

# RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

VOL. XIX.

S. B. JONES, EDITOR,  
(PUBLISHER AND PROPRIETOR.)

CHICAGO, OCTOBER 23, 1875.

\$3.00 A YEAR, IN ADVANCE;  
SINGLE COPIES FIVE CENTS.

NO. 6

## F. B. RANDOLPH Gives a Communication Through the Mediumship of Frances H. Mc- Dougall.

Some time before I heard of the death of Randolph, a Spirit came to me, apparently whenever there was opportunity, calling himself "a former friend," and telling me that I should not write the piece I was then contemplating, until after I had written another. The influence came and went, saying this and no more. And the moment I took up the paper having an account of his death, I heard, with a still more emphatic expression, "a former friend." I knew then instantly, it was Randolph, and what I had to expect. He then seemed never to leave me, still urging, begging me to write. I could not resist the plea, but left my proper work and set down, pen in hand. The result is below. He assured me I have said what he wished to say. I hope I have, for I have earnestly tried to do so.

From all that I know of Randolph, and my acquaintance with him was of considerable extent, I think that the morbid conditions herein described, though seemingly over drawn, are really true. When he first came to New York he had these shocking fits of melancholy, contemplating self-destruction, to such a degree, that I went over daily, for some time, from Williamsburg to New York, expecting with every visit to find he had actually done the deed. It was sorrowful to see his wonderful genius so beclouded; and I have no doubt that his renunciation of Spiritualism, was to be referred to this cause.

Soon after he came to California, some friends and myself were paying him a morning visit, when I perceived that his white fur hat was decorated with a broad band of craps. "What," said I, "Have you lost a friend Mr. Randolph?"

Looking me full in the eye, in slow, solemn tones he answered, "No; I am in mourning for that Negro barber, who was murdered yesterday."

The great magnanimity of this speech, and action struck me forcibly, for no people, probably in the world had so terrible a discredit for anything like Antislavery, as the San Franciscans. Even the Spiritualists were many of them, severely and bitterly pro-slavery. Randolph himself was not ranked with the colored race; and I think few persons knew he had any relations to it; for he was not darker than most of the Mexicans and Portuguese. Some men—most men—would rather face the cannon's mouth, than make such an avowal, under the circumstances; and almost with a feeling of awe, I was bowed down before that high moral courage, which is, at once, so rare, and so grand. I saw then, that the true nobility of the man was sufficient unto itself; and that whatever else he might do Randolph would never shrink his relations or ignore his pedigree; and now, were it only for this, I know that the sweet heavens will rest his over weary soul.

FRANCES H. McDOUGALL.

## WHY I DID IT.—A SPIRITUAL TELEGRAM FROM F. B. RANDOLPH.

To make a true estimate of the degree of guilt involved in my case, one should look back over the entire plane of life, and make a careful survey of ante-natal conditions. My mother was a wronged woman, in more senses than one. Mediumistic and morbidly sensitive, she impressed these conditions on her helpless and hapless offspring, and they were interwrought with the very groundwork of the growing life. With this acute sensibility in my mother, there were also elements of higher powers. Her finely intuitive nature was open to the very heaven of heavens. Thus she held in her own soul, the latent capacity for the heights and depths, of all the human being may feel, or know of happiness or misery; though in her the powers never reached their full measure, for want of general culture and development. This was reserved for me, that I might stand half way between the angels of heaven and the fiends of hell. To say I had a predisposition to insanity, is saying very little of these untuned, unstrung and wholly unbalanced conditions. It was a determination and nothing less.

By the sweet love nature of my mother, my early childhood was made very happy; but I soon began to perceive how much she suffered from many causes, not uncommon to the poor and despised; and from my deep sympathy with her, I often suffered extremely. Whether she ever thought how much I was to suffer, I can not tell; but she often wept over me; and almost the first thing I remember of her, was being bathed in her tears. How, then, was I to be made a true and heaven directed worker, without the aid of miracle? And there was another cause, deeper and bitterer than all the rest, that poisoned my whole life, and turned my young heart's blood into gall. The mark and the curse of Cain were upon me, and even the mother I loved, so tenderly, was sprung of an accursed race, and had stamped me with the evidence of my vile origin. And at the same time I was even more nearly allied to another race, so richly endowed—so highly honored, that the very breath of the smiling heavens seemed to have made it so fair; yet my relationship in this quarter was wholly disclaimed, and I stood before the world as a menial, a drudge, a slave. Let it not be supposed from the above, that I would dishonor my dark brooding brethren. But this was the way I saw it, looking with the eyes of the world, childishly and superficially. With matured thought I came to be proud of my Negro ancestry; and I did believe, what now I see, that no race has ever put forth so grand a power, under such discouraging and difficult circumstances.

I will remember when the knowledge of this heritage of shame first fell upon me. I was suddenly sunk in depths of despair, where no kind words could reach me, where no sacred voice, or loving look could cheer or console me. One day as I was swinging idly on my mother's gate, a man came along, dismounted, and asked me to hold his horse. I took the horse, hoping to get a few pennies as other boys did; and when after a long absence he returned, I held out no hand, and asked for nothing; but I stood still, looking at the man, who mounted hurriedly, and drew up the reins with a quick sharp motion; but seeing me still standing there, he snapped his riding whip round my head, saying, "Get out of the way, you d—d little Nig, or I'll cut you in two."

I did not speak; I did not move. The cruel words had turned me into stone. I was then but a babe of six years; yet I had had my first lesson of distributive justice, in the rights of race.

My mother came and found me standing there, and asked what was the matter. I could not answer. I did not know myself; for I was stunned. She then shook and slapped me, for being so stiff and stubborn. She was plagued and hurried with her work, and did not wait to inquire. But her mother heart soon warmed again; and my continued stupor frightened her. She seemed at length to divine the cause. Lying her work aside, she took me in her arms, and held me to her breast, with a force that almost crushed me. The chest gave one broad heave. The bosom swelled with the anguish of her sad maternity; and then torrents of blinding, blistering tears, gushed over me.

For the time being I was comforted; but the iron had entered my soul, and ever after there it corroded, poisoning all the springs of joy in my young life. And though I live to reverse the ban, to arrest the doom, to cast the gauntlet of human power before the strongest; though I have triumphed over them who displease me, reaching heights they would be glad to think of; yet the sore is not quite healed—even yet.

Before I lived in the outer world, I was impressed with a determination to achievement beyond my powers, either of endurance or capability; and as I grew and strengthened, and especially when I entered the realm of mental antagonism, this determination increased in activity and power. The morbid discontent in the present joined to a vast and illimitable outlook of possibilities, caused me to be forever reaching out, and ready to grasp more than I could either hold or appropriate. I shudder now to think of the terrible antagonisms, mental, corporeal and spiritual, which I embodied.

Thus unsettled, unbalanced, chaotic in my whole being, I was like a goodly ship, put to sea without compass or rudder; and the wonder is, that I weathered so many terrible storms, and was not earlier wrecked on the shoals to which I drifted. As now I look back I see it was only by help of attending angels, that I was so often saved. Yet amid all these dangers, terrific as they were, demoralizing as they might have been, I held close the precious pearl of my own immortal selfhood, and swore eternal fealty to that. I have made many great mistakes in my life—who has not? I have been guilty of wrongs—alms, if you will—but the love of good for its own sake, was the great guiding star, toward which I directed all my steps. Let the cold critic look fairly at the whole case, and then say if he could have done much better.

The idea that I must not, and could not, live any longer, several times in my life took possession of me; and I was barely saved by the power of spirits, and the exertion of friends. But at length it returned with an overwhelming force. A cloud settled on my mental horizon, thick, black, impenetrable. My brain reeled, and went to wreck. I groped in the dark alone—amid all God's creation, utterly alone. O the days and hours of unutterable anguish, that slowly wore away, until the cup of agony ran over, but never ran out. But why try to picture this most horrible state? Nothing, nothing could show, in the least degree, what it was. I had but one thought—one hope—death, death in some form—in any form. And even Golgotha, would have been to me the mountain of peace and healing. I grasped the remedy. I heard the report, and before I fell, knew what I had done.

When I first woke, I was surprised to find myself away from the room where I had been, and still more that I should be so quiet and consoled. It might be a dream, and if so might I not dream on? Then I began to question, if it could be my own old self, that was so calm and peaceful or whether I were not reincarnate in the form of some sleepy, fat, stupid booby, and doomed to another life of ignominious rest. But these speculations were put to flight by a strain of music, so low, so soft, so sweet, and withal so penetrating, that it interposed itself with my whole being. Every fiber, every nerve, every particle, both of soul and substance, was bathed in the audible balm.

I went to sleep, and when I woke again, Mary the loved of my soul, stood before me, clothed in angelic beauty. She did not approach very near, but with a sweet, pensive smile waving her hand toward me she disappeared. A cool, soft, aroinal breath, as of the gentlest wind, followed the action. I slept again. The cords of life had been snapped so suddenly, there was a terrible wound, which, yet I must feel for some time, though I am healing rapidly. The lesion, not being found under moral, nor, strictly speaking, natural laws, there was little else than sympathy with nerves and muscles to deal with in the local treatment, while the spiritual shock was at once relieved, by gentle and loving explanations of the case. Had I been at the time pos-

sessed of reason, and willingly and wantonly destroyed my life, the case would have been very different. The courts of common law will tell you that a man is not to be held legally accountable for his actions. How, then, can he be morally? If by it the whole spiritual status of the man could be canceled, or impaired, or even questioned, then, indeed, might I beshout out of my place, and denied access to the grade of being, to which my development entitles me. But in that case the level of justice would be vastly lower in the Spirit-world, than in the corrupt courts of earth. I have nothing to say here in favor of suicide, as a conscious and willing act. It is, at the best, cowardly; and the romantic youths (there are few really grown up men, who would seriously attempt it), who deceive themselves with the idea that it is a noble and chivalrous exploit, will enter the Spirit-world under the weight of a terrible mistake. It is far braver to live, even under the meanest and most revolting circumstances, than to shuffle off their mortal coil by any such desperate means.

Awaking, I found myself crouched on folds of fleecy vapor, so like the dropping of downy wings did the drapery fall around me. The light, the air, the sounds, and all the shadowy forms of the mezzo-tinted landscape, had the same character of softness. Strange, indeed, it was, that the truth should so long be kept back. But at length it flashed on me, with the suddenness of unexpected light. A dim consciousness of the last bitter moment stole in upon me; and with it came a burning sense of shame which I hope never again to experience. Summoned instantly before the bar of Conscience, I saw myself unveiled a self-sassin. A condemnation fierce and terrible shook my shattered senses; and I fainted away.

Reviving consciousness told me that the mother arms embraced—the mother breast sustained me. Then I wept, soft, blessed, healing tears such as I had not shed for many a year, and a sweet voice whispered, "Not your fault, my darling! It was mine—all mine." And then our tears mingled like floods of summer rain.

A human form, shining and stately, drew near, and laid a hand on the head of each. Looking up into his large, eloquent eyes, I knew that he was a Randolph—an ancestor on the other side.

"Yes," he answered; "and I have been thy guide and guardian, my wronged and suffering son. Not to thee, nor yet to this loved and loving mother, should come the guilt. Nearer it is, even to me. Be comforted—both of you. The sin was never yours though its bitter fruits have poisoned your lives. But there is a law of recompense; and by that law he healed, and cherished, and exalted. Farewell, my son. When fully restored, I shall unfold to thee the lore thy soul has been so long yearning after, in a word of the true Spirit-life."

As he passed out of sight, a form, whose whole presence radiated love and beauty, came gliding near. I knew, before I saw her, that it was Mary; and once more, and forever, the long sweet ties of reunion sealed our love. Before she left the Earth-life, she gave me her life, her soul, herself; and in our shadowless truth, one we were—one we are—and one we shall be, forever and ever.

Thus far have I given the word, clearly and conscientiously, and in a short time I propose to send forth a further account of my experience in Spirit-life, and to unfold something more of the character, conditions and employments in the several grades of being I meet and mingle with. I shall give some, not yet opened truths, and leave the errors to correct themselves after the fashion of errors, by finally dying out. My friends, and others interested, may send to S. B. Jones for copies of the pamphlet, to which the above refers.

Thus far now, and no farther.

F. B. RANDOLPH.

## That Challenge.

We advise our readers to examine Dr. E. P. Miller's challenge to Dr. Beard, given in another column, from which it is evident that Dr. Miller is willing to back his opinions with his pocket under circumstances highly unfavorable to him. He proposes a wager of \$5,000 that the majority of a jury composed of the very eminent men whom he names, and of women who shall be selected by Dr. Beard, will come to the conclusion that the "physical manifestations" in the case of a sister of the Eddys are what he claims them to be, and not the result of trickery, collusion, and fraud. It may be possible that this challenge does not fully traverse all of Dr. Beard's propositions, in which, if we remember rightly, he has something to say of unconscious muscular action on the part of the medium, which would not be fraudulent or tricky. It may also be that Dr. Miller's singular use of the word "prejudice" is open to a number of constructions at variance with the writer's meaning, but of this the gentleman challenged will have to be the judge. Possibly Dr. Flint might object to being on a jury with Mr. Train, but as athletes are satisfactorily numerous, somebody else might take the place of that acute gentleman. Now is the time for somebody to make money, and either make or break the diaks and elementary spirits.—N. Y. Graphic.

What is the world? A dream within a dream. As we grow older, each step has an inward awakening. The youth awakes, as he thinks, from childhood; the full grown man despises the pursuits of youth as visionary; the old man looks on manhood as a feverish dream. Is death the last sleep? No—it is the last final awakening.—Sir Walter Scott.

## PHENOMENAL.

### Incidents of Unexplained Phenomena— ma—Strange Premonition of Mrs. H.—The Two Babies—"Melissa, I Have Come"—The Figure of a Woman—Other Interesting Inci- dents.

Whatever the outside world may think of Spiritualism proper, the subject has associations which interest all mankind. It is urged that, knowing little of what the human organism is capable, it would seem an unwarrantable assumption to say that phenomena because otherwise unexplainable, must originate with spirits out of the flesh. But while the intelligence manifest claims for itself such origin, it must at least be in good taste to await developments before dogmatically crossing its path with opinions which have no support. Presentiments, visions, dreams—what are they? How should we sometimes know more of the future when asleep than when awake? How should we see shapes which have no physical existence? How feel the approach of events of which not the faintest indication is visible?

We talk of "coincidences" and "probabilities," as associated with the "fulfillment of dreams; and upon the back of "imagination" place all the psychologic wonders of waking moments; but is a marvel any the less a marvel because it is a coincidence? And as to probabilities, as influencing prophetic dreams, are not such dreams rendered remarkable chiefly by the very fact that the dreamer has either considered as improbable the circumstances to which they refer, or has not considered such circumstances at all? The like observations apply to waking presentiments; while with reference to the plea of imagination, as against the occurrence of visions, it must be remarked that a number of persons have beheld the same apparition at the same time; and that the semblance of one departed has been frequently recognized while those who saw it had every reason to suppose the possessor still living in the body. Besides, in such cases, the manner of death, if peculiar, has almost always been indicated by corresponding peculiarities in the vision. All this can scarcely result from imagination, and if a merely accidental coincidence, it is a remarkable one indeed.

Many facts in connection with the subject in review, have come under my notice, and to some of these I shall refer.

Years ago, a Mrs. H., with whose family the writer is well acquainted, and whose home is a Rhode Island seaport was near his own, had one of those singular experiences of which we sometimes read. Her husband was absent upon a distant voyage; and one night, after having retired in usual health and spirits, she arose in an agony of mind. It was midnight, but she was conscious of not having slept. With the calmness of absolute conviction, she awoke her small children, and informed them that their father was dead. The night was outwardly pleasant but the house was one of mourning; and no pen can picture the feelings of the mother as with tears streaming down her face, she clasped her little ones and told them of their fearful bereavement. Her chamber had suddenly appeared as if its walls no longer existed; in place of them she had seen the ocean vessel, and in the midst of these the sinking surge of her husband. Neither Capt. H. nor the bark in which he sailed was ever heard of more, but in time there came intelligence of a great West Indian hurricane, which occurred on the very night of Mrs. H.'s vision, and in which it is supposed that her husband was swallowed up.

Regarding the facts in this case, there is no question, and under the circumstances, to attribute the vision to imagination, would be perilous and absurd. Yet in what manner was it brought about? Do such things result from some unexplained and intuitive power in the seer, the action of which may after all be as simple as the changing of the wind?

I recall another occurrence, which also happened many years ago and in the same locality. An unmarried woman, a Miss T., was suspected of having made away with her newly-born child, and the circumstances were so strongly against her that some few days after the infant was supposed to have come into and gone out of the world, a search was instituted for its remains. "If you find one, you will find two," remarked a married woman not particularly acquainted with the accused, to the persons upon whom the duty of search devolved. "But why should you think so?" they asked. "How do you know?" "I do know," she replied, "that there are two; and she proceeded to state that on the previous night, while lying awake in her room, she had observed a light gradually brighten upon the ceiling above her head, while within it were two little baby faces side by side. She saw them very distinctly and was surprised at herself for feeling no alarm. Making sure that her curtains were closely drawn, she ascertained it to be impossible that the light could come from without, and also satisfied herself that no lamp was burning in the house. The light and the infant faces faded away together. Upon searching the suspected premises, which were not those where the vision had appeared, the officers found the bodies of the two dead infants hidden beneath a soap tub in the cellar.

Why should these little apparitions have appeared to a person not especially interested in the circumstances? Is it not that, interested or otherwise, we must see whatever our psychological condition gives us the power to see? But what is a psychological condition? and why should this involuntary power be awakened to action only in the presence of a certain class of events?

A lady of education and more than usually

refined feeling, whom I meet daily, lost some few years since a brother to whom she was greatly attached. He was a mere child, and in all his hopes and sorrows she tenderly sympathized. He died suddenly at a considerable distance from her place of abode, nor had she the least intimation of his illness till the day succeeding his decease. Upon the morning of that day, before she had risen, her attention was arrested by a sound as of rapid footsteps approaching the house. They appeared to reach the stoop in front of it, and the door was then shaken with considerable force, as if some one were attempting to open it; while a voice distinctly heard and as distinctly recognized by the lady, exclaimed: "Melissa, I've come!" The lady arose but could discover no one. A few hours subsequent a message informed her of her brother's illness, and still later tidings announced his death, which had taken place at the very moment of the apparently supernatural visit. If the sister's experience was, not a reality, it may be asked why she had never imagined the like before, as she certainly never had; and the coincidence, if accidental, must appear more remarkable than would the unobtruded visit of a spirit.

Must not the unbeliever admit that such things are inexplicable—that he is totally in the dark? Is not the skepticism that spins out possibilities to threads of ridiculous thinness, and sneers at the testimony which it can not answer, discreditable as the weakest credulity?

The grandfather of the writer, a man of intelligence and information, and not at all a believer in ghosts, used to relate that one evening, upon returning to his home, which was in the country, he was surprised to see standing in a gap of the wall by the roadside, the figure of a woman, one of his neighbors. Her appearance at that time and place the more astonished him as the night was very cold and a deep snow lay upon the ground. Being within a few feet of her, he remarked her dress and the expression of her features, and in the broad moonlight distinctly observed the large mob cap, an article then common, which she wore upon her head. Her thought of somnambulism, of a sudden fit of insanity, and of almost any possibility in the premises; but presently the shape vanished. It had not moved in any direction, but was simply gone. He related the circumstance to his family, and could not help feeling that some evil was about to befall Mrs. T., the lady whose "double" he seemed to have seen. Next morning, however, she was discovered to be in apparent health, and my grandfather looked upon her huge mob-cap with something of superstitious awe. But the following afternoon she was dead! Falling in a fit, an affliction to which she had never been subject, she passed suddenly away.

The class of phenomena represented in this case is common. My readers will recall a remarkable illustration of it, the case of the two younger sisters of Alice Cary. But how shall we account for it? If one see the apparition of himself or of some other person yet in the flesh, is he to suppose the appearance merely a shadow of the reality, or a veritable identity, a conscious individual? Is there not something in clairvoyance that suggests a duality of being? And the ordinary dreamer, did his physical man possess the power of natural vision in sleep as when awake, might he not see himself walking abroad in spirit?

An acquaintance of mine speaks of having been visited by the apparition of a friend whom she had supposed to be dead. The ghost came to her bedside, touched her distinctly whenever she withdrew her eyes from it, and in which it is supposed that her husband remained with her more than an hour. She afterwards learned that her friend had died on that night. No one acquainted with the seer in this instance would think of bringing against her the charge of intentional misrepresentation or of easy credulity.

Some few years since, a little child, a relative of the writer's, while lying at the point of death, described earnestly the presence in his room of one who had lately died. He himself then passed away; and although his relatives are not in the habit of ghost-seeing, a singular experience soon after happened to one of them. He had retired to bed and was lying wide awake, when he suddenly realized that his room was no longer dark—that by a light which seemed to come from nowhere, he could see the objects about him as plainly as by day. Close by his side stood Willie, the little boy that had died. His appearance was precisely what it had been in life, except that his hair was longer and much disordered. The seer of the vision rose to a sitting posture and the little boy crept upon his lap. The phantom had weight and substance—at least such was the impression conveyed. Its only words were, "I see grandma" (Willie's grandmother lived in the same house) and they were uttered with great earnestness. Then it faded and was gone. The person to whom this occurred is by no means a believer in Spiritualism as it is generally understood. He was certainly not asleep, for he took at the moment especial pains to assure himself to the contrary. He is reflective, skeptical, and a great devourer of books. And now, what did he see?

In multiplying cases of this nature, I anticipate the charge of triviality; but can that be trivial which is associated with a most wonderful psychological family?

A lady of excellent family and education, and withal a woman of uncommon mental powers, who has no sympathy with the "triviality" of professed spirit manifestations, assures me that she has more than once been visited by a favorite grandson who died some years since. To her interrogatory upon one occasion: "Henry are you happy?" He replied, "Grandma, I am as happy as I deserve to be!"

(Concluded on page 36.)

SCRIPTURE EXERCISES IN SCHOOLS.

"Hadibras" Gives His Opinion.

The article in the Tribune of to-day, signed "T. G.," protesting against the action of the Board of Education in discontinuing Scripture exercises in the public schools, is so full of erroneous statements that I can not forbear calling attention to them.

First—"Christians of every name claim the Bible as their book." Mistaken, for the Catholic Christians do not claim the Bible which is read in the schools on their book, nor acknowledge it as all-true.

Second—"The 200 Protestant Churches in this city regard it as the only source of morals." So many, but I know of many that hold to no such thing.

Third—"It is the book from which the founders of this Republic obtained their ideas of free institutions." False in toto.

Fourth—"It lies at the foundation of common law." Another stupendous mistake. It has no more reality to do with the common law, nor the foundation of common law, than it has with the science of geometry.

Fifth—"We are indebted to it for all correct notions of natural law." Was anything ever more absurd? There is hardly an idea of natural law, in either the Old or New Testament, that could be utilized in our modern times in application to existing society.

Sixth—"It is from the Bible alone that we have learned the Golden Rule, to do unto others as we would that they should do unto us." Not so, by any manner of means.

Seventh—"It is the book of all others most needed in guarding us from crime." For that purpose I prefer the penal statutes of the State, and I guess "G. T." would, too, after he had made an experimental trial of the power of each separately.

Eighth—"Drunkenness, adultery, Sabbath-breaking, lying, stealing, murder, and all other crimes run riot where the Bible is not honored." The facts will not support this assertion.

Ninth—"It develops intellect as well as moral activities." I deny it. It binds us to the past, and quenches thought and inquiry.

Tenth—"It is the friend of the common people, and formidable only to tyrants." On the contrary, it always was the bulwark of monarchy, from which its defenders drew the divine right of Kings.

Eleventh—"It is the great defender of slavery in this land." Had it not been for its use, by the churches, in upholding that institution a public opinion would have been created that would have overthrown American slavery a quarter of a century before it did.

Twelfth—"It is the conservator of peace and good will, and has done more to instruct and benefit mankind than all other books put together." While the facts are that almost all the wars of Europe up to the eighteenth century have grown out of diverse views of the teachings of the Bible.

Thirteenth—"It is the source of all the good that is in the world." Each kind of talk, however, as this of "T. G.," may do for Sunday-schools, but not for the columns of such a paper as the Tribune, which are perused by the intelligence of the West.

Col. Olcott—His Erroneous Position. Editor Journal—I have always been an interested reader of Col. Olcott's letters, and an admirer of his plain and candid statements, but his last, in the Banner of Light, seems entirely unlike him.

Col. Olcott—"The world, reviewing my book, calls me a Spiritualist, and so have other papers, whereas nothing could be more opposed to the truth." If to have long acknowledged that phenomena occur in the presence of mediums which are not the effects of legible demerit, and to admit that they rooted fast and strong my faith in God and my soul's immortality, makes me a Spiritualist, then I have been one for many years; but if to discredit nearly every theory of spirit communication, existence and employment advanced by the recognized leaders of that people since the Hy-deville epiphany; if to dissent from their views upon social questions, to have no faith in the uniform integrity of mediums, and the truthfulness of their familiar spirits, is to be the opposite, then the World, the Graphic and other journals, have falsely stigmatized me.

Col. Olcott—"I am willing to concede great worth to large portions of the Bible, but when a writer lays such exalted claims to it as this one does I can not refrain from challenging them as unfounded in fact." His assertions that I criticize are as follows:

First—"Christians of every name claim the Bible as their book." Mistaken, for the Catholic Christians do not claim the Bible which is read in the schools on their book, nor acknowledge it as all-true.

Second—"The 200 Protestant Churches in this city regard it as the only source of morals." So many, but I know of many that hold to no such thing.

Third—"It is the book from which the founders of this Republic obtained their ideas of free institutions." False in toto.

Fourth—"It lies at the foundation of common law." Another stupendous mistake. It has no more reality to do with the common law, nor the foundation of common law, than it has with the science of geometry.

Fifth—"We are indebted to it for all correct notions of natural law." Was anything ever more absurd? There is hardly an idea of natural law, in either the Old or New Testament, that could be utilized in our modern times in application to existing society.

Sixth—"It is from the Bible alone that we have learned the Golden Rule, to do unto others as we would that they should do unto us." Not so, by any manner of means.

Seventh—"It is the book of all others most needed in guarding us from crime." For that purpose I prefer the penal statutes of the State, and I guess "G. T." would, too, after he had made an experimental trial of the power of each separately.

Eighth—"Drunkenness, adultery, Sabbath-breaking, lying, stealing, murder, and all other crimes run riot where the Bible is not honored." The facts will not support this assertion.

Ninth—"It develops intellect as well as moral activities." I deny it. It binds us to the past, and quenches thought and inquiry.

Tenth—"It is the friend of the common people, and formidable only to tyrants." On the contrary, it always was the bulwark of monarchy, from which its defenders drew the divine right of Kings.

Eleventh—"It is the great defender of slavery in this land." Had it not been for its use, by the churches, in upholding that institution a public opinion would have been created that would have overthrown American slavery a quarter of a century before it did.

Twelfth—"It is the conservator of peace and good will, and has done more to instruct and benefit mankind than all other books put together." While the facts are that almost all the wars of Europe up to the eighteenth century have grown out of diverse views of the teachings of the Bible.

Thirteenth—"It is the source of all the good that is in the world." Each kind of talk, however, as this of "T. G.," may do for Sunday-schools, but not for the columns of such a paper as the Tribune, which are perused by the intelligence of the West.

Col. Olcott—"The world, reviewing my book, calls me a Spiritualist, and so have other papers, whereas nothing could be more opposed to the truth." If to have long acknowledged that phenomena occur in the presence of mediums which are not the effects of legible demerit, and to admit that they rooted fast and strong my faith in God and my soul's immortality, makes me a Spiritualist, then I have been one for many years; but if to discredit nearly every theory of spirit communication, existence and employment advanced by the recognized leaders of that people since the Hy-deville epiphany; if to dissent from their views upon social questions, to have no faith in the uniform integrity of mediums, and the truthfulness of their familiar spirits, is to be the opposite, then the World, the Graphic and other journals, have falsely stigmatized me.

Col. Olcott—"I am willing to concede great worth to large portions of the Bible, but when a writer lays such exalted claims to it as this one does I can not refrain from challenging them as unfounded in fact." His assertions that I criticize are as follows:

First—"Christians of every name claim the Bible as their book." Mistaken, for the Catholic Christians do not claim the Bible which is read in the schools on their book, nor acknowledge it as all-true.

Second—"The 200 Protestant Churches in this city regard it as the only source of morals." So many, but I know of many that hold to no such thing.

Third—"It is the book from which the founders of this Republic obtained their ideas of free institutions." False in toto.

Fourth—"It lies at the foundation of common law." Another stupendous mistake. It has no more reality to do with the common law, nor the foundation of common law, than it has with the science of geometry.

Fifth—"We are indebted to it for all correct notions of natural law." Was anything ever more absurd? There is hardly an idea of natural law, in either the Old or New Testament, that could be utilized in our modern times in application to existing society.

Sixth—"It is from the Bible alone that we have learned the Golden Rule, to do unto others as we would that they should do unto us." Not so, by any manner of means.

Seventh—"It is the book of all others most needed in guarding us from crime." For that purpose I prefer the penal statutes of the State, and I guess "G. T." would, too, after he had made an experimental trial of the power of each separately.

Eighth—"Drunkenness, adultery, Sabbath-breaking, lying, stealing, murder, and all other crimes run riot where the Bible is not honored." The facts will not support this assertion.

criticise so learned a gentleman, may I not ask an understanding of him, from some one capable of giving it?

Col. O. says: "The world, reviewing my book, calls me a Spiritualist, and so have other papers, whereas nothing could be more opposed to the truth." If to have long acknowledged that phenomena occur in the presence of mediums which are not the effects of legible demerit, and to admit that they rooted fast and strong my faith in God and my soul's immortality, makes me a Spiritualist, then I have been one for many years; but if to discredit nearly every theory of spirit communication, existence and employment advanced by the recognized leaders of that people since the Hy-deville epiphany; if to dissent from their views upon social questions, to have no faith in the uniform integrity of mediums, and the truthfulness of their familiar spirits, is to be the opposite, then the World, the Graphic and other journals, have falsely stigmatized me.

If Col. O. be falsely stigmatized (?) as a Spiritualist, and if he discredit so much, how can the phenomena he mentions, root fast and strong his faith in God and his soul's immortality? The Tribune editor, from whom Col. O. largely quotes, says, in regard to this phenomenon: "Admitting their reality, there is no connection between such visions of glamour, and the immortal hopes of humanity. The actors in them may be ghosts, or geni, or gae."

Worcester defines a Spiritualist as "one who believes in the doctrine of Spiritualism as opposed to materialism; one who admits the reality of an intelligent being distinct from the perceptible Universe." According to this Col. O. seems again "stigmatized" as a Spiritualist, but another paragraph in his letter, leaves us in great doubt as to what he is.

He says: "Suppose I should tell you that the 'spirits' which produce nine-tenths of the genuine 'manifestations,' are not the spirits of men or women from this earth, but something quite different, and something that does not inhabit our future world, nor stroll with us among the sphered, that the wise, the pure, the just, the heroic souls, who have passed on before us into the silent land, can not and do not come back to sport Sapphires through scrub women, nor swing through the air on a spiritual trapeze at the bidding of poverty-stricken mediums, for the delocation of the gaping crowd. What then?"

Are we to understand that he does tell us these things, or that he merely "supposes" an improbable story, and says, "What then?" Col. O.'s supposition, like many other romances, stops at the most entertaining and perplexing chapter, and leaves the reader to solve a problem, which properly falls to him. If the spirits of men and women from this earth, or if what claim to be spirits, are not spirits, but "something quite different," it is left for the discoverer of that fact to make it known, and disabuse the minds of those who are in error. If not spirits, what are they? If, in Col. Olcott's opinion, they are not the intelligences or spirits of people, why in writing of them, does he say, "People from the other world?" What people, and what world does the gentleman refer to? Why not as well entitle his book the "ghosts, or geni, or gae," or "hobgoblins from the other world?"

What name have enlarged the sale, but may it not also have misled the credulous? If I understand him at all, the Colonel is a little inconsistent, and if I do not understand what he says, I am sorry to know others are equally mystified. May we not hope that the "spirits" or "hobgoblins," or whatever intelligence it is among the poor "scrubwomen" may leave them, and manifest themselves in their true character through Col. Olcott? May they answer, as he has not done—"What then?"

Chicago, Ill., Sept. 20th, '75.

Remarkable Manifestations at the Mott Seances.

Bro JONES—Permit me, through the columns of the JOURNAL, to give a brief account of what I saw and heard while attending four seances at Mr. Mott's, the famous materializing medium, of Memphis, Mo. I will preface my remarks by stating, that previous to my investigation of Spiritualism, at the Mott seances, which occurred in the latter part of last February, I was a skeptic in regard to the spiritual phenomena, and a firm disbeliever in the immortality of the soul; but while there, and witnessing the wonderful manifestations given through that remarkable medium, I was fully convinced that the phenomena was produced by the agency of departed human beings, who can at all times, under proper conditions, manifest themselves to their friends in Earth-life.

On arriving at Memphis, I proceeded to the hospitable home of Mr. H. G. Pittkin, where I was shortly afterwards introduced to Mr. Mott. I found him a plain unassuming man, and the last person I should suspect of resorting to art and trickery to deceive his fellow-men.

I gave my name as Carpenter, leaving a broad margin for him to add my Christian prefix, that would sound most agreeable. This was the only clue I gave to my history. The subsequent knowledge he gained of me, must have been obtained outside of the ordinary channel of information.

There were quite a number of persons present, who had come from various parts of the country, to test by the law of demonstration, the grand truth of their immortality; but as Mr. Mott had been giving seances every night for some time, he declined giving one that evening, as he needed rest. On the subsequent evening, ten persons assembled at the seance room to witness the materializations. All present were permitted to examine the cabinet previous to Mr. Mott entering it. I examined it, but could discover no possible chance for deception. At seven o'clock the circle was formed, the light was turned down, and singing commenced. In about fifteen minutes the bell in the cabinet rang, and presently a face of a lady appeared at the aperture. Mrs. Mott went forward and said, "Who do you want to see?" The reply came, "I want to see my Bro. John." Mrs. Mott said, "Please give the other name." She said, "Carpenter." I stepped immediately to the aperture, the curtains parted, and I stood in the presence of the living dead.

The apparition came within six inches of my face and said, "Bro. John, do you know me?" I did not fully recognize the features. I said, "Please give your name." She said, "Anna," which is the name of my sister who passed to Spirit-life some ten years ago. She said, "Is father and mother well? tell them I want to see them; tell little my sister at home to go to school and become a school-teacher." She then related to me an incident which transpired several months previous, which was so remarkable that it left no longer a shadow of doubt in my mind, but that I was conversing with my angel sister, whom I had considered was sleeping peacefully in the sanctuary of the tomb. In the latter part of her conversation her voice grew weak, and she said, "I will have to go, but will appear to you again before you leave." After taking my seat another face appeared at the aperture

calling for different persons in the circle, and many who went up there as unbelievers, came back to their seats with the tears flowing down their cheeks, saying, "It is so! It is so!" After the materializing sittings, noted for his witicism, and for giving tests, is heard to exclaim through the organism of Mr. Mott, "You keep me so still in there!" The cabinet door is opened and he is interrogated by all present. He shows wonderful penetration in regard to personal affairs. I asked him if he would relate the incidents of my journey there? He said, "Yes. You got in company with a man about three miles from home. He had a team. He went three miles with you, and stopped on top of a big hill." He told the conversation we had, and said, "He turned his team around on that hill and went back," all of which was true to the letter; and, immediately changing the subject, said, "Your father will get a letter from Washington Territory before long." The next day I wrote an account of this seance to my parents, and on the same day they got my letter, they received one from Washington Territory, from a neighbor of ours, that had recently removed to that section of the country.

At the second seance, there being conflicting elements present, the materializations were not as plain as on the preceding evening. My sister appeared to me again, and related the circumstances of her earth life, the sufferings she endured, and the pleasure it afforded her now to return to earth to assure her friends that she still lives. I asked her if there was any more of my friends there? She said, "Yes, grandfather and grandmother is here and a little child." I asked her the name of the child? She replied, "Eugene." I could not recognize it by the name, but found out on arriving at home that it was the name of my brother's child, who was named only a short time before its death, and of which I had no knowledge. This, I consider, an excellent test, setting intirely aside the theory of some that "It is all mind reading."

At the third seance we had a harmonious circle. The materializations were the best I witnessed while there. Faces would protrude for out of the aperture, when they would gradually fade away. My angel friends signified their presence, but gave me nothing new worthy of note. I will conclude by giving an account of the fourth and last seance, which I attended previous to my departure for home. My brother who died in 1862, at Mason, Mo., materialized for me. I fully recognized him. He reproved me for contending with father on the immortality of the soul, saying, "He has got an older head than you have." He told me to "be good and true and meet him in the Spirit-land." Toward the close, my sister made her appearance and asked me if I was going home the next day. I told her I was, and asked her if she had a parting communication for me. She said, "Yes. Go home, be good to father and mother, brothers and sisters, and lead a harmonious life." She pulled the curtains aside, and there in full form, dressed in white, stood my angel sister; she remained quite awhile, when gradually the curtains closed and she whispered, "good-by." Thus ended my four nights' interview, and lessons of awe and consolation were given by the loved ones from over the river, who are ever around us illuminating our pathway, and pointing us to that golden shore, "where the conscious spirits of men and angels will dwell in peace and harmony forever more."

Fraternally Yours, JOHN H. CARPENTER.

Mt. Moriah, Mo., Sept. 21st '75.

THE EDDY MATERIALIZATIONS.

An Important Challenge to Skeptics. Whether Editors, Lawyers, Doctors, Mechanics, Atheists, or Scientists.

[From the New York Graphic]

About the 21st of last December, I left my home in New York and came to Chittenden, Vt., for the express purpose of investigating the Eddy materializations. When I left this city, I was a confirmed skeptic in regard to every phase of physical manifestation. I stayed there fifteen days and attended twenty-one of Horatio and William Eddy's seances for physical manifestations and materializations. During this time my mind underwent a complete change. It not only passed through the respective stages of conviction and conversion, but I became a positive believer not only the truths of Spiritualism, but in the indisputable fact that spirits can not only manifest themselves by moving physical bodies, but that they have the power to materialize so as to assume such physical forms as are seen and heard, felt and recognized by their friends. When I announced through the columns of the New York World my belief in the genuineness of the Eddy manifestations I thought I understood my position well enough to know that I was speaking the truth. I still think I did, but for doing so the editor of the World says it made the "inconsequent Miller write himself down as an ass in legible characters."

I have just spent ten days more at the Eddy home, investigating the same. During this time I have attended about thirty seances. I now wish to put myself on record again, not only endorsing the genuineness of the Eddy manifestations, but as re-indorsing all that I said in regard to the subject. I reaffirm what I said in that article in regard to the power mediums would soon have to control the press, and also assert that I believe the spirits will eventually cause every newspaper that does not acknowledge the truths of this science to go into bankruptcy. This is a conflict between truth and falsehood, and I know that truth is bound to win in the end.

calling for different persons in the circle, and many who went up there as unbelievers, came back to their seats with the tears flowing down their cheeks, saying, "It is so! It is so!"

After the materializing sittings, noted for his witicism, and for giving tests, is heard to exclaim through the organism of Mr. Mott, "You keep me so still in there!" The cabinet door is opened and he is interrogated by all present. He shows wonderful penetration in regard to personal affairs. I asked him if he would relate the incidents of my journey there? He said, "Yes. You got in company with a man about three miles from home. He had a team. He went three miles with you, and stopped on top of a big hill." He told the conversation we had, and said, "He turned his team around on that hill and went back," all of which was true to the letter; and, immediately changing the subject, said, "Your father will get a letter from Washington Territory before long." The next day I wrote an account of this seance to my parents, and on the same day they got my letter, they received one from Washington Territory, from a neighbor of ours, that had recently removed to that section of the country.

At the second seance, there being conflicting elements present, the materializations were not as plain as on the preceding evening. My sister appeared to me again, and related the circumstances of her earth life, the sufferings she endured, and the pleasure it afforded her now to return to earth to assure her friends that she still lives. I asked her if there was any more of my friends there? She said, "Yes, grandfather and grandmother is here and a little child." I asked her the name of the child? She replied, "Eugene." I could not recognize it by the name, but found out on arriving at home that it was the name of my brother's child, who was named only a short time before its death, and of which I had no knowledge. This, I consider, an excellent test, setting intirely aside the theory of some that "It is all mind reading."

At the third seance we had a harmonious circle. The materializations were the best I witnessed while there. Faces would protrude for out of the aperture, when they would gradually fade away. My angel friends signified their presence, but gave me nothing new worthy of note. I will conclude by giving an account of the fourth and last seance, which I attended previous to my departure for home. My brother who died in 1862, at Mason, Mo., materialized for me. I fully recognized him. He reproved me for contending with father on the immortality of the soul, saying, "He has got an older head than you have." He told me to "be good and true and meet him in the Spirit-land." Toward the close, my sister made her appearance and asked me if I was going home the next day. I told her I was, and asked her if she had a parting communication for me. She said, "Yes. Go home, be good to father and mother, brothers and sisters, and lead a harmonious life." She pulled the curtains aside, and there in full form, dressed in white, stood my angel sister; she remained quite awhile, when gradually the curtains closed and she whispered, "good-by." Thus ended my four nights' interview, and lessons of awe and consolation were given by the loved ones from over the river, who are ever around us illuminating our pathway, and pointing us to that golden shore, "where the conscious spirits of men and angels will dwell in peace and harmony forever more."

Fraternally Yours, JOHN H. CARPENTER.

Mt. Moriah, Mo., Sept. 21st '75.

THE EDDY MATERIALIZATIONS.

An Important Challenge to Skeptics. Whether Editors, Lawyers, Doctors, Mechanics, Atheists, or Scientists.

[From the New York Graphic]

About the 21st of last December, I left my home in New York and came to Chittenden, Vt., for the express purpose of investigating the Eddy materializations. When I left this city, I was a confirmed skeptic in regard to every phase of physical manifestation. I stayed there fifteen days and attended twenty-one of Horatio and William Eddy's seances for physical manifestations and materializations. During this time my mind underwent a complete change. It not only passed through the respective stages of conviction and conversion, but I became a positive believer not only the truths of Spiritualism, but in the indisputable fact that spirits can not only manifest themselves by moving physical bodies, but that they have the power to materialize so as to assume such physical forms as are seen and heard, felt and recognized by their friends. When I announced through the columns of the New York World my belief in the genuineness of the Eddy manifestations I thought I understood my position well enough to know that I was speaking the truth. I still think I did, but for doing so the editor of the World says it made the "inconsequent Miller write himself down as an ass in legible characters."

I have just spent ten days more at the Eddy home, investigating the same. During this time I have attended about thirty seances. I now wish to put myself on record again, not only endorsing the genuineness of the Eddy manifestations, but as re-indorsing all that I said in regard to the subject. I reaffirm what I said in that article in regard to the power mediums would soon have to control the press, and also assert that I believe the spirits will eventually cause every newspaper that does not acknowledge the truths of this science to go into bankruptcy. This is a conflict between truth and falsehood, and I know that truth is bound to win in the end.

One man in the right and capable of maintaining his position has more power than forty millions in the wrong. I know that I am right, and, what is more, I am so fortified in position that there is no power on this earth to drive me out of it. So take the risk of being called any contemptible name that can be found in the English language, with the Holmeses and numerous other frauds distinctly before me, and with the unfortunate sequel of Robert Dale Owen's record staring me in the face, I am yet willing to stake my reputation, my fortune, and my all on the genuineness of these mediums.

William and Horatio Eddy have been treated so shamefully by the public that they will not submit to any further tests to satisfy the skepticism of any one. Neither money nor reputation not anything else can at present induce them to interest themselves in the public. Like George Francis Train, they have become disgusted with the people, and have retired to private life, and have assumed a state of "chronic content." They know that they are right, and they do not care whether any one else knows it or not.

But I have found in their sister, Mrs. Mary Eddy Hutton, a medium who is willing to be tested. I believe she is the best test medium in the world. She is willing to submit to any test any skeptic requires that does not inflict pain. I have had the opportunity since I came here, to apply tests that have perfectly satisfied me that she is genuine, and if all the other mediums in the world prove to be false

I know she is not. This medium has nearly all the different phases of physical manifestations, including materializing of hands, faces, and the entire body. She has promised me that she will come to New York sometime during the coming fall and winter months, and submit to tests both in private and in public. If the manifestations of this medium prove to be genuine, it is but fair to assume that those of her brothers are genuine also, as I know them to be.

As Dr. George M. Beard, through your columns has called the Eddys "liars and frauds," I make to that gentleman the following proposition:

CHALLENGE TO ALL SKEPTICS

I will put \$5,000 in the hands of George Francis Train, who is a skeptic to all forms of spiritual manifestations; or in those of Elder Fredrick Evans, who believes in nearly every form of it; or in the hands of Peter Cooper, who believes in the Christian phase of it, but not the other; or in the hands of any honest person who may be agreed upon. He shall put \$5,000 into the hands of the same person. A jury of six gentlemen and six ladies shall be chosen to test this medium. She will exhibit in their presence many of the different phases of spiritual manifestations, including materialization, and if a majority of this committee decides that her manifestations are produced by confederates, by personations of the medium by means of masks and secreted wardrobe, showing her to be a fraud, the money shall be his; if they do not, the money shall be mine. I am willing to select for the gentleman to act upon this jury, Dr. Lewis A. Sayre, the surgeon; as foreman; Dr. Austin Flint, Jr., the physiologist; Professor Youmans, the chemist; Rev. John Hall, the clergyman; Mr. Hart, the magician; and George Francis Train, who does not believe in a soul, a spirit, or a God. I believe that none of these gentlemen are believers in Modern Spiritualism. Dr. Beard may choose the ladies and those who are Spiritualists or not, as he pleases. I only request him to select those who are honest and well known, and that one of them shall be a physician.

The medium will go into any public hall, theatre, church, or private parlor in this city that the jury may designate. She will furnish her own cabinet or they may furnish it for her. All that she requires is that it shall be so constructed as to make it perfectly dark, and large enough for three or four persons to sit in at once, to have a doorway 2 feet wide, over which can be hung a couple of darkened curtains. Inside the cabinet shall be nothing but a chair and such musical instruments as are required. She will give from one to half a dozen or more seances, as the jury may require to test her satisfactorily.

Spirit hands, faces, and forms appear while this medium is in plain sight of the audience; sometimes two or three are seen at once. A violin is tuned and played upon while the medium is outside of the cabinet, and a whole band appear when she is in the cabinet. Spirit forms appear who are identified by persons investigating as their spirit friends. It is simply miraculous what a variety of things are done through this medium.

If this challenge is not accepted by Dr. Beard, or something equivalent, or he does not publicly admit that he was mistaken in calling the Eddys liars and frauds, then he virtually admits that he is in the liar and fraud, and we shall so publish him to the world. I will his reply through the columns of your paper.

As I design to have the question settled as to whom the ignoramus and asses are on this subject of Spiritualism, I would say that if this offer is not accepted by Dr. Beard it is open to the editor of the New York World, who calls me an "ass" for announcing my belief; or to the editor of the Times, who said I had been made a "stool pigeon for skillful jugglers;" or to the editor of the Commercial Advertiser, who thought it more important to inform his readers that there was a misspelled word in a man's name which I sent him on the subject than it was to lay before them one of the grandest scientific truths the world has ever discovered.

If none of these gentlemen accept this challenge it is open to any atheist, infidel, magician, skeptic, lawyer, clergyman, editor, or any other, skeptic on the face of the globe. The money shall be deposited four weeks in advance of the time of submitting the tests. If the parties accepting this challenge should desire to risk anything further on the honesty of this medium, I will put up two dollars to their one to the extent of my entire fortune. The reader will notice that I do not ask to have a unanimous verdict of this jury, but that only a majority shall decide that this medium is a fraud, and to show how this fraud is produced, before the question is decided as to who gets the money.

The losing party is to pay all expenses of the investigation, and any receipts for the admission of spectators shall go to the medium.

E. P. MILLER, M. D.

No. 39 West Twenty-sixth street, New York, September 30th.

RELIGION AND SCIENCE.

An Extraordinary Pamphlet.

Mr. Samuel Hall, of the City of Hamilton, Ontario, Can., is the latest gladiator who has bounded into the arena to battle in the conflict between Religion and Science. He has published his opinions in a treatise of sixty pages, and announces that he will hold public discussion with anyone who may differ from him. His essay is entitled "Science and Theology," and he triumphantly confutes the pretensions of the former. He relies entirely upon the Bible for his facts, as being an infallible authority, and from them he constructs various scientific theories which, however logically dependent they may be upon the premises assumed, differ somewhat from those generally received. He does not think much of the nebular hypothesis of the formation of the earth. He says:

"We find from the surface to the greatest depths that the material of the earth is in layers, and the evidence is clear that the material of which it was built was in a soft, melted state having the appearance of being in that state by heat, and that each layer must have had a space of time to cool or harden before the next layer was laid, or the material would not be in layers. These layers refute the theory of those who suppose that the earth was all on fire and is cooling down. If the earth was at any time all on fire, the fire would not have left us any coal, or oil, or limestone; for everything that would burn would have been reduced to ashes; and all that would not burn would be some pure, heavy metal that would settle down where it never would be found by man; and there would be nothing but ashes for many miles deep. Hear God's own words to Job: 'He laid the corner-stone thereof, and his sons shouted for joy.' Such a host of skilled workers, with all the machinery of heaven to work with, it would not be much for God's innumerable host, with the knowledge and power of God in them, to make a world in six common days, by pouring down the material out of millions of furnaces. Some furnaces for gold, others for copper, iron, lead, etc. Then the beautiful, variegated marble and granite, which could not be made

by drift, as supposed by pretended philosophers."

Mr. Hall thinks the modern notion of the roundness of the earth is an infidel belief. He says: "God said to Job: 'Hast thou perceived the breadth of the earth?' Breadth or width is not used in speaking of round bodies, but of flat things. I can not prove exactly the shape of the earth, but I can prove that the earth can not be the shape that our moderns suppose it to be. The earth may be rounding somewhat, but the water is not."

The latter conclusion he deduces from the undeniable fact that you can not make water stay in a round heap or body. The common illustration of a ship at sea is valueless. The reason why the hull sinks from sight is that the water vapor in the air seen in bulk is opaque and hides the hull. "Sailing round the world is sailing east or west through the seas and straits till the ship arrives where it sailed from. Just as a man that had a house on the side of a hill and went out of the west door and went round the hill till he came in to the east door." The motions of the earth occur in atmosphere, and would not move only in the air, which moves round it, causing the water to arise off the earth as it passes round, removing the water from the sunny side, and causing the dew to fall on the dark side, thus removing the earth's ballast; it keeps tipping over from the sunny side, which is the lightest side at the time that the sun is shining on it. It wobbles from side to side as the sun passes around. "This causes the tides."

Mr. Hall does not believe the absurd theories about the centre of the earth being in an igneous condition, because a fire can't burn without air or a supply of fuel. There are local fires caused by the lightning penetrating cavities, setting fire to coal-oil, or inflammable gases causing volcanic eruptions. The earth is really hollow, and filled with gas as a balloon. Otherwise it could not float in the air on nothing as it does. The theory about the attraction of the earth was gotten up by the infidels, who believed that otherwise the motion of the earth in going round would throw all loose articles off, and the mountains would act as fans to keep the snow and rain from falling on the earth. But if it was true that the earth was round and held things to it by attraction, when on the underside, the masts of ships and church-steeple would be pointing down into the empty space below. Such foolish notions, he thinks, were gotten up by "men who did not like the Bible because it reproved their acts, and they wished to show that the Bible writers were ignorant of true science. I think if the earth was a magnet, we would walk like those old horses that have the springhalt. When their foot comes up, it comes with a jerk."

By means of the Bible texts and modes of reasoning of which the above furnishes a sample, the writer proves that the moon is an enormous diamond, and that the sun is one continual explosion of gas by fire. The greater portion of the book is given up to the establishment of purely theological propositions. His object in going into scientific matters he gives as follows:

"The Bible contains more knowledge than all other books together, and all the nations are indebted to it for knowledge that they never could have found out. Therefore I have wrote this book against pretended philosophers who are leading many astray by false science."

BABBITT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1 00.

BANNER OF LIGHT for sale at the office of this paper.

A MAN OF A THOUSAND.

The Reviewer.

BY HUDON TUTTLE

NOTHING LIKE IT, or Steps to the Kingdom. By Lois Waisbrooker. Boston: Cobly & Rich. 1875. Pp. 386.

This is a novel written for the purpose of presenting free-love in an attractive form, and leading the reader forward to its acceptance through the interest of a plot. It develops all the claims of Woodhullism and will be sweetly acceptable to the class of readers who accept that doctrine. As a story it is a failure. Its characters are drawn from the imagination and have no representatives living in the world. The heroine is painted in the usual cheap style, and one is constantly impressed with the thought that if such lovely women are led to ruin by his stage manners, they deserve their fate, and when it is claimed that such are very common, one loses confidence in woman-nature.

Nor is Berrian, the clergyman, a more pleasing character, who at last becomes through love led out of the old track to the wilds of freedom.

Rookman, the enthusiast, for a while is a stately character, but he softens, changes and becomes a conniver in the ways that are dark.

Minnie Morris, from a victim becomes a keeper of a house of ill-repute, and finally starts a strange home where ten sworn sisters do the work for ten male boarders. It works charmingly until discovered by the world, when there is trouble.

We have not read a book in a long time more untrue to nature, more improbable in its plot or strained in its conclusions.

It would be useless to controvert its social theories, as to do so would be to traverse the field already worn threadbare. To the believer in social freedom the book will be truly "steps to the kingdom."

The ordinary reader will pronounce with the author there is "Nothing Like It."

ANGEL MESSAGES, through Mrs. Ellen E. Ward, as a Medium. Nashville, Tenn. Pp. 708, 12mo. 1875.

These messages from the Spirit-world were given through Mrs. Ellen E. Ward as a medium. At each sitting she went into a trance, at which time her own individuality was completely lost, and she became a passive instrument moved by the will of another. They are given verbatim with all their imperfections, and have not been submitted to any scholar for correction.

It is to be regretted that they had not been thus submitted for they sadly need pruning and their grammar is too often at fault. It is a great and misleading error to take for granted that communications from spirits have a sacred character and must not be judged by the ordinary standard of criticism.

That which is crude, unpleasing, and unallowable in mortal writing is equally so in spiritual, and produces a greater annoyance to the reader because of its source.

That spirit communications are often faulty, is not surprising; it is rather that they are as well as they are, but this should not prevent their thorough revision before publication. These messages have undoubtedly a greater personal interest to the one to whom they were addressed than to the general public, yet to the latter they furnish many attractions. Every page is marked with the genuineness of its source, being in style and utterance like all compositions which flow from the trance state. It has many charming passages, and constantly expresses glowing truths. The reader feels that there is a great intelligence behind the veil of words, of which he now and then catches reflections.

ELECTRICITY, MAGNETISM, ELECTRO-MAGNETISM, and the Imaginary Animal Magnetic Variety, or experiments to prove the non-existence of a positive and negative condition in either of them. Being a supplement to my work on Statuology. By Wm. Baker Farnestock, M. D. Philadelphia: Barclay & Co. Pamphlet 18 pp.

Dr. F. Farnestock has been waging war on the vague theories of animal magnetism for a length of years, and although we may grant that his criticism on the terms positive and negative are just, yet he by no means proves his assertion. He fights a man of straw, inasmuch as he ignores or rather seems wholly unacquainted with the discoveries in the domain of electricity and magnetism for the last ten years or more, and argues as if since the time of Dr. Franklin and Newton, no advance had been made. Since then so great progress has been made that the criticisms of Dr. Farnestock are really pointless, and belong entirely to the past. If he will study the theory of forces as taught by modern science, he will perceive how greatly changed the views of scientists have become.

Press Comments on Recent Publications.

THE NEW GOSPEL OF HEALTH, BY ANDREW STONE, M. D.

It is, perhaps, not too much to say of this grand publication that no other book upon the subjects of life and health superior to it in any respect, equal to it in many, has ever been written. It is a large, beautiful book, profusely illustrated, every page teeming with the best thoughts upon the most vital subjects that can enlist the attention of mankind. From a somewhat careful examination of its pages, we are disposed to admit that for a natural scientific treatment of the grand problem of animal life, the "New Gospel of Health" has the very highest claims. There is, perhaps, no side of this complex subject which has not been turned and lighted by the brightest sunlight in this book. It is an argument or rather fact demonstrated that health is not the creature of chance nor the product of drugs. It teaches the fundamental laws of life from the hygienic standpoint, and all the elements of nature, curative, including the sun, and the earth itself are summoned and testify the truth of themselves. The currents of magnetism and the sun's rays are presented in this book as agents of the very highest importance in arresting tendency to disease and renewing healthful conditions.—Mercury.

SPIRIT PEOPLE: A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the author and observers in London. By William H. Harrison. London: W. H. Harrison, Spiritualist Newspaper Branch Office, 35, Great Russell Street. 1875.

The above is an emanation from the mind of Wm. H. Harrison, editor and publisher of the London (Eng.) Spiritualist. It is replete with valuable experiences as witnessed by himself, and is worthy of a careful perusal. Mr. Harrison is one of the profound thinkers of England.

MAGAZINES.

THE CANADIAN MASONIC NEWS FOR OCTOBER, is at hand containing a fine portrait of A. A. Stevenson, Past Grand Master of the Grand Lodge of Canada, and much reading matter of general interest to the craft. E. M. Myers, editor, 106 German street, Montreal.

THE OVERLAND MONTHLY FOR OCTOBER.—(John H. Carmany & Co., Publishers, San Francisco). The Overland reaches us two weeks later than the other Monthlies this time, but it has an unusually rich table of contents, to wit:

Antiquities of the Pacific States, this article is profusely illustrated; Autotoones; The Frozen Truth; A Fantasy of Roses, conclusion; An Off-Told Tale; A Quarter of a Century in a California Eden, conclusion; After Two Hundred Years; John Wilde; Some Remains of a Former People; The Echo; Jack Myers; In Time of Storm; etc., Current Literature.

A CATHOLIC ALTAR.

A Specimen of the Truck Which Servant Girls Have to Pay For

The New York Sun of the 24th says: At the instance of Vicar General Quinn, a convocation of the priests of the diocese of New York was held yesterday to devise means for erecting the high altar in the new cathedral on Fifth avenue. The altar when completed will cost about \$250,000, and it is proposed that the diocese of New York shall defray the entire expense. When completed the altar will be one of the most magnificent in the world. Its principal parts are being erected in Rome, and others in St. Brieux, France. The high altar will occupy the eastern extremity of the building, and be supported by a platform to be reached by three broad marble steps rising from the floor of the sanctuary. The table will be white marble resting on columns of precious marble, with bases and foliated capitals of the same material, and are eight in number, dividing the front of the altar into three large and four smaller niches. The larger niches will contain representations of the Passion of Christ, and the smaller, statues of the Apostles. The altar is to be twelve feet four inches long by two feet four inches wide.

Extending its entire width behind the altar are to be two marble steps inlaid with precious stones, on which will stand the candelabra of gilt bronze. These steps are intersected by the tabernacle resting on the altar. The tabernacle is to be three feet wide and six feet high. The tabernacle is to be of Carrara marble, inlaid with precious stones, and adorned by exquisite Roman mosaic representing a sacred emblem and the crown of thorns. The door of the tabernacle is to be of brass, fire gilt, the arch supported by columns of the richest marble, inlaid with gems cut in facets, with the figure of an angel kneeling on each side.

The stylobate at the rear of the altar is to be thirty feet in length by ten feet in height, divided into five parts. The central division supporting the tower and spire of the reredos is six feet in width. The first niches on each side are seven feet six inches long, and each extremity four feet six inches long, each supporting a tower and spire. The base of the reredos is of white marble, inlaid with alabaster, and ornamented on each side by a bas-relief, the gospel side representing the Agnus Dei, and the epistle side the Dove. The reredos is divided into five sections, having a central tower and spire, and two flanking towers and spires.

The first story of the central tower is six feet square and 10 feet high, having two clustered columns of red and green marble, with white marble bases and foliated capitals standing on each side of the central niche, which has a background of white marble decorated with foliage. A marble canopy covers this tabernacle. Under this canopy will stand a splendid crucifix, with the roof resting on the tabernacle. The second story of the central tower, directly over the canopy, is five feet six inches high, supported by sixteen columns of polished marble, with bases and capitals of white marble. On the four upper angles of the columns are kneeling figures of angels. The spire of the central tower is fifteen and a half feet high, is four-sided, and filled in with the richest pierced tracery and crickets of beautiful foliage, and a final at the top supporting the central cross, which supports the whole. The center height of the central tower and spire, from the floor of the sanctuary to the base of the cross is forty-eight feet. The two corner towers are four and a half feet square and eighteen and a half feet high. On the gospel side will be St. Peter, and on the epistle side St. Paul, each nearly six feet in height.

Between the central and side towers are six niches, with traceried heads and groined ceilings, there being on each side of the central tower. The niches will contain the figures of six angels bearing shields, on which are carved the emblems of the Passion of Jesus Christ. These are all of white marble, five and a half feet high. The niches are surmounted by gables of richly pierced tracery, with finials and crickets of foliage. Over the columns are the kneeling figures of saints and martyrs. These figures crown the columns, and behind them run up pinnacles through the cornice, which finishes the whole, and is richly molded. The work for the altar proper and the base on which the reredos stands is done in Rome by the well-known sculptor, Carminini. The niches, spires, and statuary of the reredos by M. Paul Guise, of St. Brieux, France. Most of the pieces of the altar are nearly completed, and it is proposed to set them up in the new cathedral by the latter part of next year. The main roof of the great edifice is nearly completed. The graining of the arches in the interior has already been commenced. The stained window panes are soon to be put in place.

Items from the East.

FRIEND JONES.—I send you for publication an original prayer, of great value to Young Men's Christiana swindling Associations, Orthodox Sunday Schools, and to all mankind as a life and soul savor—all can use it as it is not patented nor copyrighted.

"A New Haven boy stole some apples and hid them under his shirt; then a horse kicked him and the apples saved his life—which is a story not to be told in the Sunday Schools."

The next subject for the religionists to consider is the "Order of Trappists," as follows: MEN WHO KEEP PERPETUAL SILENCE, AND WHO DIG THEIR OWN GRAVES.

The Abbots of Mount Mary in Ireland, Sept Ponds in France, and Mariastern in Turkey, all monasteries of the Trappist order of monks, have decided to purchase land in Maryland to establish a house in the United States, and have appointed as their agent Brother Francis de Sales, who will probably to-day present his credentials to the Archbishop of Baltimore, and be formally received into that diocese.

The Order of Trappists is the severest in the Church. Perpetual silence is one of their vows, and dispensation is given to speak only

when necessity demands it, or to those few of the brothers who all confess in the monastery they demand occasional conversations. They are not allowed meat, eggs, butter, cheese, fish, or oil. They sleep on narrow beds of straw, raised a few inches from the ground. They dig and refill, and dig again and refill from time to time their own graves as a reminder of their mortality. They rise hours before dawn, and after prayer and meditation, betake themselves to their respective employments. Among them are blacksmiths, shoemakers, tailors, carpenters, farmers, day-laborers, and millwrights. The Trappist monasteries named above are very wealthy, but their wealth has accrued from the industry of their members. These monks ask no charity, and consequently Brother Francis de Sales was able to say that he has not journeyed to America with a subscription list. He asserted that the monastery of Sept Ponds, in France, alone offered to defray the expenses of the new mission. A temporary house is to be rented, and in December 200 Trappist monks, selected from three monasteries, will occupy it.

"Brother Francis de Sales is a Frenchman by birth, but he speaks English without much peculiarity of accent. He is sanguine of the success of the mission he is sent to superintend. He says that the Abbot of Sept Ponds in France was a Count of great wealth; that the Abbot of Mount Mary in Ireland was at one time a candidate for election to Parliament, and that the six-foot-two Abbot of Mariastern in Turkey is an Irishman."

The above indicates that the civilized human animal is really below the brute creation, for no brute would be so foolishly insane as to go through the mummery of scratching holes in the ground to find immortality in our spirit village.

Catholic convents are dangerous institutions, from the following fact: A young lady of Protestant faith, inherited from her mother who had died, \$5,000. Her father was to hold the property until she became of age. He misused her like brute. As she has just become of age, the father had made arrangements to send her for life into a Canadian convent, in order that he might get the property, but as good fortune would have it, she ran away from one of his brutal assaults, got married, and now will institute a legal method of getting her rights. This is an important lesson to all American citizens, to beware of their freedom, lest Catholicism wrest it from them. I have no doubt, but the convents of the United States and Canada and insane hospitals are full of just such cases as the above. Laws should be enacted to allow all such institutions to be searched, and compel the white-clothed slaveholders to give up all such slaves to freedom.

Recently an intelligent young Irish woman of the Catholic faith, called to get information of the angels through Mrs. T. J. Lewis. She was quite unwell, but was completely restored to health. She attended a spiritual seance of her own accord and is now a confirmed believer in our angel faith. So you see, friend Jones, how we are working for humanity both spiritually and medically.

With the sincere hope that the angels may continue to prosper your JOURNAL and health, I remain, fraternally thine,  
DR. THOMAS J. LEWIS,  
175 St. James Place, Brooklyn, N. Y.

Contents of Little Bouquet for October, 1875.

Funerals, Premature Burials, and Visions of the Dying; Immortality of Animals; Bright Dreams of Babyhood, (illus.); The Spirit in Dreamland; The little Weather-sprite; The Ghost's Warning; "He shall give His Angels Charge Over Thee"; Mind of the Mother; The First Baby; A Social Blessing; "Our Baby is a Spirit Beyond the Stars." (illus.); Powerful Mediumship of a Child; The Babies; The Happiest Period; Do Not Deceive Them; A Bird and a Fish; Visiting the Factory; Secretary Bird; Subterranean Life; Mitty's Monkey; Items of Special Interest; The Owl that Thought He Could Sing; Sewing Aches; The Honey Eater, (illus.); The Stinging Tree; Make Companions of Your Children; A Boot-black's Ambition; A Girl of Spirit; The Discontented Bee; Infant Precocity Dangerous; The Moral of the Rosebud; Susy's Stepmother; A Sled vs. the Multiplication Table; From my Spirit Mother; Sonnet; Children's Fear; Editorial—The Philosophy of Life; Brute Intelligence.

Every family of Spiritualists, should take the LITTLE BOUQUET, \$1 per year. Specimen copy 5 cents. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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 Notices.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary 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 five dollars (the simple 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 cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, Chicago. Room 2.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.

Try Dobbin's Electric Soap.

Baths exchanged. Finish all new. Want old. Write. Name this paper. American Book Exchange, N. Y. v18n23e23

THE TOLL-GATE. Picture sent free! An original, ingenious gem! 50 objects to find. Address with stamp, E. G. ABBEY, Buffalo, N. Y. v18n23e23

SPHINK PUZZLE. The greatest puzzle out. Simple, but a regular "Twister." Sent for 10c. Black & Co., 91 Washington St., Chicago. v18n23e23

OPIMUM. Morphine habit absolutely and speedily cured. Patience, no publicity. Send stamp for particulars. Dr. Carter, 180 N. LaSalle St., Chicago. v18n23e23

\$25 a day guaranteed using our Ven. Anger & Brille. \$100 a month paid to good Agents. Anger book free. J. J. Anger Co., St. Louis, Mo. v18n23e23

FRANK BARKER. s. w. osgood, Notary Public. BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS, Rooms 15 & 16, TIMES BUILDING, CHICAGO. v18n23e23

\$15.00 SHOT GUN. A double barrel gun, bar or front act'g lock; warranted genuine twist barrels, and a good shooter, on 30 CAL. with 1000 rounds of shot, for \$15. Can be sent C. O. D. with privilege to examine before paying bill. Send stamp for circular to P. POWELL & SON, 238 N. 14th St., Cincinnati, O. v18n23e23

SPIRITUALIST BOARDING HOUSE. Spiritualists visiting Chicago for one day or more, will find a pleasant home at reasonable charges at Mrs. Huddleston's Boarding-House. (Formerly Mrs. Wright's.) 148 West Washington street. Mrs. Huddleston is an excellent test medium, and gives private test sittings. Terms, \$1 each person. v18n23e23

HERMAN SNOW, Dealer in Spiritualist, Liberal & Reform BOOKS AND PAPERS. No. 210 KEARNEY ST., Up Stairs, West Side, a few Doors North of Bush, SAN FRANCISCO, CAL. Agency for the RELIGIO-PHILOSOPHICAL JOURNAL, and other Liberal and Reform Papers. v18n23e23

THE KING OF THE AIR. A CENTENNIAL MEMORIAL BOOK. By Mrs. O. S. MATTESON. A charming poetical work, embracing two cantos, commencing with the advent of the American Eagle on English soil, a mere scolding, and bringing him through trials and tempests across an angry waste of waters in search of a land of liberty—a home of the free. A dreary, storm-beaten voyage culminates in the blissful sight of "LAND AHEAD!" and the joyful, triumphant shouting on PLYMOUTH ROCK. Years pass, and he is happy and careless amid the wild wealth of nature. Then comes a sound that arouses his whole being, and he dashes away to Lexington, where the first shot has been fired. He who has lived in comfort and to the God of Battle, until, when years have passed, he beholds the culmination of his hopes. v18n23e23

AMERICA IS FREE? Its Index to Places and Dates is well worth the price of the book. Every household should have a copy of it. For a complete list of Agents, free of postage, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. v18n23e23

Will You Take a Copy? Now in press, and will be issued in the early part of 1876. THE "World's Sages, Infidels and Thinkers," Being the Biographies and Important sayings of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders, of New Schools of Thought and Religion, who have ever flourished in the world. Edited and Humanitarians of the world, from the early age of MAN down through the following 3,000 years to our own time. A crown-octavo volume of over 800 pages. By D. M. BENNETT, Editor of The Truth Seeker, With a steel plate Engraving of the Author. It is believed the work will fill a want long felt, and will add materially to the general information touching the characters, traits, habits, and conduct of the most eminent and the best and truest persons who have lived, and in a convenient and economical form. The whole will be divided into four parts: PART I. Will embrace Manu, Zoroaster, Orisisna, Buddha, Confucius, Lycurgus, Anaximander, Epimenides, Pythagoras, Solon, Xenophanes, Socrates, Plato, Diogenes, Epicurus, Zeno, Hippocrates, Aristotle, Cicero, and many others of the most prominent Grecian and Roman Sages down to the Christian era. PART II. Will contain Jesus, Seneca, Celsus, Porphyry, Elny, Antoninus, Plutarch, Epictetus, Galen, Hypatia, Julian the Apostate, Mahomet, Roger Bacon, Boccaccio, Bruno, Vanini, Copernicus, Galileo, Hobbes, Locke, Newton, Bacon, Descartes, Hume, and many others, prior to, and in the eighteenth century. PART III. Will embrace the Living Scientists, Philosophers and Scientists down to our own time, some of whom are Helvetius, Voltaire, Rousseau, D'Alembert, Goethe, Kant, Condorcet, Volney, D'Holbach, Richard D'Arlely, Sir Wm. Hamilton, Combe, Falne, Jefferson, Humboldt, Mary Wollstonecraft, Shelley, Coleridge, Francis Wright, Harriet Martineau, Rusland, Parker, Feuerbach, Lyle, Strauss, G. Vale, Buckle, J. Stuart Mill, and others who have recently lived. PART IV. Will comprise the Living Scientists, Teachers, Liberalists, Advanced Thinkers, and promulgators of Free Thought among whom are Darwin, Huxley, Spencer, Tyndall, Helmholtz, Bencher, Wallace, Crookes, Renan, Colenso, Draper, Fiske, Holokey, Watts, Bradleigh, Mandum, Sisset, S. S. Jones, H. D. Owen, R. P. Anderson, Frothingham, Abbott, A. J. Davis, Tuttle, Denton, Pike, Ellis, Ingersoll, Underwood, Peebles, and numerous others, comprising the mental advance guard of the age. The work embraces some ONE HUNDRED AND SEVENTY characters to whom the world owes so much for the progress it has made in the evolution of thought, truth and reason. An important feature will be to give the death bed incidents of the characters treated, so far as possible, thus disproving the false assertions so often made, that Unbelievers and Infidels recant upon their death-beds. The work will be printed on new type, good paper, and will be bound in good style. Price, by mail or otherwise, THREE DOLLARS. Send N.B. No money required until the work is ready to deliver, and after received, if it is not worth the price, and does not give satisfaction, and is returned in good order, the money will be refunded. Those wishing the work, will make application as below, that it may be known how large an edition is printed. Orders for the work may be sent to the Author and Publisher. D. M. BENNETT, 335 Broadway, New York. v18n23e23

AGENTS WANTED FOR OUR NEW BOOK, "PLAIN HOME TALK," About the Human System, the Habits of Men and Women, our Social Relations and Nature, embracing MEDICAL COMMON SENSE for every one. English and German editions. Quite entirely free, everything furnished. Address for full descriptive circular and extra terms, H. E. NATT & CO., Publishers, Chicago, Ill. v18n23e23

AGENTS WANTED FOR A NEW BOOK, "Present Conflict OF SCIENCE WITH RELIGION," or "Modern Skepticism Met on its Own Ground." A book for the times. The vital question of the day. A subject of the most intense and deepest interest. The grandest, the Bible triumphs gloriously. Address J. O. McCURDY & CO., Pubs., 5th Avenue and Adams St., Chicago, Ill. v18n23e23

LIVE AGENTS WANTED To sell Dr. Chase's Recipes; or Information for Everybody, in every county in the United States and Canada. Prepared by the publisher to 648 pages. It contains over 2,000 household recipes, and is suited to all classes and conditions of society. A wonderful book, and a household necessity. It sells at eight. Greatest inducement ever offered to book agents, sample copies sent by mail, postpaid, for \$3.00. Exact no territory given. Agents more than double their money. Address Dr. Chase's Steam Printing House, Ann Arbor, Michigan. v18n23e23

MISCELLANEOUS. Origin of the Trinity. The Fall of Man, showing it to have been the "rise of man." The Bible Reviewed, giving the genuine origins of the Hebrew tradition. These three pamphlets sent postpaid to those enclosing ten cents to the author, M. B. CHAYEN, Richboro, Bucks Co., Pa. v18n23e23

THE NORWAY RAT COAL HOD To see this article is to buy it. Ask your dealer for it. The trade is supplied by Messrs. CHAYEN BROS. & O'HANLON and Messrs. EDWIN HUNT'S SONS, Lake Street, Chicago. Many thousands are in use. It has a double riveted bottom and side of Galvanized Iron, and outlasts the common sort 3 to 4 times, and costs no more. THE NEW YORK TRUCK CO., Sole Manufacturers, 24 Canal St., Chicago. v18n23e23

Medium's Column.

HENRY SLADE, OUBROVANT, No. 19 WEST TWENTY-FIRST ST., NEW YORK. v18n23e23

SEALED LETTERS ANSWERED BY R. V. PLANT, 374 West 23rd St. New York. Terms: \$3 and three cent postage stamps. Money refunded if not answered. v18n23e23

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of V. talking Treatment. v18n23e23

R. J. WERTHEIMER, Clairvoyant and Physical Medium. Private sittings for independent spirit writing, etc., daily. Fee \$1. Seances: Sunday and Thursday evenings, 188 West Madison St. (Room 5) Chicago. v18n23e23

MESSRS. BASTIAN AND TAYLOR, Physical and Mental Test Mediums, 180 E. Adams St. (Room 24) Chicago, Ill. v18n23e23

MRS. MARY E. WEEKS, TEST & BUSINESS MEDIUM, 327 W. Madison St., Chicago. Hours—from 10 A. M. to 9 P. M. (18n23e23)

BANGS CHILDREN. PHYSICAL MEDIUMS, 455 W. VAN BUREN ST., CHICAGO. v18n23e23

SEANCES—Sunday, Wednesday, and Friday evenings, 8 o'clock. Private sittings, when desired. Blue Writing from 10 A. M. to 5 P. M. v18n23e23

MEDICAL DIAGNOSIS. By each of patients' hands (by seance and sex). Diagnosis and Prescription, \$2.50. Vegetable Remedies prescribed only. Specific for Fever & Ague. Parties sending a MINERAL EXAMINATION specimen, prepaid, by mail or express, giving state and county, can have the locality examined, mines located, etc. Terms, \$1.00. Address: F. VOGEL, P. O. Box, 318, SEAVOY AVE., BOSTON, MASS. v18n23e23

"Lay Hands on the Sick and They shall Recover." DE CYRUS LORD, SOUL AND HAND PHYSICIAN, treats all diseases with success. Cancers, Neuralgia, Fits, and Insanity. The worst cases have been cured with one treatment. Medicines for all Lung Troubles, Asthma, Croup, etc. Hold circles for development: Tuesday, Thursday, and Friday evenings—Clairvoyant, Test and Business, mediums can be found daily at his rooms. Jennie Lord Webb will hold musical circles at Dr. Lord's rooms, 431 West Madison street, Monday, Wednesday, and Saturday evenings, at 7 1/2 o'clock. For independent writing: Tuesday, Thursday, and Friday, at 2 P. M. v18n23e23

Agents Wanted. \$200 A month to Agents everywhere. Address: E. C. O'CONNOR, 217 E. Co., 151 Mich. Av., Chicago, Ill. v18n23e23

\$60 A WEEK made selling new articles needed in every family. Address: MILLER & CO., Chicago. v18n23e23

\$250 A MONTH—Agents wanted everywhere. Business honorable and first-class. Particulars sent free. Address: J. WORTH & CO., St. Louis, Mo. v18n23e23

\$12 a day at home. Agents wanted. Outfitted terms free. TRUE & CO., Augusta, Maine. v18n23e23

\$77 A WEEK to Agents, Old and Young, Male and Female, in their localities. Any man or woman can do the same. A valuable 10 pp. pamphlet and Secret Free. Address: F. O. VICKERY & Co., Augusta, Maine. v18n23e23

AGENTS WANTED FOR DR. MARCH'S NIGHT SCENES IN THE BIBLE, and a complete set of the Bible. Address: J. C. McCURDY & CO., Chicago, Ill. v18n23e23

NEW BOOK "Around the World in 80 Days." The latest and best work of the Rev. T. De Witt Talmage. A book for the home, office, or journey. Agents wanted in every county. Address: Union Book Concern, Chicago, Ill. v18n23e23

HOW I MADE \$70 the first week, and an now averaging \$30 in a wife's business. Any man or woman can do the same. A valuable 10 pp. pamphlet and Secret Free. Write at once to COWAN & CO., Eighth St., New York. v18n23e23

AGENTS WANTED FOR OUR NEW BOOK, "PLAIN HOME TALK," About the Human System, the Habits of Men and Women, our Social Relations and Nature, embracing MEDICAL COMMON SENSE for every one. English and German editions. Quite entirely free, everything furnished. Address for full descriptive circular and extra terms, H. E. NATT & CO., Publishers, Chicago, Ill. v18n23e23

AGENTS WANTED FOR A NEW BOOK, "Present Conflict OF SCIENCE WITH RELIGION," or "Modern Skepticism Met on its Own Ground." A book for the times. The vital question of the day. A subject of the most intense and deepest interest. The grandest, the Bible triumphs gloriously. Address J. O. McCURDY & CO., Pubs., 5th Avenue and Adams St., Chicago, Ill. v18n23e23

LIVE AGENTS WANTED To sell Dr. Chase's Recipes; or Information for Everybody, in every county in the United States and Canada. Prepared by the publisher to 648 pages. It contains over 2,000 household recipes, and is suited to all classes and conditions of society. A wonderful book, and a household necessity. It sells at eight. Greatest inducement ever offered to book agents, sample copies sent by mail, postpaid, for \$3.00. Exact no territory given. Agents more than double their money. Address Dr. Chase's Steam Printing House, Ann Arbor, Michigan. v18n23e23

MISCELLANEOUS. Origin of the Trinity. The Fall of Man, showing it to have been the "rise of man." The Bible Reviewed, giving the genuine origins of the Hebrew tradition. These three pamphlets sent postpaid to those enclosing ten cents to the author, M. B. CHAYEN, Richboro, Bucks Co., Pa. v18n23e23

THE NORWAY RAT COAL HOD To see this article is to buy it. Ask your dealer for it. The trade is supplied by Messrs. CHAYEN BROS. & O'HANLON and Messrs. EDWIN HUNT'S SONS, Lake Street, Chicago. Many thousands are in use. It has a double riveted bottom and side of Galvanized Iron, and outlasts the common sort 3 to 4 times, and costs no more. THE NEW YORK TRUCK CO., Sole Manufacturers, 24 Canal St., Chicago. v18n23e23

Religio-Philosophical Journal

S. S. JONES, EDITOR, PROPRIETOR. J. C. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$3.25

Religio-Philosophical Publishing House. All letters and communications should be addressed to Religio-Philosophical Publishing House, Chicago.

NEWSPAPER DECISIONS.

1.-Any person who takes a paper regularly from the post-office, whether directed to his name or another's, or whether he has subscribed or not, is responsible for the payment.

2.-If any person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it, until payment is made, and collect the whole amount, whether the paper is taken from the office or not.

3.-The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected, is prima facie evidence of intentional fraud.

In making remittances for subscription, always procure a draft on New York, or Chicago, or Post Office Money Order, if possible. When either of these can be procured, send the money, but always in a Registered Letter.

4.-These sending money to this office for the Journal should be careful to state whether it be for a renewal, or a new subscription, and write all proper names plainly.

5.-Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrears is made, or required by law.

No names are given on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

From the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1875, it will be mailed, "J. Smith 1 Dec. 75." If he has only paid to 1 Dec. 1874, it will stand thus, "J. Smith 1 Dec. 74."

CHICAGO, SATURDAY, OCTOBER 23, 1875.

Danger Signal.

The above is the title of a lecture by Mrs. Mary F. Davis, wife of Andrew Jackson Davis, published in pamphlet form, by A. J. Davis & Co., New York. It is a timely warning to Spiritualists, and we give the preface entire:

"The signs of the times give evidence that danger, which threatens Spiritualism, have recently accumulated along the open sea of investigation and discovery. Among them is the fatal one of retrogression. Doctrines which prevailed in superstitious eras, are finding lodgment in many speculative minds.

"Modern Spiritualism, the child of light, seems retreating into the darkness of Egypt and the Middle Ages. Metempsychosis, or the transmigration of souls, a doctrine that took shape in the very cradle of the world, has been revived, in a modified form, by French Spiritualists under the name of 'Reincarnation,' and certain American investigators are striving to equal ancient Theurgy for an explanation of recent mysterious phenomena.

"The works of mythical Hermes Trimegistus, Apollonius of Tyana, Iamblichus, Cornelius Agrippa, and others, of a dead past, are to be explored as in the darkness of a tomb, while the mental vision is turned from the broad, clear light of the living present. A serious effort is at hand to revive the secret School of Magic; and the favored few, who will be deemed worthy of discipleship, may soon startle the uninitiated by summoning elementary spirits from the 'vasty deep' of the 'primum mobile'—the sylphs, gnomes, undines, and salamanders of the Rosicrucians.

"The pentagram, the Jewish Cabala, and the Abracadabra of the pagan theosophers may again assume their ancient significance, and the lives of Paracelsus and Raymond Lully be repeated by the modern esoteric magicians, who claim to give 'directions for invoking, controlling and discharging spirits.'

"How far removed seems all this from a plain, simple search for truth in sincerity and humility of heart! Let the true Spiritualists leave mummery and magic, and stand fast in the principle affirmed by the gifted author of Penna from the Inner Light: 'There are only two infallible witnesses in the universe—my face when wisely questioned, and the soul when true to itself.'

THE PUBLISHERS. New York, Oct. 4th, '75. The author opens her lecture as follows: 'THE USES AND ABUSES OF SPIRITUALISM.

"There is no small amount of profound ignorance in the world respecting the genuine claims of Spiritualism. It is simply a belief—'First, that man has a spirit; 'Second, that this spirit lives after death; 'Third, that it can hold intercourse with human beings on earth.

"True Spiritualists agree on these three unwritten articles of faith, but in regard to every thing else all are free to form their own opinion. No creed written in lines of blood holds them in its serpent coils, but daring to meet every subject face to face, they feel at liberty to measure all ideas by the line and plummet of Philosophy, and cast anchor only in the safe harbor of Reason.

"This belief is an outgrowth of the religious nature peculiar to the development of the nineteenth century. It is a favorite dogma with cred-mongers; that in religion there is no progression—that the Bible holds all the information that man can ever expect to receive in regard to the life to come, and that the present system of Protestantism stands on the summit of perfectibility, than which nothing could more fully meet the highest aspirations of the soul. But is this in accordance with Nature? While the world is marching onward with such majestic strides in the paths of Science, Art and Literature—while printing presses and steam presses, and railroad cars and telegraph wires, and ocean steamers, and labor-saving machines are multiplying among us, can it be the Soul stands still? Can it be that the light which two thousand years ago irradiated for a brief period a small portion of the moral horizon, is all that will ever be demanded by the race? Are the wings of the Spirit to be forever fettered, while mentality is seeking deeper depths and soaring to loftier heights? Friends of humanity! believe it not!

finer, respecting man's destiny and the Divine nature, so has been the religion projected into the world. Every institution has been a necessity springing from the associated development of the race from which it issued, and satisfying the religious needs of that race, until it was outgrown and cast aside like an old garment, for a purer set of principles and a higher organization. The Jewish Theocracy was an improvement on the system of image worship that preceded it, and its ethical teachings satisfied the ideal of its most aspiring adherents. Buddha among the Hindus, Zoroaster the Persians, Confucius the Chinese, and Socrates and Plato among the Greeks and Romans, introduced religious ideas that for the time being applied directly to the spiritual necessities of their followers. Mohammed instructed the wild tribes of his native gulf in a purer faith than that of the Sabians, and transferred their worship from 'Spirits of the Stars' to the one invisible God. He thought to introduce a system superior even to Christianity, which in his time was racked by continual and fiery dissensions among its professed adherents. He was a real benefactor to the idolatrous Arabians, abolishing barbarous laws respecting slaves, establishing the rights of women to life and property, forbidding the use of intoxicating drinks, and teaching conjugal purity as a safeguard to happiness.

"In like manner, Christ established a system of morality superior to that held by the Jews. Disease had crept in their religious body—disorganization began to appear; their ideas failed at last to meet the demands of the progressed masses; and though Christ fell a martyr to the new philosophy he taught, still it took deep root, and flourished in the earth. And why? Because it then filled the spiritual aspirations of humanity! Christianity, like Mohammedanism, has been perverted—grossly, and wickedly perverted to uses which would have horrified the imagination of its founder; but when not abused, it has been, during these many hundred years, like 'the shadow of a great rock in a weary land' to those whose faith needed sustenance and anchorage. But the ages during which it has prevailed have set their seal on the forehead of progression—the teachings of the prophets and apostles began, like the writings of Herodotus and Xenophon, to be scanned by the eye of criticism; the holy horror which the sight of heated furnaces and blazing ovens once inspired in the tortured, hell-expecting heart of childhood, no longer holds its Puritanic sway; the restless soul of man, peering into the abyssal depths of infinitude, cries, 'Light—more light!' and the spirit, spurning the eviscerating babyhood of creeds and mummeries, and mock-profundity, concerning the God-head, and the meaning of knotty passages scattered throughout huge volumes—the spirit, spurning all this, reaching forward to something better, simpler and purer, more substantial and satisfactory.

"Spiritualism comes in to supply this demand. It is not the opposer, but the handmaid of pure Christianity. It rebukes the abuses, but adopts the essence of the sublime institution given to the world by Jesus and his disciples.

"In speaking of the use of Spiritualism the author says: 'Fifth, the use of Spiritualism is manifest in its prevention of accidents, misfortunes, and crime. Persons, on account of premonitions from their guardian angels, have avoided the crash of falling houses and other falling bodies, collisions on railroads, explosions, shipwrecks, and all manner of disasters; others have been saved from pernicious habits of long standing, such as profanity, intemperance, gambling, and chewing and smoking of tobacco; and others still, have been led from low pursuits and vicious companionship, into the pure and pleasant paths of knowledge, virtue, and progression.

"It is when the heart is most teachable and child like, that these invisible arms are thrown protectingly around it. It is when the soul is prayerful—when it feels through the darkness for a guiding hand, and earnestly seeks angelic aid—that these blessed messengers come near, to strengthen, sustain, and save. To be receptive of divine influences, we must cultivate within us willing and harmonious natures, otherwise our Spirit friends will be repulsed, and can afford us no assistance. This is in accordance with an immutable law, of which the simple expression is, 'Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you.'

"In speaking of the pervasions of Spiritualism, the author among many other things says: 'And the names of wise and honored men, now disembodied, are used with all the vulgar familiarity of insolence and irreverence. It may well be inferred that Spirits thus addressed are far from the scene of action, and are simply personated by certain undeveloped and mischievous individuals, who have but lately passed into the second sphere.

"Such impudence and misapprehension as above described are only equalled by that of a half-spirited class of mediums, who palm off the credulous self-made manifestations in dark circles; or worse than that, a species of Spiritual literature, over-celebrated signatures, that is found on examination to be the merest bombast and nonsense.

"A CLOAK FOR LOOSE SOCIAL PRACTICES. 'Another abuse of Spiritualism, is to make it a cloak for intellectual chicanery and loose social practices.

"There are many people of deeply religious natures, who, just bursting away from the bondage of theology, seek with irrepressible yearnings for testimony concerning Spirit-life, and regard with affectionate reverence all the utterances of modern inspiration. Taking advantage of this goodness, and confidence, and desire for spiritual aliment, there are some few base and selfish natures—mere spiritual mountebanks—who, by insinuating address and some talent, grossly deceive, perhaps mislead their friends, and at the same time incense in a private, but the most pernicious sentiments in regard to social freedom!

"There are others who boldly and openly declare that Spiritualism endorses what they call 'Free Love,' and assert their determination to advocate by lip and life that ungodly and pernicious error. But there is a great gulf forever fixed between the pure and steadfast conjugal devotion enforced by the Harmonial Philosophy and this criminal and revolting system of sensuality, into which some professed believers in Spiritualism have too purely degenerated, and which they dignify by smooth-sounding, but to us most repulsive terms.

"As in the days of yore, there now arise false Christs and false prophets, who are but mockers of the true; and what we need is, to cultivate that self-possession, individuality, and power, which will enable us to detect all imposture, resist all evil, and reject all falsehood. Thus shall we save our beloved science from the serpent-fangs of fraud and imposture, and go forth rejoicing in its sublime prophecies of sure and speedy triumph over all its foes.

"SURRENDER OF REASON AND WILL. 'Again: It is an abuse of Spiritualism to yield up selfhood in the absorbing investigation of its phenomena. While we are self-possessed, and accept our spiritual guides as friends and teachers only, we are safe. Life is all divine. Nature all irradiated with tints of supernal beauty, while we enjoy such pure companionship.

"It is dangerous and destructive to lay aside our own judgment in obedience to any authority outside of ourselves." This is a valuable pamphlet and should be perused by every receiver of the doctrine of spirit communion. It is for sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Illinois. Price 15 cents.

YEAST. A New Method of Preaching Demanded.

A theological negro decanting on the characterization of Scripture, to his eager listening comrades, remarked in favor of his own religion, that the Bible spoke of 'John de Baptist, but never of John de Methodist,' hence he had wisely concluded that the Baptists were especially favored by God, while the Methodists were only a fungus, a sort of weed in the great moral vineyard, and ought to be abolished. Truly, this negro was equally as profound in his knowledge of Biblical lore, as those ministers who are constantly quoting Scripture in order to establish some favorite doctrine.

In view of the fact that various passages of the Bible can be made to endorse any kind of Religion, from the dancing Shakers up through the Adventists to the Mormons distinguished for Polygamy and the Mountain Meadow Massacre, it is incumbent on this enlightened 19th century, to institute a new religion that shall be in advance of the so-called Orthodox sects, and yet not equal to the principles of the true Harmonial Philosophy. Such a religion could be instrumental in doing a vast amount of good. In the first place we would discard the Bible with its examples of holy lies, holy murders, holy wars, and holy adulteries, and place it in the attic where all kinds of rubbish is stowed away indiscriminately, to be used when occasion requires, for kindling wood. We would then select our Bible, and call it the Holy Book of Nature, coming directly from God—not fractured with the imbecility that characterizes religious bigots, it is just the volume on which to found a new religion.

Yes, glorious Old Nature with its rippling springs, flowing rivers, lakes, etc., canopied with the bright blue sky decked with millions of stars, is the Bible for us, and from that we would take our text! To those who are highly enlightened, we would decant on the philosophy that relates to the growth, development and decay of stellar worlds; would show the characteristic of the moon, knock the man out of it that, superstition says, was once upon a time, gathering wood on Sunday, and on returning from the forest, met God himself, who keenly upbraided him for violating the Sabbath, and to punish him, in the twinkling of an eye, transplanted him to the moon.

Or, we could come down to our own planet, and examine that. The minister could find texts enough connected with that, to last for the next 10 000 years, and perhaps longer. Supposing he takes for his text, the sublime and exalted subject of 'Yeast,' or 'emptiness,' as it is sometimes called. After praying, singing, etc., let him choose that for his text, and preach a sermon therefrom. Let him tell his audience that the juice of all vegetable matter, and that sugar and water united, will, after standing awhile, undergo a very strange metamorphosis. It commences to ferment, to undergo a wonderful magical change that is well calculated to excite one's astonishment.

"Why," you may say, "What a ludicrous text, 'Yeast,' that you have selected for one who deals as a gospel expounder to expatiate upon." Well, we are in deep earnest on this subject. 'Yeast' is an important 'matter' on this terrestrial sphere, and well worthy of the attention of any divine. Of course he should have a powerful microscope to preach with, to exhibit the peculiarities of his text. To examine a text under a thousand magnifying glasses in a pulpit—a holy place—would be an anomaly, a strange circumstance indeed, but the time is not far distant when ministers will be supplied with microscopes, telescopes, barometer, thermometer, etc., with which to have their views examined.

"Yeast," being this minister's text—proposed to be—he describes its peculiarities—perhaps in this way. In the first place he unites sugar and water in certain proportions, and then it undergoes a peculiar change called fermentation. When carefully examined, little bubbles seem to rise from the bottom, and they are filled with carbonic acid gas, which you can not breath with impunity. Nature is at work in the holy text.

There is a substance that rises to the top which is called scum, and another that sinks to the bottom, called lees. Now there is a world of mystery in these two substances, the scum and lees, and one of the grandest lessons can be learned therefrom, far superior to anything connected with faith, baptism or sanctification.

The first one who examined them with a microscope, was greatly astonished to see the wonderful revelations they presented. Why, in that scum at the top and the lees at the bottom, was a magnificent forest of plants, as perfectly defined as a forest of massive oak!

This was a lesson to him, and he shouted aloud! The liquid, which was composed of water and sugar, had produced a regular forest of microscopic trees, the largest of which was only one two-thousandth of an inch in diam-

eter; in other words, two thousand of those trees placed in a row would occupy just one inch in length.

Examining it still further, he found that each of these microscopic plants produced another, and that one another, multiplying while the yeast continued in a certain condition. Finally, another scientific mind profiting by the experience of a learned Dutchman, carried his researches still farther. The Dutchman had only employed the microscope in his researches, and he could go no farther, but this man brought chemistry into requisition, and demonstrated that the outside of each of those plants, was only one-twelfth thousandth of an inch in diameter, and that it was of material similar to the wood in trees! And advancing still farther, he demonstrated that the substance contained in the outer surface was precisely like that which composes the human system!

This was certainly a grand stride in demonstrating the peculiarities of yeast; a vast forest of trees there, with woody texture for a surface, and material resembling the matter of our body within the same!

Really, then, 'yeast' is an important meaning connected with it that is truly astonishing. Applied to the making of bread, it contributes to our happiness, but it can be made productive of alcohol, and that begets intemperance. When fermentation takes place, the yeast can be distilled, and that which causes intemperance and misery in the world, is generated therefrom.

Thus we find that the Holy Book of Nature is full of interest. It teaches lessons of wisdom continually.

We hope the time is not far distant when an enlightened feeling will prompt ministers to throw aside the Bible, and devote their attention to the grand Old Book of Nature. The subject of Yeast would afford an ample field for a dozen lectures, and would prove highly interesting to an audience. Should one of his auditors show symptoms of going to sleep, he could call him up into the pulpit, to examine the peculiar nature of a forest of plants springing simply from water and sugar, and if that don't awaken him sufficiently, let him distill some alcohol therefrom, and give him a few drops for a gentle stimulant, or put some of it in his eyes; and he might further explain its action on the blood, when used to excess. The Herald of Health claims that alcohol in its passage through the body first reaches the blood, and coming in contact with all parts of it causes the corpuscles to run closer together, and adhere in rolls; it may modify their outline, making the clearly defined, smooth outer edge irregular or crenate, or even starlike; it may change the red corpuscle into the oval form, or in very extreme cases it may produce truncated forms of corpuscles, in which the change is so great that if we did not trace it through its phases we should be puzzled to know whether the object were indeed a blood cell.

Give us sermons on texts taken from the grand old Book of Nature, and the world will improve morally, physically, and intellectually thereby.

THIS IS THE AGE OF WONDERS What Col. Olcott Saw.

I have seen spirit-hands, faces and heads; a full form; butterflies, a canary bird, and a large fly (in mid-winter), evoked under such circumstances. I have seen atmospheric phenomena produced, of a most incredible description. I have had a gold ring caused to leap out of a moss-rose, held in my own hand, in full light. I have known of a sentence being instantly engraved in the inside of a gold ring, while held in the closed hand of a certain editor. I have had letters to myself, in answer to letters written by me, made to come into the closed envelopes, laid upon the mantelpiece of the room where I was sitting, and never out of my sight nor touched by any one in the room; these answers being upon separate sheets of paper, and of a different kind from those upon which I had written. I have had writings instantly appear and disappear from paper, note books and other books; when I was either holding the same or had them in view; and in broad daylight.—Col. Olcott in the Scientist.

WHAT WE SAW. In our Reception Room in the presence of four persons, of more than ordinary intelligence, we have seen a silver dollar placed inside of a sheet of white note paper, and both note paper and silver dollar were then placed inside of an ordinary letter envelope, and then all were placed in our hand. We took it to a table more than six feet from any person, and then laid it flat on the table, with our hand closed down upon it sufficiently firm to plainly feel the silver dollar that was in the envelope under our hand. Mr. Blakely, medium or whatever he may be called, then said, 'Look at me.' We did so, he being all the time at least ten feet from us. In a moment he said 'now open the envelope and see what you find.' We did so, and to our surprise there was nothing in the envelope but the note paper, the silver dollar was gone. It was found in Mr. Blakely's pocket.

He then pinned the note paper together and put it inside the envelope and handed it to us. We placed it upon the table with our hand on it as before, at the same time feeling the form of the pin with our fingers. As before, he, Blakely, ordered us to look at him. We did so, and in an instant he said examine and see what you have in the envelope. We did so, and in place of the pin we found a two-cent piece. Mr. Blakely was all this time, as were the other gentlemen in the room, at least ten feet from us.

Mr. Blakely then took the note paper and folded it up and placed it inside of another sheet of note paper, and then placed both inside of an envelope and requested some gentleman to mentally think of some sentence of some author, without uttering the same aloud, and he would have the sentence written on the inside paper in our presence. It was done.

The person who made the request did not touch the paper nor speak a word. Mr. Blakely passed one finger three times along the upper surface of the envelope, while the same was lying flat on the table. It was all done inside of thirty seconds, when on opening the envelope, there was found on the innermost paper, inscribed in nice black ink, perfectly dry and a good hand writing, the sentence given. Mr. Blakely then said to another gentleman, 'Now give me another sentence, and I will have this extracted from the paper and the new sentence written in its place.' In like manner as before that was done.

It should be borne in mind that Mr. Blakely had no confederates. All present were called on at our Reception Room, and the silver dollar was furnished by one who had carried it for years as a pocket piece, and the paper used was furnished by us and marked by us by tearing off a piece and keeping it, to see that our fragment fitted the piece used. The silver dollar was marked by ourself as well as by another gentleman. There was no trick practiced by Mr. Blakely nor any one else, by the substitution of our piece of paper for another, nor by extracting the money and pin from the envelope before handing it to us. We know whereof we affirm, both money and pin were under our hand and inside of the envelope when we placed them on the table with our hand upon them.

All these things were done in a well-lighted room—broad daylight, and those other persons before alluded to witnessed the same, and will testify to the facts as we have related them. Let it be remembered that Mr. Blakely neither invoked 'the powers of the air,' nor did he utter any 'cabalistic words,' nor did he do anything by sleight-of-hand. Every manipulation was exactly as above stated, and in plain view of all present.

Scientists say that all matter is spirit unembodied. Reduce it back to spirit, and each molecular atom will retain its place intact and yet it can be moved through solid substances, and in an instant of time it will return to its normal condition as visible, tangible matter—as much as as before.

Certain spirits under certain conditions can perform such scientific feats. This is called dematerializing.

Spiritualism is developing supermundane laws that scientists admit in theory, exist.—[Ed. RELIGIO-PHILOSOPHICAL JOURNAL.]

Wants to Know About Uriah Clark.

Bro. JONES—Inclosed you will find a poster of Dr. Uriah Clark and wife. Will you be kind enough to inform us through the Journal, who this man Clark is. We think he made a shameful and uncalled for attack on the Spiritualists.

Yours Truly, L. P. LeRoy. Mohawk, N. Y.

Uriah Clark was formerly a Universalist preacher. He at an early day became a believer in spirit communion, and published a newspaper devoted to Spiritualism, at Utica, N. Y. He parted with his wife, a most estimable woman, and at the time of the first national Convention at Chicago, brought a young girl along with him, and boasted much of her mediumistic qualities. She is now, we think, his wife, and is engaged with Clark in professed exposures of Spiritualism. If he and she were imposters, deceiving the people by claiming to be spirit mediums, when neither of them were such, his and her repentance was timely and their retreat to the church very proper. But their judging and condemning all other mediums as imposters, is but looking at them through their own green spectacles.

Of the integrity of such people can judge. That they will do the cause of Spiritualism the least harm, we have no fears. Spirit communion is an established fact and the sooner all tricksters follow in the footsteps of Clark the better.

The only fear in such cases is, that they will say something good of Spiritualism, thereby bringing it under suspicion.—[Ed. JOURNAL.]

The First Society of Spiritualists of Chicago.

The First Spiritualist Society of Chicago have 'cleansed the Augean Stable,' by electing a board of directors opposed to the 'Social Freedom Doctrine,' and the Northern Illinois Association of Spiritualists, which has been acting in the interests of 'social freedom' for the last two years, have been compelled to look somewhere else for quarters, in which to hold their meeting.

It is high time that all Spiritualists who have any regard for the cause they believe in—to zealously repudiate not only the 'Social Freedom' doctrine, but all leaders who cling to or in the least degree give countenance to its advocacy on their platforms.

We predict that the change made in the officers of the First Society of Spiritualists of Chicago, will be the commencement of a new era in Spiritualism in this city.

All other towns outside of Chicago have entirely repudiated the Northern Illinois Association of Spiritualists since the leaders declared at the Elgin meeting that, 'Social Freedom was germane to Spiritualism.'

No Spiritualists in other places, who are unfractured with freedomism, will give any countenance to another meeting of that association, now it has been finally repudiated by the First Society of Spiritualists of Chicago.

If a few free-lovers shall presume to crowd the abolition upon true Spiritualists of Belvidera or any other town, they will find very little encouragement from any but that class who are already tainted with the infamy.

Mrs. H. Moses is lecturing in Iowa and Nebraska. She will visit Chicago about the middle of November.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

A True Life the Source of Power.

It is not what men say, but what they do, —not their professions but their lives that stamp their impress in indelible characters upon the world.

Better to weave in the web of life, A bright and golden filling, And to do God's will with a ready heart,

A SONG OF THE SHAKERS.

I see a light, and angels bright Invite my soul to come Away, away from earthly joys

Concluded from First Page.

This lady belongs, as she observes, "to a family of seers."

A singular instance of "second sight" occurred some time since in a locality not far from the writer's place of abode, and one authenticated by friends whose testimony he can not doubt.

Another case, which occurred in the northern part of Rhode Island, is of the same nature; in this instance, related to me by an inmate of the family in which it happened.

As to remarkable dreams, almost any one might in this direction relate strange experiences of his own.

Every well spent day places us upon a high plane of life, but there are moments when we must be tried, and if we can not stand in these, then the struggle must be renewed.

Warren, R. I. Col. ORCOTT keeps up a handsome revenue by periodically denying that he believes in the spiritual manifestations which he writes up.

Warren, R. I. Col. ORCOTT keeps up a handsome revenue by periodically denying that he believes in the spiritual manifestations which he writes up.

Buzzed to Spirit Life.

Passed to Spirit-life, SIMON RANDALL, of Fall Creek San Cistern Co., Wis., July 23rd, 1875, aged 67 years.

The sudden death of this most excellent and honored citizen, which has created a great grief in the circle in which he moved, was caused by the accidental discharge of a gun while removing it from the custody of his little child.

THE SPIRITUAL SIDE. There is many a rest on the road of life, If we only would stop to take it;

Better to hope, though the clouds hang low, And to keep the eye still lifted; For the sweet blue sky will soon peep through,

Business Notices.

Stoves.—Tibbals, Shirk & Whitehead, Chicago, make the Domestic Cook Stove and publish many certificates showing its merits.

Chemical analysis fails to find the least trace of adulteration in Dobbin's Electric Soap, (made by Cragin & Co., Philadelphia.) For sale everywhere. It is for your interest to try it.

The noted Medium and Healer, Dumont O. Drake, M. D., with Dr. C. A. Barnes, will heal at the Matteson House, Chicago, Saturday, Sunday, and Monday, Oct. 9th, 10th, and 11th.

DR. P. KAYNER, M. D., so well and favorably known to many of our readers, and who has been one of the leading physicians and head surgeon of the Northern Indiana Medical and Surgical Institute, is about making arrangements to be at his home in St. Charles, Ill., the first week in every month, to receive and treat patients at that place.

He furnishes apparatus to correct deformities, treats all forms of chronic disease, and performs all needed operations in surgery. Dr. Kayner is a thoroughly educated and experienced physician, and a good clairvoyant. He will make arrangements to deliver courses of lectures on Physiology and the laws of Health during the winter.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. Robinson, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm.

Topska, Kan., April 19th, '75. Box 651.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured.

DAVID O'HARA. I have used tobacco between fourteen and fifteen years, and about a month since I purchased a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use.

F. E. SPARKS. I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and I feel perfectly free from its use.

G. A. BARKER. Oswego, N. Y. Mr. R. W. Ryan, of Waukegan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed.

D. H. FORBES. Oshkosh, Wis. For sale at this office, \$3.00 per box. Sent free of postage by mail. Address: Religio-Philosophical Publishing House, Chicago, Ill.

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

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I 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.

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

Los Nietos, Cal., Oct., 3rd, '74.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$3.00. It is warranted to cure the most inveterate cases of the weed, when the directions on each box are followed.

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

Mrs. A. H. ROBINSON.—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it.

Mrs. A. H. ROBINSON.—I write to you again and send lock of hair. My head is well but I

think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

MRS. A. H. ROBINSON, Healer Psychometric & Business Medium. Religio-Philosophical Publishing House, Building, Chicago.

Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. For, as the most speedy cure is the essential object in every case, when the patient is present, a better practice is to send along with a lock of hair, a brief statement of the case, leading symptoms, and the length of time the patient has been sick when the will, without delay, receive a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

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 Controlling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed.

From the very beginning, hers is marked as a most remarkable career of success, such as

has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

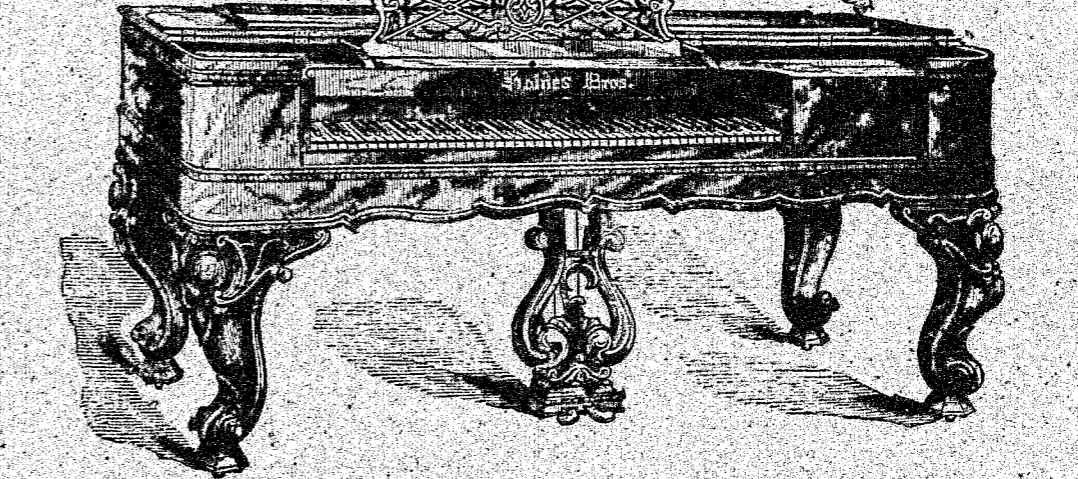
Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

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.

Specific for RHEUMATISM and NEURALGIA. Address Mrs. C. M. MORRISON, Boston, Mass., No. 102 Westminister St., Box 2518, v18n20118.

Arabostan: OR, THE LAND OF THE ARABIAN NIGHTS. BY COL. Wm. PERRY FOCQ, with an introduction by BAYARD TAYLOR.

Healing by Spirit Ministry, Triumphant. The noted mediums, Dumont O. Drake, M. D., and his wife Della, are now permanently located at 191 Power's Block, Rochester, N. Y.



SECOND-HAND PIANOS. We have a few Pianos that have been rented from three to twelve months, that we will sell for cash at \$300 each.

REED'S TEMPLE OF MUSIC, 92 VAN BUREN ST., Chicago.

FASHIONS and GOLD COIN PRESENTS!

Smith's "Instant Dress Elevator" No. 315. This Costume wins the admiration of all. It is one of those styles that is sure to please, especially as it is appropriate for any material, and requires less goods to make than any other suit of equal quality.

A. BURDETTE SMITH'S Monthly "World of Fashion," FINE ARTS and POLITE Literature. Single Copies 25 Cents.

\$4,500.00 in Gold Coin to Give Away! We will give \$2,000.00 in GOLD COIN to 100 persons who send us the largest number of subscribers to our "World of Fashion," at \$3 each, before March 5, 1876.

We will give \$2,500.00 in GOLD COIN to 125 persons who send us the largest number of subscribers to our "Bazaar," at \$1.00 each, before March 1, 1876.

YOUR BEST way is to send your own subscription to either of our Magazines, when you will get the first number and your Certificates of Premiums, which you can show, and at once begin getting subscribers, or send 25 cents for one copy. Send Stamp for our Catalogue.

LUXORIAN TOMFOOLERY.

The "Brotherhood of Luxor" and Elementary Spirits Reviewed.

BY J. J. MORSE.

S. S. JONES.—Dear Sir:—An article in a recent issue of your paper, criticising the "Brotherhood of Luxor," is now before me. I am sure its able writer, J. H. Mendonhall, deserves, and will receive, the thanks of every intelligent person of his letter; most certainly he has mine. The pretentious bombast of the documents he criticises, would be nauseating, if it was not ridiculous. Surely we have had enough of mysticism, with its attendant mummery and tomfoolery; what we need now is an intelligent understanding of things spiritual and natural, combined with an intelligent cultivation of reason, which shall enable us to become wiser and better men and women. But if we are to put ourselves into the keeping of this phantom Brotherhood—and our cause also—and allow them to "boss the job," I am inclined to fancy we shall defeat our desires. The committee (?) of this "Brotherhood of Luxor" may be seven wise men, angels, or diabolists, for all I know. And their election of your little Eastern contemporary, the "Spiritual Scientist," as their organ, may be a mighty piece of wisdom on their part, though I am inclined to fancy, albeit I may be too big a fool to see it—that it is an evidence quite the reverse in nature and result. And from a recent issue (Sept. 16th) of this little paper, whose columns of late have bristled with occultist and magical dissertations, I clip the following:

"The fact is, we have gotten nothing worthy the name of Philosophy out of our quarter-century of phenomena, and our scores upon scores of windy books. It was not known until recently that the Occultist writers contained anything about spiritual phenomena like those familiar to us." The word "logic" has, in a measure, been associated in our minds with gobby gentlemen in claw-hammer coats, or cotton-velvet and spangles, drawing cabinets and making trained mice to walk a stretched string, and canary-birds emerge from pistol-barrels. The idea that this awful word possibly expressed the Science of sciences, and that its depths had by patient study made themselves familiar with every psychological as well as physical science, and alone had the key to the portal of the other world, never crossed our minds.

"And so we have gone blundering on, giving ourselves up to the dominion of "diakhs," and, worse yet, of "elementary spirits," and making ourselves and our cause ridiculous in the eyes of educated people by a mawkish literature, in which a few grains of seed-corn lay buried beneath mountains of verbiage."

And this, from the organ of the brotherhood, that is going to make all beautiful and lovely! Now it is patent to any intelligent Spiritualist, who is either a student of history or a reader of our literature, that the passage I have italicized is not correct. Our good friend, and my learned brother, J. M. Peables, has written and recorded experiences and facts gleaned from Eastern nations, and put on record in his books, "Seers of the Ages," and "Travels Round the World," that prove that Spiritualists are not quite so shut-eyed as the passage quoted would have us infer. And by the way, I would advise all who do not possess those books to get them at once. They are meat and drink too. And also Paschal Beverly Randolph has written quite freely on these occult subjects. I am personally acquainted with a gentleman, Mr. Hackley, of London, England, who has a splendid library of books entirely related to these very same matters that we are supposed to be ignorant upon. Comparing our experiences with those recorded in these old mystic tomes, we are forced to perceive that in our days what the Spirit-world once did in darkness and mystery, they are now accomplishing in the broader light of extended experience and consequently increased knowledge.

As Chemistry grew out of Alchemy, so, perhaps, Spiritualism will improve on Occultism, but not return to it. The Spirit-world has reduced the verbiage of Occultism to orderly common-sense, and to-day the great truth involved stands forth clear and sharp that the results of so-called Occultism are simply produced by intelligent, but disembodied human beings. But when we are gravely (?) told that we are under the influence of "elementary spirits" and "diakhs," it is striking at the very roots of our experience, and to make it worse a friend (?) strikes the blow! Why it would, if true, turn our glorious philosophy into the religion of Mumbo Jumbo, African Vodoomism, Arabian Diablarie; and resurround us with all the nonsensical prangle and paraphernalia of medieval superstition!

In reply to a recent reviewer, the author of "People from the other World," seriously states that "Spiritual phenomena are produced by these 'elementary spirits,' and that 'our departed' are not concerned in their production at all! O it on such folly, for if true, our cause is a hollow mockery of human hopes! Am I befuddled? My mother, whose sweet words have sounded in my ears, my father whose dear presence has been brought to me; my friends, whose loving interest in me after their departure, has cheered many a weary moment—these, and that noble comely woman whom I met, and before whom I feel a very pigmy—are these all "diakhs" or "elementary spirits"? Ye gods, my blood boils at the bare idea. If I could think so, I would fly from this Spiritualism as I would from a charnel house filled with festering putrid death. My wife, my darling child whose life-breath is a balmy breeze in the garden of my spirit, are these to die, to pass—God knows where—and then perchance some infernal "diakhs" or "elementary spirit" claiming to be them shall come and fool me with "lies and damned hypocrisy," it is too monstrous for thought!

If there is any one matter our twenty-seven years of experience has taught us, it is the individuality of the spiritual communicants, and the fact that they were our friends and relatives once living on this earth as we do now.

And, now, sir, how can we understand it? "Brotherhood" is not a combination of "diakhs" and "elementary spirits" playing a practical joke upon the editor of their organ, and attempted to do likewise with us!

Why, in my simplicity, sir, I always thought Spiritualism was based upon facts, and that facts were the experience of truth. And if I am correct, why, our cause must, when it adheres to fact, teach what every thoughtful mind requires, i. e. truth! The circular of the Brotherhood is against me though. Perhaps all truth is contained in their archives! But under this head I can not do better than quote your eloquent correspondent who writes as follows:

"There are four things contained in the clause quoted, that I wish to note. The first of these is, 'If American Spiritualism teaches so few things worthy of a thoughtful man's attention, I pray who would the 'brotherhood of Luxor' pronounce a thoughtful man? And what sys-

tem of teaching would it regard as being worthy the attention of such a man? I would ask the unknown 'brotherhood,' what subject is there now known to man that teaches more or even as many vital truths to the human family, as that of American Spiritualism? What subject of investigation has taken a wider range into nature's vast arcana, a deeper and grander view of the boundless empire of mind? What other system of ethics teaches so eloquently and sublimely the divine philosophy of life, the beginningless and ceaseless evolutions, unfolding and aspirations of the soul of man in its eternal progressive march? What system, creed or law, teaches more positively and lucidly the grand truths of rewards and punishments as based upon the immutable law of cause and effect, thus showing unmistakably that not so much as a single thought, whether good or bad, can escape its legitimate consequences? What system of ethics or philosophy teaches more earnestly, logically and conclusively the unity of the origin, the destiny and consequent 'Brotherhood of Man'? And what system of religion under heaven, I would ask, teaches less mythology, and more purity and grander self-sustaining practical humanitarianism than 'American Spiritualism'? None, I trust, who, then, I ask are the thoughtful? Not those who have given their attention to the great question of 'freedom?' And what subject more than it, in all its teachings, has worthily claimed the attention of the thoughtful? Let the 'Brotherhood of Luxor' answer."

Now if the "Seven Sages" can do any better, now's their time. In one respect I can cordially agree with one statement put forth in the circular under discussion, i. e.:

"That the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious persons, and that it offers in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future, moral and social relations, and accountability."

So far as the first part of this paragraph is concerned, I am constrained to exclaim, why can not we establish colleges for my intellectual and spiritual training, of our advocates, wherever surrounded by all that is elevating and purifying, we could turn on a class of speakers that could give us teachings free from hobby, malice, bias, or the very eccentric doctrines concerning things in general which now obtain! But for the second portion of the paragraph I beg to submit will take a little longer than a quarter of a century either to clear out the old mud hut of theology or put in the foundation of our "brown stone front" of humanity's religion, based upon spiritual truth.

It is said we find unity in diversity; if so, then Spiritualism is the most united system ever known. For nearly all of us nurse some pet doctrine, and try our best to give others a hard time of it that don't accept our baby. But the vitality of our cause is manifestly the fact that it has survived the many internal explosions that have occurred, which at times almost threatened its annihilation. Have we no need to be vigilant now? It seems so, when after twenty-seven years of patient piling up of proof on proof of individual immortality, and our ability to return and demonstrate it, when lo! within our camp the cry is raised "diakhs" and "elementary spirits" have dominion over you! Will these good disciples of Hermes, Paracelsus, Philotheles, and Company please tell us what, and who is an "elementary spirit?"

If we are to place our cause under the care of this Brotherhood, are we not opening the way to a spiritual despotism every whit as dangerous—nay more so—than the soul enslaving theological bondage we have just escaped from? So it seems to me. In closing, then, let me state as my opinion that, if our cause can not stand upon its own merits as occurring to-day, let it die out rather than ally itself with crack-brained "Occultists" and mystical "Brotherhoods" that have "organs" start "templates" that "bust" and in general indulge in Luxoriant Tomfoolery.

Our Contemporary.

The following we copy from our contemporary, the BANNER OF LIGHT, with a hearty good will and hope for its continued prosperity.

Bro. Colby, its editor, has weathered many a theological storm, and come out more than conqueror in ecclesiastical conflicts. His paper has ever been an able exponent of Spiritualism, and despite all opposition, within and out of the ranks of Spiritualists, has proved a success.

His kind, forgiving and somewhat yielding spirit, shields his head from many storms that rage below the oft overcast spiritual firmament. His Christ like spirit lovingly says, "Father forgive them for they know not what they do."

Now at the opening of a New Volume of the BANNER OF LIGHT, he with a full understanding of the past and unbounded hope for the future, says:

With the present issue this paper commences the closing volume of the nineteenth year of its existence. How varied have been the experiences of its publishers in their efforts to keep it actively at work! How arduous have been the labors gone through with in the years now past to render it a worthy vehicle for the conveyance to the masses of the purest form of Spiritual Truth! The history of these experiences and labors is to be traced not only on the pages of its files, but in the hearts of the lovers of advanced ideas all over the world among whom a firm friendship for the BANNER OF LIGHT has sprung up, which the lapse of time is strengthening year by year. A favorable verdict as to the usefulness of this paper has been rendered by the people, and it can well afford to bear, without fear or concern, alike the criticism of the sectarian bigots outside and the malignant misrepresentations of a few within the ranks of Spiritualism.

circumstances which have finally culminated in their overthrow—and slander has always followed the footsteps of every marked individuality on earth; therefore the revivification of imposture on the part of any medium is not in reality a blow at but for the Cause; while the much repeated cant concerning the social delinquencies or moral idiosyncrasies of the sensitives who have been chosen by the invisible Power now acting among men to be its agents to the world falls of its own weight. There is no evidence of its existence in the mind of the student of the Spiritual Philosophy and Phenomena, than that the social or moral status of the instrument or medium has nothing to do with the fitness of the same for spirit control, the conditions sought for being rather magnetic adaptation than social surroundings, intellectual endowments, or spiritual saintship.

Cast your eyes over the surging whirlpool of popular disfavor, where at the present hour creeds and systems grown hoary with years are swirling down the yeasty stairway of the waters to darkling obscurity and final mental oblivion, we behold clear evidence that the fair argosy which sails under the white pennon of spirit communion has nothing to fear, but is surely speeding on to the Haven of Safety and ultimate triumph. To change the figure, and ultimate triumph. To change the figure, and ultimate triumph. To change the figure, and ultimate triumph.

Allah il Allah.

BY CLARK IRWIN.

God is God, and Mahomet is one of his Prophets! This cry that began about five hundred years after Christ, and was soon echoed by millions of the best representatives of humanity, bids fair to be raised again over Asia. How little is generally known of Mahomet and his doctrines. How few people have ever read the Koran, where in it alone, can the teachings of Mahomet be found. If a man's importance should be measured by his influence on the race, surely that Prophet will be esteemed next to Jesus Christ. His influence on Europe and America has never been understood by the Latin and Teutonic races. The profoundest scholars of medieval history, who accord declare that the torch of civilization was kept alight by the Saracens of Spain and Asia, and that had it not been for them every vestige of art and science, literature and civil law, would have expired under the crushing footsteps of the barbarian hordes of North Western Asia. These Saracens were created, influenced and inspired, wholly and solely, by the spirit of Mahomet. Had the Prophet never lived the tribes of Arabia would have remained quiescent and unknown in the heart of their country, and the mighty armies, of which they were the nucleus and heart, would never have extended their sway over the world, nor communicated that civilization which characterizes our age.

Mahomet preached to the Arabians from the "Holy Scriptures and the Sacred Evangelists," by which terms he meant the books we call Old and New Testaments. He taught that Adam, Noah, Abraham, Isaac, Moses and Jesus Christ were Prophets of God, and that Jesus Christ was a mere preacher, inspired of God to communicate his will to the people in the peculiar Arab tongue, and to denounce against infidels and idolaters the most awful penalties of hell fire. Among idolaters he classed those who dared to give companions to the Almighty, a wife and offspring. He classed Jesus Christ as the greatest and last of the Prophets of God, and the Apostles as preachers like himself. Instead of instituting polygamy he limited the number of wives to four, and advised but one. Polygamy and slavery were institutions existing among the people around him, Christian as well as heathen, and if he regarded them as evils he treated them as well as it was in his power. Christianity which prevailed over the extensive regions around him, practiced polygamy in the 6th century, as it practiced and upheld the still more atrocious system of slavery in our own age and country. The followers of Mahomet soon after his decease, subscribed to him doctrinal as a variant from those he taught, as did the followers of Jesus.

Mahometanism may be truly defined as Unitarian Christianity. It seems to be especially adapted to the mood of the Asiatic people. Wherever on that vast continent it has met Christianity, it has overthrown it; whether in the field or cabinet, it has proven itself superior as a proselytizer.

In China where one-third of the human race live, for many years a mighty convulsion has kept the people assunder. It is simply the new Mahometanism warring against the old dead Buddhism, dead so far as any vital principle of faith is concerned. For over a thousand years Christianity has been sending missionaries to China, and the sums of money expended in the vain endeavor to Christianize its people are countless millions. To-day there are not a hundred thousand Chinese Christians. It is estimated by those who have the best means of knowledge that full one-fourth of the Chinese are to-day followers of Mahomet. The same remarks are applicable to Hindostan. The converts to Islamism within the past few years, are numbered by millions; meanwhile it is estimated that every Christian Hindoo has cost the churches of Europe not less than a half million dollars! A few cents of late have caused the British Lion to open his sleepy eyes and look around among his Indian subjects. The late riot in Bombay, prevailing for ten days and destroying thousands of houses of the Parsees, has suddenly disclosed the number of Mohammedans to be much greater than dreamed of, while their zeal, fierce and kindling, is mightily stimulated by the hope and promise of a "great outpouring of the spirit" about these times. In fact the number of the followers of the Prophet, instead of being three hundred millions, proves to be nearer three hundred millions. The accessions for the last twenty-five years have been simply enormous. In view of all this the London Times of 20th ult. and some other high authorities of our mother land, declare it were better for us to let these Asiatics alone in their religion, while we spend their sup'ne billions, such as our missionary spirit has cost us the last fifty years, on the wretched heathen at our own doors, yet under our very feet. Who does not say Amen to this?

Voices from the People.

BUTLER, MICH.—J. McDonald writes—I meant to take the old Journal as long as I can see to read it, and that I hope will be for some time yet.

PALERMO, N. Y.—A. Marrian writes.—Mr. R. G. Eccles has been giving us a course of lectures—the first we ever had in town; they made old Orthodoxy tremble.

ST. PETER, MINN.—Mrs. J. Johnson writes.—The dear Journal goes far and near, and it is my delight to extend its circulation; it has been a welcome visitor in my family for more than a year; many thanks for your promptness in mailing, for I have never missed a single number.

ADAMS BASIN, N. Y.—S. Hayford writes.—I have taken your excellent paper seven years, and they are more than worth the money required to pay for them. I keep them circulating and the readers are more than pleased.

He then complains of the large prices demanded by some speakers and mediums. He speaks of the wants of the people and the general desire to witness physical manifestations. Good mediums can be developed in any school district by a little patience and perseverance on the part of a few who will hold circles for the purpose.

ONEIDA, ILL.—S. G. Ladd writes.—I herewith send you an order for three dollars and fifteen cents for the RELIGIO-PHILOSOPHICAL JOURNAL another year, as my time has expired for which I have paid; but I am sorry you have to suffer for telling the truth.

We feel competent to fill the breach and fight the good fight out to the bitter end, when backed by such noble souls as yourself and others who help to "cleanse the Augean stables." The help we desire, is the wide circulation of the JOURNAL and LITTLE BOURGAIN. We hope every subscriber will procure us at least one new yearly sub orther at \$1.65 for the first year, and as many three month trial subscribers as possible at 30 cents. Let the people know that the Editor of the JOURNAL is being persecuted for his defense of Spiritualism, against the horde of "Social freedomers" who have brought so much disgrace upon it.—[Ed. JOURNAL.]

INDEPENDENCE, IOWA.—Mrs. M. E. Hathaway writes.—The JOURNAL is the only means I have to investigate Spiritualism, and I don't like to miss one number. It has been only a little more than three months since I first commenced reading it, and I don't mean to ever do without it. I think if we could have some good material mediums here to Independence, old Orthodoxy would have to lay down arms and surrender at once.

BATH, MICH.—John Watling writes.—The JOURNAL is the best paper published, and the more I get of them the more I want. A person must have the courage of a lion to speak his mind and live surrounded by Orthodoxy as I am, but what matters it to me so long as I am finding the right road to the Summer-land. Oh! how I would like to visit your seance rooms. I am all alone as a Spiritualist here, and have seen nothing of it, to almost disgrace me, excepting what your JOURNAL has taught me.

WACO, TEXAS.—Mrs. R. E. Walden writes.—I am doing all I can for your valuable paper. I wish we could get a good lecturer and test medium to come to our little city Waco. We have organized a Spiritual society, and have a nice hall fitted up for the purpose, but alas, we have no one to teach for us. Of late the people of Waco, have become very much interested in Spiritualism. I think a good speaker would do well here. I am controlled to speak three different languages,—Indian, Spanish and Latin.

ALBIA, IOWA.—A. C. Barnes writes.—Your remarks in regard to putting Spiritualism on exhibition at the Centennial, are timely and good. And now how many do you know, E. V. Wilson, who has just returned, that he thought the Indians would not be good, therefore refused us the use of either church; a thing in these days seldom done by a church committee, but in their refusal they have done for themselves what we could not—brought upon their whole concern the indignation of a cultured and educated community from country and city.

Thanks, Brother, for the new subscriptions you send us.

FLUSHING, MICH.—Rev. Chas. A. Andrus writes.—At the time our little one passed away, we applied for the M. E. Church, also for the Baptist; they inquired who was to speak on the occasion; on being informed that Miss Johnson was engaged, they told that they thought the Indians would not be good, therefore refused us the use of either church; a thing in these days seldom done by a church committee, but in their refusal they have done for themselves what we could not—brought upon their whole concern the indignation of a cultured and educated community from country and city.

BOSTON, MASS.—Thomas Cook writes.—Bro. Jones, every soul upon the earth has its mission as such as Jesus, who came, lived and died upon the cross to demonstrate this great, grand, fundamental, yet primitive principle. For this cause I came to Boston, and as I have now finished my mission in the "Hub," I this day take my departure for the South-west to teach a Spiritualism, as you put it in the last number of the JOURNAL, "based upon common sense." And by the way allow me to say that the JOURNAL grows better and better. Your rejoinder to Seth Driggs sparkles all over with diamonds of truth. So does the controversy between Zedekiah Humphrey, through J. J. Lucas, of Belleville. I rejoice that a higher, grander, holier and sublimer conception of Spiritualism and the mission of spirits or angels is now dawning upon the earth sphere, and that I, as well as the noble old RELIGIO-PHILOSOPHICAL JOURNAL, which has been a blessing to the world, will spread abroad its effulgent rays. I have exhausted my pecuniary means to spread it through the little "Kingdom of Heaven," and now am constrained as Jesus was, to go from town to town and spread it by word of mouth and speech of lip. Will you kindly give me in that way by saying that all who wish to have preached among them such Spiritualism as you are weekly giving, to write for your humble co-worker. I may be addressed at No. 50 Broadfield Street, Boston, Mass., or in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago.

Would You Know Yourself?

Consult with A. B. SEVERANCE, the well known PSYCHOMETRIST and CLAIRVOYANT. Come in person, or send by letter a lock of your Hair, or send a photograph, he will give you a correct delineation of Character, giving instructions for self improvement, by telling what facilities to cultivate and what to restrain, giving your present Physical, Mental and Spiritual condition, giving Past and Future Events, Telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage. Ethics and advice to those that are unhappy married relations; how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnoses, with a written prescription and instructions for home treatment. For Photographs, Catalogues, or more full information us may be given to individuals by letter, address J. WINCHESTER, Columbia, Cal.

DELINATIONS He also treats diseases MAGNETICALLY, and otherwise. Terms: Brief Delineation, \$1.00; Full and Complete Delineation, \$3.00; Diagnosis of Diseases, \$1.00; Diagnosis and Prescription, \$1.00; Full and Complete Delineation with Diagnosis and Prescription, \$3.00. Address A. B. SEVERANCE, 417 Milwaukee st., Milwaukee, Wis. v18211f

Newspapers and Magazines For sale at the Office of this Paper: Banner of Light. Boston. 3 Cents. Spiritual Magazine. Memphis. 15 "

\$5 to \$20 per day at home. Sample worth \$1 free. Sent by D. Co., Portland, Maine. v18112f

THE STAR WELL AUGER Best in the world. Warranted to bore any size of well. While it is ascertained in sinking wells through beds of quicksand and gravel. Wells 50 feet deep sunk in four hours. Can bore 800 feet if necessary. \$200 or \$250 per day can be made working with this machine. Three men is all the power necessary to operate it. Send for our illustrated catalogue. STAR AUGER CO., 303 to 309 South Canal Street. CHICAGO, ILL. v1814113307

Turkish, Electric AND VAPOR BATH INSTITUTE, FOR THE TREATMENT OF DISEASE. Grand Pacific Hotel, Private Entrance on Jackson St. near Cassile, CHICAGO. THE ELECTRO-CHEMICAL DEPARTMENT of this institution is unequalled in this country. Electricity is applied in all its forms, with and without the Bath. Open for Ladies and Gentlemen, from 7 A. M. to 9 P. M. THE LADIES' DEPARTMENT is under the personal supervision of Miss. Somers. DR. G. C. SCHMERS, Proprietor.

THE New Gospel of Health: AN EFFORT TO TEACH PROPER The Principles of Vital Magnetism; OR, How to Replenish the Springs of Life without Drugs or Stimulants. BY ANDREW STONE, M. D. Physician to the T'roy Lung and Hygienic Institute. Its aim is to set before the general public the principles of vital magnetism, whereby the springs of life may be replenished without the use of drugs or stimulants. The subject matter is divided into thirty-eight sections, and purports to come from physicians who, ranking among the highest when in earth-life, have made the attempt from the spirit sphere to communicate through an earthly medium knowledge which shall be even more powerful to cure disease than their former labors in mortal. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for self-care are worth many times the cost of the volume. The book is illustrated with over 120 engravings. 518 pages, cloth, \$2.50, postage 35 cents; paper covers \$1.25, postage 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE ANCIENT BANDS. Their Work Inaugurated. THE ANCIENT SPIRITS, whose advent was first clearly made known to the people of the Earth, near five years ago through the life also Fencil Fendels by the Art Mediums, the A. W. JENSENS, have, after more than 2,000 years of preparation.

Begin their Work! Do not yet their plans, nor the wonderful scope of the MOVEMENT they have inaugurated, be given to the world by publication. These BANDS have only recently completed their own organization for action, and practical business in the preparation of, and the conducting of, the

Impending Revolutions! In the Social, Political and Religious Institutions, as they exist among the People of all Nations of the Earth, to-day, upon the very eve of which they stand, as upon the brink of a seething crater. THESE ANCIENT BANDS, Associated together under the Chieftainship of YEV ZAHN the Atlantean, consist of I.—The ATLANTIAN BANDS, who lived 16,000 years ago, with other Pre-Historic, Historic, and a more modern Personages, forming a BAND of 26 Spirits. II.—The PRAELAPHAN, of whom Maeva is King and Elyon, the Medo-Queen, and Astoria, the Chief Counselor and Scribe. This is an extinct Race, who lived on the southern extremity of the Asian Continent Fifty Thousand Years Ago With the Dralidians, and united to them in their "BANDS" are the MEANATAS, who were Aborigine inhabitants of Asia, occupying the territory of the Hindoos, and who lived 46,000 years ago. This is also an extinct race. III.—The NORTH AMERICAN INDIANS, some of whom have been in spirit-life many hundred years, under their Chief, (of the Band) Wawtelo, who lived up in the Western Slopes of the Sierra Nevada Mountains 400 years ago. IV.—The ABBYRONS, under the Leadership of Prince Gooka, who lived in Central Africa in the time of Moses, and some of the members of whose BAND lived 45,000 years ago, and in subsequent Pre-Historic ages. The HELPERS of these "BANDS" comprise Myriads of Spirits Of all ages, from the earliest existence of the Human Race to those most recently ascended to the Higher Life. To even name the more prominent personages of Historic and Modern Times down to the present generation who are active Helpers of these "BANDS" would almost fill a volume.

Beautiful Photographs Of 19 members of the ATLANTIAN BANDS, and other Helpers—36 in all—have been taken in and are of the finest sizes from the Original Portraits, and are for sale to all who wish to be introduced to, and learn more of, these ANCIENT BANDS. PRICES—Cards, 25 cents each; 25 for the set of 25. Catalogues 50 cents each; or \$1.00 for the set of 25. Liberal terms to Agents. Orders must include the amount in registered letter or postal order. THE BIOGRAPHICAL CATALOGUE, A pamphlet of 40 pages, sent free to all who order sets. To those 25 cents per copy, or five for \$1.00. For Photographs, Catalogues, or more full information us may be given to individuals by letter, address J. WINCHESTER, Columbia, Cal. Which is a Money Order Office. v1910f \$1.65 cents renews trial subscriptions one year.

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

All orders with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books such as 'An Hour with the Angels', 'Astronomical Origin of the World', 'Arcana of Nature', etc., with prices.

Table listing various books such as 'Life of Thomas Paine', 'Life of Jesus', 'Love and the Master Passion', etc., with prices.

WE ARE PREPARED TO FURNISH MISCELLANEOUS BOOKS OF ANY KIND... by mail or express, as may be desired.

C. O. D. Orders for Books, Manuscripts, or Merchandise of any kind, to be sent C. O. D., must be accompanied by not less than \$2.00, or if of less value, then by one-fourth the cost.

No. 24 EAST FOURTH ST., BETWEEN BROADWAY AND THE BOWERY.

A. J. DAVIS & CO. STANDARD BOOKS ON HUMANITY, SPIRITUALISM, FREE RELIGION, SCIENCE, AND GENERAL EDUCATION.

THE SCIENCE OF EVIL; OR, FIRST PRINCIPLES OF HUMAN ACTION. BY JOEL MOODY.

THE SCIENCE OF EVIL is a book of radical and startling thought. It develops a complete and logical system of ethics.

THE BLOPANT - OF - Spiritualism, "Social Freedom," on Trial.

The author of Vital Magnetic Cure and Nature's Laws in Human Life, has issued a pamphlet of about 70 pp., the title of which is an Exposition of "Social Freedom," etc.

THE GODS, AND OTHER LECTURES. BY COL. R. G. INGERSOLL.

This edition contains the following celebrated lectures: "THE GODS," "THOMAS PAINE," "HUMBOLDT," "INDIVIDUALITY AND HERESIES," etc.

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

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

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

THIS WORK contains curious details of the Manners, Customs, Mythology, Worship, etc., of the Hindus. The poetical and allegorical language seems to have been used to unite all the prevailing modes of religion.

THE KEY THAT UNLOCKS THE GOLDEN GATES OF THE FUTURE. It demonstrates the fact of a future existence beyond the possibility of a doubt, by appealing to one of the strongest of our senses—that of sight.

THE KEY THAT UNLOCKS THE GOLDEN GATES OF THE FUTURE. BY W. H. MUMLER, of Boston, is the medium through which these beautiful manifestations were first given.

Hudson Tuttle's Works. ARCANAE OF SPIRITUALISM. A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY. WITH A PORTAIT OF THE AUTHOR. Price, \$2.00; postage 25 cents.

SEVEN HOUR SYSTEM OF GRAMMAR. BY PROF. D. E. HOWE. The author has demonstrated repeatedly that a person of average ability can learn to speak and write correctly after one year's careful study of this little book.

THE APOCRYPHAL NEW TESTAMENT. Being all the Gospels, Epistles, and other pieces, now extant attributed to the first four centuries.

HOW TO PAINT. A COMPLETE COMPENDIUM OF THE ART. Designed for the use of the Tradesman, Mechanic, Merchant, and Farmer, and to guide the professional Painter.

PLAIN AND FANCY PAINTING. Of every description, including Gilding, Bronzing, Staining, Graining, Marbling, Varnishing, Polishing, Calcimur, Paper-Hanging, Staining, Lettering, and Ornamenting.

OLD THEOLOGY TURNED UPSIDE DOWN; OR, UPSIDE RIGHT SIDE DOWN. By a Methodist Minister.

THE RESURRECTION OF THE DEAD; THE SECOND COMING OF CHRIST; THE LAST DAY OF JUDGMENT—SHOWING FROM THE STANDPOINT OF COMMON SENSE, REASON, SCIENCE, PHILOSOPHY, AND THE BIBLE, THE UTTER FOLLY THEREIN OF THE DOCTRINE OF A LITERAL RESURRECTION OF THE BODY, A LITERAL COMING OF CHRIST AT THE END OF THE WORLD, AND A LITERAL JUDGMENT TO FOLLOW.

BY REV. T. B. TAYLOR, A.M., LL.D., AUTHOR OF "THE HERESIAE," "DRAPE OF THE PLAINS," AND ANONYMOUS WORKS. Price, paper, 75 cents; cloth \$1.25 postage free.

THE KEY THAT UNLOCKS THE GOLDEN GATES OF THE FUTURE. BY W. H. MUMLER, of Boston, is the medium through which these beautiful manifestations were first given.

Equally as Interesting ARE CHARLES H. FOSTER, OF NEW YORK, AND SPIRIT OF ADA IRVING'S MIRROR. BY A. B. BIGELOW, BOSTON.

SAUEL CARTER, BOSTON, WITH SPIRIT WITH AND SON. MISS FREEMAN, BOSTON, AND HER SON. OOL. CUSHMAN, CHICAGO, SHOWING SPIRIT OF FRANKLIN, WITH THE ELECTRICAL KEY.

"LAST, BUT NOT LEAST," THREE VERY WONDERFUL PICTURES OF MRS. FANNIE CONANT. THE DELICATEST MEDIUM FOR THE BANNER OF LIGHT.

CRITICISM ON THE APOSTLE PAUL, IN DEFENSE OF WOMEN'S RIGHTS. Intemperance, War, and Biblical Theology, the three great obstructions to Christianity.

THE MENTAL CURE. ILLUSTRATING THE Influence of the Mind On the Body, Both in Health and Disease, AND THE Psychological Method of Treatment. BY W. F. EVANS.

WHY I WAS EXCOMMUNICATED FROM THE FIRST PRESBYTERIAN CHURCH, of Minneapolis, Minnesota. By Prof. H. Barnard.

HOW INTERESTING AND VALUABLE THIS LITTLE PAMPHLET deserves a wide circulation. Price, 20 Cts. Postage, 2 Cts.

FOURTH EDITION SINCE THE GREAT FIRE! THE SUNDAY QUESTION AND SELF-CONTRADICTIONS OF THE BIBLE. THIS WORK ALSO CONTAINS A LECTURE BY PARKER PILLSBURY ON THE SABBATH.

A Good Head of Hair Restored by a Spirit Prescription. Editor JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement.

One year ago this month I wrote Mrs. A. H. Robinson, the health medium, 148 Fourth St., Chicago, as a last resort—or rather, to please my wife.

DR. BICELOW THE GREAT SPECIALIST OF THE AGE in the North-West. He is well known, has established the LARGEST PRACITICORIAL DISPENSARY IN CHICAGO.

TO YOUNG MEN suffering from that condition of the reproductive system, called SPERMATORRHEA, caused by SELF ABUSE, the symptoms of which are Seminal Emission, Weakness, Irritability, Loss of Power, Faintness, Dreams, sensation of falling when asleep, indolence, self-doubt, confused memory, head-aches and dizziness, palpitation of the heart, flashes of heat, chilly sensations, restlessness, cold feet, etc.

EMBRYONIC MEN.

The Elementary Spirits—Their Personation of Spirits with Souls—Classes of Real Apparitions.

[From the New York Tribune.]

Sir:—The language employed by me in a letter which appeared in the Tribune of Aug. 30th was not so obscure as to warrant the construction which some of the country papers have seen fit to place upon it. I did not say in that communication, nor have I in any other which I have written, that there are no genuine spirit communications, nor that most of the physical phenomena of our modern circles are fraudulent. On the contrary I distinctly stated that I had seen manifestations, in the course of experiments extending over many years, which satisfied me of both the existence of God and the immortality of the soul. But my letter was intended to convey the impression that a majority of the phenomena attributed to the agency of disembodied human spirits were, in fact, due to another class of beings, beings who do not partake of our future existence, who have intelligence and craft, but not yet that immortal breath of God which we call the soul, and the Occultists, the Angelists (Anglo-elder)—in short, to the "Elementary Spirits."

What these creatures are may be ascertained by the diligent and intelligent student who chooses to consult the standard works written upon the Hermetic and other Occult philosophies. Suffice it to say that they bear about the same relation to man as he exists upon this and other inhabited planets as the sketch of the artists to the finished painting. They are more than matter and less than human being. They are the emanations of matter, thrown off in the efforts of Mother Nature to produce her noblest offspring—the sentient human being. When the child opens his eyes upon the world, or rather when it first draws breath, she has done all that lies within her power to do, and God completes the work by imparting to the new being an immortal soul.

"These Elementary Spirits" might better be called embryonic or rudimentary men, than what they are, by the Occultists, for they are in truth the future human being, waiting in the womb of our common mother to be born upon this sphere, where their progress towards the perfection of microcosmic development begins.

They are as little the demons the Romanists make them as the grand personages in whose borrowed plumes they strut before our unsuspecting circles. Having no souls, they have no consciences, and, being thus devoid of moral restraint, lend themselves as readily and innocently to frivolous and false manifestations as to what is sober and true. They know only what they see in the minds of the persons interrogating the medium, and so answer fools according to their folly, second every crazy scheme propounded to them, and make themselves for the moment whatever historical figure or personal friend the inquirer desires to have speak with. The medium resigning himself as a passive instrument to their caprice, through a mistaken notion that to oppose it would be to show ingratitude to the denizens of the "angel-world," who "bend their bright forms" to enlighten and bless humanity, they play with him, as a monkey might with an accordion which falls in his way, and like the latter, neither knows nor cares whether the instrument is ruined or not.

But, bear in mind, please, that after making allowance for all that these elementary spirits do, there appears to be a large residuum of real apparitions, who gave genuine messages through mediums. So far as my present observation goes, they appear to be persons of two or three very different classes; as for instance: The depraved, criminal, or grossly materialized spirits, whose attractions are all for the earth, its coarse atmosphere, its turmoil, riches, pleasures, hatreds, strifes, ambitions—in which their fancy revels, and wallows as that of the living debauchee over a lascivious picture or scene, or the glutton's over a rich feast; 2. Less frequently, the pure and good, who are drawn to those they left behind by the irresistible magnet of love; 3. Rarest of all, the statesmen and other grand souls, who may be sent or attracted to operate, through subordinate agencies, for the good of society and the amelioration of the race.

I submit to the candid and unprejudiced (making no account of the opinions of materialists, who are too dishonest to waste time over) whether these Occultists philosophers do not present us the only satisfying explanation of this Spiritualistic problem. Does not their philosophy strip the movement of its disgusting features, and explain its incongruities, contradictions, and puerile characteristics? Who that has seen as much as I during the past twenty years could take any other ground than that assumed in my August letter, to wit, that I repudiate all connection with American Spiritualism in its present form, and refuse to be classified by my critics among the free-lovers, pantarchists, socialists, and other theorists who have fastened upon a sublime and pure faith as barnacles upon a ship's bottom.

Besides vexing numerous editors of Boston and other cities, my Tribune letter was an unexpected blow. I am told, to certain positive disputants who had primed themselves for an onslaught upon me, a "Spiritualist author," whom it was necessary to demolish; and it was equally unwelcome to sundry Spiritualist writers of the gushing sort, who fill their mental stomachs, with the sweet nothings poured forth by the elementaries, and rehash them for their audiences, as some birds force up from their crop their half digested food to give it to their young. A belief that the spirits of the dead sometimes return and communicate with us, no more makes me a Spiritualist, in the common acceptance of the term, than it does the Catholic or Buddhist who both believe the same. As Prof. of the London University recently wrote me, I begin to believe that "Spiritualism is only a small portion of the vast subject," so vast, indeed, as to embrace within its majestic scope all sciences and philosophies that concern the human race and define the nature and attributes of the Chaldean Ain Soph, the Boundless and Endless.

HENRY S. OLCOCK.

NEW YORK, Sept. 7th, '75.

A careful perusal of Mr. Olcott's book, "People from the Other World," will convince the thoughtful reader, that the author was far from a scientific investigator. He is a gushing advocate, who maintains the most astonishing narration by a series of idle soft-gorndas. His book, as far as it goes, is a good ghost story, and has about as much "scientific" value as the general run of ghostly tales; yet Col. Olcott wrote from a commanding eminence. He was, as he was quick to say, a member of the "Lotus Club," a Liberal of some repute, a correspondent of several journals, and especially of the Graphic. The world stopped to listen to what such a man

had to say about Spiritualism, and Spiritualists expected a great deal of him. But Col. Olcott was determined on an explanation. He met a medium who introduced him to a society of oriental spirits, a "Brotherhood of Luxor," and these Hermetic philosophers unraveled the whole mysterious subject. Col. Olcott is swift to mount the tribunal and publish his pronouncement.

His "August letter" should be read in connection with the above, when it will be seen that he repudiates the name of Spiritualist. He goes back to the ancient wonder-workers, and laments the loss of the Alexandrian Library, which, had it been preserved would have unraveled all the mysteries of Modern Spiritualism.

In an article in the London Medium and Daybreak, of Sept. 3d, Mr. Olcott says that he has directly communicated with the "Brotherhood of Luxor," and has seen "reproduced at will the most startling phenomena of Modern Spiritualism, including the materialization of certain spirit forms."

Now, will Col. Olcott inform us how he knows that he communicated with "the Parent Eastern Lodge"? How does he know but it was "elementary spirits"? In short, granting his premises, how does he know anything about what he so positively states? He has seized a part of Kardec's egotistical dream, and has had it reproduced by a medium who is controlled by the "Parent Lodge."

In his hook he repeatedly, and humbly calling on "scientific men," to come to the rescue of Spiritualism. Now he ignores the attainments of fifteen centuries, and mourns over the lost archives of the Alexandrian Library, because of the incoherent gibberish of the self-deceived and crafty wonder-workers that perished there.

What are "elementary spirits"? Col. Olcott very clearly says "they are emanations of matter thrown off by Mother Nature to produce her noblest offspring—the sentient human being." This clear and comprehensive statement, undoubtedly came from the "Brotherhood of Luxor," and says really nothing.

This theory of the "Occultist philosopher," submits the very foundation of Spiritualism, and Col. Olcott accepts it unquestioningly. He says, "I repudiate all connection with American Spiritualism in its present form, and refuse to be classified by my critics among the free-lovers, pantarchists, socialists and other theorists who have fastened upon a sublime and pure faith, as barnacles upon a ship's bottom." These theories are bad enough, it is true, but does not Col. Olcott bring a new theory, almost, if not quite, as odious? He would have us believe that the dust and ashes of a race of charlatans constitute the living gold of the world, and that by certain means the "elementary spirits," may be called from the vasty deep.

The present literature of Spiritualism is folly. If one desires to drink at the fountain head, he must brush the dust from what is left of the writings of the "Occultists!" In all the communicating of the "elementary spirits," we challenge any one to find any thing approaching in wild temerity of nonsense this theory, or more calculated to disgrace and blight the cause of "a sublime and pure faith."

And all of this without a fact, without a shadow of evidence; on the mere statement, made, it is true, with unapproachable egotism of Mr. Olcott, who receives it from the "Parent Lodge," who for ought the reader or himself knows, may be "elementary spirits!" If this is a fair specimen of their teachings, there can be no doubt of their status; they without doubt are "offshoots of the future human being—waiting to be born."

It is one thing more than another demonstrated by Spiritualism, it is the worthlessness and folly of all forms and incantations, in the production of the manifestations, as taught by the Occultists. The phenomena occur by the action of undeviating laws, the discovery of which will be made by carefully observed and recorded facts, not by dreams. Mr. Olcott means for a Newton; and a Newton has not yet come, nor has an Olcott taken his place.

Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL.—Having filled my engagement in Cleveland, I am now in Geneva, preparatory to a service on Sunday next. The cause is not entirely dead in this place, though many of the old Spiritualists are gone; some by death, or the new-birth, and some by removal. But the Spiritual Hall is left standing, a monument of former devotion and prosperity; while close by the hall lives our indefatigable Sister, Mrs. Louise Shepard, still faithful to her olden love, and keeping open doors for the true workers. Meetings are held here every second Sunday, and the speaker has the entire collection, which is small enough in these times, but the best that can be done. The Genevians years ago gave to one of their speakers, an old resident, a house and acre lot, and how many might do the same thing, if it were only a cozy little cabin, to keep those now shattered in health from a long and arduous campaign, with a roof over their heads, and fireside of their own, as they drift to the hour of final change. But I must confess, I am almost appalled to see the apathy and indifference with which our hard missionary workers are left to meet the swift coming emergencies of the near future. Out down to starvation prices, and required to divide even the small receipts of their labors—this alone must drive them from the field and compel them to adopt other business. And at the same time, there are thousands of acres held by Spiritualists and Liberalists for whom we have faithfully pursued our calling, who might donate a building-lot at least, at some convenient point of travel, and collect a share likewise for putting up a little home for the speaker. With this provision, a lecturer might be employed in adjacent towns for quite a long time, and thus save heavy traveling expenses which now suck away nearly the last dollar. Many of us are in the sunset hours, and too many of us have been robbed of our just dues, to whom certain societies are indebted for important sums, even when solemnly pledged to us. And where the amount pledged has been a mere fraction of the old rates, it seems a downright cruelty and a grievous wrong in those societies abundantly able to raise the needed, thus to cripple and distress any speaker whom they have induced to remain with them. A loss of from \$25 to \$50 comes heavy on the one; while divided among the dozen or more, it is small comparatively. But painful as the memory of such losses are, and especially painful as the indifference of responsible parties involved in these losses is, there are other things to think of, and I, for one, pray that I may be able to put away the dark side of the picture, and forget the sad betrayal that accompany every good cause. For it is not all gold, and storm, and rude jostling into the pit-falls of a transition state. The glorious light of great souls often parts the cloud, and the path now covered with sharp stones and hedged with piercing thorns still leads upward. I perceive, however, that some who preceded us, and some who worked with us,

have become careless, ambitious, selfish, and treacherous! Those who loudly professed love, charity, forgiveness, have not only stopped in their onward way, but have taken a sword to try and destroy the old "familiar friend!" The controversy in which we have been involved has not only awakened the outside enmity of creeds, but it has revealed the Judas spirit within. The spiritual movement has, more than any other in the world's history, torn away all masks and disguises. The magnetic element has acted directly on the individual; and it has evidently asserted its mastery over every form of hypocrisy. It is impossible for a person to be long subject as a sensitive medium, to the deep searching powers of magnetism, and successfully conceal his true character. Sooner or later the crisis comes, and the individual character stands revealed. Thus, "Whom the gods destroy they first make mad."

Hydrioch, may long lie pent up in the system, but finally it produces foaming at the mouth at the sight of water, the very element from which the victim's life was mostly before sustained. I have watched the subtle operations of a certain order of magnetism ascribed to Demosthenes and other great worthies, either preceding or coming after him, and there has been a great deal of madness in the method, but seemingly little "method in the madness." Woman's rights, human rights, and all sorts of rights have been demanded as "germane to Spiritualism," and now comes another, "I have a right to get mad!" The right to teach one thing and practice quite another, belongs in the same category. The right to harass, afflict and persecute is one of these rights; and since this question of right was started it has brought to the surface everything malignant and diabolical in human character. The Woodhull theory, outgrowth of individual character, has found more "pure goodness" to the surface than any other known. If I could find its advocates more loving, more forbearing, more peaceful and tender than those who repudiate the nauseous bait, I could think that there is some good in it. But when I see its advocates indulging in downright robbery, and oppression, when I see them plotting the downfall of our brave heroic workers, and when I vainly search for one single example of magnanimity and forbearance in their ranks, I can not change my honest convictions that it has developed a most dangerous standard of dealing in American Society. It can boast of its God-given right to indulge every appetite and passion in the calendar. It has a right to invade families; to break up and separate; to scourge and mutilate; to expose and persecute, and all this while in reality the sins or the imaginary imperfections and practices of its victims are only just what these worthless boasters have a right to do. Such a ridiculous contradiction was never before put into practice. This exorcism of fanaticism has bred more private suffering, more public abuse, more infidelity of modern times. Where once I found peace and prosperity in many families, to-day I see aversion, neglect, coldness, bitterness and moral death. In some cases I find separations and divorces, in which the greatest amount of knavery, craft and cunning, stratagies and perjury, have been used to rob one party or the other of every dime and send the sufferer out penniless and completely robbed of the labor of their best years.

And what can you or I hope for from such a precedent which has been introduced to us as "germane to Spiritualism?" We may well ask who is now safe? Here is a public preacher defending the "free-love" idea, insisting it shall be discussed upon the spiritual platform, and to the exclusion of other far more acceptable topics, it shall be made the important theme in every Convention, and to secure this the most radical and fanatical speakers of that stripe shall be solicited and urged to come, shall be paid for coming, and paid well; while the bona fide well known spiritual speakers and anti-socialistic friends shall all be subordinated to this aggressive measure. This speaker, who has thus monopolized the right, having thus set before the world his true status, comes next to a denial of all "free-love" sympathies and proclivities, simply because it did not pay, it proved disastrous in a pecuniary sense, and it proved unpopular with those who do pay. For it is proverbial that "doubtful theories do not prosper."

Now, Mr. Speaker has gone too far and must take the back track. If he can only institute a gag law a la Woodhull in the Reader's office, he hopes to win. A good pile of money, wrung from an old friend, would be so palatable! To be able to secure a few hundred more by a charge of libel, would effectually cramp and stifle free speech! Then what a glorious "free platform!" I may be very green to some of the knowing ones, but the bombastic salutes which have now used up so much powder in the advocacy of this hydra-headed socialistic, spiritualistic, free-platform have about vanished in thin air. It certainly don't pay. But if you will give up your subscription list, let them absorb your funds, yourself and all, swing into line and let the authorities do your work for you, it may be that the "grand Republic" promised us by that retiring President of the American Association, will be born of your martyrdom! Seriously, however, where shall we find for all our years of labor and sacrifice the righteous compensation?

In a world that is fairer and better than this, Where heroes and martyrs work on, Where a sense of true motive will bring us true bliss, And we hear the approval, "Well done!"

Verily now we shall see who loves Spiritualism for itself alone. We shall know who will lay upon the altar of unshaken trust all that the world can give or take away. We shall see what contemptible slanders, misrepresentations and abuse have come to us as the legitimate growth of human selfishness, and factional jealousies. We shall see too, how easily a man may destroy himself by seeking to destroy another. And we shall at last see victory perch far above the heads of those who crucify rather than save, for "ever the truth comes uppermost, and ever is justice done."

I must not forget to report our Cleveland friends who seem determined to keep up meetings during the coming lecture season. We had only a moderate turn out during our two Sundays, but a good feeling apparently prevailed; and if the friends will advertise well, or keep a big-lettered call before the people, as every other society must to be known, much better attendance may be secured. Our audience numbered from seventy to one hundred persons; and in such a city as Cleveland, why should it not number seven hundred persons? Let us bid Sister Gleason, Critchley & Co., Godspeed in their efforts. The Lyceum is quite well attended, and with its devoted conductor and leaders promises success.

Truly Yours,  
M. J. WILCOXSON,  
Geneva, Ohio, Sept. 8th, '75.

A HERETICIOUS HABIT is cured by the use of Mrs. Robinson's Tobacco Antidote. See advertisement in another column.

SPIRITUALISM TRIUMPHANT.

Wonderful Spirit Materialization at Bastian and Taylor's Seance-Rooms.

The Problem of Good Manifestations Solved Beyond all Paradox.

LETTER FROM J. V. FAIRBANK, ESQ., OF WASHINGTON, D. C.

GRAND PACIFIC HOTEL, CHICAGO, Oct. 11. EDITOR JOURNAL.—It was my good fortune on last Sunday afternoon while in this city, to meet at Bastian and Taylor's seance rooms, 180 E. Adams Street, Mr. and Mrs. C. D. Robbins, of the city of St. Louis, Mr. and Mrs. E. H. Crocker, and Mrs. Mary E. Weeks of this city, and Dr. Damon C. Duke, the celebrated healer and lecturer. The meeting was unexpected to Messrs. Bastian and Taylor, and their consent to oblige us with a private seance, was accepted thankfully, for they made a digression from their rules to accommodate us.—Dr. Duke's control having promised that splendid results would be obtained if they would consent. The results were truly wonderful and very gratifying to all present. I have only time to give a partial sketch of what transpired under the

IMMEDIATE SIGHT

of the above party. After the dark circle in which manifestations of undoubted spiritual character were had, the control, Geo. Fox, bid us prepare for the light circle for materializations. Previous to entering the cabinet, Mr. Bastian's person and also the cabinet were submitted to a stringent examination, which was duly performed by the writer. After a little ringing the face of a

BEAUTIFUL YOUNG LADY presented itself at the aperture, gave her name, and indicated that she was about to identify herself to me, which was accomplished to my entire satisfaction, and most effectually, as the sequel will show. She first timidly opened the door of the cabinet and

SECOND IN THE DOORWAY, life-size, and acknowledged in a graceful manner the compliments which greeted her in the unanimous acclamation of pleasure and joy by those present, on seeing this wonderful manifestation of beauty and grace, as she stood revealed, a fully materialized spirit, from six to eight feet from the company. After appearing in the doorway of the cabinet twice, described as above, she ventured

OUTSIDE OF THE CABINET into the room, and gracefully moved the chairs in position, placing two of them about four feet from the company and requested me to take one of them, which I did. She then returned to the cabinet to gain new power. She soon returned, drawing the chair to my side, and seated herself in it close to mine. She then tenderly and lovingly embraced and kissed me. I seemed to be enveloped in the beautiful

GAUZE LIKE DRESSERY which fell in voluminous folds about me; an exquisite aroma was also quite perceptible. My sensations were simply indescribable. All present were amazed and filled with astonishment at the marked demonstration of spirit power and individuality. She soon returned again to the cabinet, and on her reappearing, I made a special request of her for a memento of some portion of her beautiful robe or dress. She gladly consented and asked for scissors; none being in the room a knife was proffered and accepted. She then advanced outside of the cabinet, and on invitation from Mr. Taylor, took a seat in plain view and within four feet of the company, deliberately cut a large piece from her beautiful flaring robe, the size of an

ORDINARY HANDKERCHIEF. On arising from her chair, in one hand she held the knife and the piece cut out, and with the other she shook the folds of her dress, and behold the hole made by the piece cut out, disappeared as if by magic, and no trace of the rent could be seen. She then majestically walked to where I was sitting and placed the knife and memento in my hand. The piece of dress by the time it reached me had greatly diminished in size, and is now about three inches square. She once more retired towards the cabinet, stood in the doorway, expressed in motions and signs to us all the happy satisfaction she had felt in making us all so happy and delighted, tears of joy being shed by most present, for the proofs so clearly given of the truth of life after death. She then affectionately bid us all adieu, seemingly growing shorter as she, dissolving, disappeared inside the cabinet door, having first turned to show us the beautiful trail to her dress.

GENERAL SEDGWICK came next; he had a powerfully materialized form, and came outside the cabinet three times, and on one occasion in a bold and soldierly step, walking up to the line of the circle. He was fully recognized by Mrs. Robbins, as one of her controls, and gave her a hearty shake of the hand. The General was duly identified by others present. Mrs. Robbins said, "Oh General is this you?" and he replied, "Yes," in a very loud voice, and then in graceful and military manner marched back to the cabinet and dissolved in sight of us all.

On closing the seance, Geo. Fox, the leading spirit of Mr. B.'s band, came to the aperture and said in an audible voice: "Dear friends, we have exhausted all the power it would be best to draw from our medium. Many other spirits are present and wish to materialize, but can not this afternoon. The wonderful results you have just witnessed, proves that when harmony and passivity pervades the minds of the sitters, we can produce manifestations powerful enough to convince the greatest skeptic. So I will conclude by saying, when two or three are gathered together not in my name, but in the name of truth and harmony, there will we be in their midst. Good afternoon."

This fact was duly realized and appreciated by all present, as the manifestations had been of that unmistakable character, that but one feeling prevailed, that of perfect satisfaction, deeply impressing the minds of all the sitters, and their unanimous verdict, "How grand! how beautiful! how convincing!"

In conclusion, allow me to state that BASTIAN AND TAYLOR'S reputation for spiritual manifestations, so graphically described as occurring while on their late tour through Europe, was fully sustained, which will be very gratifying to their many friends in this and in foreign countries.

Annual Convention. The Iowa Spiritualists will hold their Annual Convention at Iowa Falls, on the 22nd, 23rd and 24th of October. Mrs. A. H. Colby and the State lecturers will be present, and all other speakers and friends, are cordially invited.

EDWIN CORE, Pres't.  
MRS. J. SWAIN, Sec'y.

Robert Dale Owens' Restoration.

We are glad to learn that on Oct. 5th, Dr. Evans announced the restoration of this distinguished author and Spiritualist. He says that he sees no reason why Mr. Owen may not, in a short time, resume his work with all the vigor and ability in accord to his age and habits of life.

Mr. Owen finds that he has entirely gotten rid of his dyspeptic symptoms; that his health has been essentially improved, and his mind greatly tranquilized, and therefore, he does not regret what has been done. He thinks the repose of the past three months has been greatly beneficial to him, and speaks in feeling terms of the kind words spoken of him by the press in his affliction.

A Valuable Errand-Door. The undersigned will do errands anywhere in the city on receipt of 25 cents, and a return letter stamp. If money is sent to pay for goods, send by registered letter or post-office money order.

M. G. ASHLY, 314 State St., Chicago, Ill. Mr. Ashly is an honest, reliable man.—[The JOURNAL]

THE DENISON (TEXAS) NEWS, in commenting, very pointedly, on Wilson's prospect of getting \$25,000 out of S. S. Jones, for damaged character, etc., concludes, "Wilson may count on one thing as certain, he will have a character by the time the suit is ended."

DANGER SIGNALS, by Mary F. Davis, price fifteen cents. Send for a copy.

BRO. J. J. MORSE, the English frames medium, writes to us that he is not a free lover. We are glad to hear of his denial.

TROUSERS wishing the worth of their money in theological information, would do well to send for M. B. CRAVEN'S three pamphlets, advertised in the JOURNAL.

COL. HENRY S. OLCOCK is again making investigations at Spirit Vale, Chittenden, in company with Mr. Maggery, an English lawyer. Mrs. DAVIS' Danger Signals for fifteen cents.

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

Terms of the Religio-Philosophical Journal. To new subscribers on trial, postage prepaid at this office. Three Months . . . . . \$ 3.00 One Year . . . . . 1.00

We send the paper at the simple cost of blank paper, mailing and postage, so as to enable new subscribers, at a nominal expense, to see what kind of a paper we publish.

TROUSARDS OF INVALIDS testify to the wonderful cures performed through the mediumship of Mrs. A. H. ROBINSON. See her advertisement in another column.

NIAGARA FIRE INSURANCE CO. OF NEW YORK. Twenty-five Years' Practical Experience. Largest Net Surplus of any Agency Company in New York.

CASH ASSETS, \$1,500,000. INVESTED IN UNITED STATES BONDS, over \$800,000.

The Record of this Company in the Chicago fire and throughout the West, while one of the same Companies forming the late "Underwriters Agency," is well and favorably known. Agencies at all prominent points throughout the United States.

BEVERIDGE & HARRIS, Managers Western Dept., 116 and 118 LaSalle Street, Chicago. DAVIS & REQUA, Agents, 158 LaSalle St., Chicago.

Commercial Hotel, 714 St. St. Robert & Jackson, ST. PAUL, MINNESOTA. Fare, \$2 per day. This house is now and fully equal to any two dollar a day house in the State. FLOWER & WINDER, v17283743

PRUSSING'S WHITE VINEGAR. Celebrated for PURITY, STRENGTH and PALATABLENESS. Warranted to REMEDY HEADACHE, COLIC, BRUISES, &c. H. L. PRUSSING & CO., Proprietors, 88 & 90 Michigan St., Chicago. v1828318

ABSTRACT OF GOLENSO ON THE PENTATEUCH. A COMPREHENSIVE SUMMARY OF Bishop Goleenso's Argument Proving that the PENTATEUCH IS NOT HISTORICALLY TRUE, and that it was composed by Samuel, Jeremiah, and other prophets, from 1100 to 624 B. C.

The substance of FIVE VOLUMES in FORTY-EIGHT PAGES. A very valuable and trustworthy work. Price, 25 cents; postage 2 cents. \*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. \$1.65 cents renews trial subscriptions one year.