounts of the wonderful mediumship of David Duguid, a Scotish cabinet maker, who with the most ordinary education and without any culture or opportunities, while in a trance state not only executed beautiful paintings and drawings, but also gave startling communications from ancient spirits, and often they executed both drawings and writings in his presence without the aid of mor-

These trance communications with a selec-These trance communications with a selection of forty-five drawings are presented in this volume to the public, by Mr. Nisbet, who acts as amanuensis, editor and publisher. He is a wealthy printer of Glasgow, whose signature appears on all the works and periodicals issued by the Progressive Library, and is well known as a man of sterling worth and integ-

David Duguid is about thirty-five years of age, retiring and shy, experiencing difficulty in expressing his ideas. He is in good health, and of the bilious temperament. He never studied painting or drawing.

In 1866 he was led by curiosity to sit in a circle; after several sittings he began to experience peculiar sensations. At one of these sittings a lady at his left, placed her right hand on his left, to show him how cold it was. His hand immediately began to move, and for sevhand immediately began to move, and for several sittings drawings were executed in this awkward manner with his left hand. Two days afterwards a basket of flowers was drawn with colored pencils, and at the next seance, a symbolical picture with water colors. Then the influence began to use his right hand, and the presence of the lady was not necessary. He has executed up to the present time be-tween forty and fifty largesized oil paintings, beside almost numberless smaller picces,

"They show a sturdy progress in the manipulative department. He was told at the beginning that he would gradually improve, and that ultimately he would be able to paint out of trance, without being controlled by the spirits. He has attempted more than once to work a little at the painting while in his normal state, but only succeeded in spoiling them and had to be entranced before he could remedy his blunders."

INTRODUCTION.

He paints as well in the dark as in the light and the direct drawings, such as are copied into this book are executed in the dark, with the medium secured under strictly test conditions. The direct writings were given under similar test conditions. They are in various languages, Hebrew, Greek, Latin, German and English, signed in many instances by what is said to be a name in Persian. On one card was written a beautiful series of Egyptian hi-

At length Mr. Duguid became controlled by a spirit professing to be a Persian, who had lived in the earthly body 1900 years ago. He was then a Persian chief or prince, and afterwards a priest, and head of the Magi, and in his old age, a follower of Christ, for whom he suffered martyrdom. He said his name was Hafed, and his narrative beginning at his birth is as interesting as a novel and replete with historical information. Hafed declares his object in writing is "to give to this age of the world some experiences of my life in the body, in the hope that these, belonging to an eventful period of the world's history, might be of some use to the present."

In the progress of the narrative the medium avantanced the difficulties which always according to the present.

experienced the difficulties which always accompany the transmission of dates and names,

company the wansmission of dates and names, and these were afterwards supplied by the spirits writing them in, direct.

Mr. Nisbet mentions and finely explains this difficulty, which really grows out of the fact that ideas and not words flow into the mind of the medium.

"In the case of the Persian and the other spirits communicating through Mr. Daguid, it will be readily understood that the words spoken are not those of the unseen intelligence, but an interpretation of the ideas of the spirit into the language of the medium. * * * Again, a spirit perceives through his medium, and if at the time there is a lack of proper contitions in the medium, both question and answer will suffer in transmission. From all these it will be seen that errors and mistakes are likely to be produced. How often do we hear the observation made, when something silly or crude has been uttered by a trance speaker under the control of a spirit ranking high amongst the learned of earth?

high amongst the learned of earth"

"Oh, that is a lying spirit! So and So knew better than that when here, and he surely hasn't gone back in knowledge."

No, he has not gone back; but can we tell the difficulties that hamper the spirit who wants to convey a message to those whom he has left behind! Suppose a Bacon deaires to send a message—to communicate with mortals. He finds a medium well adapted in many respects, but far behind in education. He begins to operate on this medium; but, like a master in music playing on a bad instrument, the effect produced is altogether beneath that which is expected. Why not select an educated medium? says one. It may be the very fact of dium's says one. It may be the very fact of being educated constitutes the unfitness for mediumship. Be that as it may, for the worth-less or erroneous statements, which crop up now and sgain in trance addresses, neither

spirit nor medium is to blame." This must be borne in mind by the reader of "Hafed," for the garb of his ideas is supplied by the mind of David Duguid, the uneducated "Hafed," for the garb of his ideas is supplied by the mind of David Duguid, the uneducated Scotian cathlet maker. The skeptic may smile at the incompruity now and then apparant, but the student of the great science of Spiritualism will be deeply interested in observing the varying shades of impressibility occasionally sweeping away entirely the medium's personality, and almost seizing the idiomatic form of thought characteristic of the controlling spirit, again ebbing until the reefs and ledges of the medium's individuality crops out clear and distinct. We learn that a communication should not be judged by the letter of its phraseology, but by the spirit of its thought. We should read the pages of "Hafed" not as his own language, but as a translation, honestly made, but bearing the disadvantages which always attend translations.

Hafed commences his narrative which reflects the condition of Persia 1900 years ago with an account of his birth place, and his parents. He assumes at an early age the command of the army, and beats back to the descent the hordes of Arabia. For seven chapters he details his martial exploits. His language is strange for a spirit, who has cultivated love and wisdom, for almost 2,000 years, yet perhaps he offers a complete explanation, when he says that on his gaining such direct

contact with earth as he is compelled to do, the old feelings and thoughts long dormant are

Page 184. "It appears to me that some of my earth passions revive when coming in contact with the mortal body, thus: I get angry at the unheard of cruelties to which we were subjected for our adherence to what we balieved to be true."

The second period of the narrative begins at the time he became weary of war, and entered the order of the priesthood. He became a Magician, and in his search after knowledge visited Egypt, Sparts, Corinth, Athens, Tyre, Jerusalem, and narrates what he saw and heard. The history of Persia, their religion, the town of Babel, and other interesting subjects enough to fill a page if only mentioned. are treated in the manner of an eye witness.

Then he tells the wonderful story of his travels to Judea, seeking for the child Jesus, and the adventures on his return by way of the Red Sea to Persia. An aged priest takes Jesus to Egypt, from whence after a time they go to Persia, and Jesus begins to study under Hafed. His youthful character and adventures are described: his admission into the ranks of the Magi, and the journey of the master and pupil to Judea by way of Greece, Rome and Egypt. Jesus visits Persia the second time

and with Hafed journeys in the East. The third period embraces the full acceptance of the doctrines of Jesus. The master becomes a pupil and goes forth as an Evangelist, visits spain, Africa, and Pereis, and terminates his career as a martyr thrown to wild beasts. Then follows his life of 1800 years in the Spirit-world, viewed simply as a work of the imagination, literature has nothing equal to this marvelous narrative. It does not impress one as a creation of fancy but as a truthful record of personal observation and ex-

parience. Hermes, the Egyptian communicates on a great diversity of subjects, in a happy manner, but our space will not admit of an extended analysis. The appendix is by no means the least interesting portion of the book.

As specimens of style, and also as relating to subjects of paculiar interest, we introduce a few extracts from the many we had marked. Speaking of mediumship among the - Magians it issaid:

"I may here remark, that it was considered by these female priests a very great gift to attain to the power of communicating with the spirits of the departed. When communion was desired, one of the female mediums, or prophetesses, was selected to consult with the spirits. The persons seeking communion generally fasted and prayed for some time before, and in the evening retired to a small appart-ment on the top of a high tower. There they waited, the medium with her hands on a small burnished table, and the messages were given through her."

Speaking of his martyrdom: "I knew I had to pass the ordeal; the day's horrid sports went on and many passed away, and at last we were dragged forth, two frail old men, before the assembled thousands. Calmly we looked around fearing none. We had the word of Jesus; we knew he would protect us, that neither men nor beasts could harm us. They let loose the animals from their den, while we stood in the center of the arens, and calmly looked on as we saw the arens, and calmly looked on as we saw the hungry beasts narrowing in to a point, from which to make their spring. We had dropped the weapons which had been placed in our hands, and were standing with folded arms. The tiger crawled stealthily on his belly, while the lion paced about as if he shrank from the ignoble use man had puthim to. At length the tiger bounded and—droped dead at our feet. The lion followed, but landed on length the tiger bounded and—droped dead at our feet! The lion followed, but landed on the prostrate body of the tiger, on which he stood like a statue of stone. He, too, was struck dead by the Angel of Death. We claimed no victory with raised foot on the bodies of the slain. They brought out other animals but they would not approach us. We were then led off while the spectators expressed their great disgust with such an unlooked for interference with their sports. Had we been robbers no doubt we would have been applauded—but we were Christians. A work was done that night, however, for the cause of truth, which could not have been accomplished by a hundred years orations. Many who sat and witnessed the scene I have described, rose and left (as I afterwards learned), and were so deeply impressed by the sight that and were so deeply impressed by the sight that they became earnest inquirers, and afterwards

they became earnest inquirers, and afterwards converts to the faith.

"The second day came, and that day we knew to be our last. Both of us knelt in prayer to the Great Spirit, and asked our prince to receive us to himself. Then we continued on our knees in the midst of the great arena, thousands of spectators gazing on us. We rose not. The beasts made a great spring. I saw one of the animals fix on my companion.

That is the last I remember seeing in the body; That is the last I remember seeing in the body; I opened my eyes and found myself in the

glorious home on high.
"I looked around; he that died with me, lay by my side. It was a glorious change indeed and one I had often longed for, for now I had joined those loved ones who had gone be

The drawings are as peculiar as the book. While they exhibit the ease and certainty of a masters touch, they also show defects in perspective, and mannerism in portraying the human form. It is as though two mentalities of diverse qualities were expressed through them. The style in many reminds one of the Egyptian, and especially are the eyes defective, and copy that type of portraiture.

One of the most striking and; best drawn pieces in the book is "the Death of the first Persian Martyr." It would seem impossible for a few pencil lines to express so much as they do in the form of this youth, chained to the summit of the clift.

The story is told on page 210, and illustrates the character of the times, and the strength of conviction. The doctrines of Christ had extended to Perais, and the son of Carius Polonius was converted. His father had him brought before him and "at once demanded that he renounce the doctrines he had embraced." "No," he said, "No, father; though thou wert a thousand times dearer to me than thou wert a thousand times dearer to me than thou art, I will not give up one lots of my faith at thy behest; no, not even to save my life. I have sworn to live and die for him the blessed Jesus, and I am ready to lay down my life for the truths I hold—the truths which he taught, who shrank not from death for thee father, and for me. He was led off to prison, where he lay immured for some time, and remaining still true to God and truth, he was at last taken to a high cliff on the borders of the sea, where chained to a rock, he was left to recant or die of starvation. They imagined that the horrors of such a death would issue in the young martyrs recantation—but no, they waityoung martyrs recastation—but no, they waited in vain; he died in his chains, while his body became food for the birds of prey, and his bones were left on the lonely rock to bleach in the sun, the wind, and the rain."

"The Ascension" facing page 518, is won-derful for its ballance in grouping and life, and on page 533, that of "Hafed addressing a Per-sian audience," is most striking in its vigorous

There are many things which will peoplex even a Spiritualist in these pages. Hafed has

not outgrown the oriental imagery in his de-piction of the Spirit-world, nor belief in the miraculous conception of the "Virgin Moth-

His description of the "Great Temple" on page 225, reads like a tale in the "Arabian Nights," and probally has equally solid foundation. These blemishes mar the book, but they by no means invalidate its claims. Science of spirit communion is yet to be made known, and until that happy event we must accept or reject by special application of our

"Hafed" is a book that will excite severe crit-icism and receive great praise. It furnishes intensely interesting reading, and at the name time requires patient and cultured study for its complete understanding.

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per and binding.

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Peculiarities of the ' Evil Eye" - Facts in Refer

Is the Devil Dead?

Normen XVIII.

In our previous article we alluded to the "ovil eye," and in this we propose to devote more attention thereto. Not one but who has obcerved that person whose eyes indicated his true nature, and which stood forth as a sort of "head light" to warn all of danger. The eyes of some are exceedingly sheepish, are easfly recognized as such, and they are regarded as innocent simpletons whose company is no advantage, and no particular harm. The crafty, cunning eye is readily detected, and is one that should be avoided in all business transactions. The malicious, sullen eye chould always be feared. It can be seen at any time among the pug-nesed inebriates that viallow in the dark holes of licentiousness, and who only aspire for what others have accumulated. Their eyes have become animalized in compliance with their aspirations, and asmme a devilish malicious appearance, well calculated to excite fear in the mind. In the lower apheres of Spirit-life this change in the characteristics of the eye is more marked than here. There it corresponds in anatomical structure and dimensions, exactly with the aspirations or longings of the soul. Hence some low, gross and debased spirits have an eye recombling those of different brutes. They are however, far in advance of those animals they imitate. The immortal spirit is there and can not be quenched. When a mother becomes frightened, as one did in Georgia, at a hog devouring a little boy to whom she was devoted ly attached, and thereby modifies the form of the little child she is carrying in her womb, so that when born, it not only has bristle-like hairs covering the entire body, but eyes like a hog, she does not quench or blot out the immortal spirit thereof, although she did by the action of her own mind, animalize its na-

Always bear in mind, then, that as you jour, ney along through life, that every impure thought, every licentious, dishonest wish, every impulse to do wrong, leaves its impress upon the spirit-animalizes it-makes it recamble in many particulars some loathsome enimal, and finally sinks it down to the darkopheres of spirit life. Remember that, as the mother carrying her child in embryo-in the fair castle, the womb—can by a strong wish fervent desire, or fright, change its organization throughout so it will resemble the brute creation, so the can by the same law, by constantly dwelling on unholy things, animaliza her own spirit.

turo.

The eye is the window of the soul. Out of that it gazes on the grandeur of creation, survoyn its varied scenery, takes congizance of motion, and is enabled thereby to so direct itscourse as to avoid obstruction. Strictly speaking, the eye simply conveys impression to the soul, and inspires it with the joyous rythm of the poetry of nature, moves it with philanthrop ic emotions as abject poverty is presented to it; or impels it to alleviate the poverty of othera.

The "evil eye" sees no good in any one. It never impresses the soul with a philanthropic impulse; never actuates it to do a good deed unless for the unholy purpose of self-aggrandize ment. In some, the evil propensities are mani-

fested in the pug-nose, and features resembling a brute. In others, their brutish nature is concentrated in an "evil eye," which presents itself to the world, revealing the selfish impulses of the soul. In olden times it appears that the Gitanos were gifted in occult knowledge, or black magic, and they claimed the power of casting the evil eye. In their language, "casting the "evileye" simply means, "making sick," an effect which they accomplish by glancing in an evil manner towards those whom they wish to injure, causing them to be taken sick at once, and often resulting in death.

The "evil eye" of the snake holds in surj'c tion the little bird, and under its pernicious in fluence, it flies into its rapacious j we.

In Andalusia, especially among the lower classes, a belief in the existence of the " evil eye" is quite common, and no doubt with good reasons. They have, however, a superstitious remedy therefor, in a stag's horn, tipped with silver. It must be attached to a cord braided from the hair of a black mare's tail. The idea is generally entertained, that the horn absorbs the pernicious influences emanating from the "ovil eye." In ancient times especially, a belief in the "evil eye" was quite prevalent. It is possessed by certain anakes, and what peculiarities have the animal creation, that you will not see prominent in some men? The German Post, Conrad Gessner, whose soul moved in harmonious tythm with the beautiful in nature, dreamed that a snake inflicted a severe bite on his left breast. Five days thereafter, a sore presented itself there, which soon developed into an ulcer, resulting in his death. An impression made on the mind will often produce disastrous results. That dream was as poisonous as the bite of the snake would have been. Fear alone has caused cholera and hydrophobia. Then may not the influence of the eye, when actuated by malignant hate and evil impulses, convey to another an influence poisonous in its nature? Avoid such an eye no you would the fangs of a Cobra.

The faccinating eye of the snake is often found in human beings. It is not employed, however, in all cases, to kill its helpless victims. Saint Fillipo Neri, through the instrumentality of his eyes alone, won all whom he wished to gain over, by simply glancing at them, and even dogs though affectionately attached to their masters, would leave them, and follow him, if his eyes so directed.

A little harmless pet on one occasion being tantalized by his master, became so enraged that he bit him, resulting in his death by hydrophobia. The dog never exhibited any symptoms of the disease. We learn an important lesson from this that anger or hate have a deliterious influence, and when the effects thereof are concentrated on the saliva of a dog, it is often converted into poison. The malignant hate of come individuals is concentrated in their "evil eye," instead of the saliva, as in the case of dogs, and when you come in close contact with their influence, bad effects thereof subduing animals, and yet possess not a single evil impulse. It is said that Hippocrates could through the sole influence of his eyes, draw a bird from the air to him. No doubt Daniel, when cast in the lion's den, subdued the ferocious animals by the power of hiseyes alone.

The wandering Gypsies claim that the "evil eye" is potent in its action, causing death and disasters to happen to individuals and families. They will offer you a remedy therefore, which they-and perhaps they alone, consider highly efficacious. The eye being one of the main avenues to the soul, it is regarded with a great deal of importance. Had Nero been blind, he never would have been actuated to burn Rome. It was the effect that a gorgeous confiagration would have on an "evil eye." that influenced him to do it. The old hoary headed Cotton Mather, whose soul was covered with the slime of his sins at least an inch in thickness, informs us in his "Magnolia" that the Quakers frequently through the instrumentality of the eye alone, compelled others to accompany them, to participate in their exercises, and to bow in abject obedience to them-

The celebrated Tom Case, a Quaker, possessed greater power in his eyes alone than a pugilist does in his brawny arms. On one occasion a mad bull was approaching him with malicious intent, but the influence of his eyes alone subdued him, and compelled the animal to approach him and lick his hands like a pet dog. Hippocrates, it is said, on on accession was greatly annoyed by a troublesome ox which broke into his field of beans. He caught him one day, gazed at him intently, and whispered in his cars to never molest that field again, and strange to say the ox never

The "evil eye" even received recognition from Scripture: "Eat thou not the bread of him that hath an 'evil eye,' neither desire thou his dainty meats." (Prov. 28: 6). The eye, if evil, will covet what it sees that belongs to others. It is not without its influence. Had the Rev. Glendenning been blind, poor Mary Pomeroy would have been alive to day, no doubt. The "evil eye" conveys its impression to the soul, and then mischief at once arises.

"I was acquainted," says an author, "with a very handsome Jawess, of Fez; she had but one eye, but that one was particularly brilliant. On asking her how she lost its fellow, she informed me that she was once standing in the street, at nightfall, when she was a little girl: a Moor that was passing by suddenly stopped. and said, 'Towac Ullah, (blessed be God), how beautiful are your eyes, my child! Whereupon she went into another house, but was presently seized with a dreadful pain in the left eye, which continued during the night, and the next day the pupil came out of the socket. She added that she did not believe the Moor had any intention of hurting her, as he gazed on her so kindly; but that it was very thoughtless in him to utter words which are gure to convey evil luck."

Evil has thousands of ways in which to present itself. The devilish influence that permeates gross matter, and manifests itself in the brute creation, also can be seen in human beings, exhibiting its diabolical qualities, if in no other way, as an "evil eye." . The world has yet much to learn in reference to evil influences and Devils. Those who consider the Devil dead, should ask themselves, why such grossness in the human family? Does all this come without a cause? Does man create his own heaven and hell, as some Spiritualists affirm? As well create himself! As well create the arm that commits murder, or the hand that administers a dose of poison. True, a heaven or hell is adapted to his nature in all cases, but he don't create them-never-they are already on hand! What was it but an "evil eye" that coveted these \$50 000 Jennie June writes about it to the Baltimore American:

There was one person absent from the Char ity ball, whom pêrhaps few missed, but who in her days of ifflience never missed one, unless absent from the city. Only a very short time ago she occupied elegant apartments at the St. James, kept her carriage, and received all the attention which the still young, rich, handsome and accomplished widow of a man who had held high public positions abroad, as well as at home, is sure of obtaining. To day, she occupies, with her mother, one poor room, in a building in which rooms are rented to the poor who can not afford the weekly sum demanded in the cheapest boarding-house, and who in one room, neither large nor well ven-tilated, cook whatever food they can not afford to purchase, eat and sleep. Her financial ruin was caused by the failure of two large banking houses, in which the whole of her money was, as she supposed, secured. Thirty thousand dollars which lay in other hands were, by the representations of the head of one of those establishments, transferred to him for safe keep ing, but three weeks before the failure occur red, and of course went with the rest. She would not have had money enough to buy bread this winter for herself and mother, but that a Spanish gentleman from Venezula, and soon to return, hearing of her misfortunes through an artist friend, hired a sleeping room in the same building, and begged as a fevor that she would every morning give him his breakfast, offering as a plausible reason his ig norance of the English language and her knowledge of Spanish. The arrangement was therefore made, and the amount paid has nearly covered the weekly expenses, the remains from the breakfast being made to serve for all day. In the same building are two young girls, who came from the country with a little money that one had saved, in order that one might take some long anticipated and eagerly desired lessons in pastel painting. It was the presence of these two young girls, good and hopeful as they are, that had induced the artist friend to recommend the lady to seek humble shelter there, for it was he from whom the as piring young girl was receiving her lessons, and he was acquainted with her circumstances and with the fact that both girls had left com-fortable homes in the country, one to pursue art studies, the other to be companion and manager of their small resources. The day she arrived they invited Mrs. W. to share their dinners, and they have since taught her how to cock simple dishes, what to buy, what to pay for it—how, in short, to put her resources to the best use. Out of all the dear 500 friends she had, there is not one of whom she would are at once realized. An eye may fascinate— be willing to ask a favor. It is to these two may he instrumental in making friends—in girls, of whom a few months ago she knew nothing, and who know nothing of the circle to which she once belonged, that she clings for companionship and comfort.

It was the damnable, malicious, covetous "evil eye" of this banker, that induced him to lie, in order to get hold of \$30,000, and reduce to abject poverty two estimable ladies. Yet some Spiritualists declare there is no Davil, no evil spirits, no Diakka, in Spirit life—all is lovely up there in the courts of heaven, and no one reaps what he sowal

(To be continued.)

Trials and Tribulations give Strength —Be not Faint Hearted.

LETTER FROM A B BOONE.

Bro. Jones.-Dear Sir:-I have traveled more than three score years over the plane of human existence, abandoned old orthodoxy more then thirty years ago; read the Investi-gator three or four years, found in it nothing to satisfy the craving of the human soul. Groped in darkness up to the so-called materializations of Katie King of Philadelphia thought I saw in them a ray of hope for future existence, but to my utter dismay, I was disappointed by the discovery of her fraud. I then sought the pages of the Journal for hope, and many times thought I could see a light through the vista of the future, but only to be disappointed in my fondest hopes. Now, I ask, sir, how long shall enquirers after truth be dupes to the vilest frauds of such notorious mountebanks and swindlers as Dr. Pence and Mrs. Stewert of Terre Haute, Ind., and per-haps Mrs. Miller, of Memphis, may fall in the same category, besides others in the past too numerous to mention. In regard to Mrs. Stewart, I am free to say, that the parties who prepared Mrs. Stewart's so-called scances and materializations for the press, are either knaves or arrant fools and deserve the righteous condemnation of every honest seeker after truth. Now I ask, who will next add their names to the black catalogue of fraud that brings such sneers and contempt on honest inquirers after truth, by skeptics and the orthodox church generally, let alone loss in business and persecutions in a hide-bound orthodox community like this. I am completely stranded and shall have to go back to the startng point or abandon further inquiries, but to the former I feel most inclined Front Royal, Va., Feb. 16, 76.

The above named brother speaks the sentiments of millions of well meaning good people. Such people have lived in all ages, -they have honestly looked for higher truths than were inculcated by the orthodox religionists of their day, but slas, when the hours of trial come—when the Peters denied their masters the Judases betrayed them and the High Pricets convicted them of treason; they nearly all went back to the "flesh-pots" of moral poverty, and blind subserviency to the dogmas of the church, or to cold skepticism.

How few of England's persecuted liberal thinkers (liberal for that age) joined, with the little band that landed at Plymouth Rock in a most inclement season of the year, and laid the foundation for a mighty Republic. How small is the band of patriots who take their lives in their hands and battle adminst the cry of treason, until they have fired the public breast to an irresistible degree of sympathy in that

very disloyalty to error first denounced as treason.

There was a spirit abroad in the land autedating and during the American revolution which manifested itself through a Patrick Henry, a George Washington, a Thomas Paine, a John Hancock, an Ethan Allen, and others who knew not fear, and feared not danger. By words and noble deeds they fired the souls of the people to resistance to wrong, that caused the wrong doers to fise before them, even as wild beasts of prey flee before the fires of the Western prairies.

Those few patriots who put the fall in mo. tion and fired the common people with an irresistible zeal, will live in the hearts of billions of people yet unborn. Even so with true mediums, the monthpieces of the angels. -though wayward they may be to many of the conventional rules of society-they will live in history, and be blessed by coming generations long after their maligners have sunk to oblivion and forgetfulness.

The world does not stop to inquire about the private opinions of individuals—in regard to their domestic habits—their peculiar sectarian creeds, nor their opinions upon the subject of hyggian. Nor does the world, when contemplating the results that flowed from the deeds of those noble passiots, inquire how many of those who professed patriotism, and even did noble deeds in the cause, and yet not unfrequently gave a listening ear to the fulsome words of the emissaries of King

We know but little of the Philosophy of Life. We are all creatures of circumstances all subject to psychological surroundings which control us daily in all our transactions of life. Hence the Nazarine spoke wisely when he said, "Let him that is without sin cast the first stone."

While we condemn deliberate fraud everywhere, and more especially in spirit manifestations, yet that common charity for human nature prompts us to pause before we take the suspicions of even the most reliable persons for truth—as veritable facts.

Neither should we, although it be demonstrated that an individual has once sinned, condemn, and say, no good thing can come ont of Nazareth,—that such persons are no mediums, because they have, perhaps, while under the psychological influence of the desire of an audience, felt that desire, and incoluntarily moved in imitation of that which is genuine. We should rather strive again to reach the gennine, by a compliance with that law of life which reaches just beyond the veil that separates the super-mundane from the mundane.

Right at this point we wish the reader to consider well the fact, that the same psychological law that moves spirits to action, controls mediums of superior and rare mediumistic qualities. Even as with Saint Paul, they find a warring in their own being-things that they would not do, under psychological conginons laby go.

Indeed, they are in this day of spiritual awakening, the patriots who are arousing the masses to action, even as Patrick Henry aroused the House of Delegates of the Colony of Old Virginia, while the sycophantic loyalists to an aristocratic foreign government shout treason! treason!!

The pious sycophants of to-day in like manuer shout treason ! treason!! while the mediums show the falsities of old effete systems of theology.

Let us not condemn, but let us sustain their hands, and by good influences and due caution in forming conditions, strengthen each and every medium to resist all temptations to deceive, by impressing them with a high sense of its wrong, and the sure disgrace, sooner or later, to themselves.

And to our correspondent, Bro Boone, we would in the spirit of kindness, say, see to it, that the good seed you have sown, is so well covered, that the sun at its meridian hight, will not cause it to wither and die.

Hot suns, heavy tornadoes, and floods of rain are all useful, and the wise man learns by dkperience to fortify against the injury that might otherwise ensue therefrom.

But for the genuine goods, adulterations would not be thought of, even so with genuine and counterfeit money.

The infamy, reproach and persecutions that have been brought upon Spiritualism, have been encountered by every religious sect of all past ages-they are incident to all reforms-Parasites cluster around that which has life and vigor, but they soon die and are forgotten. Even so with our glorious cause—the period of its infancy has been beset with most loathsome parasites, but now it is passing the adolescent stage, and along with that, passes away the evils incident thereto.

Brave hearts-mortais inspired by immorials, will carry it safely through the trials and tribulations incident to its vigorous youth, and in a few more years the whole civilized world will adore it as the promised bride—the angel of spotless purity.

We hope that neither our correspondent, nor any other seeker after truth, will retreat back to the inner cells of old theology, fearing the darkness of the little overcast aky of Philadelphia and Terre Haute, while the sun shines so brightly everywhere else, and even there, with the exception of a few clouds—no bigger, comparatively, then a man's band—intervenc.

Speaking of the Journal the Shaker says:-"RELIGIO-PHILOSOPHICAL JOURNAL: This is a blunt westerner, hailing from Chicago, Ill., It cuts error in all quarters, sometimes drives hard hits at us, but aiming at our good, we should not complain. Let every one who has heard the raps of the spirits, or who would like to, write its enterprising editor, S. S. Jones, for a specimen copy."

FORTY FIVE ladies and gentlemen attended Bastian and Taylor's seance on last Sunday evening. As usual, the manifestations were Is The Devil Dead?

Mrs. Amelia Smith writes:

"I have read your paper with much interest, especially the articles, "Is the Devil dead?" Not being a believer in a personal Devil I have no expectation that he will be delivered at your office, and I don't know as the existence of evil any more of a mystery to me than the of evil any more of a mystery to me than the existence of everything else. Having but lately emerged from the depths of old theology my mind is very much unsettled, and as I have read the articles alluded to, I have sometimes felt that I was cattled an action of the second means and the second means are the second means and the second means are the second means ar felt that I was getting on solid ground, and again I have felt as much in the dark as ever. I wish you would hurry and let us know what you are coming at, for it is entirely beyond my comprehension.

The above articles will be continued through many numbers of the Journal, and probably will result in capturing his Satanic Mojesty. The "evil eye" is now receiving the attention of the writer, and will be continued through payeral numbers of the paper. This branch of the subject will be particularly interesting to the thoughtful student. The "evil eye," divested of its superstition, is a subject worthy of the attention of the philosopher, and inspires us, as we think of it, to ask, Is the Devil dead?

Several communications received on this subject will appear soon.

CURED BY PRAYER.

Wonderful Experience of a Foxboro

Lady. We are glad to note the following. If prayer is infallible, why any sick—why any hos-

pitals? The Boston Herald says:

"A remarkable cure by prayer has occurred in the case of a Foxboro lady. She has suffered for two years from lung and spinal allments. During that time she has consulted several able physicians, but without relief. Recently she paid a visit to the Consumptives' Home at Grove Hall, which is under the charge of Dr. Charles Cullis, who cures by faith and prayer. She has now returned to her friends almost, if not quite entirely, cured. She says that after assuring the doctor that she had faith, she was requested to kneel, when he dipped his finger in oil and put it upon her forehead, knelt in front of her and made a short prayer asking the Lord_to heal her of whatever disease she had. Before rising he rubbed his finger across her forehead, saying : "I anoint you with oil in the name of the Lord, amen." She says: "I felt. a change immediately; the heavy burdened feeling was gone, and I could draw a long breath without any trouble—something I had not been able to do before for several years—and my lungs felt perfectly clear." Since that time she has gained in health and strength, and considers herself well. The lady is well known, intelligent, truthful and of undoubted piety. Before going to Grove Hall she was considered past all help, and she and her friends are rejoicing at her unexpected recovery.

Universalist Revival.

An Exchange says:

"Rev. A. M. Worden, the Liberal Universallet, has been holding a series of revival meetings in Berrien Springs. Mich., a number of which I attended. I consider Mr. W. a man of profound reading and reasoning, and this seems to be the opinion of all who heard him. He illustrated the great truths of reason, revelation and redemption most clearly, drawing crowded houses of respectable and thinking men and women of the village and township. The truths of nature's God and of natural good and evil, were so eloquently and logically presented, as to excite profound attention, and increase the audience and interest every evening. The hymns, read from the Humanitarian Collection, as I understood it, seemed to inspire the hearers with the love of the humane, the honest, good and true. It is estimated that about two hundred have been awakened to newness of life and action by this meeting, being led to see that 'religion, pure and unde-filed,' consists in acts of humanity, kindness, honesty and truth. Such a revival as this, is one of the world's needs to day. God and reason speed its progress-Amen and Amen!"

ATTENTION is called to the card of Mrs. S. F. Pirnie, Healing and Test Medium, in the advertising page of this number. This lady has been eighteen years before the public, seventeen years of which time she resided in Flint and Sagmaw, Mich., where she is extensively and favorably known and esteemed. Although not personally acquainted with her, we feel warranted upon reliable information in recommending her to the ifflicted mentally and physically, believing they will not be disappointed.

G. W. Carleton & Co., of New York, will publish in a few days, the first monthly number of a new periodical, entitled "Record of the Year"—being a sort of Reference Scrap-Book, or Record of nearly every important event during the month worth preserving; together with a careful selection of the choicest current miscellany, all properly indexed. The first number will contain a fine steel portrait of the late millionaire, William B. Astor. Will be edited by Frank Moore, famous as the projector of The Rebellion Record. This curious and original work will be gladly welcomed, we think, by all classes of readers.

The Prisoner's Fund.

This fund is for the purpose of effecting the release of Albert Peace, the only Spiritualist in the Auburn Penitentiary. Only \$125 is required to secure his freedom. RECEIVED AT THIS OFFICE SINCE LAST REPORT :

B. S. Cross, Monroe, Wis...... \$.50 WHOLE AMOUNT CONTRIBUTED.

Total...... Who will be further inspired to help the poor fellow? It is better to send remittances direct to him, in care of the warden of the Penitontiary, Aubum, N. Y.

"HAPED PRINCE OF PERSIA."-This remarkable book is reviewed in another column and we hope in a short time to have it for sale at the office of this paper. Due notice will be given when the books arrive.

Philadelphia Peparinent

.....HENRY T, CHILD, M. D. Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia,

WHAT IS MAN?

Man Physically.

DECTION VII

PATTY TISSUE'S.

There are among the lowest forms of organ ic life, belonging alike to the vegetable and the animal kingdom. A considerable number of plants produce oils of various kinds, and some of them in quite large quantities; olive, and castor oils, and those of other beans are amilier examples.

The use of fat in the human body appears to be mainly for the purpose of storing up nutri-ment, a sort of savings bank into which the extra earnings are deposited. It is well known that when the system is subject to disease, or abstinence from food this tissue rapidly disappears, while on the other hand where there is abstinence from exertion, and a good supply of food, there is a tendency to an accumulation of it. It is probable that this tissue plays an important part in maintaining the temperature of the body. It is lodged in certain portions of ithe cellular tissues, and is so distributed over the body as to fill in the inequalities and render the curves and lines of the form more beautiful. By a wise provision it is never de-posited in the cellular tissue about the brain; in the eyelids, and some other parts of the hody. It remains longest in certain parts of the body, under the soles of the feet where it forms an elastic cushion to prevent violent shock in walking, running or jumping; in the orbits where it forms a cushion for the reception of the eye. Fat sometimes accumulates in sufficient quantity to create disease, entering into and displacing the tissues of various organs; it is also at times deposited in fatty tumors. Persons who have large quantities of this tissue do not enjoy good health, although their appearance may not indicate this.

The increase of this tissue may become

The increase of this disage in a pecone a great burden. There is a case on record of a girl four years old who weighed 256 pounds. A man named Bright, at Malden, England, weighed 728 pounds; and the celebrated Daniel Lambert, of Leicester, England, weighed 789 pounds a little before his death. Such persons are often moderate eaters, but this being one of the lowes: tissues it is evidently the result of weakness of the nutritive functions. when there is a great accumulation of it.

Various methods have been devised to prevent this tendency; the most important are, a well regulated, and sometimes violent exercise. careful and absteminous diet, and especially avoiding the use of fluids, which often assist in producing this. Every means which will raise the tone of the system, and enable it to build up the higher tissues should be used. - Sedentary habits, indolence of mind or body tend to produce this tissue, while exercise will generally keep it within the proper bounds. Women, from their habits of life,—their want of outdoor exercise, are more prone to accumulations

of this than men. The lymphatic temperament, which favors the production of fat, should not be encouraged in young persons, as it is very apt to grow upon them as they advance in years, and they liable to suffer from it. Such children should be trained to very active out door exercise, and to guarded care in diet, though it is often difficult to do this as there is neither physical or mental inclination for it.

How shall We Real'ze the Greatest Good from Spiritualism.

A friend from Nebraska writes, "I think you have struck the key note, in your articles of December 11 h, that must vibrate through the feelings of all the Spiritualists in regard to spiritual development. I have been blamed by many for not being willing to be controlled by low spirits. Would you advise me to give up, or to use my own reason; and develop my own spirit?"

The question of spiritual influence and control, is one of the most important that can claim our attention. Having been subject to these influences all our life, and having suffered very greatly at times from these, both physically and spiritually, we have come to this conclusion, that unless we can live true lives and elevate ourselves above all selfishness which would injure our brother, mediumship is not desirable. Drunkenness, and many other vices in mediums, open the way for spiritual influences which lead us farther from the path of rectitude. On the other hand where the human soul is filled with pure love, which is an attribute of God, and acts some-what like attraction in the cutward universe between the planetary bodies, the result of which is that each one is held in its orbit, where it moves in perfect order and harmony, holding others and being held in place by this divine law of attraction, which is but another name for love. So in the human soul, when this love is the ruling power, we hold others and are held in that orbit of divine harmony, wherein we can move onward without strife or contention. When this is the case we may seek for all the spiritual influences that can come to us, and they will lead to strengthen us in all that is right and true. We shall become centers of power around which spirits and mortals will revolve in order and harmony, then mediumship will tend to the highest and holiest condition that can be attained by human beings. It brings us into nearness to high and holy spirits whose presence is always a benediction, and whose blessings upon us will enable us to bless all who come within the sphere of our influence, then the weak and er ring, both in the form and out of it, will be ministered unto and helped by us into better conditions. We would advise all to use their reason and judgment, and seek to develop their own spirits, and ask for all the aid that can be received for the unfoldment of the soul to its most perfect state.

The Jugglers of India.

We received the following account from a personal friend in whose veracity we have the most implicit confidence. He says,—I was at Bombay in 1858. And one afternoon we were sitting with a friend on his versudab, and three jugglers came; one of them went away leaving an old man and a boy. They began by per-forming with snakes and birds; after a time one of the gentlemen said to them, I want to see a banyan tree grow. They demurred a lit-tle at first; did not know whether they could do it. After awhile the old man said, "I can do He had a cloth around the loins, and an-

other two yards square over the shoulders. He took a double handful of soil from one of the garden peds and laid it in a pile on the gravel walk. He took the shell of a cocoanut and filled it with water. He turned it over and let the water drop through one hand. It

seemed as if he poured out at least a quart. Ho then showed us the cup and it was still full; taking the cloth from his shoulders and apreading it over the little mound of wetearth, he began to perform some incantations over it, and stood aside so that the sun could shine on the cloth. He repeated a prayer. He stood on one side and the boy on the the other with their hands clasped, in the attitude of devotion. They then sat down on the ground, and swayed back and forward for about fifteen or twenty minutes, singing alternately; then then the old man got up and raised the cloth, and we saw three leaves very bright and green, about two inches in length. He then covered it over again, and sat down in the same devo-tional manner for about twenty minutes. By this time we could see that the cloth was raised considerably. He then raised the cloth and we saw a tree about two feet high. This was about half an hour from the commencement. He covered it again, and in a short time he took the cover off, and there was fruit on the tree, which he took off and gave us to eat.

Our friend has not often told this story because he did not understand how it was done. and he knew that many would not believe it. Such facts, however, are becoming so generally known, that we do not hesitate to publish this. The question of how it is done is to be solved? We believe the phenomena of materialization, which is now and account. ialization, which is now undergoing a rigid and careful scrutiny, will reveal the mode by which this is done. If we can prove that matter is the risult of force, as spirits have frequently testified, and that the crossing of the lines of force produces all the varied forms that exist in nature, we have reached an important step towards the solution of this ques-

tion. It only remains for us to become able to control these lines of force, and thus cause them to produce certain forms of matter. That we shall attain to a knowledge of the laws of force is no more strange than that we can send messages from one continent to another. We believe that certain spirits have this knowledge now, and such spirits, using, as we presume they must, a medium, can direct the lines of force so as to produce the results described. In the investigation of this profound subject we need the utmo:t care, not to destroy conditions by our preconceived opinicus, nor to accept con-clusions until they are absolutely proven. Let us be ready to follow the truth wherever it

may lead. Theodore Parker asks, "Is not friendship one of the wells of the desert, where the pil grim cools his parched lips, reposes for a time and starts afresh in his life journey? Love is the well that stands at his cottage door. It is there in winter; it freezes not. It is there in summer, the drought never makes its waters abate. It has ever a pleasant flavor upon the palate, and a grateful, life-giving influence on the whole man." Speaking of the death of his father, whom he revered, he says, "I do his father, whom he revered, he says, "I do not mourn for his sake, but for my own. He goes to meet his friends, to see again his wife, his father and his children. No doubt it is a pleasant meeting. They may pity his long delay on earth, and replice now with him that he has put off the mortal to put on the immortal. I can almost see his fathers of other days, the wife of his youth, and his children and long separated friends, standing gloriously around him to press him once more to their hearts. Their shout and song of welcome ring in my ears."

In one of his sermons he says:—"The day

In one of his sermons he says:—"The day of building grand churches is over. Ours is not a believing age, but an investigating one. Batter days will come, when a nobler civilization shall incernate its thoughts, and, without oppressing the poor, rear temples to God

His creed may be said to have consisted in three points; first—the imminence, the influite perfection of God; second—the soul's personal immortality; and third—reverence for the moral law, as voiced by his private conscience. Henever doubted on these three points.

He declared that, "It is only free men who can find the truth, love the truth, live the truth. As much freedom as you shut out, so much falsehood you shut in. To think truth is the worship of the head; to do noble works of usefuliness and charity is the worship of the will; to feel love and trust in man and God is the glad worship of the heart. Christianity should be represented as human, as man's nature in its true greatness. The members of s Christian church should be mindful of one another; they should bear one another's bur-dens; they should advise and admonish one another; the strong should help the weak, the rich the poor. The Christian church should have an action on others out of its pale; should live to see its truths extend; should be a means of reforming the world.

"Here are the needy, who ask for justice more than charity. Every beggar, every pauper condemns our civilization. Every almshouse shows that the churches have not done their duty; that Christians lie when they call Jesus Master, and men brothers. Every jail is a monument on which it is writ in letters of iron, that we are still heathens; the gallows, black and hideous, the embodiment of death, the last argument a Christian state offers to the poor wretches it trained up to be criminals.and it stands there as a sign of our infamy; and while it lifts its horrid arms to crush the life out of some miserable man whose blood cries to God against Cain in the nineteenth century, it lifts the same arm as an index of our shame.

"If men were to engage in religion as in commerce, politics, arts; if the absolute religion, the Christianity of Christ, were applied to life with all the might of this age, what a result should we behold!

"We should build up a great state, with unity in the nation, and freedom in the people; a State where there was honorable work for State where there was honorable work for every hand, bread for all mouths, clothing for all backs, culture for every mind, and love and faith in every heart. Truth would be our sermon; works of dally duty would be our sacrament. Prophets inspired of God would minister the Word, and plety send up her psalm of prayer, sweet in its notes and joyfully prolonged. The noblest monument to Christ, the fairest trophy of religion, is a noble people, where all are well fed and clad, industrious, free, educated, manly, pious, wise and trious, free, educated, manly, pious, wise and good."

Furnished Rooms.

Spiritualists visiting Chicago, can be accomodated with elegantly furnished, warmed and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the Rangeo. PHILOSOPHICAL PUBLISHING HOUSE BUILDING, No. 127 Fourth Avenue, two blocks South of the New Custom House. Restaurant at next door.

ANGIENT BAND. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, \$5 cants.

Business Aotices.

FOR BEONCHIAL, ASTHMATIC AND POLHONA-BY Complaints, "Brown's Bronchial Troches," manifest remarkable curative properties.

The Voices.

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

Wonderful Success in Healing the Sick.

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

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

Mrs A. H. Robinson,—Medicin — 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 body in red streaks. The pain has somewhat subsided, but the swelling 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 Very truly yours,
JACOB A. FLOURNOY.

Marionville, Mo, Jan. 16, '76.

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten days afterward:

MRS. A. H. ROBINSON, MEDIUM, Chicago:-Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your disgnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Ergeipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final Vory truly yours. / Jacob A. Flournoy.

Marionville, Mo., Jan. 80, 76.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:-Will you please send me some magnetized pa pers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful dis-tress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awone I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully,
Mrs. S. I. Prox.
Topeka, Kan., April 12th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Pre-scription.

A. H. ROHINSON,-MEDIUM.-CHICAGO,-1 wish you to make an examination of my head and try and see if you can give me say relief.

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

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

Log Nietos, Cal., Oct., 8rd, 74.

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

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

Les Nietos, Cal., Dec. 9th, 74.

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

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

MRS. A. H. ROBINSON Healing Psychometric & Business Medium

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M. R. ROBINSON swalls under spirit central, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle carlority, the batter practice is to send along with a lock of hair, a briof statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription are romedy for eradicating the disease, and permanently curing all curable cases.

carring all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought an rapport with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the positive and negative forces latant in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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Mirs. Rosessow also, through her mediumship, diag

the disease.

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

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ply. ?

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

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TESTIMONIALS.

Birs. A. H. Robinson's Pobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cared me from the use of tobacco, and I heartily recommend it to any and all who desire to be cared. Thank God I am now free after using the weed over thirty 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.

DAVID O'HARA I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

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

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

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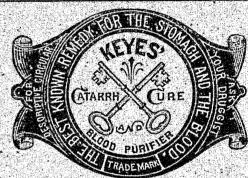
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BABBITT'S HEALTH GUIDE, CHART, and "VITAL MAGNETISM."

ANCORA N. Y., Dec. 30, 76

DR. BABBITT:

DEAR SIR:— I have recently taken occssion to examine with some care your work entitled "Health Guide," also your pamphlet on "Vilal Magnetism," in review of Dr. Brown Sequerd, and your "Chart of Health;" and I can not re!rain from expressing to you my conviction of the inestimable value of these works. You have brought to gether and stated with admirable clearness the principles gether and stated with admirable clearness the principles and methods which constitute the new science of Health and Art of Healing, that are ere long to take the place of blundering ignorance. These works must form the text books of the new school of therspentics which physical science is sure to evolve, and they should be studied in every family. Your "Chart of Health," is the best example I have seen of multum in parvo, and it cught to be suspended in every dwelling and every school-room in the land, and made the tople of delly lessons until its principles and rules are familiar as household words. I trust your efforts to found a new school of Hypiene in which the power of the suble remedial forces of nature will be fully recognized and applied, will be duly appreciated and rewarded by that public for whose benefit you labor.

Yours truly, Yours truly,

A. E. Nawron.
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SPECTRE MANIFESTATIONS. Looking Into Some Mysteries of the Realm of Dreams.

Dr. Hibbert has shown that spectres are nothing more than ideas or the recollected images of the mind, which in certain states of bodily indisposition have been rendered more vivid than actual impression, and that the pictures of the "mind's eye" are more vivid than the pictures of the body's eye. Sir David Brewster, in his "Natural Magic," goes further than this, and shows that the "mind's eye" is actually the body's eye, and that the retina is the common tablet on which both classes of impressions are painted, and by means of which they receive their visual (x stence under the same optical laws. He thinks that this is not on'y true in the case of spectral illusions, but that it holds good of all ideas recalled by the memory or created by the imagination, and that it may be regarded as the fundamental law in the science of pacumatology.

Robert Dale Owen, in his "Footfalls on the

Boundary of Another World," tells a marvel ous story of coincidences that one can hardly believe were brought about by no other agen, cy than chance. Mr. Owen says that the story was communicated to him in July, 1859 b Capt. J. S. Clarke of the schooner John Hal lock, then lying at Rutgers slip, who had it direct from Mr. Bruce himself. He added that the John Hallock was then trading be tween New York and Santiago, Cuba.

Mr. Robert B:uce, born at Torbay, in the south of England, and there bred up to a seafaring life, in 1828, when about thirty years old, was first mate on a bark trading between Liverpool and St. John, N. B. On one of her voyages bound westward, being then five or six weeks out and having neared the eastern portion of the banks of Newfoundland, the Captain and mate had been on deck at noon, taking an observation of the sun; after which they both descended to calculate their day's Work. The cabin, a small one, was immediately at the stern of the vessel, and the short stairway descending to it ran athwartships. Immediately opposite to this stairway, just bayond a small square landing was the mate's state room; and from that landing there were two doors, close to each other, the one open ing aft into the cabin, the other fronting the stairway into the state room.

THE VISION. The deak was in the forward part of the room, close to the door; so that any one altting at it and looking over his shoulder could see into the cabin. The mate, absorbed in his calculations, which did not result as he expected, varying considerably from the dead reckoning, had not noticed the captain's motions. Having completed his calculations, he called out, without looking around, "I make out latitude and longitude so and so. Can that be right? How is yours?" As there was no reply, he repeated his question, glancing over his shoulder and seeing, as he thought, the Captain busy writing on his slate. Still no answer. Thereupon he arose; and, as he fronted the cabin door, the figure he had mis-taken for the Captain raised its head and disclosed to the astonished mate the features of an entire strange. B:uce was not a coward; but, as he met that fixed gaze looking upon him in grave silence, and became assured that it was no one whom he had ever seen, it was too much for him; he rushed up to the deck in such evident alarm that it instantly attracted the Captain's attention. "Why, Mr. Bruce," said the latter, " what in the world is the matter with you?"

"The matter, six? Who is that at your dealt?"
"No one, that I know of."

But there is, sir; there's a stranger there. 'A stranger! Why, man, you must be dreaming. You must have seen the steward there or the second mate. Who else would

venture down without orders?" "But, sir, he was sitting in your arm chair, fronting the door, writing on your slate. Then he looked up full in my face; and, if ever I saw a man plainly and distinctly in this world, I eaw him." "Him! Who!"

"God knows, sir; I don't. I saw a man, and a man I never in my life saw before." "You must be going crazy, Mr. Bruce. stranger, and we nearly six weeks out!" "I know, sir, but then I saw him."

"Go down and see who it is." Bruce hesitated. "I never was a believer in be said, "but, if the truth must be old, sir. I'd rather not face it alone."

"Come, come, man. Go down at once, and don't make a fool of yourself before the

"I hope you've always found me willing to do what's reasonable," Bruce replied, chang-ing color, "but if it is all the same to you, sir, I would rather we should go down together." SOMETHING TO BE EXPLAINED.

The captain descened the stairs, and the mate followed him. Nobody in the cabin! They examined the state rooms. Not a soul to to be found!

"Well, Mr. Bruce," said the Captain, "did not I tell you you had been dreaming?" "It's all very well to say so sir; but if I didn't see that man writing on your slate, may I never see my home and family again!"

"Aus writing on the slates. Then it should be there still," and the Captain took up the "My God!" he exclaimed, "here's something sure enough! Is that your writing, Mr.

The mate took the slate; and there, in plain legible characters, were the words, "Steer to

"Have you been trifling with me, sir?" in quired the Captain, sternly. "On my word as a man, sir" replied Bruce, "I know no more of this matter than you do. I

have told you the exact truth." The Captain sat down at his deek in deep thought, the slate before him. At last turning the slate over and pushing it toward Bruce, he said, "Write down, "Steer to nor' west."

The mate complied; and the Captain, after parrowly comparing the handwitter.

narrowly comparing the handwriting, said, "Mr. Bruce, go and tell the second mate to come down here." He came; and, at the Captain's request, he also wrote the words. So in succession, did every man of the crew who could write at all. But not one resembled, in any degree, the mysterious writing. After the crew had retired, the Captain sat deep in thought. "Could any one have been stowed away?" at length he said: "The ship must be searched; and if I don't find the fellow, he myst be a good hand at hide and seek. Order up all hands." Every nook and corner of the vessel, from stem to stern, was thoroughly searched, and that with all the eagerness of cx. cited curiosity—for it had gone out that a atranger had shown himself on board; but not a living soul beyond the crew and the officers

Returning to the cabin after their fruitless search, "Mr. Bruce," said the Captain, "What the devil do you make of all this?"
"Can't tell, sir. I saw the man write; you

see the writing. There must be something in "Well; it would soom so. We have the wind free, and I have a great mind to keep her away and see what will come of it."

"I surely would, sir, if I were in your place. It's only a few hours lost at the worst." "Well, we'll see. Go on deck and give the course northwest. And, Mr. Bruce," he added, as the mate arose to go, "have a lookout sloft, and let it be a hand you can depend A DISCOVERY.

At about 2 o'clock the lookout reported an iceberg nearly shead, and shortly afterward what he thought was a vessel close to it. As they approached, the Captain's glass disclosed the fact that it was a dismantled ship, appar-ently frozen to the ice, and with many human beings on it. Shortly afterward they have to, and sent out the boats to the relieve the sufferers. It proved to be a vessel from Quebec,

bound to Liverpool, with passengers.

As one of the men who had been brought away in the third boat that had reached the wrack was ascending the ship's side, the mate, catching a glimpse of his face, started back in consternation. It was the very face that he saw three or four hours before, looking up at him from the Captain's desk.

The exhausted crow and famished passengers having been cared for, the mate called the Captain aside. "It seems that was not a ghost I saw to day, sir; the man's alive."
"What do you mean? Who's alive?"

"Why, sir, one of the passengers we have just saved is the same man I saw writing on your slate at noon. I would swear to it in a court of justice."

"Upon my word, Mr. Bruce," replied the Captain, "this gets more and more singular. Let us go and see this man." They found him in conversation with the captain of the rescued ship. They both step-ped forward, and expressed in the warmest

ped forward, and expressed in the warmest terms their gratitude for deliverance from a horrible fate—slow death by exposure and starvation. The Captain replied that he had done only what he was certain they would have done for him under the same circum-stances, and asked them both to step down into the cabin. Then turning to the passenger, he said: "I hope, sir, you will not think I am trifling with you; but I would be much obliged if you would write a few words on this slate," and he handed him the slate, with that side up on which the mysterious writing was not. "I will do anything you ask," replied the passenger; "but what shall I write?" "Suppose you write 'Steer to nor west.'"

The passenger cheerfully complied. The Captain took up the slate and examined it closely; then stepping aside so as to conceal the slate from the passenger, he turned it over and gave it to him again with the other side

up. "You say that is your handwriting?" said

"I need not say so," rejoined the other, looking at it, "for you gaw me write it."
"And this?" said the captain, turning the

slate over. The man looked first at one side of the slate, then at the other, puzzled. At last, "What is the meaning of this?" said he. "I wrote only one of these. Who wrote the

"That is more than I can tell you, sir. My mate here says you wrote it, sitting at this desk, at noon to day." A DREAM.

The captain of the wreck and the passenger looked at each other, exchanging glances of intelligence and surprise; and the former asked the latter: "Did you dream that you wrote on this slate?"

"No, sir, not that I remember." "You speak of dreaming," said the captain of the bark. "What was this gentleman about

at noon to day?" Captain," rejoined the other, the whole thing is most mysterious, and I had intended to speak to you about it as soon as we got a little quiet. This gentleman (pointing to the passenger) being much exhausted, fell into a heavy sleep, or what seemed sleep, some time before noon. After an hour or more he awoke, and said me: 'Captain, we shall be relieved this very day.' When I asked him what reason he had for saying so, he replied that he had dreamed that he was on board a bark, and that she was coming to our rescue. He described her appearance and rig, and, to our utter astonishment, when your vessel hove in sight she corresponded exactly to his description of her. We had not thought much of what he had said, yet still we hoped there might be something in it, for drowning men, you know, will catch at straws. As it has turned out, I can not doubt that it was all arranged, in some incomprehensible way, by an overruling Providence, so that we might be saved."

"I got the impression that the bark I saw in my dream was going to rescue us," said the passenger, "but how that impression came I can not tell. Everything here on board seems to me quite familiar; yet I am very sure that I was never in your vessel before. It is all a puzzle to me.

A MRIBAGE FROM A WIFE.

Jung Stilling, in his "Theorie der Geisterkunde," tells of a remarkable story that was told by a German who had emigrated to the United States, and had been for many years manager of some mills on the Delaware. The events are said to have occurred between 1750 and 1760. There lived at that time near Philadelphis, lonely and retired, a benevolent and pious man, who was suspected of having some occult power of disclosing hidden events. A sea captain had been long absent, and no letter had been received from him. His wife, who lived near this man, and who had become alarmed and auxious, was advised to consult him. Having heard her story, he bade her wait a little and he would bring her an answer. Thereupon he went into another room, shutting the door; and there he stayed so long that moved by curiosity, she looked through an aperture in the door to ascertain what he was about. Seeing him lying motionless on a sofa, she quickly returned to her place. Soon he came out, and told the woman that her husband was at test time in London, in a certain coffee house, which he named, and that he would soon return. He also stated the reasons why his return had been delayed, and why he had not written to her; and she went home somewhat reassured. When her husband did return, they found, on comparing notes that everything she had been told was strictly true. But the strangest part of the story remains When she took her husband to see the seer, he started back is surprise, and afterward told his wife that on a certain day (the same on which she had consulted the seer) he was in a coffee house in London (the same that had been named to her), and that this very man had there accosted him, and had told him that his wife was in great anxiety about him; that then the sea captain had replied, informing the stranger why his return had been delayed and why he had not written, whereupon the man turned away; and he lost sight of him in the crowd.

There are cases on record in which an alibi satisfactorily proved, yet conflicting with seen ing unimpeachable evidence, has puzzled the courts. Catharine Crowe, in "Night Side of Nature," relates and vouches for the authorticity of the following wonderful story:

A MURDER In the latter part of the last century, in the city of Glasgow, Scotland, a servant girl, known

to have been improperly intimate with a certain surgeon's apprentice, suddenly disappeared. There being no circumstances leading to the suspicion of foul play, no special inquiry was made about her. In those days, in Scottish towns, no one was allowed to show himself in either street as author around during the self in either street or public ground during the hours of church service; and this interdiction was enforced by the appointment of inspectors, authorized to take down the names of delinauthorized to take down the names of delin-quents. Two of these, making their rounds, came to a walk, the lower boundary of "The Green," as the chief public park of the city is called. There, lying on the grass, they saw a young man, whom they recognized as the sur-geon's assistant. They asked him why he was not at church, and proceeded to register his name; but instead of attempting an excuse, he merely arose, saying, "I am a miserable man; look in the water!" Then he crossed a stile and struck into a path leading to the Ratherglen road. The inspectors, astonished, went to the river, and there they found the body of a young woman, which they caused to be conveyed to town. While they were accompanying it through the streets, they passed one of the principal churches, whence, at the moment, the congregation were issuing, and among them they saw the apprentice. But this did not surprise them, thinking he might have had time to go round and enter the church toward the close of the service.

The body proved to be that of the missing servant girl. The apprentice was arrested, and must, on the testimony of the inspectors, have been found guilty had he not on his trial established an incontrovertible alibi, showing beyond possible doubt that he had been in church during the entire service. The young man was acquitted.

WHAT THEY COULD HARDLY BELIEVE. Hardly less wonderful is the following narra-

live communicated to Robert Dale Owen in Washington in Jane, 1859, by the persons con-In May, 1840, Dr. D-, a noted physician

of Washington, was residing with his wife and daughter Sarah (now Mrs. B—,) at they country seat near Pincy Point, in Virginia, a fash-ionable pleasure resort, during the Summer months. One afternoon, at about 5 o'clock, the two ladies were walking out in a copse not far from their residence, and at a distance on that road, approaching them, they saw a gen-tleman. "Sally," said Mrs. D—, "there comes your father to meet us." "I think not," the daughter replied; "that can not be papa; it is not as tall as he." As he neared them, the daughter's opinion was confirmed. It was not Dr. D—, but a Mr. Thompson, a gentleman with whom they were well acquainted, and who was at that time one of Dr. D—'s patients. They noticed, also, as he came nearer that he was dressed in a blue frock coat, black satin waistcoat, and black pautaloous and hat. Also, on comparing notes afterward, both ladies, it appeared, had noticed that his linen was particularly fine, and that his whole apparel seemed to have been very carefully adjusted. He came up so close that they were on the very point of addressing him; but at that moment he stepped aside, seemingly to let them pass, and then, even while the eyes of both the ladies were upon him, he disappeared.

The astonishment of Mrs. D—and her daughter may be imagined. They could scarcely believe the evidence of their own eyes. They lingered for a time on the spot, expecting him to reappear; then they hastened home. They afterward ascertained, through Dr. D that his patient, Mr. Thompson, being seriously indisposed, was confined to his bed, and that he had not been out of his room, nor, in deed, his bed, throughout the entire day. He

Poites syam the People.

STONEY POINT, CAL. Thos. Pollard writes. -My wife and I look for the Journal as for a

FOREST, WIS.-L. D. Pellett writes.-I like the Journal very much, and will not do without

MONROE, WIS.—W. O. Sherman writes.—May the angels reward you for your efforts in the cause

WOLCOTT, IND.—A. D. Beedy writes.—I have taken the JOURNAL from its first number, and cannot get along without it. SENECA, KAN.—Mary Jacobs writes.—The Journal is a welcome messenger in my family. We could not do well without it.

CUMBERLAND, MD.—Hald Swartzwelden writes.—My most earnest prayer daily is, God and the bright and pure angels, speed you in your great and good work.

WHITE CORNERS, PENN.—Mrs. Ruth A. Saw-yer writes.—I can not do without my Journal. So far as reading is concerned, it is the grandest solace I can find in this world.

BUSHNEELL, ILL. -O. W. Vanderveer writes-Can any one inform me through the columns of your paper of some responsible person that takes pictures of departed friends.

NEWARK, O .- J. R. Scott writes, -I have no words at my command that can express my gratitude to you and your guides, for the comfort and consolation that I gain from the perusal of the soul inspiring JOURNAL.

OAKLAND, CAL.—R. B. Hall writes.—I have read the JOURNAL since its first publication. I have ever kept it in the family, and it has at last become a household fixture, not to be dispensed

LOWELL, MASS.—Mrs. S. C. Hutchinson writes.—Enclosed you will find remittance for the renewal of the Journal. I have taken it one year and three months as a trial subscriber, and I think I could not do without it now.

N. BEND, NEB .- J. A. Hough writes .- The JOURNAL has become almost a necessity to me, and the beautiful truths it inculcates has carried me through the trying seenes that have fell to my

CORSICANA, TEX.—9. W. Shelton writes.—If you don't quit talking about the Devil's death, I shall think it strange, for you must know he is loose, going about seeking whom he may de-

OSHKOSH, WIS.—George Brunker writes.— That thief, "Procrastination," is the very fellow that has kept you out of your money so long, but I shall keep my eye on him another season, and not let him kick up another such caper. Any how, send on the Journal; it would be as fatal to me to stop that as it would my bread and butter.

SIOUX CITY, IOWA.—Ass Forrest writes,—We to-day organized a society here, known as the "Association of Liberals and Spiritualists of Sioux City," and although we number but about twenty members at present, we took up a collection for tracts and books, and I enclose an order for the

SPENCER, IOWA.—M. Himes writes.—Continue the JOURNAL, as it is the only food for thought in this isolated place. We are forty miles from a rallway, with only one or two Spiritualists in the county. I hope to see the day when we can have something better than Old Theology to listen to in this section.

GLENWOOD, IOWA.—R. B. Parish writes.—I am now investigating spiritt phenomens with my own family, so that I may be certain of no decoption. We have had only four circles; have had the table slide and rock forward and backwards in

good time to music; have had it rise up, turn over and turn back without any visible power.

CLARKSVILLE, TENN.—J. H. Pearce writes.— I like the RELIGIO-PHILOSOPHICAL JOURNAL. When mediums can be developed that can stand test conditions, then the public will meet them more than half way, and Spiritualism will make rapid strides.

Bro. Pearce speaks the sentiments of the great mass of Spiritualists.

Those who shield and foster tricksters, no matter if they have some mediumistic powers, are warming into life vipers that will surely sting the bosom that gives them vitality. Let mediums beware, and at all times resist temp-

tations, and on the other hand let investigators be careful to give no offense by rude, and over suspicious treatment to sensitive mediums. Never inflict the least torture, physical or mental,

upon those you expect ministering angels to manifest through. - [ED. JOURNAL.

OKOLONA, MISS.—A. M. Ivy writes,—I am highly pleased with the Journan, and expect to patronize it in the future. Spiritualism is ably advocated in its columns, and it is the paper engerly sought after and read in this region. The cause is gradually growing and spreading in this region among the more intelligent classes.

MARILLA, N. Y.-Mrs. H. D. Cary Writes.am so glad free-loveism is wasting away; it has starved to death, and just as long as I can see to read, I will stand by the faithful sentinel, the JOURNAL. When I look upon its pure elevating pages, I almost worship it, knowing as I do the warfare it has had with such a whirlpool of corruption as free levalers. tion as free-lovelem. NORTH LEWISBORG, O.—R.M. Davis writes,

Two weeks ago two Spiritualists and one skepti-cal investigator formed a circle for development. After sitting about twenty minutes, to our great happiness the stand was tipped, and after inquiring, found it to be through the mediumship of our skeptical friend, Mr. John R. Elliot. Our circle has caused an excitement equal to a Methodist re-

ROCHESTER, N. Y.—Nellie M. Howard writes.
—Last week I dreamed I was in church; I thought it was full of people, gathered there for divine worship, and all at once we were in the midst of total darkness, a feeling of awe came over me, and then I looked above the darkness and saw and the color that robes were of nive white. They inleed gels; their robes were of pure white. They joined hands and remained like statues. From their lips I heard sweet music—sweeter than any music of

NEW ORLEANS.—R. H. Noble, Sr. writes.— We like your paper very much, and I assure you it goes into the hands of many others who like ourselves appreciate it as the expounder of truths that come freighted with consolations. We are having now a feast of fat things through Mr. Pee-bles, who is with us, and by his labors we are be-ing spiritually instructed and benefitted. His aim is to try and get people to live religion, as well as

CAIRO, ILL.—Mrs. Jacob Martin writes.—As you have kindly heard one correspondent's one hundred reasons for being a Christian Spiritualist, and another's four or five very excellent reasons for not being one, will you hear my one reason for being a Spiritualist of any kind? I am a Spiritualist, because I have investigated carefully and earnestly; have had link within link of personal, positive evidence; have preferred my own experience to the work of any person or book; have not accepted as facts, absurd statements of the Bible, or de-nied facts it did not contain; and I know, through my reasoning faculties, that Spiritualism is true. Therefore, I remain a Spiritualist, notwithstand-ing the perusal of "one hundred reasons why I am a Christian Spiritualist.

CHICAGO, ILL.-Dr. Dodd, the celebrated psycologist, now in spirit-life, wrote the following through the mediumship of Mrs. Cyrus Lord: My friends, the question is often asked, do spirits communicate to mortals? They do. I hear one say: "Why not come to me, then, as well as others?" Perhaps that person does not put himself in a po-sition to attract them. My friends, you have much to learn yet. You are just on your alphabet. Yes, we do come; we speak to you; we write, we play on your instruments, and do many other things, but still we are not always appreciated. Look up, my friends, not down. The time is coming, when you will not ask the question: 'Can my mother, father, husband, wife, brother, sister, or children come?' for they shall be as tangible to you as any person in the flesh. You can not realize it now. I speak them what I know to be true.

PIEAS THEL, KY.—G. R. Runyan writes.—The trank is gratefully read and sent abroad to do work besigned by a wise Providence, which have tan down and break into pieces the kingdom the beast; and let all the people say amen. Garistianity, so called, has done more harm, dishonored and disgraced the name and character of the Prince of Peace, Jesus Christ, and his religion, than all other names and sects, single or combined. LUU Bre

his religion, than all other names and sects, single or combined. Who can not see it? If it were not for Spiritualism there would be great danger that the professed friends of Jesus might do great evil by getting some one of their numerous Gods into the Constitution of the best government that the good Lord ever gave to the world, dedicated as it is to civil and religious liberty. Success to Spiritualism, and God bless you. I believe you are the right man in the right place.

ORANGE, TEXAS.—A Subscriber writes.—Enclosed find one dollar and stamp for the book advertised in the Religio Philosophical Journal. Being a believer in Spiritualism and a great lover as well as believer in the mysteries and occult sciences in nature, I hope you will do me the great favor of forwarding me one copy of your book called "Spirit, its Nature, Occult Mysteries and Transcendental Operations:" and being an elabor-ate and minute revelation of the powers, potential ate and minute revelation of the powers, potential evolutions and mysterious interconscious coherences of the universal Om. You may be able to guess how happy I will feel to get a copy of such a valuable book as the one mentioned above. I also give you the required promise not to read or make known the revelations therein recorded, so help me God. I am your obedient brother, praying for more light. for more light.

Rumarks,-Phebe Abrakadabra being yet an "errant" spirit, and it not being certain that she will be reincarnated for some thousands of years, it is not wise to send her money for the proposed book, so long as she remains an "elementary." The money having been sent to our care, we return it by registered letter.

ANCORA, N. Y.—Geo. Hutchins writes.—Mr. Wm. Eddy, two of his sisters and their husbands are here. They have bargained for property, and if there should be no backing out on either side, they will settle among us. Mr. Wm. Eddy, I believe, intends to begin holding public scances as soon as he gets settled. He has held three private scances here to good satisfaction. I was at two of them, one of which was at my house, he taking one of my closets for a cabinet. Eight apirits came out of the closet. Honto materialized two shawls in full view of all in the circle. The Witch of the Mountains appeared in full view and delivof the Mountains appeared in full view and delivered a very beautiful and impressive little speech. Then came a Shaker spirit and danced the Shaker dance with Mr. E. Brown in full view. There was no possible chance for confederates. As for myself, I can say now I know, if I know anything, what spirits produce the manifestations whereas that spirits produce the manifestations, whereas before it was belief.

CLEAR LAKE, IOWA.—Judge M. P. Rosecrans writes.—I believe you publish the best paper in the world, taking all things into consideration. While your blows are as effective against Old Theology as Materialists can ask, you hold out to us the hope that it is not all of life here in earth form, and by so doing you give us the promise that some time in the future the law of compensation will be time in the future the law of compensation will be applied to each and every one, and all will have complete and exact justice meeted out to them. You may be wrong in your ides of a future life beyond the grave, but the delusion, if delusion it may be called, is a happy one, and holds out as strong incentives for a moral and virtuous life as Materialism offers when it cries out "but one world at a time." I see no reason why we should not make some inquiry in regard to other countries, the manners and customs of the people there, even if we have no present intention of emigrating

there, and as the Materialist is such a stickler for truth, if the Spirit-world is a fact, what harm can come to us if we find it out and know that we all must go there sooner or later.

UTICA, N. Y.—W. B. Lord writes.—I send you by this mail a copy of the Olive Branch, a monthly to be published gratuitously, wholly devoted to the Spirit-world. It speaks for itself. The medium is David Jones, a carpenter by trade, and has only hear used as such about one reserved. and has only been used as such about one year, and will soon shine forth as one of the best mediums of the age. He has naught but holy motives. He has consecrated his entire time and service for humanity, without money and without price, looking only to the future for his reward. The "Friends of Progress" of this city, by the directions of their spirit guides, have made a hold maye to the front, and have a fine hall which is being fitted up, to be known as Progressive Hall, and have secured the services of A. A. Wheelock for one year, through whose organism the Spirit-world will give truths to humanity, that if put into practice will bees them. This move is projected by a powerful band of spirits, and directed by them with a few willing co-workers in mortal form, who have a firm faith that this truth is fast becoming one of the levers that shall lift the world from ignorance. He has consecrated his entire time and service

MASON, MICH.—Marcus Whitney writes.—I am one of your old subscribers and always pay in advance for the JOURNAL; I should feel quite gullty to read such a good and instructive paper withty to read such a good and instructive paper without doing so. One of my neighbors, who is a medium, frequently comes to my house and spenda
an evening in gatting the raps, tipping the table,
and making it follow him. He says if all the
world should tell him there was no reality in Spirfredlism he could not believe them. He gives the Itualism he could not believe them. He gives the following incident: I awoke last night in the following manner: I thought you came and shook me and said in a sharp voice, "Your house is on fire." Thinking I had the nightmare, I laid down and went to sleep; was again wakened in like manand went to sleep; was again wakened in like manner by another person. I jumped out of bed, but could see no fire only in the stove. I thought it was a dream, and went to bed and to sleep, and some one awoke me again the same manner as before. This time I began to think it meant business. I searched the house again but could see no fire inside or out. Wingly by coinc out, to the grie. I side or out. Finally by going out to the gate, I saw a spot of fire about as large as a dollar in the roof, which was soon extinguished.

roof, which was soon extinguished.

DURUYTER, N. Y.—G. E. Hill writes.—I arsarived at Morris Keelers, Moravia, N. Y.. on Thesday, Jan. 2th, and remained there five daye. Wm. H. Eddy was the materializing medium. I am fally convinced that there was no fraud in his circles. We had sittings for an hour each evening. Honto was the first to appear each evening except the last. She danced, talked, and played on the plane. The Witch of the Mountains and her brother also appeared, and had something to say that was to the purpose. Saint Mary walked out of the cabinet and sang two verses of Sweet Home. She had a very powerful voice. Mrs. Eddy, the mother of the medium, appeared every evening except one. Five or six children appeared, two different evenings, and were recognized. On Saturday evening the Indians made an appearance, Santum, Wickachee, and three or four other. On Thursday evening five different forms, as they appeared at the aperture, lifted the curtain and showed us the medium seated in the chair. Wo were well convinced that it was not the medium playing tricks. Among the spirits appearing was my daughter Mary, who entered the spirit-life at five years of age, and a few other friends, who signified their identity by raps. I will sum up by saving, this is the first time I have ever seen any thing of the kind, and hope it may not be the last. I would just only here, that the people of this place are becoming more interested in the cause of Spiritualism. place are becoming more interested in the cause of

C. I writes.—When men ask me what good is Spiritualism, I can respond that its grandest good must result to this our earthly material condition after all. Long since, vise, good men declared that human civilized society must rot from its very foundations, or men must go back to the simple beliefs of olden times. When we see frand, robbery, perjury and crime of all sorts increasing, when by scientific achievements the power is being given to individuals to secretly inflict great calamities on extensive districts, we can not but wonder to ourselves what power exists to restrain such wicked growth. Formerly men were restrained from much evil by the fear of hell, and atimulated to much good by the hope of reward, while ignorance limited them to the commission of crimes of small scope in their effect. Will not the universal knowledge by mankind of the fact that at any and all times thousands of unseen eyes are upon them, and that every secret thing is known, serve as the greatest restraint on secret criminal conduct? Will not the knowledge that the higher conduct? Will not the knowledge that the higher your moral faculties are here, the higher will be your place in the other life, keep one pure? How often have I heard Spiritualists say, "Once I might have done thus and so, but now there is no telling who knows what I do." There is not on earth an intelligent person of fifty who can not recall, if he will, numberless occasions when some power outside of himself, must have influenced his destiny. Those occasions are too frequent to have been mere accidents. May not, in time, all these phenomena, now so loosely and independently developed under proper guidance chrystalize into an institution for human reform, restraint and advancement the most perfect the world has evergeen?

CHICAGO, ILL., No. 578 Milwaukee Av.—Thos. CHICAGO, ILL., No. 578 Milwaukee Av.—Thos. Cook writes.—My experience in being instrumental in the hands of the angels to proclaim the gospel truths of Spiritualism, is a truthful illustration of the beautiful and hopeful saying of one in ancient time: "How beautiful are the feet of those who bring good news and glad tidings." Taking the Denver Express on the C. & A. R. R. at 12 m., on Monday, Feb. 7th, we were whirled at lightning speed across the broad expanse of Illinois' fertile prairies, and found ourselves after a seven hours! speed across the broad expanse of Illinois, fertile prairies, and found ourselves after a soven hours, ride in Mason City, a prosperous little city of Mason County, Illinois, of some twenty-five hundred inhabitants. We found our earnest Brother, H.W. Mc Harry, at whose call we had gone over to help, awaiting us at the depot. Gave them two lectures on the beautiful philosophy of nature, life, or as it is often called, Spiritualism, which was seed sowed on fruitful soil in many instances, which was evinced by the friendly feelings inspired toward us the instrument for sowing them. We should have spoken on Thursday evening, the was evinced by the friendly feelings inspired toward us the instrument for sowing them. We
should have spoken on Thursday evening, the
10th, but gave way to Fred Douglass, who had a
prior engagement. Following our inspirations,
we ventured to make a call upon Uncle Danlel
Dillon, at San Jose, in the same county, who was
greatly rejoiced, and prepared the way for a lecture on Friday evening, which we delivered to a
crowded house; they being maiden lectures upon
Spiritualism in both of these places. Both brother Mc Harry and Dillon are earnest and sincere
workers. Brother McHarry was a Methodist clergyman for eleven years, and until about one year
ago. His conversion to our glorious faith can not
be hailed otherwise than as a great and good accession. Friend Dillon, otherwise "Uncle Danlel,"
is an ontgrowth of the Society of Friends, and a
resident of the Garden State of Illinois for more
than fifty years. He is now in the ripe age of seyenty-four years, and for more than a dozen years a
confirmed Spiritualist. He formerly ewned all
the land around San Jose, but has been liberal toward all his children, a numerous family, and only
retaining a small farm of forty acrea, on which is
a heautiful grove of voting walnut tunber some retaining a small farm of forty acres, on which is a beautiful grove of young walnut tumber some twenty years old; the seeds of which were planted by "Uncle Daniel's" own hands, and in which we shall hold many grove meetings the coming summer. "The groves were God's first temples," and during the coming summer we shall make a good use of them in which to preach the gospel or a spiritual salvation.

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BYD A EDDY.

The doctrine or dogma of Reincarnation as first put forth by Allan Kardeo, a French writer, having been generally adopted by the French Spiritualists, has found its way to our shores, and like every other absurdity and false theory finds a few advocates even among intelligent Americans. This might appear strange were it not for the fact that mankind are everywhere disposed to run after anomalies, absurdities and contradictions instead of consulting reason and nature's ample volume, eyer open before us. The Christian world at the present day affords a striking illustration of the above remark. They still persist in declar-ing the Bible to be a divine revelation; that every word and every line was written under direct inspiration of an All-wise Omnipresent, Omnipotent Being, and yet if men were to follow out the precepts and examples inculcated by the different writers that make up this he-terogeneous volume, they would be subjected to the severest execration and penalties known to the laws of civilization. It is not the Bible, however, that is on trial at present, although I can sustain every declaration against it in the above remarks without going out of the book itself for the proof. If intelligent people have been bamboozled, cheated, plundered and laughed at by a belief in these old Jewish historical events intermixed with legends, mytha and traditional falsehoods for nearly two thousand years, it is nothing strange that there should be found outside the dominion of old theology, a few otherwise intelligent minds, not sufficiently fortified to resist even this unnatural, unjust, useless, revolting dogma of Reincarnation. I am well aware however that mere assertion with calling hard names is no argument. Let us see then what proof can be found to sustain the position I have adopted against this theory.

It is asserted by the founder of this theory that the spirits of adult persons after passing from earth and entering the Spirit-world, can of their own free will and volition return to earth and enter into the organization of a newborn infant of their own selection, representing and expressing whatever of intelligence may appear in said organism throughout all its varied stages and degrees of development, that the individuality of the reincarnated spirit, is not wholly lost, but a sort of dreamy, faint, indistinct recollection of its former transit or life pilgrimage, is retained. As for the benefit arising, as it is claimed, to the incar-nated spirit by this process of a second, third and 15th earthly developments, if it can be shown the doctrine itself is a myth, all the pretended improvements and benefits arising therefrom perish and fall to the ground; the castle with its contents. The condition to which an adult spirit, must be reduced to enter the hadron an infert with no more intelligence. the body of an infant, with no more intelligence than pertains to that period of life, approaches go near to annihilation that the difference is not perceptible. There is nothing to choose between the loss of memory, identity, individuality, and annihil tion. It is a principle univer-sally admitted that nothing can be lost or destroyed that was ever made, formed or created. It follows, then, as a matter of course that the meaning usually applied to the word annihilation can no more apply to an adult human spirit than anything else that is indestructible, and yet to establish the doctrine of reincarnation, annihilation must precede with its work of depletion to reduce the candidate for its second and third state of probation again that annihilation and reincarnation are allke im-

The fact that an infant has no mind beyond instinct, requires no comment. It is the most helpless and dependent of all animated creation. The same general features appear with all infants of the same age. As physical development progresses different traits of disposition and intelligence appear, but whence comes this diversity of disposition and intelligence? Whilst the former can be referred to the parents and is almost invariably conferred by them upon their offspring, the latter is obliged to look for a solution in some other direction. This intelligence which is no more than the mind, soul or spirit, is drawn from the great store house or fountain of spirit that fills and permeates every portion of the uniyerse. The supply being inexhaustible is al-ways equal to the demand, and the demand being made only through a human organism, presents one of the most beautiful and sublime subjects for consideration that the human mind can be called upon to contemplate, the fine and incomprehensible relation between spirit and matter. By a fixed and immutable law of nature every child born into the world is entitled to its portion of spirit furnished by and drawn from the great ocean or fountain of spirit. By a natural assimilation or affinity the physical and spiritual properties are at-tracted together, blending, amalgamating and expanding in harmony one with the other. No foreign element can by any principle of ight or justice interfere to arrest or prevent the natural workings of the law of demand and supply for nourishing and expanding the young and yet uncontaminated physical organsm. The spirit that comes to such an organism is pure and holy as God himself is pure. Could any greater wrong be inflicted, could anything more urjust be imagined, than the intrusion of a foreign spirit, steeped, perhaps, in crime and covered with leprosy, to usurp the place of the legitimate spirit and thereby rob the helpless subject of its natural and in-alienable birthright? Folly and wickedness combined could not produce a greater absurdi-ty, and yet we are told that this is a part of God's economy and is in accordance with other laws and dispensation to benefit and improve humanity.

A question arises here which needs to be answered in order to make the position I have taken clear and comprehensive. If the legit. imate spirit drawn from the pure fountain that grows up with and controls the young organism in after life becomes corrupt, why not admit the doctrine of reincarnation which could make it no worse for the subject? The asswer is this, organisms are the product of matter and are more or less imperfect. The spirit does not change this organism but works in and through it. The nearer the brain is evenly balanced the more perfect will be the manifestation of the spirit. Hence the diversity to be observed in the expression and manifeststions of the spirit through human organisms which are sensitive and susceptible to the slightest touch of spirit influence. We claim, therefore, that the spirit which has never been soiled or corrupted by previous contact with matter through a life period, is not only to be preferred but is absolutely necessary for a fair and just expression to which such organism is adapted and capable of demonstration.

Having shown that the doctrine of reincarnation can be successfully carried out enly by injustice and desupation, I. will take one more view of the subject from the standpoint of progression. All animated creation, whether animal or human, is subject to the law of progression from the smallest insect to the largest of land and sea monsters. Nature knows no

backward movement. Progression is stamped upon everything that has life as well as this planet, our common parent on which we live, move, and have our being. Reincarnation implies retrogression, and can not be successfully carried out without a direct violation of the laws of progression. No benefit can obtain to the incarnated spirit, since the means for improvement so wisely and mercifully provided in the next stage of existence are better adapted to progression than any condition this life can afford, especially to a spirit that has once passed the portals of the rudimental state. On the other hand no good can accrue to the subleat which becomes the helpless involuntary recipient of this foreign unbidden spirit, while the theory and doctrine lacks confirmation by the hosts of intelligent spirits that have re tine nosts of intelligent spirits that have re-turned and would not have failed to impart information on a subject involving so much importance to humanity, and which, if true, approaches so near the borders of annihilation that our hopes of happiness and immortality with a reunion of the loved ones who had preceded us to the other shore, would be destroyed, with nothing to cheer and encourage us but barren and fruitless struggle through life, with the grave for our reward and a condition no better than that "Sleep that knows no wak-

Oleveland, Ohio.

Southern Correspondence.

EDITOR JOURNAL.—After ten years of office life, finding myself affoat amidst scenes of this vast and glorious country of ours, I feel like a long prisoned bird let locse into native ele-

nong prisoned bird let locse into hative elements—the pure, fresh air of heaven.

Leaving the confines of smoky, grim, busy, thriving Cincinnati, by that great means of transportation—man's great invention and splendid expression of intellectual ability to supply demand—the railroad, and steaming spress fields that wearly savely food for how across fields that yearly supply food for hungry mouths, through woods, over barren tracts, bridges, tressels, through tunnels, vast apertures in rocky formations, over mountains and traversing more or less five states, nearly five hundred miles away in 21 hours, we land under the shadow of that great monument of Soldier's bravery and fortitude—Lookout Mountain, and find ourselves in Chattanooga, Tenn., upon the apex of the real dividing line between the North and South between the North and South.

This thriving city teems with industrious tradesmen, gathered from all points of the compass. Cosmopolitan in its citizenship, all shades of belief are represented. Gradually have there gathered and developed, minds that embrace the privilege to do their own thinking and reasoning, Lence as a natural result Spiritualism has found a foothold.

Prominent among these are Doctors Curtis and Prothro, and Messrs. Albert, Harris, James and McArdle. A society has been or ganized, and monthly meetings held to listen to addresses by some of the members, alter-

Pleasing features of this society are, that the membership embraces some of the most prominent, influential and intelligent gentlemen of the city; also, a unanimous desire to conduct their exercises in a devotional manner, there-by assuming a religious attitude that will com-mand the respect of the most bigoted and prejudiced, and impart a healthy spiritual culture and zeal among the members. The time has come for Spiritualists to organize for the purpose of supplying the religious wants of the people and not simply to cater to phenomenal pleasures and development. Our great work is with the Church, is to make the Church as sume a broader, higher and grander field of usefulness for mankind.

Spiritualists instead of battering at the Church to destroy it, are assuming a position of union for better and wider fields of labor, and consequently a mutual blending, a recip-rocity of interests and methods are taking place. This is well. No fear of us fossilliz-ing, we shall "leaven the whole lump" until mankind shall eradicate creeds, dogmas, su-peratitions, myths, credulity and fanaticism and stand upon the pinnacle of free thought with a basic rock of fact.

Happening to return to Chattanooga, Saturday evening, Feb. 5th, I offered my services to speak on Sunday. Dr. Curtis was the selected speaker and desired to defer his address to listen to what I might say, but the trustees after deliberating, concluded I was too little known as a public worker in Spiritualism, (a wise precaution to assume these days of imposters, free-lovers and fanatice), and also that I was too formidable (1) apparently, for the purpose of imparting healthy vigor to the sucking babes

of the city. That is right, brothers, feel your way safely and surely, and build your superstructure se-curely. It is not gestifying, however, to a laborer of many years, to one that has publicly braved business injury, public disapproval, the scuff of personal friends who was one of the first and most devoted to battle against the usurpation of our cause to the interests of the Social Freedomites, it is not gratifying. I say, for such a person to feel he is entirely unknown. The officers of Societies should extend their hands and open their hearts to brothers and sisters from other Societies, and should seek their opinions and experience and encourage their labors by public recognition. They should, also, know who are publicly connected and in good standing with the cause. They ought to more generally take and read the J. usnan and Banner of Light.

The time has come when we must know who our friends and workers are; especially does this apply to mediums. Societies are continually being imposed upon by charlatans that profess to be mediums, but who are entirely unknown to the public, and very frequently impos-tors that have been repeatedly exposed and denounced as genuine mediums, find warm greetings from, and make engagements with, Societies. Let this stop! Read, the Journal and Bannen, both. They will be posted, be assured, for their enterprise reaches and derives information from all parts of our country.

The lecture of Dr. Curtis alluded to above was upon the subject of "Our Lessons, Life, Death and Immortality," and was a profound composition. The subject could herdly be handled better. This society is complimented by having so able and sound a thinker among that worker. their workers.

For two weeks I have been rusticating upon the grand mountains in this vicinity. Lovers of scenery will find here a plentiful supply. Iron and coal abound in large quantities.

The resources of this part of our country are immense. Trade and commerce offer splendid inducements. Manufacturing and shipping facilities are excellent.

Land is chesp. Splendid wooden tracts near the railroad being held at one dollar per acre. Poor people, mechanics, clerks and isborers would be independent here with a few hundred dollars to invest in a homestead. The climate is quite temperate and regular.

Emigration of enterprising and intelligent families would soon make this country the Garden Spot of the State. I have been highly impressed with its future. Paper is out, pencil worn, and ideas just now scarce as "good people." More anon, perhaps.

G. W. KATES.

Chattanooga, Tenn.

Seven Sphere Theory.

I have read with some interest your extracts from Dr. Crowell's book on this subject, and also Mr. D. A. Eddy's article on the same subject in your issue of Jan. 29, and I fully agree with the last gentleman, and like him, I never had much confidence in "this seven circle theory although purporting to come from theory, although purporting to come from spirits who ought to know."

It seems to me much more in socordance with common sense, as well as such knowledge as we are able to gather in this world-and there are probably spirits in the body, who know much more than some who have left the body and are not bound by the chains of old theology and superstition—for us to be-lieve that there is not only seven spheres, but undoubtedly millions of spheres, and that every being creates a sphere just in accordance with its own development. This would seem to be the true doctrine of progression, "In my father's house are many mansions."

The early nations of the East had great faith in the number "seven," and they had it hitched on to nearly everything; sometimes not sat-lefied with it, once they hitched on "seven

times seven."

The Old Testament is full of this, and w are not surprised that John, who wrote the Book of R velations, in common with all the people of his day, should have imbibed this idea; and the spirit or angel who spoke through him and controlled him, was probably thoroughly saturated with it, and caused him to write a book which has "seven times seven' more "bosh" in it than there is sense.

Mohammed, who was entranced and con-trolled by the angel Gabriel when the Koran was delivered to him, has given us the most intelligible, if not the most rational account of the whole matter. He makes heaven not only seven stories high, but he places Paradise on top of it, and the whole directly under the throne of God. He also has a seven-storied hell, and is very particular in describing its hell, and is very particular in describing its various departments, and telling what class of people are confined in each. He has the "Christian dogs" in the third story.

He has the well Zemzen which is dug up, instead of down. On one side of this well is heaven and on the other side hell, in such closs

proximity that the inhabitants can look across the gallery and converse with their friends as did Dives and Lazarus. The wicked undergo terrible sweating until all the meanness is stirred out of them. Like the Turkish bath you go into first one hot room—then another a little hotter, and so on, according to the amount that must be sweated out of you. The whole thing is arranged and run under the patent of the Alden Fruit Drying concern, which you know, is a kind of endless chain (hence endless punishment) furnace, in which you shove the green apples in at the bottom. give it a turn, then shove in some more, and so on, letting them sweat and evaporate until they come out at the top, pure undefiled Islamites worth (according to the Alden Circular as well as the Koran) three times as much as those prepared in the ordinary way, and war-

ranted never to get wormy.

The upper story is Paradise, where you are laid away waiting for a rise in the market, the whole edifice is surmounted with a cupola or throne whereon is seated God, the superin-

Mohammed, as well as the Ohristian and Jewish writers, are said to have got their ideas

from the Persian Magi. Taking all these facts into consideration, is it any wonder that spirits who are thoroughly generation after generation, in this kind of theology and superstition, should be unable to free themselves therefrom, and should continue to find mediums through hey endeavor to teach the same doc triner

G. W. KINNEY. Foristed, Mo.

Spiritualism—Its Stage of Progress.

BROTHER JONES:—Although Spiritualism has (one would suppose) attained its majority, nevertheless as we pass to and fro through the land, we are really surprised to see what a child it is ; and we are still more at a loss to understand how to approach those who are yet mere children in regard to its philosophy. The spirits, years ago, said through Mrs. Conant, in the Banner of Light: "When we first began to give you Spiritualism you could not take the pure milk—we had to dilute it; now s few are prepared to take the strong meat of Spiritualism," and accustomed to deal with the deepest philosophies of this most glorious light from the supernal spheres of thought, for nearly twenty years, we are fully aware that we are liable to give too strong spiritual food for the weak and debilitated intellectual stomachs of the creed-sick multitude. At no place in the great spiritual vineyard, where we have been called to labor, was the difficulty to which we have alluded, more manifest than at Oakland, Coles Co., Illinois; for we were not merely the first spiritual speaker that ever spoke in the place, but the first Spiritualist that many of them ever put eyes upon. And it was both amusing and unpleasant to see them stare, as if to discover the horns and hoofs of the evil one, and sit in a half unrest position ready to start and spring for the door at the scund of the first rap or other demonlacal manifestation of his satanic highness. One or two actually started, but none left in haste the protective walls of the friendly Methodist church, which was kindly warmed and lighted for us to discourse of the beautifu truths and philosophies of our blessed celestial doctrines. Brother Orane, a good Methodist minister, and who also edits and publishes the Oakland Herald, spoke of our lecture as follows in the issue of Feb. 18.h:

"The lectures of Mr. Thos. Cook, of Chicago, drew large houses on Tuesday and Wednesday nights. While the speaker differs somewhat from modern Spiritualists, he retains enough of the sophistry of that ism and the one idea theory, to render his lectures objectionable. However, Mr. Cook said some very good things, and he appears to be in earnest It is to be hoped that all seekers after the Truth may come together and that all disagreement will be obliterated by the triumph of Christ in the soul."

We pressed it home to them at Oakland, as we do every where that we speak, that it was no creed or ism that we were laboring in behalf of, but truth—immaculate truth, as it was, as it is, and as it ever must be, in nature and the very nature of things. - The discovery or acceptance of this fact, law, principle or theory, necessarily leads to a onesses or unity that spirits are wielding truth to establish in the mind and souls of men, which Brother Crane has expressed his hopes in.

At any rate there surely never was such a wide spread, deep, anxious and earnest desire, as at present, amongst the masses of the peo-ple to know the facts of Spiritualism. To supthis great growing want, are we sent forth to feed the hungering multitude with the spiritual bread of life. Our next field of labor will be in Southern Illinois, where we expect to work during the first half of March; after that We expect to go east through Michigan, Northern Indians and Ohio. Further particulars will be given as soon as our route is ar. lars will be given as soon as our route is ar. I-delay.

ranged. All who wish to hear and co-operate with us, can address us for Southern Illinois until March the 1st; for our Eastern tour until March 15th, at No. 578 Milwaukee Avenue, Chicago, Ill.

Letter From Philadelphia.

BRO. Jones:—Philadelphia, though noted for its quiet quakerly habits, is occasionally a little excited. Moody and Sankey made a little stir, but that ebulition is now fairly over, and Spiritualism is beginning to wake up many people who herotofore were satisfied with the mere husks of Orthodoxy. Cophas B. Lynn, the young giant lecturer, is crowding Lincoln Hall, Broad Street and Fairmount Avenue, every Sunday with an audiance that will vie with any religious gathering of the city. Dr. Slade whose apartments are 1106 Arch Street, is doing wonders in the phenomenal way; skeptics give way before him, and future life and personal future identity are foregone con-

and personal future identity are foregone con-clusions with nearly all that visit him.

Mrs. Stoddart and her son, Dewitt C. Hough,
for awhile in the back ground, owing to ill
health, are about bringing before the people
positive proofs of materialization in view of
which I learn they have engaged. Washington which I learn they have engaged Washington Hall. We have also with us Mrs. Thayer, flower medium, from Boston. Mrs. Thayer is the guest of Bro. S. P. Case, who was the successful auxiliary of bringing together the late Bro. Conklin, medium, from New York, with Abraham Lincoln, president, when the Emancipation Proclamation was the result.

Mrs. Thayer's circles so far have been a grand success, and as they are the first of the

grand success, and as they are the first of the kind ever had here, are truly marvelous. J could not now name the many choice flowers, ferns, and delicious fruits that are semi-week ly profusely scattered over a large extension table, around which are seated from twenty to

twenty-five astonished recipients.

The doors are locked, and windows bolted, and every necessary precaution is taken against collusion, and yet large flower stocks, roots, dirt and all are brought in. Bro. Mc-Clure wished all day for a white pigeon; he got one the same evening. Bro. Jones prayed for a gift from the very roots, while seated at the table; he got a beautiful heliotrope roots and

dirt, while he was yet praying.

Owing to the distance I entered the circle room late, seats were all taken at the table; had to take an outside seat. I said well, I suppose I will be left out in the cold, but when about leaving a beautiful little bird, but leaving a beautiful little bird perched on my shoulders, and was caught by the medium. I took it home as a gift from the angels. I can not yet tell what kind of a bird it is; it is small and speckled with blue. Bro. Case says in consequence of this being the centennial year, he will not be satisfied until the spirits bring him an Eagle. I hope for the sake of his large heart in the spiritual cause, his prayer may be granted. And thus, Bro. Jones, we go on.

Fraternally Thine, John A. Hocves. Philadelphia, Pa.

L. Indd Pardee to S. S. Jones.

My Dear Friend and Brother Jones:-All hall to your manhood and independence in conducting a Journal devoted to the welfare and elevation of humanity, with such fearless care as to consequences, and without fear or favor, grasp the bull of superstition and ignorance by the horns, and with the Sampsonian power of reason and common sense, crush his viper head into the dust, and wave over the fallen beast the white flag of universal free-

Bro. Jones, your mode of dealing with the hydra headed monster is watched with interest from the battlements of the Celestial city, by thousands, whose sympathy goes out to you, my brother, like a great river, and each succeed ing day they report some point gained for the right, some portion of the enemy's formidable works, showing unmistakable signs of yielding to the well trained guns of your invincible battery of truth. Go on, my indomitable brother in the good work so auspiciously begun, and ere long you will reap the reward for your faithfulness from the earnest gratulations of the good and true.

Thank you, dear favored brother, for your kindly notice of our little messenger of love; and for your spontaneous, kindly reference to ourself, which calls forth unfeigned feelings of gratitude from our heart of hearts. Before closing, allow me to say that the glorious flug flying at the masthead of your staunch and strong old ship (the Religio-Philosophical Journal) will yet command complimentary salutes from all the forts of ignorance and superstition, and as the stately craft sails proudly, deflantly past their well mounted, defiant walls, and enters their strongholds, will command their respect and toleration. Go on, noble brother, in the glorious cause you have espoused, and when needing accommodation, make sight drafts upon a bank whose notes and drafts never go

to protest. Wishing you the compliments of the season I remain with high considerations, your friend, L. Jupp Pardes,

Summerland.

Materialization, Etc.

Rd. Journal:-I have just seen in your issue of January first a letter from J. S. Davis on the above subject, which seems to throw some light on it, and I should be glad if he could give us more. It may be that the will power of some people is so strong that they can materialize a seeming spirit from the imponderable elements of the air, when as a matter of fact no spirit is there. But suppose a party of persons who consider themselves confirmed skeptics, go several hundred miles to witness these materializations through (or by) a strange medium, and without collusion or any trickery that can be discovered, their deceased friends, children, and others with whom they were intimately acquainted, and whose appearance on earth was odd,

* —the medium meanwhile being an utter stranger to the parties and having no knowledge of their deceased friends, yet these friends come back and show themselves in broad light, are recognized by, and talk with and to, twenty or more persons at once—how is this done? I don't assume to say positively that it is done at all, but am told so by thos who have visited Mrs. Stewart's seances in Terre Haute, and perhaps in other places. It seems to me the medium in such a case must have known the person decessed in order to materialize their appearance and voice so as to deceive their most intimate-friends. Let us have all the light we can get on this subject of materialization, for it may be, and I incline to think it is, the best proof the world has yet had of immortality.

R. P. Luwie. East Saginaw, Mich.

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without

The First Spiritualist Congregation of Baltimore.

Permit me through the columns of the Jour-NAL, to give a brief statement of the progress of Spiritualism in Baltimore. The meetings of the First Spiritualist congregation are held in Lyric Hall, Law Buildings, a fine room, centrally located, and well adapted for our purposes. During the month of January, we had the pleasure of listening to the philosophic inspirations of Mrs. F. O. Hyzer, which for beauty of illustrations. beauty of illustration, poetic imagery, and log-ical deduction, have never been surpassed. The audiences were large and appreciative, and the interest manifested, will, we trust, ere long enable us to engage her services often. For the present, that able and earnest laborer in the cause, Col. W. A. Danskin, who has so able sustained and presided over the Society aince its incorporation in 1865, will lecture for us. After the lecture we hold a circle for spirit communications, given through Mrs. Danskin, in an entranced condition, who has for the past fifteen years been an instrument of the spirits, giving consolation to the bereaved, and relief to the ifflicted. We hold public circles also for spirit communications, in an antercom of the hall every Friday evening, which are well attended, and growing in interwhich are well attended, and growing in interest, and many have been brought to realize the truth of spirit communion, through the messages received at these circles. On Friday evening last, a physician present, an utter skeptic, received a communication from a loved companion, of his early manhood, giving him facts and incidents, which he stated, could not by any possibility have been known by the medium. Professor Hare also, communicated with um. Professor Hare also, communicated with a former pupil, who had assisted the Professor

in the laboratory, giving assurance of his presence and ability to assist and aid him, in developing higher and more useful results from the study of chemistry.

We have recently formed, at the request of our spirit friends, a phenomenal circle, devos-

ed to the development of physical manifesta-tions, which promises good results in the near future, and should any manifestions of interest occur, I should be pleased to send you an escount of them.

Unian Jones, Sec'y. Baltimore, Md.

A Card.

To the Spiritualists and Liberalists of NEW ENGLAND.

My Dear Friends:—After a vacation during the winter months, I am now prepared to speak the winter months, I am now prepared to speak in this section on Sundays; or sometimes, if preferable, on week-day evenings, for a fair remuneration, consistent with the times financially. I should prefer a service of two or three months at a time, when mutually agreeable, and could reduce my prices lower when not paying out continually for railroad fare. I am convinced that a mutual saving can be effected by steady services of two, three can be effected by steady services of two, three or six months, and meetings can be carried on thus in many of the smaller towns and villages which have not the advantages of a large city and more wealthy supporters. Will those desiring my services, please address me prompt-ly at 25 Davenport Avenue, New Haven, Ct. Mrs M. J. Willcoxson.

Quarterly Meeting.

The Spiritualists of Rockford and vicinity will hold their quarterly meeting at their hall on the 11th and 19th of March. Mrs. Pearsoll, of Disco, Mich., is engaged, with other speakers, to address the meeting. Meeting commences on Saturday, the 11th, at 1 c'cleck in the afternoon. All are invited to attend. Strangers from a distance will be entertained free of expense.

WM. H. WHITNEY, Pres't. E. R. KEECH, Sec'y. Rockford, Kent Co., Mich.

Mrs. M. J. Wilcoxson.

The above named lady's card is published in this issue of the Journal. Our New England Spiritualists will do well to avail themselves of her services. She is an excellent trance speaker and has given universal satisfaction to the Spiritualists in the northwestern States, where she has lectured for several years last past.

BROTHER JAMES WOOD, YOUR extract, "The Zitter," will appear in the Little Bouquer. Thanks.

DR. J. K. BAILEY, has been lecturing at Breedsville, Middleville, Otisco, Greenville, Mich., to good audiences.

ME, AND MES G. H. HUXBAN, residing in the south part of this city, are being rapidly developed as physical mediums. They are rigidly moral and honest, and will be a valuable acquisition to the list of mediums.

Contents of the Little Bouquet for March, 1876.

Christmas Eve; & Visit to the Chicago Tunnel—The Spirit-world, (iliust.); The Promptings of a Good Angel—Old Lewis; O Dolly Dear, Good By; The Spirits Find Entrance There; The Views of a Mormon Lady on Training Little Children; A Dream that Came True; Our Saturday Night; Uncle Grum and the Fairies; Thomas Paine; Oriental Jugglery, (Illust.); Proverbs—Guardian Angels; Scien tific; Three Sunfeams; An Angel on Board; Items for Young Theologisms; Varieties; A Child Carried Off by an Angel, and how it was Saved, (Ilinet.); Boy's Courage; Fast or Slow; Fairy Good Nature; Geraldine; Beyond; A Chinese Home; Arthur's First Buffelo; A Brace of Dog Stories; The Philosophy of Life; Donation.

The Little Bouquet is only \$1 per year. Address Religio Philosophical Publishing House, Chicago.

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This eloquent and comprehensive pamphlet is especially needed in the present "crisis." While it reveals the sublime inner life of true Spiritualism, it most pointedly and compactly portrays the errors and abuses that abound. Mrs. Dayis's effective utterances at once protect the friends and enlighten the enemies of truth and progress. Her timely discourse should and will have a very extensive circulation. It is something you can safely hand to a skeptical neighbor.

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