

mission and our message to you; to show that by constant endeavor, by watchfulness, by uptangible and real to the spiritual sense as is lifting your own thoughts from the degrading pursuits and cares that entrammel them; by conquering selfishness, pride, ambition, love of

save such renown to my family and to that truth which I-learned previous to the age of eighteen years, when I left the human form. Since that time, my record can only have been known to those who, like the instrument I now employ, have been in communion with the world of spirits; and any such as may not have been in communion with the world of spirits or of my history, are not therefore entitled to promounce judgment upon what I have been doing. My discourse to you this evening-upon social states in my new found existence-will prove to you what I am and have been interested in for the last score of years and more, since my departure from earthly life.

their knowledge will warrant, I give these few

facts that you may know that I have not been

and am not now in any way connected either

with the title or the reaown of "Reverend,"

1

4

6

h

The subject which I have to present to you to night is "The Social States in Spirit Life," bearing in mind that whatever the decree of moral or spiritual turpitude in the human form. if the spirit has existence beyond the human form, it must have a state of existence; if there be life beyond the mortal breath, there must be a place of life; and all that makes up the state of existence beyond mortal life must be embodied in the social and moral condition of spiritual life.

It has been long known in the Christian Church that there must be various degrees even to the perfect and blessed; and it has been taught by many advanced disciples of theology that there must be gradual stages of aspiring and constant change in the world of souls: My father early in life taught this; the Universal ists usually believe this, many advanced Unitarians accept it, and many teachers in the Church of England don't deny the "many mansions" in the Father's house. I have found, therefore, that of all the subjects which most interest mortals when holding converse with spiritual beings, or with the departed ones that have left earthly life, the one question which is uppermost, and ever presents itself to the mind of the dear one on earth, is, "Are you happy?" The measure of that happiness, ac cording to the states of the individual mind, I propose to present to you, and I ask of you such careful consideration and attention as you would give to any voyager or traveler who, coming from a region perhaps unknown to you, points out the states of social life in that world, or who, coming from a province inhabited by your friends, raveals to you some of the varied conditions of their new life and its occupations.

The mind, ever imperishable, departs from the earthly life in the same condition that its last moments are when upon earth; and the spiritual states in redular gredations and adap-tations afford the suitable stage of entrance of that spirit into its new-found life. For in-stance, immediately surrounding the earth, at a distance varying from sixty to one hundred miles, is the earth's external atmosphere. Be-yond that, for a distance of thousands of miles, is an aura on electric atmosphere not capable of being measured or discovered by external or outward science, yet none the less positive in its existence. The immediate and dirst circles of spiritual existence are those which surround the earth, mingle with its atmosphere, partake of its finer properties, and draw some-what of strength and support from sympathy with minds upon earth. These spiritual states

we make use of the terms "spiritual states" and "spiritual societies," we do so with entire reference to the mental, moral, and spiritual nature of man, and not with reference to his external position in any manner whatsoever. As soon as the spirit is released from the outward body, the necessity of food, clothing, and shelter of material kind ceases. The food of the spirit must be thought; and therefore if the man have paucity of brain or mind upon earth, he enters the Spirit-world a beggar. The raiment of the spirit must be good deeds. therefore, if the man has led a selfish, ungod ly life upon earth, he finds that he enters spirtual existence in the faiment of a beggar. The house of the spirit is the graud habitation which it creates for itself. A mental atmos-phere of light, or of darkness, of peace, or of discord, which illumines the pathway or sheds dark shadow, becomes in Spirit life blended in exact proportion to the spiritual state of the human being; therefore, when you cast aside the outward bodies, which are but masks of the soul, the spiritual state stands revealed, and you are attracted to the lights or shadows which best represent your spiritual condition; you are received into the circles and associations of spirits that are kindred to your mind: and if the ties of affection that had bound you to the nearest and dearest on earth remain and are of the spirit, those persons will be the first to receive and welcome you into the world of spirits-into their stmosphere of light and sympathy and harmony you will enter. If the ties that have bound you are merely those of consanguinity, and not of taste or sympathy; if you have been a harab parent or an undutiful child, then, as a spirit (which lightly bursts merely external ties), you can not enter the state or condition, pernsps, of the departed one, but are tethered and bound to such companionships as you may have left home and family to associate with in hours of revely and pleasure. These companions, also freed from outward form, still make an atmosphere of shade which, when you enter it, receives you as its own, and you must mingle with those of your own kind.

true-measure of his spiritual state; and when

The first spheres or stages of Spirit-life -preent to the advanced vision little better scenes than those upon earth; when you remember that these spieres and circles are continually peopled with just such spirits as you are daily sending from your midst, and when you re-member that the majority of mankind are never great in wisdom, but sometimes may be in the thought of it or reverence of it, you have an exact type of the first spheres of spiritual life. The king on his throne finds no retinue of servitors, but he finds his mind depraved and weakened by power and the thought which has led him to believe that external power makes the man truly great. Hence he enters a circle of spirits that may be willing der him mock homage, but he sees with distinctness that it is only the homage that is given, because of ignorance of the real state of spiritual life that is entitled to homage. Around every place of human assemblage, above every haunt of vice and crime, near every scene of human conflict, near the quiet retreats and/perceful home altars, hover just such inhabitants of the Spirit-world as are invited by your occupations, prayers, and aspi-rations. The drunkard in his revelry may not be far out of place when he sees haunt-

great problems of social life on earth-of tha problem which presents to the eye of the philanthropist the vast gulf between the fortunate and the unfortunate, the seemingly impassible chasm between the depraved and the godly; all such minds as have been intent upon solv ing the problems of human crime and human labor, all that have, during their earthly life, seen beyond the mere external form of human law to the spirit of bu nan justice, and endeav ored to apply the remedy by suitable changes in that direction. I see these are bound to gether there, with their thoughts still intent upon solving the great questions that shall uplift humanity. who once said, I think it was Wilberforce "I never see a criminal in chains but what I think I might have been that man."

as Howard, such statesmen as Wilberforce,

such minds as those that have sacrificed a

mere external name for the love of their kind

-all wno have been intent upon solving the

The next stepping-stone is (and I do not make this primal for reasons which I shall state) the proper distribution and proper re muneration for labor of all kinds; physical la bor to receive its just rewards, mental and moral labor its proportionate reward, and all men to know that in the sight of an intelligent and all pervading Spirit there are no distinctions save those that exist in the mind but not in the body, in the soul but not in its habita tion. The next and equally important truth, which, if it be not new, is nevertheless equally as valuable (as most truths are which the world has ever heard) is that among all classes and gradations of human society there shall be the one pervading and abiding spirit of fraternal sympathy. Sympathize with the man that is degraded, since he, more even than the fortunate and elevated, requires your sympathy; sympathize with the man who is unfortunate, since he requires sympathy as the primal element of uplifting him from his misfortane; sympathize with the class to which he belongs, make known by every word and work of life that there is no class distinction in the world of spirit save that which belongs to the enlightened or unenlightened soul; and that the man with lofty desire, and honest purpose, and integrity of heart, though he can not speak a word of rhetoric, and does not know a rule of grammar, has a lofty place in the world of souls because of the genuineness of his aspirations. In these associated counsels, men and women--for I include woman in all societies of spiritual life, as they should be in all suitable societies of earthly life-and any society of earthly life that is not suitable for your mother or sister or daughter, is not suita-ble for you-into these societies, where such minds as Etizabeth Fry, and Firstence Nightingale, when she shall join them, and all wo-men whose lives have been devoted to their kind, from the mother who devotes her hours, day and night, to the welfare of her family, to day and night, to the weithre of ser family, to the loftiest saint, who, in cloister or dungeon-cell, lives her life in purity that the world may be benefited thereby; into these societies the risen men and women, whose greatest deeds on earth were their self-sacrifice, and whose highest heroism was their self-forgetfulness-al minds whose thoughts are intent upon benefiting their kind will enter and find their reward in labors of love. The first and innermost state is the state of the individual, that perfected household, that

sis, it may not have external organization corresponding to your earthly life; but it is a palpable and distinct form, and arranged in figures and structures of more or less artistic beauty. These kingdoms are not so far removed, nor so unattainable, as you imagine. Whatever thought of benefiting one another occupies your mind from day to day, even in the humblest pursuit of life, is a portion of, and helps to make up, the beauty of your spirit; what wer deed of sacrifice is performed, or conquest over individual passion and pride, forms one of the stepping stones of your shode in this pisce. I may say that there is no need for external and didactic laws; that we have no need for governments that enforce by arms; that the spectacle of the sublime law of the spirit being enforced by might instead of right is unknown in this kingdom of spirit usl existence (or any other for that matter); and all that rise with agony, and groaning, and terror, from the fields of human bloodshed, must locur the stain of all that darkness of human passion and warfare-must enter the states below the Kingdom. These societies are bound together by the common recognition of justice and of truth, are united in their purposes by the pursuit of knowledge, and the ultimate perfection of the souls of men in sarthly and spiritual states; that perfection being attainable and possible, else the promise had not been given, and the example of it had not been shown to the world. The possibility of the perfection of the human soul in the fi nite, as God is perfect in the Infinite, is the corner-stone of the spiritual temple in Fraternis: the possibility that each human spirit may attain in quality the goodness portrayed by and througa the Infinite Mind in the finite state is so old in theory, and yet so difficult seemingly of earthly comprehension, that few strive to attain it, whereas many might do so. I will illustrate what I mean by this: any good stoss that is practised by any buman be ing with genuine self abnegation and self forgetfuldess is in its quality as perfect as the same goodness practised by the highest arch-angel or a similar quality revealed by Deity himself. I don't say that man can become Infinite in the variety and power of his manifestations; but I say that the ultimate perfection of the quality of numan thought is as practica ble and possible as the ultimate solution of any mathematical problem. There can be in the great universe of ultimate principles' but one right way for anything; there can be in the great world of spiritual and moral causes but one securate and proper one; there can be in the absolute nature of the human soul but one side to Truth, and all others that men call Truth are but shadows and the gloss of outward life, which break into fragments the trath of God, and would call that fragment the truth of God, and would call that fragment the whole. If you have mastered any of the prob-lems of ancient days, you are quite as correct in your solution of them, and in your compre-heasion of them, as Euclid was himself. If you master any principle of spiritual thought, making that, as it must be, primal and abso-lute, there can be no archangel who will excel you in the solution of that problem. He may have other problems that you know nothing of; he may have a wider range of spiritual

Their abode is composed of such substances

as the spiritual atmosphere affords, and is as

your abode. It may not have chemical analy-

mere worldly gain, and always doing that duty which lies nearest and before you, - you win for yourself, even in this world of time and sense, a glimpse of that future state which we trust is coming to man. I do not look upon the millennium as an idle fable; I do not despair of the possible perfection of the human rece. I believe it possible for societies of men to live together pescefully, harmoniously, lov-ingly, intentupon benefiting their kind-no -no argon, strife, discord, envy, malice, or crime, believe it possible for this to begin now, and in this very hour, and in every heart where love of self, pride, ambition, and passion has not usurped even the latent spark of Divinity. I believe that the lowest human being, possibly there on the street, whom you will scorn (I trust not now) as you pass, if appealed to in the right way, would acknowledge that love is better than hatred, virtue better than vice, kindness better than crueity, and sepiration better than degradation. I believe that the lowest felon and the most hardened wretch in the dungeon cell, if appealed to with other weapons than the lash, and other thoughts and words than those of cruelty, and promised other things than the gallows and Hades, would releatingly drop a tear of penitence, and if told of his mother's love and his childhood days, would bend the knee, and uplift the heart in prayer.

I have faith to believe that if the law of force were supplanted by the mighty force of sympathy and love, if the law of might were supplanted by the gentle yet firm one of right; if the law of scorn and cruelty were supplant-ed by the law of sympathy and appreciation of the causes of hungin degradation, that you would not witness the revolting spectacles of human crime, and you would not stand upon the verge of ruin, whenever any social, political, or religious sgitation shakes the country or the world. I believe that human beings, of whatever grade, are amenable to the appeal of-kindness. I believe it is acknowledged that the brute creation are governed by gestieness and firmness. 'I think no race of human beings below the brute. I think that the same law and the same wisdom extended in either degree would reach the lowest states of human life, and make those sinks of crime which now send forth their blasphemies to heaven, to yield prayers and songs of praise. Believing this—and it is believed in by all loving souls who are in earth or heaven—I shall not pause who are in earth or heaven—i shall not pause night or day, I shall not hesitate during all the hours of mortal sleep, when spirits alone are vigilant and wakeful, to impress even on the lowliest mind that the coming Eden of earth is when each individual shall uproot from his or her mind all narrow selfishness, all from his or her mind all narrow selfishness, all hatred and envy and soorn, and abide only in sympathy and love with one another, making the perfect household, the perfect society of man and woman, the perfect government of the earth, the perfect epitome of humanity up-on this world. When this is accomplished, and not till then. I shall wing my way to oth-er worlds and higher regions of thought, str. v ing, like the warrior, to find more worlds to con-quer--not with the sword, but love ever more. (Concluded on page 221)

## RELIGIO-PHILOSOPHICAL JOURNAL

### TERRE HAUTE, INDIANA.

A Report of the Wonderful Development and Astounding Manifestations Through the Mediumship of the Giffed Anna Stewart, Concluding With an Expose of "Quiz," alias Thomas H. Evans.

The investigation of phenomenal Spiritual ism through the mediumship of Mrs. Anna Stewart (the world renowned materializing medium of Terre Haute, Ind), was insugurated by the present committee, January 1st, '73 The seance room is located in Pences' Block, Southwest corner of Second and Ohio Streets. The room is 16 by 24 feet, 12 feet ceiling. The cabinet is a plain box, five feet long, three feet wide and eight feet high; stands at the Tear and in the center of the room, supported on 18 inch trestles. A platform eight feet square on a level with the cabinet floor, is placed in front. Two doors extending from bottom to top of the cabinet constitute the front, ip one of which and near the top, an opening 14 by 36 inches is made, which is covered by a dark curtain swinging on the inside when the doors are open the interior is fully exposed. The medium takes her seat in the cabinet, and the images appear at the curtain. The medium is unsophisticated and unassum-

The family consists of herself, husband, (John W. Stewart), and two small children. She is 30 years of age. They came from Kansas, Washington County, arriving at this place May 20th, 1872. We found them occdpying a small tenement in the eastern part of the city. Upon our referring to her mediumship. she complained of being the unwilling victim of a strange power. Being favorably impressed with her simplicity and apparent honesty, a proposition offering inducements of a financial character, for the privilege of investigat-ing and developing her mediumship was made. The family being extremely poor, after some hesitancy/the offer was accepted, and the agreement then made, has not up to this date, been changed, excepting it was stipulated that the scances should be private, she objecting to notoriety. Through the continued solicitations of beseeching friends her couse at was obtained to admit a select and limited number to the seances. Knowing that but few mediums, however honest they may be, can resist temp tation to aid the power, the anxiety on the part of investigators to witness manifestations is forcibly felt by the sensitive and negative medium, and is the strong incentive

TO PHACTICE FILAUD.

Realizing this as a fact, made it important that every avenue through which deception was possible should be closed. Under this ruling, the medium was required to exclude from the seance suit all fabrics composed of white material. A committee of ladies (skeptical) selected by the company, retired with the medium to an adjoining room. After disrobing her person and carefully examining each gar ment, she was conducted to the cabinet, which had been previously examined. In a few minutes after closing the doors and lowering the light, manifestations commenced. Before the close eight or ten white persons and

ONE OB TWO NEGROES

appeared at the curtain, plainly and distinctly, each in their own order, male and female, at various ages of life. The wearing apparel ex-hibited would make a good sized wardrobe. The examining committee gazed with perplex ing astoniahment at the images as they came up one after the other. At the close a reex-amination with redoubled cflorts was made. They searched in vain for the white robes bonnets, caps, shawls, scarfs, white bosomed ahirts, hats, and heavily bearded faces, but behold, all were gone,

#### NOT A DUPLICATE

to be found. Did this convince the committee that the images thus attired were spirits? No! no!! With the failure -their pr judices grew stronger and more determined. They in-dignantly declared it a humbug and charged her with fraud. The sensitive medium writhing under this urjust accusation passed from their presence, her eyes the while filling with tears. As an additional stimulant five hundred

TEST CONDUCTIONS. Now, behold, the images that previously appeared at the curtain, threw the doors open and in full form and view of all walked out upon the platform, remaining outside fifteen or twenty minutes, the medium plainly seen during the time in her seat. She frequently, in an unconscious trance came out side by side with them. Many converse in an audible voice and are not unfrequently recognized. Shaking hands is a common thing. Permis-stop being granted to examine the hands and ardsa, we have repeatedly searched for the pulse, when found it

#### INVARIABLY FLUCTUATED

rapidly and at times was imperceptible. On leaving the platform a seat is taken with the company, and to all appearance they are mortais in flesh and blood. The weight however shows them to be something more. When standing on the opened hand no difficulty is experienced in supporting the form at arms length, the weight seemingly not exceeding

#### TEN POUNDS.

whereas, one in mortal life of like stature, would tip the beam at 120 or perhaps 140 pounds. One after the other stands upon the scale showing that the weight, like the pulse, fluctustes, the beam changing at times with astonishing rapidity, with the same form quietly standing on the scale, the weight is made to vary from nothing to two hundred pounds; showing that the weight like the pulse, fluctuates, the beam changing at times with aston-isbing rapidity. With the same form quietly standing on the scale, the weight is made to vary from nothing to two hundred pounds; each differs from the other in size, age and general appearance. Two forms have repeatedly stood together upon the scale, one is known to be the medium. That confederates could en-ter undetected is an impossibility. Who are they? and from whence do they come? Will the skeptic please answer who.

To the uninitiated, our report will read like fiction, or a fancy aketch of an infatuated brain; to the thinking deliberate mind, it will meet with distrust and doubt. By the investigating public it will be considered the most wonderful and startling phenomena of the 19th century. Our statements are supported and verified by the advanced minds of the age, who report to have witnessed similar phenomena, now transpiring through other media at dif-ferent points in the United States and throughferent points in the United States and through-out the civilized world. To proselyte, as may be supposed, is not our object. Spectators are not specially invited. The door, however, is open to the honest investigators; the sneering unappreciative, dishonest skeptic, is not wanted, and if known, will not be admitted. We will now briefly narrate our experience in the dark circles, in which the manifestations are more-exciting and convincing than those in the cabinet or light seances. The circle is formed with the medium, guitar, tambourine, drum, bells, etc., occupying the center. All except the medium join hands, the light is extinquished, instrumental or vocal music is now introduced, and in from five to ten minutes the manifestations begin, which are ushered in, first by members of the band, introducing themselves

#### IN AUDIBLE VOICES,

who after expressing a few words of caution to the timid, inspiring them with confidence that no danger awaits them, the tumult comthences and for the next half hour confusion and excitement reign supreme. While on the drum upon the floor, is beating a tattoo, the guitar strings, as it is heard gliding on the ceiling over head are picked, the bells are chiming and tambourine jingling, gently at first, gaining rapidity, and when under full power they dart and fly through the room with astonishing velocity, whirling and whizzing in cleare proximity to the aliters, the disturbed at close proximity to the sitters, the disturbed atmosphere is sensibly felt, causing the timid to dodge and tremble with fear. Becoming

### ALARMED AND PRIGHTENED

they frequently leave the room. After a time the noise and din cease, quiet and order being now restored, the over excitable are heard asking in pleading terms for a change. In seeming response to the request, a more pleasing and less exciting order of manifestations are introduced, consisting first of beautiful bright neteors, which are seen shooting, darting and dancing playfully through the room. A mo-ment more, and whispering is heard at differ-ent points in the circle. Members of the same are heard asking, "What is that? Who is it?" Soft hands are felt lovingly, patting, careas-ing and gentle sweeping over the face. Again, "Who is it?" asks the interrogator. "Listen," says one. The whispering draws nearer and more distinct. Abi the name of a loved one is revealed. A few minutes of pathetic conversation takes place in which recognition is made sure. Its mission to earth being ac-complished, the arms are thrown affectionately around the neck, a farewell kiss, imprinted, with loving emotion, on the brow and the immortal one returns to its beautiful home in the Spirit-land. Spirit-iand. The timid recovering from the fear felt at the beginning become wild with delight. They are heard, continually importuning the band to bring some special and loved friend of theirs from the other abore. The request to the delight of these anxious friends, often meet with a favorable response. In the midst of this time of feasting and rejolcing,

In conclusion, with unfeigeed humiliation, we condescend to finite cettsin sourrilous articles found in the Sullivan (Ind.,) Banner of recent date, under the assumed name of ' Quiz," who is known (by us) as Thomas H Evans) The temporary prominence, by a controlling interest in the Banner, makes it necessary and important that we should remove the mask and undeceive the public. In doing so we shall be brief, referring to but few of the many false hoods found, assuring the public that those unnoticed are equally untrue. With a bragadocio characteristic of the mountebank, he challenges us to prove his assertions false. A negative is not always susceptible of proof. We however accept the challenge and offer the following in evidence

Terre Haute, Aug. 27th, '75 To THE PUBLIC GREETING :- Through the assistance of the committee controlling Mrs. Stewart's seauces, I gladly avail myself of the opportunity to hurl back the malicious and false charge against my private character, the only means I possess on which to claim pro-tection and sympathy of a Christian community, made by Thomas H. Evans, in the Sullivan Banner of the 12th, inst, under the assumed named of ' Qaiz."

Among other false statements made, I have selected the following as the only one worthy of notice. He says, "This medium (Mrs. Brown), was not the art and cunning which Mrs. Stewart possesses, and had it not been that she had caused a heretofore loving wife to desert her husband on his dying bed, we would not have noticed her."

I deny the charge and demand the proof. Failing to produce this, may he ever after ap pear before the public branded a faisifier, slanderer, and defamer of innocent character, which I unhesitatingly declare that he is. IDA E BROWN.

In addition to the above I will state that Mrs. Brown made her home at my house from June, 1874, until December following. My husband died May, 1875. It is known by the friends that the statement referred to by Mrs. Brown, has direct reference to myself and husband. In defense of Mrs. Brown, and for self protection I state, without fear of successful contradiction, that during the' time Mrs. Brown was at my house her deportment was that of a lady. I gladly take this opportunity of publicly declaring the charge false in every particular.

MRS. B. A. LARS.

Mrs. Brown is a poor defenseless widow\_ now and has been for years an invalid, feduc ed by that fell destroyer consumption to a helpless condition. Standing on the brink of the grave, appealing to a sympathetic public for assistance, having nothing to offer but an unblemished character, an effort is made by Quiz to ur justly rob her of this. Oh! Tommy !! Tommy!! Shame!! Shame!!! on you.

He says the reward promised was refused a young lady who found false beard, whiskers and moustache in the cabinet. The reward was to be paid if a fraud, under the examination, was detected. A single package of hair made somewhat to represent chin whiskers was presented, and the reward demanded, the claimant (a young lady) explaining that she found it that morning in the cabinet. The lu-dicrous demand irresistibly forced a contemptible smile, seeing which, she gave us a foolish look and made a hasty retreat. Was this is put up job? Was "Quiz" the prompter? She soon after became his wife. Let the public answor.

In reply to the false statement that this lady caught (in the dark seance) the bogus spirit, suffice to say, that a female attendant never attempted to grab the representlive; male persons in a few instances experimented in this way; the punishment inflicted by the sup-posed bogus spirit, for the indiscretion and folly, caused an excited demand on the part of the experimenter, for a light, on the production of which, he made a hasty retreat.

In conclusion of our remarks on this part of the sutject, we will add for the satisfaction of the curious that those who wish to investigate in this way, have our consent, they taking the responsibility.

Passing over unnoticed other false charges of expose and fraud, we will call attention to

been regarded no further notice of his abuse (by us) would have been taken. Doubtless bis reckless and revengeful disposition, urged forward by a besoited egotism, will cause the publication of an additional batch of slander, with the foolish and idiotic belief that he is demolishing Spiritualism, and at the same time satisfying a malicious disposition. Should we fail to favor him with further notice of anything he may publish, we ask that our si-lence be attributed to the fact that we do not regard his largon worthy of notice. COMMITTER.

Vetter from Philadelphia.

BRO. JONES .- In these days of great heat and hard times, it does one good to have his spiritual manhood refreshed by the constant presence and divine interposition of our dear angel friends. Philadelphia is by no means destitute of some first-class mediums, through whom the hirit friends work wonders. Per-mit me the bring before the readers of the staunch old JOURNAL, what I consider a case of miraculous bealing. W. H. Young is one of our young bealers, who, a few years ago, fought bard against the desire of the spirit friends to use him as an instrument to heal the sick. Finally, when absolutely compelled, he consented; and commenced his mission with prest success. Among the many cures that Dr. Young effected (by your permission I shall cite only one.) which is so entirely free from suspicion, and so well substantiated by scores of living witnesses, that it needs only to be told to be believed

Uphema Bachman, fifteen vears old, residing with her parents No. 1318 Heath street, was taken over three years ago with violent spasms, so severe that in a few weeks thereafter paralysis ensued, and she lost the entire use of her limbs, and during this long period of time was not able to move any part of her body without assistance; and to crown her sufferings she was at times partially blind, and entirely unable to lift her head, which would fall on one side or the other. Her father informed me that the paralysis of her legs was so complete that needles could be thrust in'o her flesh without her feeling the least sense tion. Her greatest suffering was in the amali of her back, and along the spinal column; so sensitive was she to pain here, that the least touch would make her scream out. On srcount of the pain in her spine, she was forced te lie in one position nearly all the time. Mr. Uachman, the father of the child, mentioned some half dozen very eminent physicians who were called in to attend the sufferer, and when did all in their power, and applied every means that medical skill or ingenuity could devise. but all proved ineffectual and useless, and about eighteen months ago the doctors gave him to understand that the child's case was hopelessly incurable, and that they had done all that they could, and further effort was use less; and, added the father, having spent all the money I had, and some that my friends lent me, I gave up in despair. I said, "Mr Bachman, how did you come

to obtain the services of Dr. Young?" "A friend sent him. I had no knowledge

of the man, or of his coming until he entered my house.

"When be explained t you his errand and the mode of his treatment, what did you think of it?"

"I did not oppose him as he gave no med-I knew that he could not poison the icine child, but candidly speaking. I thought that he was a fool to attempt to cure a case of sickness that gray baized and experienced medical men pronounced incurable."

Well, Mr. Bachman, now that your daughter is cured, what do you say ?" "I have no explanation to give. I can only

say that this marvelous cure has made me willing to believe almost anything. The first treatment Dr. Young gave my daughter, produced no visible change, but when I carried her down stairs for the treatment. I touched her foot rather roughly by accident, when she said. 'Look out, paps, you hurt my foot.' that gave me a shock of surprise that thrilled me. It was the first feeling she had in her feet for three years. From that moment my heart

was filled with gratitude to Dr. Young. This,

been broken up in any other denomination,

SEPTEMBER ,25 1875

and when they were, was it their religion that did the disgraceful deed? No, say I, and all will agree with me when I assert it was their perverted natures, and not the religion they professed.

He also stated that perhaps the ladies of the church did not call upon me as much as they would, were they not afraid of being contam-inated. I wonder if they are better than the lowly Nazarene, who sought out the lowly and said, "He came not to call the righteous but sinners."

I fear that if Jeans was now upon earth prophesying and teaching as he did then, that these very ones who are so afraid of being taught the great truths of life, and "are being led by money loving priest craft, into the paths of error and bigotry, would be the ones who would first cry out, "Away with hm-Crucify him.

I have found more solid peace in communion with saints and angels. in the past two years, seeking for God the loving Father, among the scenes of Mother Nature, than ever before in my life, and I would not give it up for all the church popularity in the world.

You would not turn from your door a dear friend who raps for admittance, nor would I willingly cast from me the angelic bands who seek to do me good, lifting me ever and anon from the slough of despondency, filling my inmost being with high and holy aspirations,

Our reasoning faculties are given us for a purpose-shall we keep neutral, and let some one else do our thinking for us, letting the God given powers lay dormant within us? A thousand times, not Let each of us each our right to happiness so that when we are called to go we can enter the celestial city independent of any pricatly coat skirt.

I have been enjoying a few lectures given by Mrs. H. Morse. She will do good wherever she goes; has an interesting controlling ban3 who helps her give satisfaction to all who are open for the truth. My husband is a Magnetic Healer.

MRS DR. H. FREEMAN. Hastings Minn Aug. 9-h 1875.

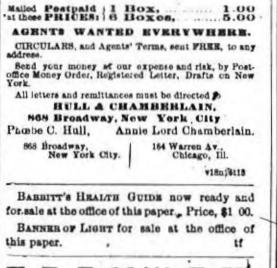
### A Natural and Safe Medicine. BOULDER, COLORADO.

HULL & CHAMBBILLAIN:

FIGLL & CHAMMERIANY: FRIENCE-Fork g that you propose publishing a Circa-lar of Trathmonials, we send to you **@** true statement of our daughter's case, that you may use it if you wish. When our daughter Alice was three and a null years bid, she had a creadful hung Fover, which insted some six months. In all that time she could not brand or walk. The consequence was it loft her an invalid, with tho right limb drawn on, so this she has always call to walk of on her tore, and has enflered much pain. She is now 19 ( years old. Your Poinders have cured her She can now it walk or stard on that food as well as the other. While formerly it used to pain her severify to stand or walk, she can now stard or walk for hours, and it does not Auri-fer. She says she cha to transmiter over having a well her. She says she con of remember over having a well hay since her califest childhood until since she took your aders.

Towders. Thave suffered severely from sick Assiducts for 4 years, and could find no modicite to relieve me until I found our Magnetic ar-i Electric Powsers. They have en-frely carest me. We would estnessily recommend them all solutions. to al sutleters

We feel very grateful to you and the kind angels who direct your work for the good they have done to us. Yours truly. LOUISA MCMINN.



dollars reward was continually held over the heads of the committee with assurance that when a fraud was detected the money was theirs.

Our urgent solicitations to make the examination thorough, the anxiety to secure the reward, and above all, the uncontrollable desire to prove her a fraud, conspired to call out ev-ery exertion/possible, but alss! each succeed-ing effort like the preceding was a failure. Under these examinations excitement grew a pace; ever and anon the report went out, the medium is exposed, the paraphernalia is found. Mrs. Grundy supplied street mongers and gossippers, with whom her reputation was good. mattered not how many similar reports had proven false, the last was true because forsooth they always knew it must be so. Determined to find the fraud, if fraud it

was, the medium through our entreaties was induced to surrender her person, willingly and without a murmur to the indignities of a prej-udice committee for the hundredth time. Beven months passed under these examina-tions, and nothing indicating fraud was found

. Believing it useless to search further, the committee for examination, was dismissed and the following introduced, v.z: A rope, three-eighths inch, cotton was drawn closely, around the neck and tied, forming a square knot, which was followed by 's succession of knots, making six inches of knotted rope; a second rope was drawn around the body and being secured in the same manner. the medibeing secured in the same manner, the medium seated closely against the cabinet on the inside, the ends of the ropes were passed through openings made for the purpose, and drawn as tightly as the last knot on the inside. tie would admit, and securely fastened upon the outside of the cabinet. The images under the above test conditions appeared as before at the curtain, which was two feet beyond the medium's reach. A reward of fifty dollars was a standing offer, to be paid when the pur-nomena was duplicated and the feat outside of spirit agency explained, the accepter privileged to have an assistant enter the cabinet with him. Among the many skepilos who persisted in de-claring it strick not one was found to claim the reward. The investigation under these se-cure conditions, was continued several months, and before making a change, an additional ef-fort to secure the medium was made by se-curely wrapping the knotted part of the ropes with twine. All being ready the doors were closed, and in a few minutes the medium in an unconscious trance, appeared at the curtain, the loops in the ropes upon careful examines. the loops in the ropes upon careful examina-tion were found undisturbed. Again closing the doors and she was by the same mysterious power replaced in the ropes as at first. We unhesitatingly acknowledge

State . OUR INABILITY

to comprehend the possibility of performing this feat by any system of maneuvering known to us. Not satisfied with the first experiment is was repeated several times with the results. Convinced that a france could not be detected by rope tieing, the medium was permitted to en-ter the cabinet free of

#### CRARLES SMITH.

the director of the band, to the regret of all, in a distinct voice, proclaims the power exhausted and the scance closed.

This is but a tithe of what transpires. To report all that occurs in the dark and light seances (no two of either being just the same), would require a book of no ordinary size. Enough, however, is reported to give the rea-der an idea of what takes place, and the length of the article admonishes us that our remarks on this part of the subject must close. will conclude our report of Mrs. Stewarts' wonderful powers by briefly referring to the

BLATE WRITING

phase. By way of preface we wish to state that hundreds who have tested her powers will verify the unth of our report, in each and ev-

ery phase.) The questions are enveloped, scaled and placed on the slate which is held under the table, pressing against the top. Privilege to watch the hand supporting the slate, is granted, it being as light in the room as the noonday sun can make it. Raps by an invisible power on the table, floor, chairs, etc., are dis-tinctly heard. Spirit friends are described and recognized, whose names are given, while the pencil is heard scratching as it moves over the state. The table down in the time is not so the state. Her hand during the time is mo-tionless. The writing stops and the slate is handed over for inspection. It is found that the side held against the top of the table is the side held against the top of the table is filled; the writing is recognized as that of the one invoked. The slate is retained by the in-vestigator and held as a prize of great value, be shedding tears of joy on passing from the room, realizing that thereon he has positive evidence of immortality vouchasted by a loved one from the other side of life. During the one from the other side of life. During the hour granted, question after question is cor-rectly answered, and test after test given, de-monstrating the presence of invisible friends who retain all the characteristics that be ong-ed to their individuality on earth-life.

his affiliation with the Spiritualiats, introduc-ed May, '74, by an unsolicited donation to defray certain expenses, following which, admittance to seances was secured. He soon af ter became an enthusiastic Spiritualist, claim ing to be a writing medium. Application fol-lowed for membership to the developing cir-cle. This was refused. He continued, how ever, through his egotism to annoy us, trying in every possible way to command a prominent position.

An effort was finally made to secure a front seat at the seance. The managers forced him to the rear. (See Banner of July 29th and Aug. 18th). After this he became such an intolerable nuisance that admittance to the seances was refused him. Enraged at this, revenge is sought in prostitution of the public press. It is now claimed by him, that his me diumship was the antic tricks of electricity, extracting thoughts from his brain. (Banner Aug. 12:h). In support of this theory he has a strong argument, having on repeated occaa strong argument, having on repeated occa-sions in presence of different parties, acknowl-edged, that through his powers, naught but lies were obtained. After all he can not prove that the electrical battery was not-manipulat-ed by kindred spirits. That none may be de-ceived as to his responsibility "financially," and for the protection of the unsuspecting and for confiding duty and principle. all the detoo confiding, duty and principle, alike de-mand that the public should know that 'Quiz" left behind him in this place, unpaid debts, just and due, amounting in the aggregate to several hundred dollars. Among his dupes are the

#### FOOR AND NERDY.

Referring to his balderdash (Banner Aug. 12), he says: "The little mountebank don't scare worth a cent." How courageous he is to be worth a cent." How courageous he is to be sure, -knowing the only penalty in law for "libel" is a moneyed consideration. Ohi Bravol Bravol Tommy, thou arsindeed a he-Bravol Bravol Tommy, thou arkindeed a he-rol He who dares to crook the finger contra-wine to his preconceived prijudiced, opinions, with a public press at his command, is con-stantly in danger of personal slander. Naught but the uprising of an outraged public frown-ing him down, will secure safety. Having now discharged an unpleasant duty, with a respectful bow to the public, we bid him adieu.

him adieu.

By order of the Commit-tee, Terre

Haute, Aug. 28th, '75

ALLEN PENCE, Physician and Druggist. Residence in Terre Haute (31 years.

JAMES HOOK, Ex-Mayor of the city of Terre Haute. Builder and contractor, residence

39 years in this city. BAM. CONNER, Ex Sheriff, Vigo Co. Dealer in produce, residence 85 years.

P. S. It will be remembered by the readers of the Sullican (Ind) Bemooral that a precau-tion appeared in its columns (Aug. 4th.) over signature of Samuel Conner, notifying Quiz that should he persist in making his untruth-ful statements "personal," the name of the writer would be revealed and the irregularities of the little mountebank exposed. Had this

and evidence I am always willing to bear of the miraculous cure he effected in my daughter, is all the service I can render him now. though I feel that dollars can not sufficiently reward him, or express the gratitude we feel for the deliverance he brought to our house. This, Brother Jones, is the language of one who had the angels to visit his dwelling. and rescued for him a poor, by dridden, suffering child, who, but for them, might have suffered on for many a long and weary year. Should any one wish to see this beautiful, intelligent, little girl, restored by the dear angels, through Dr. Young, of Philadelphia, they are privileg. ed to do so, as Mr. Bachman is any time will-ing to bear testimony to the facts here stated.

# Pardon the length, and too tedious detail of this communication.

Yours, etc . JOHN A. HOOVER 940 S Brd St., Philadelphia Es. Aug. 1st. 1875.

### Letter From Minnesota.

DEAR EDITOR -- Some three years since, while living in Pine Island. Minn., and work-ing in the Free Methodist Church, professing and practicing religion, I was compelled to submit to many demonstrations, both physical and mental, until I knew beyond a doubt that there was an invisible power at work within there was an invisible power at work within me, causing me to speak and pray in public without fear, which I had never been able to do in the twenty years relationship with the church. To me the strangest part was, I would be compelled to do these things against my own will. While in church, invisible hands were placed against my shoulders, and I was raised to the floor, my lips unscaled and words flowed forth, always to the noist in words flowed forth, always to the point in question. Cool breases filled the room "like mighty rushing winds," to me very perceptible, but as far as I know unperceived by the congregation.

While working with the church under their care, I was encouraged and applauded, told it was the "Power." I believe it now more than then, but what power is the point at issue. When my hand and brain were used to write by this self-same influence, my lips to utter the thoughts and desires of loved ones go ne before, and I could no longer suppress or deny the in-telligence that controlled me, then persecutions commenced-I was a lunatio, backslider, failen

commenced—I was a lunstic, backslider, failen from grace, going to the Devil as fast as I could. My character was assailed by the fol-lowers of the meek and lowly Jesus. I gave myself into the hands of those I walked and talked with daily; they promised me help. I well knew they only meant to do me good, and though I am now unpopular in the church, I hold sweet communion that they know not of, an aver-shiding presence that asknow not of, an ever-shiding presence that as-sures me of a life of love and peace in the

bright beyond, is evir with me. Since living in Hastings. I have been waited upon by a Minister of the Gospel, who advises me "to let these communions alone; there can be no good in them, for they divide families; lead to freedows." Poor man, I wonder if families have never

### E. D. Babbitt, D. M.

PS/CHOMIST and ELECTRICIAN,

Heals Servous, Paralytic, Bhoumatic, Fe-male and Blood Diseases delightfully and power-fully by Electricity, Vapor Baths and especially Vital Mann-tion

Marn Usm Babbitt's Health Guide pronounced a "Higher science of Life," 'worth \$10" 'A wonderful bok," a Home Docter on Naturés plan, sent pospaul for \$1. Babbitt's Vital Magnetism, "Cheap at double price," 26; with Health Guide \$1.15 Babbitt's Chart of Health, bhautiful, post-sta fibe - uroching graat tuths in bod type for all.

dd, 60c.-prochims great truths in boid type for all. Great Inducements to Agents, male and female.

female. Pay chomized acidulated paper. most vital-izing to dormant systems, I package \$1. Two mosth's cure with full regimentiald out, \$5. Describe symptoms. Private Instruction in Magnetic Healing. Per-sons inducted into Self-Paychology which ever after gives more contri over physical and mental forces. Make money orders payable at Station D.

Address at No. 5 Clinton Place, (near Broad-way), N. Y. vi8.23113

### WINONA Water and Magnetic Cure

TURKISH, MAGNETIC, HOT AND COLD BATHS, always in readiness with competent and efficient helpers. Patients received at any time for board and treatment. Drs. Mr. and Mrs. Atwood 's clairvoyant' powers are second to none, has had twenty years practi-cal experience in diagnosis and treatment. We also fur-mish our patients free of charge the celebrated Mineral Magnetic Water, which is prononneed by D. A. Lapham Stale Geologist, of Wia, to be the strongest on record. This with our treatment connected with the baths oper-ste like a charm. We also diagnose and seed magnetized papers to those not able to attend the Cure. I Diagnosis and prescription \$3. Magnetized Papers, 50 cents. Mag-netic Water delivered on the cars at Watertown, Wis., \$8 ter harriei; half barrei, \$4.60; gallon, 50 cents. Office and Bath room cor, of 4th and Center st., Winona, Minna-ivishitaj BAAC ATWOOD, Paoraustron.

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

Otime in person, or send by letter a lock of your Hair. or Hand writing, or a Photographi he will give you a cor-rect delineatum of Character, giving Instructions for self improvement, by telling what faculties to cultivate and what to restrain, giving your present Physical, Mental and Spiritual condition, giving Past and Puture Bvenia. Telling what kind of a medi um you can develop into, if any. What business or profession you are best calcula-ted for, to be successful in life. Advice and counsel in business matters, also, savice in reference to marriaget the adaptation of one to the orbsr, and, whether you are in a proper con dition for M arriage. Hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination rf diseases, and cornels clagnosis, with a written preservision and in true loss for home trust-ment, which, if the patients feiler, lwill, improve their heat had concilion over y time, if it does not effect a cure.

### DELINEATIONS.

He also treats diseases MAGNETICALLY, and otherwise. TERMAL Brief Defineation, \$100; Fulland Complete Delineation, \$1.00; Disgnosis of Discesse; \$100; Disc Solas and Fractform, \$1.00; Fulland Complete De-Instation with Disgnosis and Prescription, \$5.00. Address A. B. BEVERANCE, 417 Milwag-

### RELIGIO-PHILOSOPHICAL JOURNAL

### A PUGILISTIC SPIRIT.

### The Singular Expresences of a Philadelphia Lawyer.

#### (From the Philadelphia Times.)

It will be three years ago precisely on the 30th of this month that a distinguished young member of the criminal bar of this city sat in his office perusing an imbricated instrument when, much to his consternation, a heavy blow was dealt him upon the back of the bead that sent him reeling upon the floor. Forfulately, however, he was not stunned, and being a man possessed of considerable presence of mind he hastily regained his feet and stared about him. To his immeasurable surprise not a soul, living or dead, for that matter, could he see. He ex-amined beneath his table, looked under the chairs, even removing the cushions in his anxlous search, peered into his library casement, threw up the windows and finally opened the door of his office and walked out into the hall -all the while keeping a sharp lookout for the slightest suspicious circumstance that would furnish him a clue to the character and individuality of his assailant. Everything with out was as still as the grave; the reason for which was the latences of the hour, a matter which he had overlooked in his prolonged semi soliloquy. Not knowing what to think exactly, he returned to his desk, picked up his cnair and again cested himself. Buddenly his eyes fell upon the table before him, and he discovered that the document which he had been examining was missing. Thinking probably that he had dragged it to the floor when he had himself fallen, he instituted another diligent search Not a trace of the paper, how-ever, could he find. In some such condition of mind as a man might be supposed to be should Mephistopheles suddeply take streat in his presence was the agitated and thoroughly nonplussed lawyer, as for the second time he assumed his seat and gaz "d into the space before him.

In connection with the foregoing it may prove of interest to recite some of the facts relative to the peculiar business which the young counselor was shout to transact when his singular mishap befel him. Some five or six days prior to this occurrence the lawyer was seated in his office slone, when the door was thrown open in a rather peremptory man ner, and revealed the person of an aged and very respectable appearing gentleman standing in the opening. His hair, that fell upon his shoulders in slugular grace, was white as the driven mow, and retained considerable of the curliness which must have been its beautifying possession, in the days when it was raven black. His features were classical, exceed-ingly so, and the long flowing beard he were was in singular contrast with his suit of black broadcloth. He was tall, massive in build and very well moulded, betraying the fact that once in his life he was possessed of great physical power. The perceptible stoop in the shoulders, however, and, as he drew near the counselor's desk, the indications of his decaying vision, marked him as a man whose tenure of life was short. Taking a scat by the at-torney's side, he first drew a long breath that had something of the character of a sigh in it. Then he gazed about him anxiously, as though desirous of not having the communication he was about to make overheard, and drawing his chair nearer to the desk placed his arms upon it, and carefully scrutinized the face of the lawyer. By this time, that is, after he had undergone a most thorough inspection of his facial beauties, the disciple of Blackstone thought it high time that something or other be said; so, in a bland and mellifluous tone, he ventured to ask his visitor what he could do for him. Receiving no reply, he began to think that probably some terrible family sfll ction had overcome the old man, and that he was then shaping the most delicate speech with which he might introduce the matter.

Accordingly he submitted to the continued gaze of the visitor for some moments longer, but finding the silence was becoming exceed ingly monotonous he again spoke, this timere questing to know whether he could be of any possible service. Still no answer. "Do you desire the assistance of counsel?" he asked. No answer. "Can I, sir, be of any service whatever to you?" should the lawyer, imagin-ing his caller deaf. The old man didn't youchsafe the slightest recognition of his interlocutor's efforts, however, but, on the contrary, rose suddenly from his seat, and, drawing from his inner pocket a huge piece of parch-ment, laid it upon the desk, and quit the office without uttering a word, leaving the bewilder ed lawyer in the midst of his own astonishment, speechless with wonder. When the attorney could find time to recover from his astonishment his first impulse was to follow his visitor to the door and insist upon some explanation of his extraordinary conduct, but as he turned to carry out his purpose the parchment caught his eye, and the anxiety to invest igate its contents was too great to be resisted. Bo he succumbed to curiosity and opened the mysterious paper. And this was what he

50

¥.

t

great estnestness, and he appeared as much puzzied as every one who heard it as to what the my terious occurrences really were. -----

#### . The Catholics.

It is now an established fact, that the Roman Catholic Bishop Pelicer threatened Miss Woodworth the beautiful and accomplished organist TAL of St. Mary's church, with excommunication, if she dares to play henceforth, either in a Protestant church or in the Jewish Synagogue, and that the said young lady was siready seriously reproached and scolded, for having played in the Protestant Episcopal church at

Wonder of wonderr I always thought that the "(a reat misfortune of civiliz-d humanity, i e the)" Roman Church is one, and the same all the world over, but I had to come to San Antonio to be not only undeceived in this my belief; but also to find, that Bishop Pelicer, (a small Captain of the Roman host) excells by far all his brothers; throughout the world, not only in bigotry, fanaticism and intolerance, but also in narrow-minded and narrow-hearted ob.uracy.

He can not even perceive that the fires of persecution having burnt down, and the smoke, and dust, and maddening stench of bigotry, fanatism, superstition and ignorance are being cleared away by free thought free speech, and the ever widening sphere of universal liberty throughout the world.

Yes, the narrow-minded, intolerant and fanatical zealot, called bishop Pelicer can not see, like the rest of the enlightened and civil 'iz=3, that, to hate or persecute a man, or a class of men for their differences in Religion, b just as monstrous as to burn them for theig) differences in sanguage, and therefore he strives and endeavors to give vent to his vengeance against Protestants and Jews at his first best opportunity, by insulting both at the same time, and that, also, at the cost of a talented and re-spectable lady musician.

He forgets, however, that we live not in the middle ages; when Caristians were the slaves of the priests; not even in France, or Germany, where the priests can fanaticise their flocks and use them for their purposes, often, like a farmer uses his oxen; but that this is in spite of all circumstances to the contrary notwithstanding glorious free America; the land of free thought, free speech and selection, where priests, bishops and popes are amonable to the common law, 14. . s well is any other man.

However les oushop Pelicer beware. The world knows that papacy is the most bitter foe of humanity The world knows that the papacy is stirring up war in Germany, A latria, Italy and France. The world knows that the papacy is and always was the bitter foe and persecutor of popular progress and human freedem. The world knows that a pope an nulled the magoa charts, the foundation of English liberty; that the papacy destroyed Al bigeness, Wycliffles, Hussites, Huguenots and Lutherans, the authors of modern progress The world knows how pepes ravaged Germany 200 years ago, and how Jesuits covered the Netherlands with horror, and how Huguenots, Hollanders and Irish Protestants fled from the papal murderers, to settle in the new world; that the papal party in France strove to prevent La Fayette and the liberal French from lending aid to the great and immortal fathers of this country, and how all Catholic Ireland prayed for their destruction.

The priests excited the horrors of the French revolution, by a fanatical and unyielding big otry. The pope and the Jasuits flourished amid the reactionary days of the "Holy Alliance" In every Spanish State in Americs the hand of papacy has been raised, against popular progress. But the other day it declared invalid the laws of Guatamala and Brazil, as it has done of Prussia.

The blood of myriads of republicans in Europe and America-the blood of myriads of Jews and Protestants streams from the scarlet robes of the papal priests, and all Italy and England, all Germany and France, and educated Spain, sye, all the world point to the papacy and its miscrable beadles, as the last May bishop Pelicer than become sware, that A Curlous and Remarkable Work, com

this is no time, no age, no land, and no com-

Address Mrs. A H. Robinson RELIGIO PRIL OSOPHICAL PUBLISHING HOURS BUILDING, Calcago. Rion 2

We have so much confidence in the ability of the Board of Chemists and Doctors whe control Mrs Rahinson's mediumship, that we unhesitatingly guarantee a faithful exe cution of the above proposition -IRs lows'

85 to \$20 free brisson & Ca., Fortland, Maine

### Origin of the Trinity.

The Fall of Man, showing it to have neer the "rise of man: The D inter firstowed, if the the Gentile oralins of the H brew tradition. These three postplates sont postplate to these enclosing for the arthor, M H. CRAVES, Richboro, Backs 'n , Pa wi7mi5053

Shot Guns, Rifles, Revolvers, and Sporting Goove of every description Large dis-count to Cints and Cash Buyers. Setd stamp for lings. GREAT WENTERN SUPPLY CO. P. L. HILL Manager, 53 Nifth St., Fitteburgh, Pa. visated

v18n26\*4

WOMAN'S HOSPITAL MEDICAL COLLEGE WORANS HOSPITAL JEPICAL COLLEGE Of Chicago: The Sixth Annual Course of Lectures on mences on Tue-day, Oct 5, 1875, and will continue 21 works. This in-titution offers to Ludies contring a thorough medical education, first class farihities for its accompletion of Dissocting in detial abondant, hospital and choir al advantages unsurposed. For catalogue, or further information, adverse the Succurry W. GOD PREY DYAS, M.D., F.R.C.S., President of Faculty T. DAVIS FITCH, M.D. Secretary, 256 West Monroe Street. Street

THE FALLACIES Free Love Theory; OR. LOVE CONSIDERED AS A RELIGION. A Locture delivered in Washington, D. C. April 15, 1875. by J. W. PIKE, of Vin-ferd, N.J.

Puttesspinear Pentisning Hars, State



BETTER VIEWS OF LIVING: or Life according to the doctrina "Whatever is, is Right" Price \$1.005 postage 12 cents. CHRIST AND THE PROPLE. Price \$1.25; postage 16

BOUL AFFINITY Price Bi cents: pastage 2 cents. WHATEVER IS, IS RIGHT Price \$1.00; postage 16

"I of said, where and and ferall, at the office of othe

paper.

### THE WORLD'S Sixteen Crucified Saviors;

OB. CHRISTIANITY BEFORE CHRIST.

### CONTAINING

Tew, Startling, and Ketrocedinary Revolutions in Religious Metary, which discuss the titlental Origin of all the Doctrines, Principses, Preorpts, and Marache of the

Christian New Testament. and furnishing a Key for unlecting many of its Sacred Mysteries, britiles comprising the Alstory

Of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES

1280 CLOTH, 151 PAGES |PRICE \$2.00; POSTAGE 20076. "Fur rale, wholesale and rotati, at the office of this paper.

## ANCIENT SEX WORSHIP.



To Matilda and her child I bequesth in the name of Heaven and all that remains of eachly justice, whetever there remains of my Mexican cetate. May they liveling to enjoy it. Amen. E. CHAPMAN HENRY.

This was all there was written upon the pa-per, and even this little it was difficult to de cipher, in consequence of its almost illegible character. He was about to refold the paper when comething that dropped upon the floor attracted his attention, and, looking in the di-rection of the sound, he espied something glittering among the folds of the mat. Btooping, he picked up the sparkling gem, and at once, discovered it to be a gold locket—one of the most diminutive he had ever seen. His finger accidentally touching the spring, it flaw open and revealed the face of a little girl, with great, expressive eyes, that seemed to speak with un-imaginable justre, if such could be conceived of in a photograph. Not knowing very well what to do, the lawyer did nothing that was of importance, beyond the careful deposit of his mysterious treasure in his safe. This happen-ed three years ago, and he labored patiently thereafter to discover, if possible, some clue to what he believed to be an undevised and golden estate. His exertions were in vain, however, and naught transpired of interest in the matter till the date with which this narralive opens. It was this singular indenture upon which the counselor's energies were bent when he met with his singular mishap. On Tuesday evenwith his singular mishap. On Theseday even-ing of last week he was again in his office till a late hour, and when he had concluded his business and was thinking of taking his de-parture he was again assalled by some unseen force from behind his chair, and again precipitated upon the fl wr of one fline Ricovar ing himself as quickly as possible he was just-ly satounded at finding no one near him, and that upon his deak, nearly folded and bound in red tape, was the identical paper which had so mysteriously disappeared at the period of his former "knight down." The paper and locket he now has in his office. They were shown to a *Times* reporter, and for their very singular appearance any one who cares to ex-

amine them will speedily vouch. This story has been related by the gentle-man who claims to have been thus maltreated. It was told to a crowd of eager listeners with

.

. \*

30

munity, in which to exercise Roman Catholic intolerance, bigotry, fanaticism, hatred and malice, and may he learn once more and still better from Juffaism the doctrines of love and loyalty, of universal freedom and universal conciliation.

He may learn these Jewish precepts the more so as they were also taught and promul-gated by that great and noble Galilean Rabbi, before whose picture bishop Pelicer and his followers kneel in devout adoration.

Hoping that, as an Israelite, a friend of Protestantism, and as a truth, justice and liberty-loving citizens you will do me the favor to publish this lengthy communication. I remain, dear sir, very respectfully etc.,

ALRXANDER ROSENFFITZ San Antonio, Tex., Aug 21, 1875

### Postage Must be Prepaid.

Occasionally a subscriber remits only \$3 to renew the JOURNAL. It requires fifteen cents more to prepay the postage. When \$3 only is sent, we credit that proportion of the year, which makes us trouble, and it is more difficult for the subscriber to keep, a run of his credits. Always send \$3.15 and that will renew and pay the postage for one year.

### Special Motices.

### Attention Opium Eaters!

Mrs. A. H. Robinson has fust been fus nished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spiritlife, who have heretofore given her the neces sary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of fee dollars (the simply cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the ours within the reach of the poorest people who use the permicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

12.4

### taining the Traces of Ancient Mythe in the Religions of To Day.

<sup>1</sup> ontaining much mythological fore and a chapter on the Phall of California . A work of interest to schol-ars, - New Bedford Standard

Much enrious information is presented, and the hint imparted that much of which is doomed sacred has a very interfor origin — Boston Commonwealth.

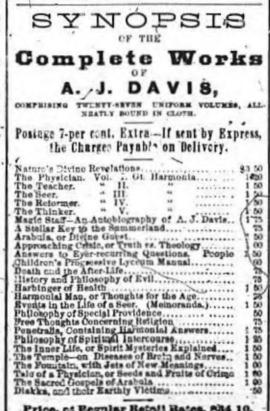
To the investigator of early religious history, who can view all exidence without projudice. concrtainment undeniably fresh - Literary World.

A curbons, learned and painfully suggestive book. It is evident that especial pains is taken to deal delicately with the subject. - Chicago Journal.

The attempt is to show that the cross, as a regions emblem, is much older than Jesus Christ, and to trace in the religions of to day the relies of ancient passional worship. Much research and deep schol arship are dis-played, and the work is high toned, but is not designed for immature minds – Portland Transcript.

Another curious and remarkable work. It gives, most buildy, the origin of the symbol of the cross, founded, as it was, in the ancient workhip of the masculine sexual organs. It is not, perhaps, just suited to javenile minds, but to the mature, studious and curious, it will prove of great interest. - The Truth Seeker.

70 pp.: 26 Illustrations, 12mo., paper, 50 cents. \* For sale, wholesale and retail, by the RELIGIO-Full os purchas PURLISHING HOUSE, Chicago.



### Price, at Regular Retail Rates, 834 10.

The Complete Works of A. C. Davis, if ordered to

\*.\*For sale, wholesale and retail, at the office of this paper. 1.2.1

\$1.65 cents renews trial subscriptions one year. 100

C. Barry C.

GEO. P. ROWELL & CO., 41 Park Row, New York.

6. 1

1809648

### 220

### RELIGIO-PHILOSOPHICAL JOURNAL

### SEPTEMBER 25, 1875.

#### H. H. JONEH, · PROPRIETOR. KD!TOR.

J. R. FRANCIS, .- Associate Editor.

Beligio-Philosophical Journal

TERMS OF SURSCRIPTION

One copy, our year, in advance, including postage \$ .15 at the rad of the year Three months on trial, to New Subscribers

### Religio-Philosophical Publishing House.

50

All letters and communications should be addressed to RELIGIO-PHILIPOPHIE AL PUBLIPHING How-E, Chicago,

#### NEWSPAPER DECISIONS

1.-Any person who takes a paper regularity from the post-office - addition corrected to his dame or souther's, or whether he has subscribed or not -us responsible for the payment.

2.—If any person orders his paper discontinued he must pay all arrearages, or the publisher may continue to end it, until payment is made, and roller it he whole amount—whether the paper is taken, from the office or

3.-The courts have decided that returns to take newspapers and periodicals from the post-office of re-moving and leaving them uncalled for, is prime tools evidence of intentional fraud.

In making conditionces for subscription, always pro-cure a draft on New York, or Chinage or Poet Corrist MONET ORDER. If possible. When beinfor, of these can be procured, send the money, but always is a Repietered Letter. The registration for has been reduced to the cents, and the present registration system has been found, by the postal authorities to be virtually or any solute protection scalarst losses by mail. All Post-masters are obliged to register letters when requested to do so.

te Thuse sending money to this office the day ahat should be careful to state whether it he but are negral, or a new enterription, and write all page) during

Papers are forwarded with an explicit order is read all by the publisher for their discontinuous and with pay-ment of all arrearages is made, as reading by true No names ENVERIND on the subsection books with out the first payment of advance.

LOOK DO NUCK M'BSCRIPTIONS

Subscribers are particularly requested to be the ex-pirations of their subscriptions, and to forware work is due for the ensuing year, without further reinfield from

due for the energin of such paper, or apon the way per, "Poin the margin of such paper, or apon the way per, will be found a statement or the time to which (a) ment has been made. For to-inter, if James and the paper to 1 Dec. [373, it will be malled, "J. Shohn "1..." If he has only paid to 1 Dec. 1874, it will stand these "J. Smith 1 Dec. 4."

CHICAGO SATURDAY SEPTEMBER .1 1875.

### THEORY VS. PRACTICE. Views of Dr. P. B. Randolph, on Sulcide.

No one has a right to shrink from duty; and our duty is to suffer-if we can't help it; and be strong—or at least try to be. We were born to die naturally, and when the measure of our years is full. If we are hurried out by war, murder, accident, or disease, while in our prime, we shall lamentably fail to be what we might have been, had we lived on till old age gave us up to God and death; but if purposely, and by our own act, we rush on to a plane of being for which we are unfitted, then our lawimposed sentence is that we must hover about the earth; learn all we can; make our lean souls fat with, knowledge; and our moral natures plump, by the good deeds we do to embodied people, in various ways; from the awakening of the sense of immortality, oy noises made and feats performed; cautioning some wrongintender in a dream; or otherwise; prompting, subtly, some sensitive to good deeds; suggest-ing noble thoughts, comforting some poor mourning soul; frightening the murderer from, or warning his intended victim; to thundering God's gospel into the ears of the multitude, through the brain and lips of some medium. In this way must the balance of the time be passed until that day in which your bodily clock would have naturally run down, had you not, by sulcide, have snapped the cords awander. - After Death or Disembodied Man, by P. B. Randolph.

There seems to be a prevailing opinion that

knowledge of a sinful act throws upon the soyl additional accountability therefor. A murder perpetrated with the senses awake, realizing the enormity of the crime, overshadows the soul with its effects, and moral accountability invariably follows. He who accidentally stumbles into a vat of boiling water, is instantly killed thereby, but he suffers no remorse of conscience, as the one must who deliberately jumps into it for the purpose of ending his own life.

He who coolly perpetrates a murder stands in a different relation to the Ordinances of Nature, than he who unintentionally destroys the" earthly existence of another. He who is bereft of freason, whose senses are beclouded with darkness, and who without premeditated thought, commits suicide, stands in the same relation to himself and others, as the man who, in an unguarded moment, accidentally destroys his own life. But it is exceedingly difficult to draw the dividing line where moral accountability commences, and where it ceases; but it is a fact that, in all cases, certain inconveniences arise from suicide. Buicide always resulting from an inharmonious organization, the spirit, as a natural consequence, partakes thereof, and is equally discordant-out of order -sfter the transit to Spirit-life has been effected-for a while, at least.

One of the most deliberately planned suicides, was that of a young man at Hartford, Ct. In a letter written just before his death he says, "Do we not condemn keeping the lower animals in useless suffering? Then why should not the incurable sick, and others to whom life would always be a burden, have the relief of death as soon as possible? Instead of secretly committing suicide. I ought to be able to go to a body of physicians, and after stating my case, be painlessly put to death, with the full sympathy and commendation of society." In connection with his case, the Hartford Times says, "Bis suicide, taking it all in all, was the most extraordinary act of cool and deliberate act of self-destruction that was ever carried out in this region, if not in this country. The cool manner in which he went about it-first ordering a tanman's furnace to be made, then buying a pair of bellows and a quantity of charcoal, then hiring a room at a boarding-house, locking and nalling himself in, nicely stopping up ventilation of the chimney with a towel over the grate and fire place, the placing of the furnace on a wash-bowl, with a wet towel beneath it, to prevent the room from taking fire, the lighting of the fatal fire, and then coolly lying down on the bed to await desth-all these things bespeak a deliberate purpose and unflinching will that might challenge wonder, even in Paris."

Notwithstanding the fact that he was a young man of religious training, moral habits and superior education, and belonged to a family of superior intelligence and surrounded by all the comforts of life, he deliberately took his own life. Death being one of the Ordinances of Nature, when she orders it, then the recuperative powers are so exhausted that resuscitation is an impossibility, and then of course the change is desirable; but when a human being like Randolph takes the law in his own hand, and orders a change from the material side of life to the spiritual, then Nature is superseded, and trouble at once commences. The Ordinances of Nature, sigrious in their

manifestations of power, and beneficient in

as the gates could not be opened, took the body back to the Protestant cemetery; the mob followed in the rear, throwing missiles, Seal, the driver of the hearse, being, struck on the head with a large stone. That portion of the mob which was left behind vented their spleen by filling up the little grave, yelling and howling as the dirt rattled on the hollow coffin of Mme. Gulbord, like a pack of heartless cannibals. An exe witness at the Catholic cemetery on Thursday states among the leaders of the mob were two men from-the Mile End, named Gallpeau and Paquette, who came out of the crowd inside the gate. When the hearse, bearing Guibord's remains drove up they selzed the horse's bridle, yelling that they would kill the driver if he did not turn back. A beadle from St. James' Church, St. Denis street, is said to have made himself conspicuous by exciting the mob. A large number of carpenters and joiners at work in the French parish church were noticeable among the mob. The desire of the mob appeared to be to get possession of the coffin containing the remains as to murder Mr. Doutre and other prominent friends of Guibord who were present.

The rabble was composed almost entirely of a low ignorant class of people nearly all of whom were French Canadians. During the afternoon, Mr. Doutre found himself standing near a crowd of young roughs, who were saying to each other that it was Doutre whom they wanted to catch and give him a good drubbing. No one could have been more visible than he was at the moment- Ever since these disgraceful acts the mob has guarded the Catholic cemetery, and the friends of Guibord have guarded his body in its tomb. in a Protestant grave-yard. Seventy-five men, armed with rifles, watch the place day, and night. The intentions of the Catholics was to break into the tomb, burst open the coffin and carry their point by scattering Gulbord's dust to the wind. The Herald concludes by saying :

"This, then, is the state of society in Montreal to day. The body of a man, who died six yearsago, still unburied, armed men guarding the bones to keep them from being broken or burned. No one can tell what moment the war will break out "

### The Iowa State Camp Meeting.

We are informed by a party who has traveled through various parts of the State, that the present outlock is, that the meeting at Nashus, commencing the 22nd, will be more largely attended than the one at Iowa Falls last year. That is right, friends. Turn out and show your neighbors and the world at large that you respect your religion, and enjoy yourself in your social gatherings as much, or even more than those who are bound by a creed.

We are informed that there is to be less public speaking, and more social converse, and less expense than is usual at such meetings. The speakers are Elder Warren and the State Missionaries. For social erjoyment, there will be a general visit, renewing and forming acquaintances, and circle meetings in the tents, and in the Floral Hall on the Fair Ground. The friends can not fail to have a good time, and the meeting, will, no doubt, prove a grand success. Our good wishes are with the friends to their all riv.

versal interest, the solution of which appeals. not to commercial profits, pecuniary advant-age, increased facility for transport and com-munication, but simply, in the first instance, to those higher feelings and yearnings which, whatever our remote ancestry, now distinguish us from the brutes. We want to traverse this unknown the cound see and know what it is.

### Spiritualism and Re-incarnation.

The Medium and Daybreak says:

"There is a tendency on the part of a few of our readers to induce us to devote a considerable portion of our space to the dis-cussion of the doctrine of re-incarnation. This is a trail which we do not intend to follow. We are unable to see that this doctrine has the alightest connection with Spiritualism; indeed, it is the very antithesis of Spiritualism, for every spirit which communicates is an argu-ment against reincarnation. As well might we devote our mation to evolution theories or cosmical professors of even a more remote kind as this one of reincarnation. Spiritual-ism has to do solely with man in his condition of individual consciousness as possessed by him in earth life, and after death in spirit-life. To live this earth-life aright and know its import, to prepare for spirit life and appreciate, its relations to moral action here, is Spiritual iam. It is absurd to suppose that a man's in-terest can attatch itself to what he did when he was somebody else, or what he will do when he becomes another person. He can neither transport himself again to the past life, if he had one, nor propel bimself on in ad-vance to his future. It is with the present and its duties and more immediate relations that he is wholly concerned, and life and its undeveloped faculties are altogether too inadequate to such a gigantic task. If I am to be Bill Snooks in 150 years hence I shall let the said Mr. Snooks look after his own particular affairs when he comes along on the plane of earthly life. At the present I am too much engaged with the many matters that press themselves upon me to have the slightest time for thought, even of the forthcoming Bill Snooks. Indeed, even if I were convinced that I am to be Mr. Snooks in the future, I could not prepare myself for that important honor better than by fulfilling to the utmost the duties appertaining to the humble individusl, at which, with becoming modesty, I hope I compose invest at preter'

### "Ministers Free."

McQueen, in a flaming poster, advertising that he will exhibit as an exposer of Spiritualism in the M. E. Church, at Owosso, Michigan, says, "Admission 25 cents. No half price. Ministers Free." Methodist churches are opened, with ministers admitted free, as stoolpigeons, to decoy people into a meeting to listen to a mountebank who has served a term in the Michigan State Prison, and been exposed as an impostor in Spiritualism. Such is the nature of the warfare adopted by the Christians of the nineteenth century to prevent the mourning husbands, wives, fathers, mothers, brothers, sisters, children and other friends from listening through honest mediumship to the voices of the loved ones who have departed this life.

Christ had a betrayer for an apostle-the Pharasees paid him the. "thirty pieces of silver." The temple doors were thrown open to the befrayer while the priests went in free, giving utterances to words of encouragement to the throng that demanded the blood of Jesus. Judas with remorse of conscience went out and hung himself. Then as now, no such weakness was manifested on the part of the priesthood. Judas was no penitentiary convict. Unlike him in this respect, McQueen manifests no conscientious scruples, and is in no danger of being hung from his own sense

WM TILESTON, healing medium, is tocated at 148 West Washington Street, Chicago.

MRS N D. MILLER is holding seances at. Dallas, Texas. She will be in Memphis, Tenn., the first of October.

THE communication in this number given through the mediumship of J. J. Lucas, of Belleville, Ill., contains many - valuable thoughts.

MRS. JENNIE LOBD WFBB held a seance at our seance rooms, Tuesday Evening, Bept. 14th. There was a large attendance of gentlemen and ladies.

JOHN COLLINE's lectures at Grow's Opera Hall, on Sunday last, were listened to by a large audience, who seemed to be well pleased with his efforts. His reading of one of Harris' poems was very fine.

THE article in the last number signed "Mrs. M. P. Wilcoxson," should have been Mrs. M. J. Wilcoxson. Mrs. Wilcoxson has returned from a successful lecturing tour, in the West and is stopping temporarily in this city.

MR JOHN COLLIBR will lecture at Omro the 24th, 25th, and 26th of September. He lectures at Cleveland, Ohio, the first two Sundays in October. His permanent address is lock box 157. Springfield, Mass.

Mu. M. G. AsHLEY, whom we regard as an honest man, will faithfully execute all orders entrusted to him. For twenty-five cents he will attend to errands in any part of the city. If money is sent, send postal order, enclosing twenty five cents to pay him for his trouble. Address him at 814 State Street, Chicago, Ill.

LYMAN C. HOWE will commence his course of lectures at Walker Hall, in this village, on Bunday morning next, to continue through the month, every Sunday morning and evening at the usual hours. Mr. Howe is one of the most profound and accomplished lecturers in the country. Subjects may be given him while upon the platform, and they will be treated profoundly and elaborately .- Advocate, Waverly. NY.

|   | Terms of the Religio-Philosophical  |
|---|---|
|   | Journal.  |
|   |   |
|   | To new subscribera on trial, postage prepaid  |
|   | at this office,   |
|   | Three Months  |
|   | One Year  |
| 1 | We send the paper at the simple cost of   |
|   | blank paper, mailing and postage, so as to en-  |
| l | able new subscribers, at a nominal expense, to  |
|   | see what kind of a paner wa arbitight   |
|   |   |
| 1 | Contents of Little Bonquet for Sep-   |
|   | tember, 1875.   |
|   | _   |
|   | The Horror of a Night-Auk; The Portrait   |
|   | of Death; Premonition of Death; The Little  |
| 1 | Boy Blue; The Baby's Petition; Mary and   |
|   | Her Dove; The Goblin Child; A Family of   |
|   | Lions at Dinner; Just Like Her Mamma; The   |
| ļ |   |
|   | Happy Hunting Ground; Second Bight; Diso-   |
|   | bedience; What a Dying Child Saw; Rambles   |
|   | in the Forest; Katy did or Didn't; Office. and  |
|   | Condition of Little Children in the Spirit-   |
|   | World; The Care of Canaries: Love's Frolic;<br>Interesting Compilations; Descending the |

suicide is the result of insanity; that no one in his sane moments can possibly nerve himself sufficiently to draw a razor across his throat, or send a bullet whizzing through b/s brain. When coolly pondering this question, Randolph entertained correct views in regard to the inevitable consequences of suicide. According to his own well defined theory he Av "compelled to hover about the earth. \* \* \* In this way must the balance of the time be passed until that day in which his bodily clock. would have naturally run down, had he not, by suicide, have anapped the cords asunder." Strange, really so, that he should pursue a course that his own intuition absolutely knew would lead to disastrous results, retard his progression, and make him still more unhappy. Many years ago, Albert Tirrell, of Massachu-

setts, was tried for a most heartless and atrocious murder of a little girl, and then to crown his piece of consummate villainy, he set fire to the house. The fire, however, was extinguished, and the remains of the innocent child found, and all the circumstances of the case, pointed conclusively towards Tirrell, who, when arraigned before the proper tribunal, was defended by the brilliant Rufus Choate, who introduced the novel defense that he was a somnambulist or sleep-walker, and that he killed the girl and set fire to the premises when oblivious of every circumstance connected therewith) hence he was not morally accountsble. Mr. Choste succeeded in acquitting his client. Latery the same defense was brought into requisition in the case of one Green, charged with purloining an iron pan. The account says .- "Green did not deny possession of the pan, but pleaded somnastbulism. Hhad, he said, no sleep since Wednesday, and did not know what he was doing. The Ohlef Detective in the employ of the company said that the prisoner had hitherto borne a good character. Working long hours, said the Superintendent, as he himself knew by experience, did produce a sort of delirious condition in which a man did not know what he was doing."

In cases of insanity where the individual has no knowledge or memory of what he has done, or is doing, like the somnambulist, then moral accountability does not follow-that is, when suicide is committed under such circumstances, the sufferer is not aware that he has perpetrated a crime against the Ordinances of Nature, and that he has destroyed his own-life, hence no remorse of conscience follows, although Nature does not relieve him of the penalty which is invariably attached thereto. Full

their ultimate effects, issue the order that the little angel in embryo shall be carried in the mother's womb until the decree is issued for it to be brought forth, and those who defy her commands are abortionists, murderers, and are instrumental in sending a germ to mature in the Spirit-world that should have had the experiences of earth-life. The Ordinances of Nature designate the time for a birth, and no one should interfere therewith; and they also wisely arrange for the death of the material organism, and he who abridges the time they have ordained for the transit of the spirit, becomes an abortionist, and assumes a' position of open rebellion against laws that will eventually force him to obedience.

Why not, then, kill "the incurable sick ?" as one casually pleads that we should. They suffer constantly-have none of the pleasures of existence-wherein the pecessity of their remaining longer, then, on this mundane sphere? The necessity for their staying long; er on earth, arises from the fact that they are still alive; that the Ordinances of Nature never cause death while sufficient vitality remains to animate the physical body; as long as life can remain, that is precisely the length of time that each one should exist on earth. The very life of an individual, is an argument 'in favor of its continuance here, for the Ofdinances of Nature, which sustain, know when and how to withdraw that sustaining power, and he who rises in open rebellion and drives it away, assumes control of that which created and sus. tains him, and, of course, intense suffering must unavoidably follow.

Rattle His Bones Over the Stones, He is Only a Heretic Whom the Catholics Don't Own!

It appears from the Montreal Correspondence of the New York Herald, from which we glean these facts, that the troublesome corpse of Joseph Guilford, is still kicking up great excitement, and causing more strife than twenty live men could. The Oatholics will not allow his remains to be buried in their consecrated cemetery. According to the Herald's statement when the company bearing Guibord's remains reached the Catholic cemetery they found the gates barred and bolted, while hundreds of French Canadians stoed be hind the bars, hooting and jeering at the com-

### The Angels at Work.

The Portland Advertiser gives this incident : A gentleman of that city, whose word is unimpeachable, had a singular experience a short time ago. It appears that he had experienced religion, and soon after was struck down by a sickness that threatened a fatal termination. In fact, one evening, when the doctor left, he told his patient that it was not probable he could survive very long, and that he had better prepare for death. After the doctor had gone, the patient, as he laid on his bed, thought over his past life; and having a strong conviction that God watches over all of us, he prayed that the Lord would give him some sign as to whether he should die or not. He fell asleep but was awakened by feeling a hand on his shoulder, and heard a voice saying, "A wake, and read the eighth chapter of Matthew and seventh verse." Shortly after the nurse came into the room, and the patient asked her, if she had awakened him. . She said no, and that no one had been near his room. He then asked her to bring the Bible and open it to the designated chapter and verse. Bhe did so, and read: "And Jesus saith unto him, I will come and heal him." The next morning, when the physician arrived, he was much astonished to find his patient on the mending hand, and he soon recovered.

### The Artic Exploration.

In view of the fact that several mediums have said that an open Polar Bea existed, the return of the recent expedition sent out by the British Government will be watched with interest. The Edingburgh Review speaks as follows of the Polar Regions: -

"Within the Polar circle there is an enormous area, comprising at least \$ 000,000 square miles, of which we know simply nothing. We shall have presently to speak of the various speculations regarding the nature of this vast extent of the world's surface; it is shough for our immediate purpose to say that we do not know anything whatever about it. Whether it is land, water or ice; whether the climate is cold or warm; whether there are inhabitants, animals, plants, or whether it is a howling wilderneas-speculation has included almost every possibility, and almost every absurdity; but of knowledge such as alone intelligent men can be content with, we have absolutely none.

To attain some such knowledge is the, first pany, uttering blasphemous maledictions up on Guibord's memory, as well as the society to which he had belonged. Btones were also thrown, and many in the funeral train were severely injured. The procession, inasmuch

of duty.

The King of the Air.-A Centennial Poem by Mrs. O. S. Matteson, Chienso.

The above entitled book is a poem of 118 pages, and is the first of a series, illustrating the birth and first centures' growth of the United States.

It is a patriotic hymn, especially adapted to the centennial year of our beloved country, and will be read by thousands of zealous and patriotic admirers of our liberal form of government, -not only by those to the manor born, but by thousands of the lovers of freedom in the Old World. For sale at this office. Price 25 cents. Sent free of postage on receipt of the money. .

### Mrs. Maud Lord.

The scance given by Mrs: Lord, at the Seance Rooms of Raligio-Philosophical PUBLISHING HOURS, on Saturday evening, Sept. 11th, was a complete success. A select company of gentlemen and ladies, nearly sixty in number, were highly entertained by the remarkable tests given through her mediumship. 1

### Bastian and Taylor.

These two remarkable mediums have return ed to Chicago, and have engaged the Seance room in the building we formerly occupied, corner Adams street and Fifth avenue, and they will hold a seance there next Sunday evening. Mr. Bastian returns to this country with renewed powers, and wonderful manifestations may be expected through his mediumahip.

Mas. H. Monan has been giving tests at St. Paul, Minnesota. Bhe will attend the convention to be held there, also the Camp Meeting in Iowa, She lectures in Norway, Iowa, Sept. 28th and 29th; at Nevada, Sept. 80th and Oct 1st; Ogden, Oct. 4th and 5th; New Jefferson, 6th, 7th and 8th; Fort Dodge, thej9th and 10th; Lincoln, Nebrasks, Oct. 19th and 18th; Orete, the 14th, 15th, 16th and 17th; Table Rock, the 28th, 29th and 80th; Winterset, Nov. 4th, 5th, 6th and 7th; Burlington, the 9th, 10th and 11th; Jollet, the 18th.

JESSE GL. BUTLES, of Ban Francisco, Californis, writes:

P. B. Randolph took by mistake a dose of poison four years ago, I think. The spirits told nim he should recover, but its effect would take him off the 29th of March, 1875.

Meamerizing a Rooster; An Indian Legend; The Rabbit in the Moon; The Boy; Editorial -The Philosophy of Life; Angel's Visits; The Littlest Baby; A Blue Picture; Children in

Rapids; Odd Industries; An Indian Buris' in

Oregon; Chinese Schools; Speech for the Dumb; About Dragon Flies; Baby Clothes,

Italy. This number is particularly rich in Spiritual Narrations. Specimen copy 5 cents; \$1 per year. Address Raligio-Philosophical Pub-LISUING HOUSE Cites

### A Card from B. F? Underwood.

MR EDITOR :- Permit me to state through your JOUHNAL that my vacation is at end, and that I enter upon another campaign immedi-ately I will be in New York. Pennsylvania and Ohlo, during September; Ohlo, Michigan, Indiana and Illinois, during October, and in the other Western States as soon as I can get to them.

Associations or individuals wishing my services, should address me at once, at the Innestigator Office, Paine Hall, Boston, Mass. Subjoined is a list of subjects on which I will speak.

Respectfully Yours, B. F. UNDERWOOD.

G

d

Boston, Sept. 5th. '75.

SUBJECTS

1. Natural Selection, perms Design in Nature.

The Theory of Evolution. Darwinism-its Principles Stated and

Defended. Belence serves the Bible.

4 The Proof of a Personal Intelligent

Deity Examined. Fancles and Fallacies about God.

6. Fancies and Fallacies about too. 7. Popular Assumptions regarding the. Bi-

ble and Christianity. 8 Judaiam and Christianity outgrowths

from Preezistent Heathenism. 9. The Four Gospels tested by the acknowl-edged Canons of Historic Criticism.

The Evidence for the Divinity of the Bible Examined.

The Orimes and Orgelties of Oatholic 11

and Protestant Christianity. 19. The Materialistic Philosophy. 18. The Thought and Tendency of the Agn

14. Anthropology the Key to Theology. 15. The Roman Empire under Paganism and under Christianity.

16. Has Christianity been favorable to Intellectual Progress?

17. A True Man better than a True Chris-

The Past Triumphs and Future Pros-18. pect of Free Thought

19. Pane the Pioneer. Woman-Her Past and Priment-Her 20 

- Instinct and Intuition Organized Experlences of the Race.
- 28. The Origin and History of the Bible.
- 25 Modern Spiritualism judged from the stand-point of Modern Scientific Thought.

28 Pre-historie Archaology. 27. Popular Objections) to Infidelity Answered.

SEPTEMBER 25 1875.

Philadelphia Bepartment

Subscription boil he received and pa, ers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

The Spirif World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE

INNER-LIFE.

HENRY T CHILD, M D

-

## RELIGICEPHILOSOPHICAL JOURNAL.

. Business Botices.

## And daily rise to your pupe skies, On wings of faithful lave.

An ancient assectit poem, probably five thousand years old, reads thus: Forgive Thy Foes.

Forgive thy focs, nor that slone, Their evil de-ds with good repsy, Fill shose with joy who leave thee none, And kiss the hand, upraised to slay.

So doth the fragrant sandal bow, In meekness to its doom, While o'er the sxe at every blow Sheds in shundance rich perfume.

This the question that occupies the risen and

disenthralled philanthropists; this is the ques-tion that, day after day (for in that Kingdom

there is no night), the mind, and thought, and

spirit of the risen dead seek to solve and im-

press upon earthly mind; this is the theme which

ever and anon rises to the elequent lips of the

living statesman on earth, when he speaks as

though impelled by some unseen power. Who shall say that a Cobden, lately gone out from earth, may not still be infidencing minds for the benefit of mankind? Who, shall say that Peel has forgotten his interest in the welfare

of his countrymen, and that heaven is so far away that it would withhold him from bestow-

ing a blessing if he could? Who shall say of

England, that some of her most humane laws

shall have sunk into oblivion because her fa vored sons have gone to dust! Nay, rather

with mightler power and more potent thought,

they strive to penetrate still more nearly the

cause of human auffering, and solve the great

questions which shall not only give bread to man, but food to the spirit, and heal the tick

in solemn convocation, the circles of spiritual life discuss together-discuss in speech which

is thought, and in form of utterance of which

you have no prototype in human language, but

is as if an angel, moving upon you, might make you know, without audible utterance,

One element of light prevails in this social

kingdom to which, I refer. It is not an element

of fame, ambition, power, earthly greatness, renown, intellectual achi vement, or mere

God like attainments of intellect-one simple

element that, like a soft and subdued light, il

lumines the whole of a beautiful circle, that

surrounds and uplifts souls from the lower kingdoms and shadowy regions of despair-s

soft light like the rays of amethyst upon the

Alpine heights, or like those twilight tints

which blend the earth and heaven together.

The name of this light is Sympathy, one abso-

lute solvent flame, which unites all souls in

one common name, and makes even the lofti-

est minds in this kingdom of spiritual exist-

ence sympathize with the lowliest spirit in its

darkness and shadows, without which even

the Son of Man had not come to earth, and

coming, would not have reached the lowly estate of human thought. With benign coun-

tenances, with willing hearts and minds, with

a practical and efficient thought, they are dis-

covering and preparing such methods of hu-

man life and action as the great and good have vainly striven to introduce among mankind-

not wholly in vain, for what with the uplifting

hand of mechanics, with the inventor's lofty

the very spirit and voice of the soul of love.

These are the mighty themes that, assembled

mind.

### Concluded from First Page. The vast humanity that would place one's self in the position of a felon is the kind of mind that enters the Kingdom of Fraternia in

[For some time past my spirit friends have been arging me to add to the Philadelphia Department, one in which they may have the opportunity of sonding their thoughts to the world. The extended circulation of the Journar. furnishes the means of reaching more individuals than any other paper on Spiritualism. Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism. Spirit-life, and, associating with kindred time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications. II. T. C.1 minds, strives, even now, to solve the myste, rics that are present in human life, where there is dungeon cell on one hand and a tem ple of worship on the other, and where there is rich and poor, great and low, high and de-graded. And "What is the mighty bridge that can span the chasm of human misery?"

### Correspondence.

DR. CHILD, DRAN FRIEND .-- I thank thee for the papers sent. When I was first developed as a medium, the spirits requested me not to read what came through undeveloped spirits. because there was so much that was not truth ful, and they wanted to have my mind and brain clear from prejudice. I have never had a particle of faith in the material.zation of spirits, and I was glad when you proclaimed the fraud. Why is it that the papers publish so many accounts that have no foundation in truth.

There are mediums whose lives are not pure and truthful, and who are endeavoring to make money by deceiving the people, and I feel that we have much to contend with. I know that spirits do communicate, but we must rise above undeveloped spirits both in and out of the body, or else our last condition is worse than the former.

Has thee any hope of Robert Dale Owen getting well?

Any medium who would get up a fraud to deceive in such matters ought to be severely dealt with.

THY FRIEND .

#### BEPLY.

There are so many points in thy letter that are of public interest, that I propose to answer it in this way. It may be well in the early stages of mediumistic development for persons to avoid the influence of low and undeveloped spirits, whose ignorance, if nothing worse, might it jure them. I have known many mediums to be requested not to read, and they are sometimes prevented from doing so in cer-tain stages of their development On one cc casion s medium asked the spirits through Bro. T. L. Harris, why he could not remember and read things as he had formerly? The re-ply was, "Memory is a patient camel bearing huge burdens over sandy deserts; intuition is a bird of paradise, drinking in the aroma of celestial flowers."

Doubtless there are times in the experience of most persons when it is well for them to avoid much reading.

I am not at all surprised to find many persons entirely disposed to doubt the materiali-zation of spirits. It is very evident that there never has been a manifestation of Spiritualism that is so open to temptation for fraud. The small amount of light, and indeed all the con-ditions are such as to "lead into temptation," and the evidence of fraud which has been found against so many public mediums furn-ishes ground to justify thy view.

That there are impure and undeveloped mediums is a matter of regret, but it is only evi dence that mediums are human beings, sub ject to the frailties common to humanity. Spiritualism will bear all this, for truth is mighty and will prevail, but Spiritualists ought certainly to exercise a discrimination. I believe the cause suffers quite as much from those who knowingly excuse fraud, and up-

STOVRS .- To get the best, ask your stove dealer for the Domestic Cook, made by Tibbals, Shirk & Whitehead, Cuicago.

subscribe myself.

pers.

YOATS.

Oshkosh, Wis.

Yours with Respect

Cures His Sick Patient.

Azuss, Cal., May 29th, 75

world, I was so free of pain.

TESTIMONIALS.

Wn do not puff up everyt log, but when an article has as much metit as Dobbins' Electric Soap , (made by Gragin & Co., Philadelphia.,) we gladly praise it, as does every one who ever tried it. Try it once.

DR. J. B. CAMPBELL, of Cincinnati, advertises in another column his American Health College. Those who have-attended his school seem to be very enthusiastic in its favor.

DR. SOMER & TURKIER BATHS, located in the Grand Pacific Hotel, are said by those who have traveled in Europe to exceed in completeness anything found there. Doctor and Mrs. Somers are both Physicians of experience, genial and polite, and will take pleasure in entertaining any of our readers, who, while visiting this city, shall call upon them. In addition to Turkish Baths, they use in their practice Medicated and Electric Baths, having every facility and all the late scientific appliances.

THE COLLEGE SEASON is approaching, and the medical students are preparing to enter Some of the various Institutions of medicine; some with full faith in the old standard of Allopathy, others that of Homeopathy; perhaps more in that of Electicism which seeks for truth in all systems. We would call attention to the Penn Medical University of Phil, adelphia. This is a liberal Institution where disease is regarded as a disturbunce of function, to be relieved by the application of natural laws, which may be brought to bear upon it, laws that are few and simple. He this to stitution efforts are made to make the students familiar with these laws, by a full examination of them, and of the various systems of medicine, and a udicious' selection of that which is valuable and important from each. Pupils, without regard to sex, find genial companionship and freedom with the Professors that will enable them to pursue their studies with ease and facility, and to become posted upon the present state of med,cal science, and the application of remedics, to the cure of discases. More particular information may be obtained by addressing & D. Buckman, M. D., 1030 Spring Garden Street, Philadelphia,

The Wonderful Healer and Clairvoyant-

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Control? ling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison term

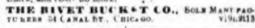
AND CLAIRAUDIENT.

From the very beginning, here is marked as most remarkable career of success, such as has soldom if ever fallen to the lot of any per-No disease seems too insidious to sop.

power, with the divisions and appreciation of labor, with the unity of the laboring classes, with the intelligence that, more mighty than stored. all other wespons, is being gradually distribu-ted by the man millioned tongues of the press,

lock of hair is submitted to her control. The disgnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspond-When Medicines are ordered, the case is submitted to-Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.





MARK TWAIN!

A NEW BOCK BY

Mrs. C. M. Morrison.

UNCONSCIOUS TRANCE MEDIUM, CLAINVOYANT,

remove, nor patient too far gone to be re

Mrs Morrison, becoming entranced, the

hold such persons as mediums, as from the false mediums themselves.

Thy advice to rise above the influence of undeveloped spirits, both in and out of the body, is proper, but it must not be construed into svoiding them. Jesus said, "The whole need not a physician." He went among publicans and sinners, not to partake in their acts, but to lift them up to a higher plane; so I believe a great part of the mission or Spiritualism is to help weak and undeveloped spirits, evil it may be, to higher and better conditions. They come to us from the Spirit-world, of all grades of advancement, and if we are strong and true in ourselves, we shall be able to minister to the "spirits in prison," and by so doing experience an increase of strength ourselves. It is not evil spirits. either in or out of the body, that we should avoid, but their practices; then we shall do our work in the world.

I fear the chances for Dear Father Owen's recovery are not very great. His age, and the influence of that severe nervous fever, which has probably injured his brain, render it improbable that he will ever be restored to health again, though we must all hope for this.

The question of dealing with fraudulent me-diums is a problem that is not very easily solved. The crime they commit is a grave one. Robert Dale Owen said there is no great-er one in the decalogue. My impression is that if they are publicly exposed, and there is no disposition to palliate and excuse their crime, their conscionces will sooner or later come to their relief, with the fires of remorse, which John' Randolph said were hell, and burn up all the evil that is in them. So in the language of the sainted Lincoln, "Let us have charity for all, malice toward none." We can have these feelings and still expose the evil.

I am glad thee knows; as I do, that "spirita do communicate," and in the language of one of the songs of our Shaker Brethren we realize that-

Like the sweet breath of the morning, Cometh the love of kindred souls;

- No distance, no valley or mountain Impedeth its course as onward it rolls.

Forever roll on, and forever, Bearing sweet incense upon thy wings Thou beautiful heaven born treasure, That lifteth the soul from earthly things.

Ministering Spirits.

BY WM. BRUNTON.

, beings bright, all clad in light, All beautiful and blest, Oh Who visit men, revealing when They do God's high behest! Inspire my heart, sime truth impart, O speak and set it free, Of servile fear and terror drear, With love and liberty.

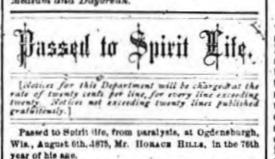
Like gentle showers on drooping flowers Your inspirations cheer! Like sweetest dreams, your presence gleams With all the soul counts dear! Enlighten me that I may see

Your happy home above,

1 \*

e power of all that gigantic influence which is over lent, and ever must be lent, to the diffusion of knowledge, the proper education of all classes of human beings-the world is being gradually prepared for these thoughts. Bright shall be succeeded by another mind, who, perhaps, taking an advanced step, shall propose other problems and other methods for the solution of human toil. Those who are inter-eated now in uplifting the burthens of the masses shall still be succeeded by others, that with readier tongues and more potent hearts of sympathy, shall lend aid and encouragement to every scheme of freedom and human enlightenment.

The drst and primal word of messages which bring to you from this sphere of Fraternia, the first step to human enfranchisement, to the disenthraiment of earth and earthly societics from the burthens which now fetter them. is of the dissemination of useful knowledgeof knowledge to be made available and understandable to the masses of the people, those external avenues whereby the simplest truths may be conveyed in the simplest manner.-Medium and Daybreak.



He was born near Hartford, Conn Has lind a good share of his life in York State. About 7 years ago, he removed from DeRayter, N Y. to Wiscons'n, where he remained entil the time of his decease. He had been for the most part of his life, a Universalist, and was very liberal in his views. We teel that bits not dead, but that he still lives, and will welcome us on the other shors, where we shall meet to part no more. May the good spirits comfort and console the widow and children in this their bereave ment. G. H.

P. S. FAT passed to Spirit-life, at Piqua, Ohio, on Sunday, August 19th, 1875, in his 64th year.

He being a member of our society, the following resolutions were unanimously adopted:

-Resolved. T' at this society has lost a true advocate of the Spiri Philosophy, a kind and honest member who was always found at his post battling for the cause of truth, righteousness and justice.

Bern into Spirit-life, from Decorah, Pa., August 80th, 1875, Mrs. ELIEABETH SIMPSON.

She was a firm friend and loving mother. She has H. G.

From Chattancogs, Tran , on Baturday, Sept. 4th, 1878 BENJANDS TERROR, aged 55 years, passed to Spirit-life.

Brother Frances was a member of the Chattancoga Ppi itsalista Union, and had been a drem bellever in the Has mooil of Philosophy, for nearly twenty seven years, thus having been the sidneer of Spiritualism in the State of Tennersse. Though may were assembled around his dying bed, who would glody have based him renormes his faith, he set is is hody, cheeped by the light of spirit-nal truth and stronger than ever in his beight of the spir-li's return to earth. -----./ F. R. A.

Diagnosticating disease by lock of hair, \$1.00. (Give age and sex).

Remedies sent by mail prepaid. SPECIFIC FOR EPILEPSY AND NEURALGIA.

Address MRs. C. M. MORRISON, Boston, Mass., No. 102 Westminster St., Box 2519, v18n26(13)

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

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

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

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

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

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

Your Humble Servant.

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

Mas. A. H. Rommson -- I write to you again and send lock of hair. My bead is well but I think I would do well to continue your frest ment for some time yet, to prevent its coming

19,311

MRS. A. H. ROBINSON,

BUILDING, CHICAGO

-:0:-

any changes that may be apparent in the symptothe disease.

My character, \$1.00. Answering barthers \$1.00. Tremoney should accompany the spritters \$1.00. Tremoney should accompany the spritter.

ply. The Heresafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amonuments, and postage. N.B. -- Mas. Houseous will kerea/ter give as priors stillings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly compiles with, or no notice with to taken and be taken of letters sent.

### American Health College.

Vital Practice; Best System, Best Diploma N B. Worthy Men and Women will be instanct d and qualified at-the session of October and November almost FRENT TO fill's groap demand. Come All. J. B. CAMP BELL, M. D., V. D., 136 Longworth Street, Cincinnati, v 9. 912 Ohlo.



92 Van Buren St.



# SECOND HAND PIANOS.

. We have a few planes that have been renied from three to tweive months. that we will sell for cash at \$200 each; seven octave, Rosewood caser, war, anted five years. Greatest bargaba over offen d in Chicago. REED'S TEMPLE OF MUSIC,

### 222

### RELIGIO-PHILOSOPHICAL JOURNAL.

### SEPTEMBER 25 1875

### CREDULOUS.

#### B7 JULIA CLARK.

Boftly round me in the gloaming. Come the footfalls of the dead, And my heart is full of gladness, By their saintly presence shed.

Oh! the joy I feel in meeting Former friends, and th se I love, For communing with their spirits, Brightens hope of life above.

Early a trows left me hopeless; Strangest trials thronged my life, And I seemed to be forever In a ceaseless mental strife

Orthodoxy has its foibles, And my reason, truly just, Could not grasp those musty doctrines, With a firm and perfect trust.

Bo I groped in fearful darkness With no faith in heaven or hell, While my soul was filled with longing That no earthly words can tell.

Ohl the angulah of a doubter, Drifting on opinion's sea! Battling flercely with the billows, Shunning infidelity.

But there came a gentle spirit, With the balm of Christian grace, And unfolded heavenly beauties, With a happy, shining face.

And it spoke to me in raptures, Of the Spirit land of Leal, Where my friends are only waiting, For grim death to break life's seal.

Then I wept, in faith believing In the future, and my God, And I passed with patient mechness, Underneath the chastening rod. Neosho, Wis.

THE RIGHTS OF CITIZENSHIP. Church and State An Open Letter to Governor Beveridge.

TO HIS EXCRLLENCY J L. BEVERIDGE :-Your well known d-sire that the citizens of our State shall epj y to the fullest extent the rights and privileges granted by the bill of rights under the constitution of the State causes me to address you in this open letter, calling your attention to the encroachments of a power inimical to our republican government in a manner to some obj ctionable, but in reality the most objectionable and the most powerful for injury. I mean the efforts and intent of the Roman Catholic Church to destroy our public schools Before proceeding to recite what they have done in our State, I will call your attention to their acts in other and older States. You well know of the struggle between the Romish Church and the government of Germany. You know that Brazil has been re-cently obliged to suppress the order of Jesuits. and imprison bishops of that church, for re-fusal to obey the laws of the land. You are undoubtedly informed of the massacre of Protestants in Mexico recently at the instiga-tion of R mish priests, and the papers of the day announce the massacre of the authorities of the city of San Miguel, because of laws passed inimical to the interests of the priesthood; and in order to show the power of superstitious ignorance over the minds of men. it is only necessary to quote a form of passport to heaven found upon the dead murderers, signed and scaled by a bishop of the church. It is directed to the saint whom Romish doc-trine teaches holds the keys to heaven-St. Peter:

"PRTER: Open to the bearer the gates of heaven who has died for religion. GROBAR "Bishop of San Salvador."

I have given you a few instances in mon-archical countries of the acts of the priesthood of this church, and almost daily we hear of atrocities against man and government committed by this power in countries more or less remote. This church is as yet only 'scoorded is as yet on remote. This church is as yet only accorded by the Pontifi a missionary estate in our coun-try. It is governed by bishops, whose wishes and personal needs are their only law. The canon laws of the Church of Rome are not their guide, only so far as to their power they give strength. The priests of the church are, according to the authority of the R.v. Father Stack alarge to the deposite will of the hird. Stack, slaves to the despotic will of the bishops, not only as to spiritual affairs but also as to their personal estates. (See articles in Har-per's Weekly July 3 and 10) An example, showing the power of this church, and its will-ingness to deprive its members of the rights conferred upon all men by the laws of the land, is of recent date in the neighboring State of Michigan. A priest was building a church in Kalamazoo. Falling short of funds, he borrowed of one of the laity of his church the sum of \$10 000. This man obtained the money by mortgaging his farm, being assured of its repayment in time to prevent any em-barrassment. The church was flocked; the holder of the mortgaged farm demanded his pay. The priest informed the lay member that the Bishop held the title to the church. Bishop Burgess agreed to pay, but did not. Under the pressure of the mortgagee the lay member sued the Bishop. In answer to the suit the Bishop fulminated anathema marantha against him, excommunicating him from all the rights of the church, and, upon inquiring for the reason of his excommunication: from the church which he had so liberally aided the answer was, "Because you dared to sue a hishop of the church." In order to have the last rites of the church "in extremis," this man withdrew and abandoned the suit, being robbed of his worldly possessions from fear of the power of the mitered tyrant to send him to hell or heaven. This fear of the power of man is only found in those men or women who have been brought up in parochial schools, or who have grown up under the fear of the fet-ish of Africs, the medicine man of the Indiwho have grown up under the fear of the fet-ish of Africa, the medicine man of the Indi-ans, or of some equally degraded race. In no country in the world which has been under the rule of this church has the mental condi-tion of the masses been advanced; on the con-trary, they have sunk lower and deeper in vice, degradation, and ignorance than they were under the sway of their gods of wood or stone. In no country has the well-being of mankind been advanced except under Protest-ant rule, or where the Romish Church has been held in check by the Protestant element in it. We know that this church has enjoyed great riches in the State and eity of New York through its tools elected to office by its yoing alaves. You know the power it has and can exercise in elections through its alaves should cause you to fear and watch its every encroach-ment on the well-being of the State which you govern. The bishops of the church have but rarely made their latestions known in our State. Their policy is, and thes been, to get control of the elective effices of counties, towns, and cities, and through them of the boards of education, and Protestant teach-getting rid of American and Frotestant teach

Sec. 31

ers, in some instances by starving through meager salaries, in others by persecutions, and putting in their places their own automatons. But recently one of the bishops of our State has come boldly to the front. The public press states: "Bishop Baltes, of Alton, Ill., has placed under his episcopal ban all societies whose members, or any of them, send their children to the public schools. If they do, they are deprived of the communion, and, of course, of all other religious rites ". This is the first open blow at our public schools in this State, and I propose to examine into its effect upon the rights of the citizen and the well be-ing of the State. If, as is stated and claimed, knowledge is power, then the prevention of its members from gaining knowledge is to deprive them of the power; but its singularity is, that while depriving its laity of power by taking them from the public schools, its priesthe in their parochial schools, and these facts prove conclusively that knowledge is power. In thus depriving the laity of power to do good, the State is deprived of strength to resist de cay, wolle the church is strengthened in power to do evil, through bigotry and superstition created through the teachings of the infall(bility of the Pope and his appointees. Art. 8 sec. 2, of our constitution says:

The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed; and no per-son shall be denied any civil or political right, privilege, or capacity on account of his relig-

Bection 19: "Every person ought to find a certain remedy in the laws for all injuries and wrongs which he may receive in his person, property, or reputation; he ought to obtain, by law, right and justice freely, and without be-ing obliged to purchase it." The Declaration of Independence declares in

favor of the right of a citizen to life, liberty, and the pursuit of happiness, and the rights of the citizen of the United States, through its Constitution, are guaranteed to the citizen when he becomes a citizen of State.

One of the rights we enjoy, and which we pay for in common under our Constitution and laws, is the right to educate our children in our public schools. Another right we are authorized by law to enjoy is our religious opin-ions, and to worship God in houses made by hands and paid for by our contributions; but a foreign power, the Pope of Rome says a por-tion of your citizens shall not enjoy both of these rights or privileges. He says either abandon the godless public schools or get out of your church. Either leave the public schools, or go to hell-plain words, no ambiguity; ye can not serve me if educated-such knowledge as is power to me you can only have. If these people, in obedience to these pontificial orders, grow up in ignorance of all things except of so-called saints, of the superficial knowledge obtained in their schools, parochial and others, then they grow up slaves to superstition and become tools of designing men. Educated in the belief that "the end justifies the means," the end to be obtained is power.

The death of all republics has been caused by slavery. The death of our republic was only prevented by the emancipation of slaves. Its danger now lies in a worse form of slavery than that which she passed through oceans of brood. We can only judge of the future re-sults of the orders of this church to its sdher. ents by what has resulted from its-orders in the past; and, as if designed by God to point us back to the times of bloody hands and hearts in that church, the Pope has made a Cardinal of one of his artfbbishops (McCloskey) for this country. It has been by the Roman Catholic papers and by some of the secular press thankfully received and lauded as a great boon from the Roman Pontifi to this country -an acknowledged favor from foreign power. Let us see why cardinals were first created, what they did, and what was the result to bumanity of their acts.

In the year 1059 Nicholas II. and his chief adviser Hildebrand, afterward Gregory VII., destroyed the democratic element of the Roman Church, and took from the people and the priests of Rome the right to elect the popes, and conferred it upon the cardinals alone. This Hildebrand (Gregory VII) raised the power of the church upon the ruins of civil governments. He despised the people; trod apon the necks of princes. He declared that the civil law must yield to the spiritual. He sowed the seeds of endless wars in Europe, and covered Italy and Germany with cesseless horrors. The Eoglish and Germans refused obedience, and the Romans rebelled against his scheme of cardinals governing the church. For 100 years this scheme was in abeyancebut Alexander III, completed the work begun by Gregory. From 1200 to 1500 the College of Cardinals held all Europe in abject submission. The popes appointed cardinals-card-inals elected the papes. Never was there such scenes of gross wick-edness, of wild ambition, and terrible retribution as were witnessed within the walls of Rome and beneath the unrestricted rule of the papal priests. Europe was scourged by papal robbers. Cardinals and popes amassed immense wealth by the spoliation of Italy and Europe. Innocent III., covered with the blood and plunder of the Albigenses, annulled the Magna Charta and declared England a fief of the Holy See. He was the founder of the Inquisition, and terrified mankind by un-heard-of crimes. Leo X led all the world in-to universal and moral decay. The notion of human equality had been crushed out by priests and kings; the death of the human inellect seemed near. The crimson robes of the cardinals were steeped in the blood of the Albigunses, the Wyckliffites, the followers of BL Patrick, the Hussites, and the Waldenses. The cardinals took a terrible oath to defend their lord the Pope in all his claimed rights of the control of man, morally, mentally, and physically, "even unto blood," to persecute and destroy heretics, and to know no law but the will of their spiritual head. Is the oath to be taken by Cardi-nal McCloskey different from this? Do you think the proclaimed dogma of papal infalli-bility would accept of a less horrible oath? I do not, and the solion against heretics to that dogma required by the oath is held in abey-sace only, till such time as the cardinals shall have gained power to turn our now happy land into fields of blood. In the sixteenth century, Italy was filled with Protestants and reformers, the Bible was read, and prayer meetings held, Colonna corresponded with Michael An-gelo, and patronized the reformers. What did the College of Cardinals do? They did all in their power to fulfill the covenant as required by their oath "to persecute and destroy heretics." At this time appears Ignatius Loyols, whose motto, "The end justifies the means," is that of the Bociety of Jeruits, the most dunis that of the Boctety of desuits, the most dun-gerous secret society of the past or present. Six cardinals were chosen as perpetual and universal inquisitors. Rome was the seat of the horrible society, but the whole world the field in which to labor and destroy. Every day a human sacrifice was offered up before the should Whole Ward and the secret secret be church "Holy Mary" at Rome to the Papal Moloch; in every city of Italy men and women perished together. It is well known that ev-ery trace of the Reformation was driven from Italy. The Roman Inquisition grow rich from the plander of the reformers, and the red cloaks worn by the cardfaals of to day are and should be a reminder that they were worn by universal robbers and murderers then, and that the same oath and the power which governed their acts of murder and robbery then still binds them to a more despotic power than it was when the oath was first required. For the dogma of papal infall/bility was never ac-knowledged by the charch, bishops, priests, or Isity until the present century . Think of Cardinal McCloskey entertaining

bis guests after a suppluous dinner with the destruction of a few hundred of damnable Methodiat, Baptist, or other beretics, in his garden, by every and all means of torture. Such entertainment was furnished by the Car dinal of Loraine. The Germans have struck down in their country this fearful society, and its members are finding homes where they can, and as though to furnish our Cardinal with tools to work his will, they have come to our country in great numbers, and no doubt the recent establishment of 200 members of this socjety at Quincy, in our State, has emboldend the Bishop at Alton to throw off his mask, and to assume a power to deprive his parishioners of rights gustanteed them by law, and which rights it is your sworn duty to protect and enforce. To show the deference paid by our political rulers and law enforcers to this bloody power, it is only necessary to cite the fact that the Irish Catbolic is protected in his right to celebrate the natal day of St. Patrick, while his Protestant fellow Irishman is prohibited from celebrating the battle of the Boyne

The Inquisition established by the cardinals. was and is a fearful horrible power, but would soon decay were it not for the powerful aid it has in the thumbscrew of the confessional. Originally the confession of the evil-doer was made in open church, and the prayers of the church were made to God for forgiveness. The sloper was known to all the church; such confession did not make the map-or woman a mental and physical slave to the priest, whose wishes or desires for money, power, or other objects are now so abjectly gratified through the secret confessional.

This church hurls its anathemas against all secret societies, 'except societies of its own communion, and the benevolent Catholic' so cieties heretofore unden the control of the lay members have recently been forcibly put un-der the rule of the priests. Is it not time that you, and all the men in authority. whose duty it is to enforce the laws as they are, to warn the citizens of the State of the dange to them-selves and posterity from so relefitless and powerful a foe, as this church has proved it self to be-a foe to the continuance of liberty of thought, of action through which to advance themselves in the likeness and image of their creator, God! Shall the power of the State decay by the sinking into ignorance of its chil dren by the order of the priest? The only bloodless way to destroy this would be destroyer is through secular education, compulsory or otherwise, and by enactment of laws protecting our citizens in their religious privileges, to prevent the deprivation of a, citizen of his religious or educational privileges by any church or other power.

I trust that your Excellency will give this matter your exmest, prayerful, immediate attention, and that your well known patriotism will cause you at once to use the power con-ferred on you by the cit.z as of the Blate to protect the cause of right and justice from this great power for evil. J. J. RICHARDS

### MOST ASTONISHING TEST.

A Plano Forte Litted on an Egg Without Crushing the Shell. From the New York Sun 1

.Fifteen persons, several of them reporters, met in Mrs. Youngs' parlors in Twenty seventh street, last egening, and found the medium in good spirits. Across the end of the room stood a large, deep 71 octave plano, which appeared upon trial to weigh about 1,000 pounds The reporter could not lift one end of it. The gas was burning at full head the whole evening. and the windows and door were open Among itors were Colonel Olcott and Madame Blavatsky, who had come to report what they saw to the St. Petersburg University; Ma Paul Julgnet, Mr. David Morrison, of Washington, and other well known persons. The perform-ances began with the lifting of the piano by the invisible powers, three times for "yes" and once for "no," in answer to questions put my Mrs. Youngs, she resting her hands lightly on top of the music-rack. She then sat down and played various airs, and the instrument rose and fell and beat the time. She then went to one end of the piano and called up Colonel Olcoft and as many others as chose to make the experiment, and, causing each to place his left hand underneath the case, laid one of her hands lightly under it; whereupon, at her demand, the end of the heavy instrument was lifted off the floor without the slightest effort on her part. The Colonel here asked to be permitted to make a single test which should not bjure the medium at all. Mrs. Youngs con senting, he produced a hen's egg from a box, and requested her to hold it in her hand against the under side of the piano, and then ask the spirits to raise. The medium said that in the course of her mediumship such a test had never been suggested, and she could not say that it would be successful, but she would try. She took the egg and held it as desired, and then, rapping upon the case with her other hand, saked the spirits to see what they could do. Instantly the plano rose, as before, and was held for a moment suspended in the air. The novel and striking experiment was a complete success Mrs. Youngs then desired as many of the heaviest persons in the room as could sit upon the instrument to mount it, and, the invitation being accepted by seven gentlemen and ladies ahe played a march, and the instrument, per-sons and all, were lifted easily. Colonel Olcott now brought out two English walnuts, and asked the spirits to crack their shell under the plano legs without crushing the kernels, the idea being to show that some other power than that of the one woman herself, and a power governed by intelligence, was exerting itself. The spirits were willing, but as the plano-legs rested upon rolling castors, the test was abandoned. He then asked to be permitted to hold an egg in his own hand against the under side of the plano, and have Mrs. Youngs lay her hand beneath and against his, so that he might have a perfect demonstration of the fact that no muscular force whatever was exerted by her. This test was also agreed to, and im-mediately tried. The piano rose the same as before. The manifestations of the evening were then brought to a close with the lifting of the instrument without- the medium's hand touching it at all.

Boices from the People.

SAN FRANCISCO, CAL .- Bro. Lyman Flak writes. -- I send you remittance to renew my sub-cription to the dear old JOURSAI, which still keeps ts course in the line of truth and progress.

GREENVILLE, CAL -W. B. Lathrop writedwill not be behind in paying for the Journal, for o's carn your money well. Your paper is all I mild ask

BROOKFIELD MICH, -Peter Williams Writ-s. -Sixty years and upwards have gone sloce I came to dwell on this mundume schere About fifty-five years of that time I followed in the old heaten track of the church but thanks to the Joursal. I now see things differently.

HARMONY, W18 -Minta Stevans writes. 

SAN ANTONIA, TEX -Alexander Rosenspitz writes --By the enclosed slips of printed matter, of you will see, in what a " fight" I am engaged. My stand-point now is that : "As an "American citizen I have a good right to speak out mainst any and all, who endeavor to excommunicate, i e., proscribe arcspectable person on account of the exercise of a legitimate and very honorable calling.— and I also maintain that the great and glorious palladium of American liberty being free press, free school and free church, whoever assalls them be-comes a traitor to the United States and to hu-manity. I am a foreigner, a Hungarian by birth; but I had left my own country voluctarily, and before my admittance to full clinenship in this country, I had taken a solemu oath to uphold and if need be, to defend the constitution of the United States, that guarantees the dearest rights of mankind to all of us.

BISHOPCREEK CAL -L. Hutchinson writes --Please find inclosed remittance to pay for my re-newal of subscription to the JOURNAL. I like it better and better, and never mean to be behind hand with the pay for it. I have learned, since sending you my "Oblituary"

on Dr. Kandolph, that he had had a vision seven-teen years ago, of seeing himself dead, killed by bis own hand with the date, March 29th, 1875 Mrs. Dittsprieder said, that on his coming into her parlor the next morning after that fatal night, his face was radiant with smlies, wishing her to conface was radiant with similes, whiting her to con-gratulate him that the Rubicon was passed and that be atlif lived. He described several spirits which she recognized as relatives of hers, who, he said, had come in the night and persuaded him from taking his life. Never have I met one with so bright and fine an intellect. No question I could ask him that he could not answer with more reason than anyone I ever propounded them to be-May he find that peace and appreciation denfed him here, I sincerely pray and hope.

LIBERTY CENTER, IOWA -Samuel Wright writes .-- I have been an investigator for twesty-five years, of Spiritualism, am satisfied there are five years, of Spiritualismi, am satisfied there are genuine spirit manifestations, and a firm believer in all truth and always expect to be, however con-trary it may appear to former bellef. There is a deal of fraud in Spiritualism, and this was made plainly evident by the Keeler Bros, who gave an exhibition in our county seat a few weeks since. Now, I propose to make a test which I have never heard of being tried, which I suggested to them and received the reply of You don't catch me in such a trap." The tran aligned to was that the and received the repy " Tou don't catch he in such a trap." The trap alluded to was that the medium be confined in a wire case within the cabinet, and the cage be securely fastened at the bottom. This could not hinder the medium's acbottom. Insecould not anoter the includes a se-tions in any way, and I fully believe any medium who will not accept such a test is a fraud, the "conditions" not being right for him. A genuine medium will be willing to make the trial. Let us try every method to clear away the dark shadows from the cause of science, that the full light of the conduct testers may be shed abroad in the land genuine testers may be shed abroad in the land.

BROOKLYN, N. Y -Dr. Thomas J. Lewis writes. - The two clerical scraps I send you, leads a reformer in religious matters to ask. Why did not their Creed God, Creed Lord Jesus Christ, Creed Paper Hibles, save them from such untimely exits into the Summer Land. Our beautiful spiritual Religious Science teaches that for every transgression of Nature's laws, she-sends in her bill and the transgressor has to pay it with mental and physical pains, and often times with compound interest ad-ded in the way of long protracted sickness or remorse of conscience. The scrap relating the inroads upon our free institutions by the Jesuit Fathers and Priests of Catholicism, is a warning to the people of America to watch well the freedom of American Institutions as first promulgated and of American Institutions as and promatigated and defended by those poble patriots, Thomas Palne, Benjamin Franklin, and the soldiers of the Ameri-can Revolution; The angels from the Summer-land caution the people of America to beware of Secret Jesuitism and Catholicism. I send the scrap to you for publication knowing that your more the done more to desirate the first and relief paper is doing more to maintain civil and religious freedom than all other papers combined. MORRISON II.L -F. Searle writes -We have a strange phenomenon in Morrison. On one of the panes of glass in a window of the First National Bank, is a picture that represents an Indian. If is perfect in all the outlines and quite as distinct and plain as many we used to see on the old fashand plain as many we used to see on the old fash-ioned daguerreotype plates. It is superior to any photograph negative I ever haw, when observed under favorable conditions from the proper stand-point; but it can be seen in any position. It has developed a good deal single it was first discovered, and is beginning to make some of our wise ones in Morrison stare and wonder, and think it the work Morrison stare and wonder, and think it the work of the Devil. It is a good picture and if it if the work of the "Old Nick," if reflects much credit on him as an artist. There is a disposition on the part of those occupying the room to hide it, as much as possible, and they keep a pillow much of the time during the day bolstered up against the pane for that purpose, as it can not be seen with the white back ground. On the pane above is an-other picture with its outlines perfectly defined, but dimmer, and on all the panes of the same win-dow and the one above it are images being formed. but dimmer, and on all the panes of the same win-dow and the one above it, are images being formed. All the unconverted to whom such phenomena "are rich and rare," are wondering how the Devii they came there. We to whom such phenomena are not any longer miracles, tell them to ask the spirits, and if they do not explain it satisfactorily, call it odd or some other force operating through the "polence" of matine". the "potency of matter." BRENNER, KAN,-J. H. Lancaster writes .-Having read a great many articles on the introduc-tion of the Bible into our public schools, I thought a few hints on the subject sught not be amiss. In the first place this is a free chuntry and every par-son has the right to believe and worship, who and what they please. But those rights are only guarwhat they please. But these tights are only guar-anteed in a private capacity, not as a public insti-tition, or incorporated and supported by public rule or taxation. The public cannot lawfully be made to support any sectarian institution, and what is the Bible but a plece of garbled history claimed as a divine oracle, standing only on its own testimony for its authenticity; and that record as a that God created the first map ours and hele. own testimony for its authenticity; and that record says that God created the first man pure and holy; also the Devil. God wated them, the first pair, to remain good, but this Devil desired them to do otherwise, so he got the upper hand of him who created him and poliuted them so that God's will became subservient to the Devil's, then God, to make the thing more weak, got mad and pro-nodneed condemnation on the whole human race and their condemnation on the whole human race nonneed condemnation on the whole human race and their posterity for obeying the same Devil that he had made. Again after a long while he thought he would partially cancel the curse, and how much like a heathen did he go about it, the same record will show. He gave his only begotten son to be butchered, and now because you have killed him, if you will believe on him, drink his blood and eat his body, he will forgive you and give you a place at his right hand. This is the Book that is to be folsted on our public schools; this is the kind of God they want T-achers to pray to and instruct God they want T-achers to pray to and instruct the children to fear, and, peradventure, he will make you love him. The former can easily be done but the latter never.

•

MEDORA, IND .- Miss Cyrilds E. Wray writes. The Courtland debate between Elder Jacob Wright, one of the twenty-five ploneers of the church of Christ (of which Alexander Campbell, was the great expounder) and L. H. Nixon, the pioneer and Father of Shiritualism of Southern Ind. (as A. B. Whiting always spoke of Bro. Nixon) restaired in establishing siwasspone of Bro. Alton) debater of rare ability. Mr. Wright says that he has been in public service more or less, for forty years, and that he finds Mr. Nixon the equal of any years, and that he finds Mr. Nixon the equal of any man he ever met. At the close of the debate which lasted five days, Mr. Wright urged a vate of the audience mpon the merits of the same as there were about two hundred and fifty persons present, at least thras fourths of whom were prejudiced in favor of Mr. Wright. A sail was made for all those in favor of Mr. Wright, on the merits of the debate, to arise to their feet. At last there slood *righteen* and only righteen of all that audience, and yet the Brownstown Banner of the Y. M. C. A. is hold to declare a victory for Mr. Wright. The proposition was, 'The book entitled the holy Bible, generally known as the Scriptures of the Old and New Testi-ment, as well supports so called Modern Spiritual-iam, as it does any section of Obditability. ism, as it does any system of Christianity as preached. Mr. Nixon offered Mr. Wright \$5 per preached. Mr. Nixon offered Mr. Wright \$5 per day and his reasonable expenses to meet him15 days in Mitchell, Ind., where the original programme, could be had, but Mr. Wright refused, saying he could not accept without consulting his brethren there, as there was Elder Mathas at Bedfordnear by, able to take care of Mitchel. The next day, Bunday, the friends of Mr. Wright from Seymour, Ind., sent for Bro. Nixon to theet them at their meeting to be held that day. Effer McCullum, of Seymour, arose and said, "Brethren we are bound to accept the challenge of Mr. Nixon, but not at Mitchell. The church will meet him at Seymour under the tules and regulations of the Courtland under the tules and regulations of the Courtland debate," to which Mr. Nixon agreed. Beymour is a small city of 4 000 or 5.000 population at the crossing of the I. M. & J. & O. M. R. R., in every way accessible. Arrangements fre now completed for the debate during next November. The coact time has not been fixed, due notice will be given.

Newspapers and Magazines For sale at the Office of this Papers Bann r of Light Beston. 8 Cents. Spiritual Magazine Mamphis 16

### SELF-INSTRUCTOR

Phrenology and Physiology, with over 500 engravings and blank chart, for filling up. Prace, 25 center pestage 6 etc.

"For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago,



Exposition of Spiritualismu Embraring the various opinions of Extremists, present is, together with the Anthor's Superionce

BT THE AFTHOR OF "VITAL MAGNETIC CORE Price 1.50; postage 20 cents.

• For sale wholesale and retail by the Religio-Philo-sophical 7 abliebing House, Chicago, II.



### **Grand Pacific Hotel**, Private Entrance on Jackson Mt. near

LaSalle, CHICAGO.

The BLECTRICAL DEPARTMENT of this Institution is unequaled in this country. Electricity is applied to all its forms, with and without the Bath Open for Ladies and Gentlemen, from

7 A. M. to 9 P. M. The LADIRS' DEPARTMENT is under the personal Supervision of MRS. SOMMAS. DR. G. C. SOMERS, Proprietor.

### SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

By H. T. Trall, M.D.

The great interest now being felt in all subjects relating to human development, will make the book of interest to overy one. Besides the information obtained by its pers-sal, the bearing of the various subjects treated in improv-ing and giving a high direction and value to human life cannot be over-estimated. This work contains the latest and most important dis-coveries in the Anatomy and Physiology of the Bernes; arplains the origin of Human Life; how and when Mens-tranting and Concerting areas of the star-teresting and Concerting areas of the bears.

OUT of 800 convicts in the Georgia Penitentiary only one tenth are white, the majority be-ing negro boys of ten and twelve.

AT WOONSOCHER, a flourishing manufactur-ing village of Raode Island, the Rev. Father Berkins, a French priest, was hung in effigy the other day by his flock. The dispute is about the location of a house of worship.

· . ·

arplains the origin of Human Life; how and when Mena-irnation, Imcreanation, and Conception occur; giving the laws by which the number and est of offspring are con-trolled, and valuable information in regard to the beget-ting and rearing of beautifulf and healthy children. It is high tened, and should be read by werey family. With sighty fine engraphing. This work has rapidly passed through ion additions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the

Price, \$1; postage 20 cents.

"."For sale, wholesale and retail, at the office of this

Principles of Nature: Divine Revelations, and A Voice to Mankind.

By A. J. DAVIS.

Thirty-second edition, just published with a likeness of the anthor, and containing a fimily record for mar-riages, births and deaths. This is the first and mosi comprehensive volume of Mr. Davis, comprising the basis and ample outline of the Harmonial Philosophy. It is a work of unprecedented character, the sathor be-ing exalted to a position which gave him access to a knowledge of the structure and laws of the whole mate-rial and spiritual universe. It treats upon subjects of the profoundest interest and most unspeakable import-ance to the human race. It is claims are confessedly of the most startling character, and its professed disclos-cres with the phenomena sitending them, are in some respects unparalleled in the history of psychology.

Paics-\$3.50. Postage, 26 cents.

"."For sale, wholesale and retail, by the RELIGIO-Pattoeornical PUBLISHING House, Chicaga

### Prof. Wm. Denton's Works.

RADICAL RHYMES. In answer to repeated calls the Author has published these Poema. They are written in the same bold and vigorons style that sharacterizes his prose writings. "Price \$1.25; postage 15 Cents.

his proce writings. "Frice \$1.80; postage 18 cents. THE SOUL OF THINGS; OR PSYCHOMETRIC RE-stancings and piscoversites. By Wm and Elizabeth M: P. Denton. This truly valuable and exceedingly in-teresting work has taken a piace almong the standard Hierature of the day, and is fast gaining in popular fav-er. Every Spiritualist and all seekers after bidden trutha should read it. Fries \$1.50; postage 50 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURE of OUR PLANET. A great scientific work. Selling rap-idly. Price \$1.50; postage 20 cents.

THE IRRECONCILABLE RECORDS; OR GENERIE AND SECTORT. 50 pp. Price, paper 30 cents; postage 4 cents. Cloth 40 cents; postage 5 cents.

WHAT IS RIGHT! A lectare delivered in Masic Hal, Boston, Sanday Afternoon, Dec. 6th, 1866. Frice 14 cents; postage 2 cents.

common sense popla. Third edition, self red and re-rised. Price in cents; postage 2 cents;

CHRISTIANITY NO FINALITY; OR SPIRITUALISM SUFRISTIANITY NO FINALITY; OR SPIRITUALISM SUFRING TO CHRISTIANIT. Price 10 cents; p. 5 cents. ORTHODOXY FALSE, SINCE SPIRITUALISM IN TRUE. Price 10 cents; postage 5 cents. THE DELUGE IN THE LIGHT OF MODERN SCIENCE.

Price 10 cents; postage I cents. BE THYSELP. A Discourse. Price 10 cents p.'I cents.

IS SPIRITUALISM TRUE! Price, 15 cents: postage \$

2

","For sale, wholesale and retail, at the office of

torgent theme have been

### SEPTEMBER 25, 1875.

-

.

### EELIGIO-PHILOSOPHICAL JOURNAL.

WE ARE PREPARED TO FURNISH MISCEI-ianceoa Books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired. If senb by mail ese-fifth more than the regular cost of the book will be required to prepsy postage. The patromage of ou friends is solicited. In making similances for books buy postal orders when practicable of prets orders cannot be had, register your letters. CATALOGUE OF BOOKS Life of Thomas Paine, with critical and explan-atory observations of his writings, by G. Vals. 1.00 Life of Jeena, by Renan 1.75 Love and the Master Passion, by Dr. P. B. Ran FOR SALE BY THE 1.50 31 dolph Letters to Elder Miles Grant, by Rev. Moses Religio-Philosophical Publishing House. 15 Hall 04 Living Present-Dead Past, by H. C. Wright. All orders, with the price or books desired, and the additional amount mentioned for post-age, will meet with prompt attention. 50 Paper. Cloth Cloth Lessons for Children About Themselves. By A. E. Stewton. Life of Wen. Denton by J. H. Powell Lyceum Slags. For Lyceums and Exhibitions. C. O. D. Orders for Books, Medicine, or Merchan-dise of any kind, to be sent (\* (\* )) must be accom-panled by not less than \$2.00, or (folices value, then by one-fourth the cost. No attention will be paid to any order, unless these terms are complied with. Reliato-Pantosorateat Puntosursulloces. 50 25 06 Hour with the Angels. Cloth ..... 50 08 15 04 50 00 Paper. Astrological Origin of Jehovith-God. D. W. 10 00 1.15 18 10 04 90 04 Mosce Woodhullism in a Nutshell. 15 4 Age of Reason and Examination of the Propho-1.50 cies. Artificial Somnambuliam, by Dr. Pahnestock. Anawers to Questiona, Practical and Spiritual, by A. J. Davis. Apocryphal New Testament. Age of Heason, by Thomas Paine. Cloth. W. H. Mumler, 1.50 90 1.55 18 50 13 85 08 SPIRIT PHOTOGRAPHS Are of Heason, by Thomas Paine. Goth. Paper, Areana of Nature, Philosophy of Spiritual Er-intence, and of the Spirit World, Vol. I, Hudson Tutile. Arcana of Nature, Arabula: or, the Divine Gnest, by A. J. Davis. Approaching Orisis, by A. J. Davis. Approaching Orisis, by A. J. Davis. Approaching Orisis, by A. J. Davis. Appendice, (translated from the French) by Hensan Astronomy and Worship of the Ancients, by G. Valu Mr. Mumler is constantly a receipt of letters from parties desiring to have pictures taken, and although be ing about to engage in other business, he has, at their earnest solicitatation, concluded to take pictures for 1.95 16 1.95 16 1.50 16 1.00 16 1.75 18 few months longer Parties at a distance desiring to have pictures taken without being present, can receive full information by Vale. Stellar Key to the Sommer Land, by A. J. Davis. Paper, 50 04; Cloth, astro-Theological Loctures, by Hev. Robert Taylor A Eles for a Blow, a book for children, by H. G. Wright. 1.50 18 04 enclosing stamp to Gun, 75 11 W. H. MUMBER, 170 W. Springfield St., 00 Glb. Manomin, a rythmical romance of Minnesota and the Great Rebellion. Moses and the Israilten-M. Munson Martyrdom of Man Maric Staff. A. J. Davis Mediams - from the French of Allan Kardec. Boston, Mass. 1.00 14 75 00 1.00 00 63 18 G. Wright. antiquity and Duration of the World, by G. H. Youlmin, M. D. SEVEN HOUR 04 12 08 00 An Bye Opener, by Zeps, Cloth Paper Covers Avilade or Game of Birds. System of Grammar. 1500 New Grepel of Health, A. Stone, M. D. 1 50 36 1.25 24 1.00 11 0.50 08 Paper. Natty a Spirit, by A. Putnam Cloth, Paper By PROF. D. P. HOWE. Bhagasad Gita-Plain, 1.75 00; Glit..... Begunning and End of Man Sible in the Balance, by J. G. Plah Bisaphermy, by T. R. Hasard Be Thyself, by Wm. Denton 2.15 00 0.15 04 1 50 16 The author has demonstrated repeatedly that a per Naturg's Laws in Human Life: an Exposition son of average ability can learn to speak and write cor-rectly after one week's careful study of this little book Thousands have been sold and they always give eaths of Spiritualism Nature's Divino Revelations, by A. J. Davis, New Physiognomy 1000 Illustrations, S. H. Weils Platr. Nerves and the Nerviga, Dr. Hallick 10 10 04 15 10 10 64 1.00 20 1.15 16 Book on the Microscope Biblical Chronology. M. B. Craven, Bible in India Bible Marvel Workers-Allen Putnam 5 00 48 Price, in paper covers, 50 cts. For sale at the office of this paper • For sale, wholesale and relati, at the office of this paper. Old Theology turned Upside Down, by T. B. Taylor, a.w. Cloth 1.20 Paper Orthodory False, since Spiritualism is True, by Bible Marvel Workers-Anex Andrew Corra Tappan's Lectures Common Bense Theology-D. H. Hamilton ... 1 Caristianity before Christ. M. B. Craven, Critical History of the Doctrine of a Fature Life in all Ages and Nations, by Wm. R. Alger Conant Mrs. J. H., Biography of Complete Works of A. d Davie Childhood of the World. Prof. Clodd. Paper, Cioth, 15 00 16 94 05 NEW EDITION--PRICE REDUCED Win. Denton Origin of Species, by Darwin Origin of Species, by Darwin of Man, by Sir J. Lubbock One Religion Many Creeds, 10 .14 1.50 48 Lessons for Children about Themselves' 1.00 24 150 32 1.00 Phrenological Chart-(Well's Descriptive) Philosphy of Special Frovidences, by A. J Davis, Cloth Paper Pane's Political Works, 2 vols., of about 500 By A. E. Newton, \$8.00 \$5 06 40 04 60 08 1.50 10 A Book for Colldren's Lyceans, Primary Schools and Chapters from the Bible of the Ages Ortifician on the Aportio Faul, in Defense of Woman's Rights, etc., by M. B. Craven, Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, L. M. M. D. Oonstitution of Man, by George Combe Common Sense Thoughts on the Bible, by Wr. Denton 50 20 Pamilies, designed to impart a knowledge of the Bamar Body and the Conditions of Health. Better than a whole library of communicated ital works. Without delay, let all Children's typesims improve their 25 4 Paties Fonder Work, Yonk, of about So pages each Philosophical Dictionary of Voltaire. Fifth American Edition, 5% octavo pages, two steel plates. Largest and most correct edition in the English Language. Contains more matter than the London Edition which solis for \$10. Pealms of Life, by J. S. Adams. Paper cover. Beard 5.00 1.00 1.50 16 proups with these Lessons." - A. J. Darts. "Should inbediately become a text-book in the schools, and have a place in every family "-- Dr. 3. H Denton Denton Commology, by G. W. Ramsey Common Benso, by Thomas Paine Christ idea in History, by Hudson Tuttle Christ and the People, by A. B. Child, M. D. Christianity no Finality, or Spiritualism Sape rior to Christianity, by Wm. Denton "Mitters on the Theologics" idea of Deity, by M. R. Cravin Christianity, its Origin and Tendency consid-ared in the Light of Astro-Theology, by D W Hull Claims of Spiritualism; embracing the Exper-nece of an Investigator: by a Medical Man. Christianity and Materialism-B P. Under wood 10 64 1.60 16 12 64 1.50 16 1.35 16 Dentop 1.00 1.00 1.15 1.15 1.15 1.75 1.75 Board Persons and Events, by A. J. Davis Planchette, by Epes Sargent Brittan Price (in cloth) 56 cents, postace 6 cents; siz copies of Penetralia by A.J. Davie Problems of Life-A book of deep thought, Principles of Nature, by Mrs. M. M. Rug Forms from the Inner Life, by Lingle Doten more 45 represents fifty or more to sents each Usual 10 04 discount to the trade. (\* . 18 N. B. For sale by the Religio-Philo-sophi, al Publishing House, Chicago, THE INFLUENCE 15 14 15 00 1.15 16 60 08 15 08 10 00 7 00 94 wood. Constitution of the United States Career of Heligions Ideas-Tattle. Paper Child's Guide to Spiritualism Cross and Steeple. Hudson Tattle Complete works of Thos. Paine, 3 volumes. Christianity on Civilization, BY IL F UNDERWOOD Diakkalem 10 92 Defence of Spiritnalism - Wallace 15 04 Dictionary. Webster's Unabridged 11.00 ex Pocket, flaxible cover 1.00 14 Dyspepsia, its treatment etc. 53 48 In this paraphlet of about one hundred pages the nother has embodied a large number of facts obtained from a long extension and severe course of study, and as all his autorities are fairly and housed squoted, the work is of great value on this account alone. His con-clusions are carefully drawn and irresistible, on many points 60 08 1.50 18 Dyspepsia, its treatment etc., Dowenport Brothers-their Hemarkable and In-teresting History Diegosis, by Rev. Robert Taylor, written by him while impriscoed for blasphemy. This work is an account of the origin, evidence, and early history of Christianity Day of Doom. a Postical Description of the Great and Last Indgment, with other poems, from the sixth edition of 1715 DevU's Pulpit, by Rev. Robert Taylor, with a Skotch of the Author's Life Delage, by Wm. Denton. Dawn, a Novel of intense interest to progressive people Proof Palpable-cloth 100,-paper Poems by Jessee Butler, plain gtt, \$3 \$5 1 50 .18 Price, 25 cents; postage free. .".For sale wholesars and retail at the office of this paper. 1.00 51 1.00 16 TYNDALL'S Spiritalis spirit Works, Real, but not Miraculous. By Allen Putnam soul Affinity, A. B. Child. Satan, Biography of. By K. Graves Sermon from Shakapeare's Text. Denton. dacred Gospels of Arabula, A. J. Davis, cloth 'rull gitt. 15 00 Great Inaugural 10 04 10 04 10 04 1 00 50 T5 people Death and the After Life, by A. J. Davis, paper Cloth Debatable Land. Hon. R. D. Owen, Diakas-A. J. Davis, Cloth, 50 00; Paper, Dialogues for Children, Devil and his Maker COMPLETE EDITION. decred Gospels of Arabula, A. J. Davis, cloth full glit.
Ornsmanial covers.
60
sobbath Question. A. E. Glies.
80
Bunday Not the Sabbath
Bostange Visitors, Dictated through a Clairvoyant
1.00
Bitrange Visitors, Dictated through a Clairvoyant
1.00
Abridged Edition.
1.00
Belf A bacegationist; or the true King and Queen.
by H. C. Wright. Faper.
50 THE ADVANCEMENT OF SCIENCE BEING the Insugural Address before the British As sociation for the Advancement of Science, Aug 19th, 1874, by the President, Jour TYNDALL, D. C. L L.D., F. R. S., with Portrait and Biographical Sketch Eating for Strength. Eliwin Drood—Cloth Paper Exposition on Social Freedom Emery on Man. Pope, Cloth Glit. Board, S. 20 18 20 1.00 19 1.00 00 1.00 00 15 04 100 19 10 05 14 Also a Descriptive Essay by Professor H. Boal of Things. by Elizabeth and Wm. Denton Boal of Things. Vol. 1. Prof. Denton Boal of Things. Vol. 1. Prof. Denton Bighritual Philosophy w. Diabolism, by Mrs. M. Strers of the Bible, Demonstrated by the Truths of Mature, by Henry C. Wright. Paper Cloth Heimholts, with Prof. Tyndall's 08 famous articles on Prayer. 2.00 18 1.50 18 Essays by Frothingham, Weiss and others. Mesence of Religion. L. Feueroach. Paper The inaugural says. "The questions here raised are 04 18 16 M. King Seven Hoar System of Grammar, by Prof. D. P. Hows. Cloth, 100-06; Paper, Science of Hvil, by Joel Moody 15 "The N.Y. Tribune says - "Prop. TYNDALL Cnosam The N.Y. Tribune says - "Prop. TYNDALL Cnosam put Russioon.-It is the opening address of the Prop-ident of the most' important convention of scientific men in the world. Every line of it breathes thought power, sloquence. It is in many respects use of the most extraordinary utterances of our time." The N.Y. Commercial Advertiser says, "Prof. Tyn-da'l has inaugurated a new ers in scientific develop-ment, and has drawn his sword in a battle whose clash of arms will presently resound through the civilised world." Cloth The Cloth Stater Hall, a Theological Romance. Cloth. Faper Trapies of the Mother over the Character and Destiny of the Bace, by H. C. Wright. Paper Cloth Electrical Furchology. Doda. Byntagma Byntagma Byntagma Hystem of Nature, or Laws of the moral and Physical World, by Baron D' Holbach Startling Ghost Stories from Authentic Sources Self Instructor In Phrenology. Paper, Cloth 1.00 50 75 TB 15 Finahes of Light from the Spirit Land; through the mediumship of Mrs. J. H. Conant. Fobtfalls on the Boundary of Another World, by 50 10 Cloth Self Centradictions of the Bible, Spiritualism a Test of Christianity, D. W. Hull, Balena or the Mental Constitution, by Arthur 10 Robert Dale Own. Pree Thoughts Concerning-Religion, or Nature es. Theology, by A.J. Davis. Enlarged Edition Cloth, to 15; Caper. Pontain, by A.J. Davis. Future Life, by Mrs. Sweet 1 18 14 world." The R. T. Graphic says. "It will andoabtedly have great currency and makes wide and deep impression: G.W. Smalley, London correspondent of the N. T. Wibane, says. "There can be but one opinion of the ad-free s as an example of intellectual power and of com-ments elucerity rare in all times." Balens or the Menial Constitution, by Arthur Merton
Spiritualism Discussion of J. C. Fish & T. H. Dunn,
Baser, S. interesting Game of Cards.
Stories of Panfairy, from the French of Camilie Fisammaricon-s singular and interesting work.
Spiritualism - Woodman's Reply to Dwight.
Spiritualism - A Vol of Tracis, by Judge Ed-monds.
Startling Facts in Modern Spiritualism. N. H. Wolfe, M. D.
Sterritual of Theodore Farker, by Miss Rama-dell. Cloth
Spiritual Teacher and Songeter-J. M. Peebles 1.00 50 04 1.00 14 1.50 18 40 80 Future Life, by Mrs. Sweet Genesis and Ethics of Conjugal Love—A. J. Davis-Gilt, S.1.00; Flain, TSC.; Faper, Soc. Scod Gense. By Baron O'Holbach Great Harmonia, by A. J. Davis. 5 Vola, vis: Vol. 1, The Physician; Vol. 3, The Teacher; Vol. 5, The Beer; Vol. 4, The Beformer; Vol. 5, The Thinker. Each ded Hed in History, by Hadson Tutile Sod the Father and Man the Image of God, by Maria M. King. \*\*For sale, wholesale and retail, by the RELIGIO Philosophical Publishing Houss, Chicago, 1.50 1.00 15 40 INCIDENTS IN MY LIFE. 1.50 1.00 15 BY D. D. HOME. 85 00 Maria M. Aing. Hisrophant; or Gleanings from the Past, by G. O. Stewart Harbinger of Health, by A. J. Davis. Harmonial Man. or Thoughts for the Asg, by A. J. Davis. Cloth. Haunted School House Wistory and Fhilosophy of Evil, by A. J. Davis. Paner Spiritual Teacher and Songster-J. M. Peebles "Instead of being a superstition itself, as they may be 1.00 08 disposed to think is, they would find it the explanation Threading My Way-R. D. Owen. Tipping his Table. The Past and Puture of Our Planet, by Wm. and the extinguisher of all superstition."-Dr. R. Ohambers, 11 The Past and Putting of U.S. C. B. Gleason, M.D. 1.50 Talk to my Patients by Mrs. C. B. Gleason, M.D. 1.50 The Vestal, by Mis, M. J. Wilcorson. 55 Treatise on the Intellectual, moral, and social man, a valuable work by H. Powell. 1.85 Tale of a Physician, Sy A. J. Davis. Cloth. 1.00 The of a Physician, Sy A. J. Davis. Cloth. 1.00 The of a Physician (Sy A. J. Davis. Cloth. 1.00 All Spiritualists and Investigators will hall with de-Cloth. 50 04 light, another volume from Ms. Hows.; Although a con-Esyward's Book of all Baligions, including Spirtinuation of the first series issued some years since it is complete in itself. In his Preface he says: "About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was set many attacks have been made upon me, and upon the truths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted weintime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1868, in conse-quence of the suit 'Lyon w. Home,' which most prob-ably was the indirect cased of the Dialectical Society, whose report has recently been publicable. Coincident with and enbacquent to their examination, a series of in-vestigations was carried on in my presence, by Lord Adare, now Earl of Dunraven, an account of which has been privately printed. The enclusions in the sementiation is a series of in-restigations was carried on in my presence, by Lord Adare, now Earl of Dunraven, an account of which has been privately printed. The examination, series of in-vestigations was carried on in my presence, by Lord Adare, now Earl of Dunraven, an account of which has been privately printed. The examination is the first of the privately which conducted by Prof. Orookes, who has published his conclusions in the 'Journal of Science." 1.75 M 75 19 80 06 75 14 How and Why I became a Spiritualist. How to Bathe, by E. P. Miller, M.D. Paper. complete in itself. In his Preface he save: The Merits of Jesus Christ and the Merits of The Merits of Jesus Christ and the Merits of Thomas Paine as a Substitute for Merits in others: What is the Difference between them ? by H. C. Wright The Inner Mysiery, an Inspitational Poem, by Cloth Edged In. by Elisabeth Stuart Phelps, author of Gates Alar Estory of the intellectual Development of Estory of the intellectual Development of Europa, by J. W. Draper, M.D., L.L.D. % uman Physiology, Statistical and Dynamical, or the Conditions and Oourse of the Life of Man, by J. W. Draper, M.D., L.L.D., 650 pp. (Loth 1.50 14 15 The Inner I 5.00 60 The Volces, by Warren Sumner Barlow, Gilt Plain. The Voices, by Warren Summer Barlow, Gili Plain. Theological and Miscellaneous Writings (f) Thomas Faine Tobacco and its Effects, by H. Gibbons, M.D The Temple; or, Diseases of the Brain and Narves. R. J. Davis, Faper. The Yahoo, a Batirical Rhapeody The God Proposed, by Denicon. To-Morow of Death Three Plans of Balvation. The Hereafter, Hall, Cloth, Paper. Man, by J. W. Draper, M.D., Elkin, soo pp. Cloth
 Hesperia: a Poem. Cora L. V. Tappan,
 How to Paint, Gardner,
 Incidenta in my Life, first series, by Dr. D. D.
 Home. Introduction by Judge Mimonds.
 Incidents in My Life, scond series,
 Intrinous Infrastores of Schools.
 Intrition - A Boyal-by Mrs. F. Kingman.
 Important Trails, a book for every child.
 Lake Bible Divinat by S. J. Finney, Faper. 5.00 1.15 1.00 Noth Jathere a Devil The argument Pro and Con. Inguirer's Text Book, by Robert Ocoper. Indel, or Inguirer's Text Book, by Robert Paper, The Clock Struck Ona, The Clock Struck Three. 1 Totem, Gathe for Children, The Life, a singular work from a mysterious I now present the public with the second volume of Incidents in My Life, ' which continues my narrative to the period of the commencement of the Chapcory suit." Choper Is it ibs Deepstr of Science, by W. D. Gunning irrepressible Conflict and the Unity of God, be-ing two bectures by Rmma Hardinge and T. G. Forster. Is Spiritualishe True! Wm. Denton, Irreconcllable pecords of Genesis and Geneoi-ogy. William Denton, Paper Cloth. source. The Gods and other Lectures Ingersol. The Inner Life; or Spirit Mysteries Explained. A. J. Davis 15 04 CONTENTS. The History of the Conflict bet. Religion and Preface. Introductio Introduction, CHAPTER 1. - Reviews and Roplics, - Letter to "Times." 8. - Sir David Browster, - Lond-Brougham, - Letters and Testimony, - Dr. Elliottsca. - Prophetic Incidents. 8. - Expulsion from Rome. - Discussion in House of ogy. William Desiton. Paper 55 Cloth. 50 Infinence of Christianity on Civilisation, by R. F. Underwood. 50 Jenus Orimaskad: or, Thomas Paine the An-thor of the Letters of Junius, and the Decla-ration of Independence. 1.00 Alexander Serah R. Grimkoz. 1.00 Joan of Arc-a Hography translated from the Fronch by Barah R. Grimkoz. 1.00 Jeans of Risaroth, by Paul alexander from the Alexander Smyth y Paul alexander, through Alexander Smyth J. 1.50 King David and his Times, Common Souse View by R. H. Mason. 1.50 King of Political Science, by John Senf. 1.55 King of Secrets of Boe Keeping. Paper. 55 King still arguing the State of Secrets Cloth. Travels Around the World-J. M. Peebles.... Unwelcome Child, by Henry C. Wright. Paper 20 04 훯 50 68 Vestigies of Oreation Vital Magnetic Orre-Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents, Cloth Volney & Riller, M.D. Paper 50 cents, Cloth Volney & New Researches. mmons. 4.—Sindge, the Modium.—Mr. Robert Browing.—Fancy Portraita. &-Nice, America, Russis.-The Double Seances in 1.00 London. 6.-Locture.-Notice in "Star."-Falseboods in "All the Year.Round." 7.-Bpfritnal Athensenm.-Identity.-Guardians of Birongth.-Spirit Meanwirem. B.-New Manifestations.-Elongation.-Volces.-Per-35 (2 1.00 Woman Love and Marriage. Woman and air Divine Republic. Whiting A. S. Biography of Who are Christiana. Dunion. What is Right, by Wm. Danion Why I Was Recommandicated from the Presby-derian Church. Prof. H. Barnard. Which Spiritualism or Christianity, Cloth..... Paper. S. - Hongation and Compression - Handling of Fire. ORANGERY SULT. -- MIR. Lyon's Adadavit in support of the BILL the Bill. My Answer to the Suit. Mr. W. M. Wilkinson's Answer to the Suit. Frice \$1.50, postage 10 cents. Reards. Eccards, with explanationy soles, by George Sale. 8 VG. 870 pp. Best edition yet published..... Eccan, with Life of Mohammed, translated by George Sale, Gent. 13 mo., 473 pp..... \*For sale, wholesale and retail, by the Ruiseis Parilogoralical Punlisaine House, Chicago, Paper, A Spiritualist, 10



SEWING MACHINE M. CP NEW \*\*\*\*\*\*\* MAKE HOME PLEASANT. SNAP.

In this amin-ing game are  $\Theta$  cards o of a kind and ten different kinds. It can be played to any number of persents from two spreards. Its name is an index to fis character and its play affords abundant field for the unitvation of reach thought, quick yes and perception B is add of the popular price of 50 cents.

### TOTEM

And they painted on the grave posts Of the grave yet subrighten.

Each his own micestral Fotom. Figures of the Bear and Reindeer,

Or the Turtle, Cratis and Beauer,

### LONGFRILOW

223

There are decide competend in this game, all hear-or rest engravings of Blods Yowis Wild and Donestic knows. Each card has an appropriate inscription rel, the method of play is your k and pleasing

Front 30 cents Liberal rates to the trade

","For sale, wholesale and retail, by the fixrone-Puriosurnic at. Francements offer 5g, Chicago.





now comes into the world because it is now both wanted and needed by all women and men. The following are some of the

193 South Clark Street, Chicago, Ill. DR TONGUE has been in the city of Chicago over sixteen years, and has had the greatest success in curing the various diseases of th. \*.\* For tale wholesals and retail at the office of this

HEAD, EYE and EAR,

HEAD, EYE and EAR, By his Galvande Process, which is tell to painful or dangerous First-class references can be bid, by call-ing at the Office, of Failers that have Leen cared years ago in this city, and different tarts of the country. Toose afflicted with disease of the Lead, such as Head-ache. Neuralgia, Dissiness, Catarth of the Head, Partial Deafness, dec. by replecting to have it cured are liable, in time, to find that their memory has become impaired, or. If the disease is more in the first ead, that the Bye will soffee, either by gatting Grarelation and has the first toon. Dropsy in the E.e. or even AMAPHOBIS, the Disease of the Optic Nerve, also, doil or acute pains in the eye or ear. All of the above tipobles will disappear by Meking the Head Heatthy, which I Gunran-tes to do by my Galvanic Frocess. We have had many Patients in Lie city who were filled with loss of speech and loss of manory : slos tessers, bills with ATAACHE-OBIES, with each reverse fairs in the eye that they coold get no rest either alght or dwy, for many mobiles, and they genger is y comy from the a last resert and have been cured in a very front time. Cares performed with-out the use of krife or caustic, and new Galas Free for save the other as is often force by the ordinary pacifies. "BY Raminarites" of the scale to the same parties to save the other as is often force by the ordinary pacifies. "By Raminarites" Office hours from 9.4. M to 3 P.M. with the same of krife to rest. The State for the site of the same of the order to be the ordinary pacifies. "By Raminarites" office hours from 9.4. M to 3 P.M. with the same of krife to rest. The order is a save the order of the order to be the order from the distense of the order of the same of the order of the same of the same of the order of the same of the same of the order of the same of the order of the same of the order of the order of the same of the order of the same of the order of the same of the order of the order of the same of the order of the



YOUNG MEN enfluence from the effects of that dread structive disease, SPERMATOBILITEA, es SELF ABUSK, the ermptoms of which we been always by the transition of the them askeep, melanoholy, set distinct, confus ory, bashfulness and timidity, pulpitation of the Bashes of heat, chilly sensations, restingences, at times versions appeting, sallow completions. Loss of Bashes of heat, chilly semantions, resileances, cold feet, at times workcom appeting, salice some picture, biothest and pimples on the face, love of solitings, institutes concentrate the mind? AVERSION TO BOOIISTF, rendering MARBIAGIE INFROPERS, such should apply at once, Every case can be oured. His reputs-tion gramming their fact. CHEOIII.AME such for TWO GT. STAMPS. His large work fast published sent for \$1.00, containing fasts work fast published sent for

### SEXUAL PATHOLOGY

A presetieal and popular review on the repredentive organs, describing all that is known repredentive income, uses and abused of the generality of the sub-traneer of all that is known upon these institute, written in this volume of two hundred pages program. The sub-riance of all that is known upon these institute, written in plan and force insurant. It is suppositionly a book for the population and should be read by write book for the population and though the read by write the marriageneits and should be read by write book of the population and the read by write the supposed of a marriageneits and though the read by write the suppo-t. BIGELOW, M. D., 279 So. Clark St. Chinages

# vol18cHills

# critiques an original paper, analyzing the arguments of the reviewers—links for the guidance of investigators— and a Digest of misful modern works on the subject of fightinalism and its phenomena, for the information of inquirars. Inquirers. This handsome volume is acknowledged to be one of the most complete and useful works, over published on the subject of Spiritualism. It should be obtained by every inquirer, fivestigator, and Spiritualist.

Frice, \$2.90. Postage free.

"."For sale, wholesale and retail, by the PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Original Papers and Notes of Scances. VIL -- A list of and ent and modern works on Spiritual-m and kindred subjects; and a copieus Index.



DR. H. TONGUE,

25 Cents.



. CONTENTS:

paper. Price, in paper covers, for its; in Landsome cloth, 75 cents; in full gilt and extra 1 roling, \$1.00. Postage free, The trade supplied on the most liberal terms.

THE REPORT ON SPIRITUALISM

OF THE COMMITTER OF THE

LONDON DIALECTICAL SOCIETY.

THIS EDITION Orinted from the Original Plates, by special arrangement with the Publishing Committee) contains the following items

WITHOUT ABRIDGMENT.

L-The names in full of the Clergymen, Barristers, Bolicitors, Physicians, Surgeons, Editors, Literati, Scien-tists, Merchanis, and others forming the Investigating

II.-The Report in full, as presented by this body to the Body, after an investigation extending over many months, during which oral and written testimony was

NBARLY ONB HUNDRED PERSONS. WITHOUT PROPERSIONAL MEDIUMS.

IV .-- The minutes and reports of the six sub-commit-

14 — The minimum and reports of the art whole of the video of null. W. — The names of the witnesses; and the whole of the vidence given under eross-examination by persons of incover credibility, in every prade of society, being a record of extraordinary spiritual phenomena, directly attended — Apparitions — Levitations of heavy bodies, and unain the second of the second base of the second problem. The second base of the second second base of the second base of t

obtained from

### ZADOCK HUMPHREY. He Visits Earth to Express his Views. He Gives Them on Modern Spirit-

### ualism, as Founded on Christianity.

### J. J. Lucas. of Bellevifle, Illinois, the Medium.

KIND FRIENDS .- In opening this subject we will give our views upon the Mosale reveal-ments as connected with spiritual phenomena, to show that through all that portion of their history the Jews as a nation were guided by a spiritual intelligence whose only and declared object was their welfare, and that this intelli gence directed the inspiration, first of Moses, and afterwards of other leaders and prophets, until the final destruction of the Jewish polity and their dispersal as a nation; and from the whole tenor of the Old Testament narrative it is evident that the God or Lord there spoken of was actuated by an exclusive partiality which would never be evinced by the Spirit of Creation-the Universal Daity. Therefore, we be lieve that every one who reads the Bible attentively, will see that the Jshovah of the Hebrews was distinct from all other divinities and was a special agent for the guidance and protection of a particular race.

We propose now to show that the latter prophecies given to the Jewish nation, and which to this day are unfulfilled so far as they refer to the literal rebuilding of Jerusalem and the coming of a conquering Messiah, are yet in another and a higher sense applicable to the world at large, and designed to signify the holler life to come. Certainly when Jesus of Nazareth made his appearance, there was among the Jews an universal expectation of a savior near at hand. To such an extent did this prevail that many false Christs came forward who pretended to set up the new kingdom, and hardly a mother in Israel but hoped her new-born babe might prove to be the predicted savior, who should reign successfully and conquer all his memics. But the actual Messiah came in no garb of external splendor, nor did he assert that his kingdom was of this world; therefore his claims were ignored by his countrymen, who refused to recognize the king of the Jews in the person of an outcast, and finally brought his earthly career to an ignominious end.

But we pass now to the condition of the world during the Christian era. This opens n entirely new development in history. Emerging from the darkness of idolatry and the worship of physical force into higher and more engobling conceptions, instead of D sity enshrined-in material splendor, seated in a gorgeous tabernacle and saluted with clouds of ncense and smoke of sacrifices, under the numberless forms of heathen idolatry, we find a new spiritual religion gradually gaining ground, having arisen from a singularly lowly origin; and it is this which forms the subject of our present discourse or article.

Of Jesus of Nazareth personally we have but little to say. Certain it is we find sufficient that is divine in his life and teachings, without professing to believe in the fables of theologans respecting his birth and parentage. We are content to take the simple record as it stands and to regard him as a son of Joseph and Mary, endowed with so much purity and harmony of character as fitted him to be the apostle and revelator of the highest wisdom ever taught to man. Of the early history of this transcendent teacher and exemplar but little is authentically known. Except on the occasion of his dispute with the doctors in the temple, thirty years of his life appear to have been spent in obscurity and retirement before he came forth as the anointed prophet and representative of the Most High. The records of his subsequent career furnish no foundation for the material, superficial dogmas and theories attempted to be established under the sanction of his name. It is the fundamental article in the creed of modern Christianity that Jesus was divine in his nature," and of miraculous origin and nativity. Now, no being of ordinary intelligence, unwarped by educational bias, would ever profess to believe in such a monstrous figment, which only shows the blindness of superstitious prejudices To our devotion to genuine Ohristianity, no one who has ever read or listened to the reading of our former articles can entertain a dcubt, and our admiration for its founder has been repeated. ly and emphatically expressed in former arti-cles handed, down through this medium. Yet we hold it not at all inconsistent with these sentiments to affirm that it is only sheer ignorance or gross irreverence which can suppose that God was obligtd to set aside the laws he had himself imposed on one department of nature, in order to create the loftiest examples of excellence in another; that a revolution of physical order was necessary to the embod-iment of moral perfections. We need not surely assume more than that the divine soul was in this instance presented to the world in a form of hitherto unprecedented purity. Had Jesus been God instead of man, he would not have been endowed with the human form; he would have moved among humanity, invisible and impalpable to external sense. But in fact his infancy and childhood were like those of other mortals,, and he remained undistinguished except by an occasional display of precocious understanding, until the full maturity of his powers. He assumed the moral grandeur of his countrymen, speaking as never man spake, with the resistless authority of truth in all its corpestness and simplicity. The wonderful deeds unquestionably performed by Christ are not miracles in the usual sense of that term, since most of them may be naturally accounted for, and we do not find the evidence of his di-flairy in his healing the sick, raising the dead of changing water into wine, for the means of 

Earnestness was Jesus' special attribute and the secret of his influence. He was sincere in all his convictions, and hence his power of stamping them upon the hearts of others. He was true to nature, and hence his ability to control her hidden forces in cure of disease, and even in cases of such temporary suspension of the vital powers as was mistaken for natural death. That Jesus, in the exemple he present ed, desired nothing more or less than to dis play the highest possibilities of an actual hu man nature, is evident from his own expres sion, for he said: "Greater works than tilese shall he do that believeth on me." How can this assurance, be recorciled with the notion that he believed himself the only being who could commune with God as he did-that he was in any special sense the anointed of the Most High? How could his disciples over be like him if he was created entirely a different being? Such theories and views can not be en tertained by any one of sound and unperverted reasoning powers. On the other hand, is it not clear that it was the aim of all Christ's teach

with the power to appreciate and understand? Let us now proceed to consider his spiritual teachings. We stated before that Spiritualism is not confined

ings to establish a purely spiritual religion for

all men, and one which all man were endowed

#### . TO ANY AGE OB COUNTRY:

that it embodies all truth. Let us see how Christianity partakes of the spiritual element.

Take away from the New Testament all ref. erences to spiritual communications and angel ministry, and all teachings concerning the soul and its relations, such as are contained in the account of the transfiguration, the appearance of the angels at the sepulchre, of Jesus him-self after the crucifizion, the release of Paul and Silas, etc., and there will be left no real foundation for any religion whatever-uothing but the blind theories and vague conceptions of individual minds The New Testament is but a revealment of Spiritualism. It is that which causes it to be the acceptable religion of the world, and if this spiritual element was extracted, it would belike a dead tree, and idle beathen worship under new names; a solemn mockery-words without meaning. Jesus was the king, who was to come to Jerusalem, the inspired prophet sent of God. He claimed, as a human being only,

#### TO REPRESENT THE DEITY;

for he says, distinct and emphatically, that the Spirit of Truth inspired him-that same spirit without beginning or end, ever despised and persecuted of men, yet which still lives forever and triumphs over all. Jesus embodies this Spirit of Truth, and this is all he claims.

The spiritual manifestations connected with Christ's appearance are worthy of your close attention, for upon them depends the whole power and beauty of his religion. Je us taught a doctrine higher and holler than that of Moses, for, .without superseding the commandments of the latter, he added to them a more important and comprehensive rule of morals-the laws of love. From the lowest classes in the community around him he chose his most intimate companions; to them he spake without parable in pure and simple ut terances; to them he confided the meaning of his inspiration, explained the principles of his religion; to them he defined the nature of his spiritual gifts and promised all the powers he possessed. Yet in all this he spoke to them not of himself personally as a Divine Being. but attributed all power and dominion to the Father; and those who proclaim Jesus as the incarnation of the Deity, they, if any are guilty of blasphemy. When he said, "I and the Father are one," he did not assert that he himself was embodied infinitude, but merely that his soul was a portion of that infinitude. Then we find that he bestowed spiritual pow-ers upon his disciples, teaching them in what manner they could be cultivated; and no doubt if you had the fall record of his instructions you would find that he instructed them as to their modes of life, diet, etc., everything in short, which could favor the fullest development of their spiritual gifts. His mission was to enjoin a natural and true worship of God within the spirit; a tearing down of old mate rial shrines; the doing away with bloody sacrifices and superficial forms; and to show that the truest devotion is that which is paid in daily practice, which embodies Deity in the life of man, and nakes every thou prayer, every desire an aspiratioh. Such should be your interpretation of Christ's teachings. To show that these spiritual doctrines were well understood by the disciples, it is only necessary to refer to Christ's expression when about to leave them. He told them to remember him; that he was going

ignorant," etc. If these manifestations had been unknown to his cotemporaries, obviously Paul would not have described them so particularly, nor would he have remarked that as one star differs from another in glory so men are variously end wed in these respects; and each man shou'd be content with whatever gifts he may happen to possess. These passages show us what were the practices and beliefs of primitive Christianity, and they de scribe precisely what are now called spiritual manifestations Passing of toward the cul-mination of Christianity, we find while its fun-damental truths remain the doctrines crected on them were widely different from the early and simple faith and when the first aportion and simple faith, and when the first apostles had passed away, the active living evidence of spiritual vitality disappeared with them, and to day, among the multitudes of pure and humble Christians of all denominations, not one of these gifts is manifested. Where now are the powers of

#### HRALING AND PROPHECT!

Where now the raising of the dead, the speak ing of many tongues, and the interpretation thereof! They are not exercised before the gorgoout altars, or under the lofty domes and spires of Christian temples. There are only the-hollow echoes of soulless creeds, and the ceremonles of a baseless formation. Chris tianity has travepend the earth and planted its banners on far distant shores-has glided like the tranquil light of morning into every habit-ation, and shed a hallowed radiance on the daily walks of life. It comes as the Spirit of Truth, but it calls not from the hearts of its adherents a corresponding power of vital carnestness; and this is so because Christians regard doctrine rather than practice, and follow abstract teachings rather than the living examples of their founder; because Christ b adored as an external rather than a spiritual asvior; because men prefer to bow before the emblems of so called vicarious suffering, rather than take up the heavy cross of self sacrifice and bind around their own brows the thorny crown of humility.

But this vitality is not all departed. Sure ly the omnipotent Spirit of Truth lives still. It survives all persecution, and even the chill ing ordeal of neglect and indiff rence; and, in unlooked for forms and modes it comes age after age to unfold and record its constant lessons. Modern Spirituslism, so-called, imperfect as it is, frail and impure as are many of its advocates, and so pointed as it is by im-postors who drag down its sacred truths to dust, and would render it subservient in every base desire, still exemplifies this persistent life of genuine devotion, and in theory illustrates this fact: that if Modern Spiritualism is with-out foundation as a principle, then neither is there any foundation for belief in the efficacy of a

#### CHRISTIAN LIFS:

for if spirits do not now commune with mortals-if women and children are not now daily made to prophesy and speak in unknown tongues-then most surely such phenomena have never occurred on the earth's surface; then are the accounts of Jesus and the Apostles sheer fabrications, for they refer to exactly parallel conditions and circumstances with those which surround the modern manifestations. And yet there are thousands in your midst who turn with contempt from the sober narratives of veracious witnesses, and even dis credit the testimony of their own senses, while they repose implicit faith in accounts still more marvelous, handed down without a particle of corroborative evidence. In records of unknown origin and dubious authenticity.

If religion in all its various forms is but one inanifestation of an all pervading and ever existent principle, which is the same in all ages, then has this latest revival come like a new star of Bethany to guide the wanderers in darkness and lead them to bow down at the feet of truth. For this do the loved and lost come to reveal the facts of immortality. For this you are admitted to communion with those gone before, and with those higher beings whose homes are beyond the 'atmosphere of earth, yet who are always ready at your call. This it is which deals a death-blow to Atheism and has banished forever the practical infidel ity of the age. We do not say it in any diarespect, but who compares them will find if there be no foundation for the manifestations none whatever Christ; and those who deny and despise Christianity and yet call themselves Spiritualists, are no less in error than those who deny and despise Spiritualism and call themselves Chris tians. Neither faith could exist independent of the other. They are both portions of the same great edifice, and must stand or fail to gether. Do not be persuaded to despise any truth because it is ancient. Truth and wisdom are immortal, without beginning and without end. The leading principles of Christianity were known and

about spirits, raps and noises began, and the unseen influences began to act upon Mr. Jencken's little boy Perdy, who is now just old enough to be able to speak a few words. How the spirits have communicated in writing mediumship through this child has often been described in these pages. They also act upon him by violently moving his limbs, thereby rapping out answers to questions. As he sat in his chair last Baturday, raps through Mrs. Jencken's mediumship sounded upon the floor and various parts of the room, and at last the spirits began to jerk about the arms and legs of little Ferdy, who, when such manifestations begin, is at first apathetic, but after a time begins to cry, for he does not like them. and "No" answers to questions were given by the spirits moving the legs of the little boy by kicking them sgainst the table, after which they began to carry Ferdy and his chair bodily along the floor; the chair oscillated so much while this was going on that Mrs. Jencken jumped up and seized Ferdy, fearing that he would be thrown to the ground.

As all things took place unexpectedly, and as it was evident there was plenty of power in the room, Mrs. Jencken proposed a scance.

Ferdy was accordingly taken up stairs to bed, and Mr. Jencken, Mrs. Jencken, and Mr. Har-rison sat at three out of four sides of a rectangular table. The raps were strong, but in or-der to get further manifestations all the lights in the room were extinguished, so that there was no illumination but that given by the gas-light outside shining through the blind of the window. There was just light enough for the sitters to see each other, and to see the form of Mrs. Jencken standing out in full relief against the illuminated blind of the window behind her, so that anything the spirits did near her could be seen.

At first there were only raps, but then s rustling noise was heard upon the table as the spirits began to finger the pencils and paper there. These were pulled off the table on to the floor, and a spirit hand could be heard writing there, while all three sitters were in view of each other. Mrs. Jencken also gave Mr. Harrison her hands to hold, not that he desired it, but perhaps she thought if anything unusual took place it might be published. The writing continued beneath the table, and at last the paper came up between Mrs. Jencken and Mr. Harrison, between his eyes bud the illuminated blind; he saw the paper rise and saw the materialized arms and hands which carried it; they passed over his shoulder, and dropped the pencil on to the table. Then they carried the paper underneath again, and gave it into one of his hands, which he placed under the table for the purpose.

Afterwards, the inner lace curtains of the window began to rise, and to float backwards and forwards one or two feet; nothing visible was touching them.

These manifestations, although they are not now uncommon, derive an additional interest in consequence of coming in the presence of Kste Fox, the first medium, through whose mediumship the great movement of Modern-Spiritualism began in America. Since that day she has borne many a trial, for faw persons suffer so much, both at the hands of friends and foce, as mediums, and yet phenomens produced in her presence have become established as realities in the minds of all hose who have candidly investigated them. Mr. Jencken also has done a great deal for Spiritualiam in England; many years ago he published fearlessly all that he knew of its phenomena, at a time when it was more dangerous and more unpleasant to do so than it is at present. All the strange things he saw through the mediumship of Mr. Home he printed without hesitation, and this required no small courage on the part of a barrister exposed daily to the keen criticisms of his brethren in the legal fraternity. He is also a member of the Royal Institution, and one night, after a lecture there by Mr. Norman Lockyer, some raps took place, in the presence of wit-nesses, through Mrs. Jencken's mediumship, within walls whence the authoritative declaration has gone forth that such things are not re-alties. Mr. Jencken is also a honorary member of the "Association for the Reform and Codification of the Law of "Nations," which will hold its annual conference at the Hague on the first of next month. The activity of Mr. Jencken brought together most of the

to their ends were Father Bresciani and Father Piecirillo. Their influence led to the proclamation of the immaculate conception and the Syllabus to the Vatican Council, and its declaration of the Pope's infallibility. To strengthen their hold these men brought to Rome and published just below the Vatican their organ, the Civitta Cattolica By degrees. all of the surroundings of the Pope became more Jesuitical, each episcopal vacancy as it occurred being filled by a prelate with Jesuital tendencles.

These things so annoyed the cardinals that they nominated Patrizi Cardinal Vicar of Rome on purpose that he might have the daily opportunity of seeing the Pope and influencing his administration. In the College of Oardinals itself opposition to the Jesuits was declared, and Cardinal d' Andres went to Naples and there published a protest which greatly irritated the Pope. He was allured back to Rome by the promise that if he would remainquiet nothing would be said of his indiscretion; but his first interview with the Pope was so stormy that the Cardinal took to his bed and shortly died, it was said, from the effects of his contumacy! Oardinal Barrill, warned by this event, said: "I will keep my opinions to myself."

The Council was subjected to a complete system of Jesuit esplonage, and upon every prelate of eminence some Jesuit agent was astened. Jesuit inflaence had equally affected the nominations of bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the elevation of Manning to the cardinalate, and the election was secured by the Jesuit influence, so that Manning is pledged to do all, in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX is but the instrument of the black Pope, Father Beckz.

Whenever the Jesuits are attacked, precise-ly the same results will follow that Bismarck hegan to experience three years ago, when he commenced his anti-Jesuit campaign. considerations are important for the statesmen in those countries in which the inevitable contest has begun, or is about to begin. It is doubtful whether, if the Pope died to-morrow, an ultramontane or a Jesuit successor would follow. Cardinal Franchi, with Jesuit tenden-cies, believes that he would be elected. The Jesuits have led Manning to believe that he has the best chance. Should a new batch of cardinals be created the Jesuit influence will then so decidedly predominate that the election of a Jesuit Pope will be inevitable, and that will be the beginning of the end. Should any other than an Italian be elected an open schism of the non Jesuit Italian cardinals is not an improbable event. In that case a fierce domestic war in every household professedly Catholic would ensue. The Jesuits declare that they look with hope to England. Sincere and humble Christians of all persussions also look to England, hoping to find her, as heretofore, the champion of intellectual, moral, and religious life and light.

### Spiritual Meeting.

At a meeting of Spiritualists of Eston Co., Mich , held at Windsor, Aug. 28th, '75, on mo-tion of Hiram Merrill, of Benton, it was unanimously resolved to hold a meeting of medi-ums at the village of Grand Ledge, Eston Co., on the first Baturday of October next at ten on the first Saturday of General Sunday. A o'clock, A. M., and continue over Sunday. A Come cordial invitation is extended to all. and let us have a good pepticostal time with our friends from the Summer land. JAREZ ASHLEY, Chairman.



Most and the solitied of how provines,

The second secon

vol18a84154

1.10

### TO HIS FATHER'S HOUSE

where he would prepare a place for them. This was said naturally and simply, and it is folly to suppose that they did not fully com-prehend the idea intended to be conveyed. Then he assures them that they should not be left without a comforter, even the Spirit of Truth. Now, this expression simply implies that the doctrines he inculcated were inspired by the Spirit of Truth, and if they would remember them they would continue to be supported and informed by the spirit, even as though he was still among them. Moreover, we find that during his short career all his say-ings had reference to the spiritual nature of man. The work of his ministry was not to be confined to any chosen people, but the whole earth was to be taught the truth. There is no partiality—no evidence of a jealous God; but the Father of Humanity is represented as a God of Love. The religion of Lews is even God of Love. The religion of Jesus is essen-tially contained in the following propositions, which was but partially understood and socepted under the Jewish dispensation :

1st. That God, the Father and Creator, is the same to all his children.

2nd. That this God is a God of Love.

3d. That to please Him, human beings must be kind to each other.

The rest of Christianity may be called its mechanical part, and comprehends merely the result of carrying out these principles; for did all men love God supremely, and their neigh-bors as themselves, there would be nothing to interfere with the utmost freedom of communion between this world and the realm of spirits. The disciples and followers of Jesus well knew the import of most if not all of what they heard from their master, and the fact that he had conversed

#### WITH SPIRITUAL BEINGS.

was as universally accepted among them as any dogma of modern Ohristianity is among yourselves. The disciples were even accustomed to impart instruction as to the means of re-ceiving spiritual enlightenment, and Jesus, warned them against false inspirations and false prophets and spirits, saying: "By their fruits ye shall know them." His latter followers, especially Paul, gave to his teachings a more tangible form, introduced a considerable infusion of Judaism, and made them, by classiinfusion of Judaism, and made them, by classi-fying and arranging, more intelligible to com-mon minds. But even the Apostie of the Gentiles, while he engrafted on the new faith much that was absolute and even severe in the Hebrew law, still retains the essence of spiritual religion, as when in the first epistle to the Contathians he gives a distinct cata-logue of spiritual gifts: "Now concerning spiritual gifts, brethren, I would not have you

H .nbis 703P.

outer the the Maring-

#### TAUGHT LONG BEFORE

the coming of Jesus, but it has only of late years become known that between this world of mankind and the realm of spirits there is really no barrier; that all around you, in the haunts of solitude, in the retirement of your. homes, and in the crowded arena of active life, invisible beings watch over and guide your footsteps, and mingle their influences with every thought and emotion. The soul is endowed with many latent faculties, and these are brought forth in many forms through the agency of this invisible direction. Among them are the spiritual gifts spoken of in-the New Testament-the gifts of prophecy, of lan guages, of the interpretation of languages, of removing disease, and in raising those in whom life is supposed to be extinct; in short, all those endowments spoken of in the Bible, and whose renewed prevalence is so widely witnessed at the present day,

We now close by repeating, that the founda-tion of spiritual truth is as old as eternity; that it has been specially embodied in the person of Jesus, and expressed in the Christian religion that the Spiritualism we advocate is that which exists from all time to all time, and is the inspiration of the Spirit-life upon the mind and heart; that this inspiration is as natural and as freely vouchsafed as air or sunshine. The great Father neither grants it exclusively to favorites in any age nor has he ever for one moment withdrawn from his children their full supply of spiritual nutriment. We have thus enceavored through the medium to give as briefly and consecutively as possible, our con-ceptions of the relations between Christianity and Spiritualism.

Your Spirit Friend, ZADOCK HUMPHREY.

I was 69 years old. I died in Yarmouth, Maine.

.....

A Seance with Mrs. Kate Fex Jencken.

The Spiritualist of London; Eng., gives the following:

On Safurday evening last a private and im-promptu seance was held at the residence of Mr. H. D. Jencken, through the, mediumship of Mrs. Jencken (Kste Fox) and her baby boy Ferdy. The members of the circle consisted only of Mr. and Mrs. Jencken, Mr. W. H. Harrison, and the little boy. During tes-time, while nobody was thinking

members of the council of this association, which not only includes some of the most in-telligent of the English judges, but men of the highest legal ability in all parts of the world. We call attention to these personal circum-stances merely to show that in this, as in the case of many other Spiritualists, the testimony of individuals to what the world believes to be impossible, is not necessarily coupled with incapacity on the part of those individuals to sttend to the responsible business of life. '

Mr. Jencken narrated to us the following circumstances, which occurred during Mrs. Jencken's recent visit to New York :- "In the apartments of Mr. G. Taylor, Hotel Branting, New York, Mrs. Jencken had several sittings in clear gaslight. After a short pause, Dr. Taylor's wife only present, the spirit form of the mother of Mrs. G. Taylor developed in their presence. The form developed down to the waist, the head and bust beautifully form-ed, the eyes bright and expressive, the likeness perfect. The apparition men whispered a few words. A second form had by that time also developed-the sister of Mrs. .G. Taylor-in perfect outline, beautifully formed, spiritual, in every tense. These forms remained visible for a very short time, and then gradually faded sway. The health of Mrs. Jencken pre-vented any scances; what has pened occurred without prearrangement, spoutaneously, unasked, unsought for. One phase of Mrs. Jenc-ken's mediumship has been that of prediction. Whilst staying with Dr. Taylor day by day, coming events would be foretold, and what is -particularly in Spiritualism-the exception, they came true, true to the letter."

### The Pope and the Jesuits.

The,London Hour publishes the following extract foom a letter written by a gentleman in Rome, whose source of information, it is

asserted, may be thoroughly relied upon: During the reign of Pius IX. the governing power of the Curia Romana has been transferred to the Jesuits. The theory is that the Curia is an organization of the various congregations of ministerial departments for submitting their views to and receiving their orders from the Pope. But in practice the action of the Curia has come to be the action of the Jesuits. This action shapes itself diversely in different countries; for example, in Spain it openly espotises the cause of Don Carles, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope, during the popular movements of that time, that they and they alone were his friends. Their fisticry that none but themselves appre-ciated his genius and plety had its natural ef-rect. This first important step was to fill the nunciatures, or legations, and the bishoprics everywhere with persons subject to Jesuit in-fluence. The consequence of this was the dis-missel of every official suspected of a taint of liberalism. The Jesuits who saw the Pope daily for a long, period and molded his mind in England it takes a totally different line.

The book is illustrated with over 120 engistings. 519 pages, cloth, \$2.50, postage 35 cents; paper covers-\$1.95, postage \$5 cents... \$1.95

"."For sale, wholesale and retail, by the Rannero Pathosorancal Puzztsanno Houss, Chicaga

3 .