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He Came Down to this Mundane

: Sphere, to give his Views on Facts and Philosophy.

HENRY J. ROBERTS.

J. J. LUCUS, CF BELLEVILLE, ILL., HIS MEDIUM

He is very common for those who oppose the claims of Spiritualism, to ascribe its diversifled phenomena-to some one essential principle or force in nature, as if the same agent, without the aid of intelligence in its application, could be precisely adapted to produce all the multifarious forms and phases which the manifestations are known to assume. The facts address the understanding through the senses, and are almost as widely diversified as the processes of material nature and the operations of the human mind. To presume that they all proceed from the action of one and the same material force, or natural agent, is quite as preposterous as it would be to ascribe quite as preposterous as it would be to ascribe the physical powers, mental functions and spiritual instincts of human nature—the strength of the athlete, the reason of the phi-losopher, the visions of the seer and the as-pirations of the saint, all to the direct influence of the north star or to the motive power of steam. It is a gratifying reflection that all such pretended expounders of the modern mysteries, are as far from the realm of reason as they can go; nor would they be further from the ordinary daylight of the rational mind were they to appeal to moral forces and psychological laws in an attempt to explain the movements of a meteor, a locomotive or a he movements of a meteor, a locomotive or a windmill. When the subject to be investigated manifestly involves the most subtle principles and intricate combinations, only men of quick blood, of superficial powers and attainments, whose principal aim is ad captandum oulque, will thus jump at conclusions which neither regard the nature of the most important facts nor the dictation of enlightened rea-son. The occurrence of different physical and mental phenomens, through the same person or media, does by no means warrant the presumption that such diversified phenomena all have their origin in a common physical cause, or indeed that they depend on external or mundane agents at all. This fact does not so much as suggest to the control the possibility of tracing all to the same source. By the ordinary powers of sen-sations we are able to perceive forms, colors, odors and flavors, to say nothing of the changes of temperature and a variety of other qual-ities which belongs to the several forms and conditions of being. The powers of sensation are all united in the same individuality at the same time. The functions of his external organs are quite dissimilar, and the outward ex-citing causes or agents in the production of bis sensational perceptions are extremely var-ious in their nature and often remote from each other. When, for example, we taste some pungent aromatics, we never think of tracing the sensations it occasions to the same external object or cause that reflects through the lenses of the eye the image of the ocean or the prismatic colors of the rainbow. Sight and smell alike belong to the individual, but the invisible aromas that pervade the atmosphere you breathe, and the distant stars that mirror themselves in your soul, are distinct causes of specific sensations and as remote from each other as the heavens and the earth. The mind has learned to interpret the various impressions made on the sensorium, and to discriminate intelligently between the numer-ous forms and qualities which thus excite the subtile medium) of sensation. It is worthy of observation that the mind has no power either to create the form, or to determine the size, weight or color, of even one among all the objects of the external world; nor does it invest the object which occasions its own sensations with any of its essential attributes or intrinsic qualities. All these belong to the objects themselves, while only the impressions are made on the mind through its external organs and are properly subjective. If, then, we can by no means confound the various sources of our ordinary sensations. we can scarcely fail to distinguish between two things so very different as the faculty of vision, physical or spiritual, and the force whereby, outside of ourself, objects are put in motion. Vision, of whatever nature or kind, is a passive faculty, belonging in common to man and animals. But there is never devoloped along with it a power to determine, or oped along with it is power to determine, or otherwise influence, either the forms, attri-butes, conditions, qualities or movements of external objects. You look from your win-dow into the street. A multitude of men, beasis and vehicles are in rapid motion. Not one of all the throng moves faster or slower be-cause you witness the procession. Your viscause you witness the procession. Four vis-ion is subjective, but the forces from which the forms in this great living panorama derive their momentum are all outside of yourself and beyond your control. The volition of all the epectators is equally powerless. You may gaze from your window at the objects in your neighbor's garden, but your vision moves not a single leaf on all the trees. When the medium has filled this page the will-power of ten thousand men would not suffice to turn this sheet of paper wherein he writes the argument for the spirit. Now, then, can we rationally infer that the force that moves heavy bodies in your presence, both with and without physical contact, must spontaneously emanate from the human body, or be unconsciously increased by the human mind? . Is not this at war with the results of eneral observation and all human experience? When and where, in the whole history of the race, did a man involuntarily, and at a dis-tance of ten feet, close and bolt the door of his apartment? When did he pull of his boots by

the simple act of volition. unaided by his mus-cles? When did a mere child, with no knowl-BURIED FOR A MONTH. edge of music, entertain himself and others with a masterly performance, vocal or instru-mental? When did any one move his furni-ture without the least effort, or lift himself, even with the greatest pessible exertion? These interrogations plainly indicate the nature of some of the facts we are called to observe, and they moreover boldly repel, and completely explode, all the theories that attribute them to speculative force residing either in the media or the persons who witness the phenomenal exhibition. To avoid a misapprehension that might otherwise occur, it may be well to ob-serve that the control does by no means reject the idea that natural forces and certain impon-Army: derable elements which surround, pervade and permeate material forms and substances, are used in the production of the mysterious phe-nomena. On this point we acknowledge a profound conviction; but we have no evidence that these elements are either an intelligent, self-governing power, or that the human mind, as developed and exercised in its mundane re-lations, is either able to direct their move-ments outside of the body, or to wholly resist their influences within its vital precincts. Of course it will not be pretended that any phy-sical agent, or state of the unorganized mater-ial elements, however subtile, can by a possi-bility possess the attributes of perception and reason. If not, then electricity, msgnetism and ode, (if there be such an agent) must of them-selves produce the phenomena in question. Now, what evidence have we that the human mind, in its present state and relation, is able derable elements which surround, pervade and mind, in its present state and relation, is able to govern these, (or indeed any other sublimatto govern these, (or indeed any other sublimat-ed element which may be supposed to exist either in or around the body) in such a manner as would be required to produce the results you are called to witness. You will ask in vain for any such evidence. Electricity will not stop to save a man's life. An effort of the will is powerless to arrest a single solar ray. Magnetism will not retire from your presence at the bidding of any man, and all the intural agents steadily follow their own inherent laws. is only by conforming to the use of chemical and other combinations, and in the construction of suitable machinery or mechanical instruments, that you can render them at all subvervient to the will, or even make them the ministers of intelligence. Now, as no such means or instrumentalities Now, as no such means or instrumentalities are resorted to or employed in the circles for investigation, you can not consistently ascribe the phenomena to mundane agents. Moreover, many of the facts immeasurably transcend the capabilities of mortals. Take, for in-stance, the medium whom I have under control to write this article. Where can you find a man that will write one page in the time it takes him to write the whole article? Or un-der the same conditions of darkness, where will you find the man that will write it at all, even though he takes the whole night? Let us try its general theory referred to by its application to particular facts. We see seat-ed around this table gentlemen—the gentleman sitting to the right of the medium and the gentleman sitting opposite at the other end of the table—who have more than once witnessed a musical performance by invisible musicians, who fingered the strings or otherwise caused the strings to vibrate while the instrument was floating through the room. On another occasion, witnessed by the same gentlemen, a number of instruments were played, and they gave you such an exhibition of harmonious sounds as surprised the whole company, seven or eight, and you conversed with and felt the gentle touch of those dear little ones that were so fondly loved, bearing evidence that they still live and have the power to return to earth and commune with those they love, and that they commune with those they love, and that they are happy. We ask, in the name of God, who can do this without resorting to jugglery or the use of invisible machinery? That appliances can move such objects in the manner described. must be regarded as simply preposterons, and even the attempt to show that mortals have no such power would be clearly a work of supererogation. So long as we have no evi-Trees. dence to support the affirmative of the ques-tion, it must be admitted on the supposition that the phenomena are wholly mundane, that they ought to conform to the laws of physical nature. But they do not. How then shall you dispose of them, and an indefinite number of facts of a similar character? Or otherwise equally extraordinary, to assume that they can properly be referred to physical causes or agents, already discovered or known to exist, seems very much like jesting about a grave subject. Our own investigation of the laws while on earth, that govern the most sub-tle elements, and all our observations respecting the functions of mind in the flesh, have only served to fix and deepen the conviction that such phenomens transcend the unaided operations of physical force, and the present capabilities of the human mind. If, then, we capabilities of the human mind. If, then, we discredit the claims of the power of the human mind—if then you discredit the claims of the power itself, to a spirit-ual origin, to what agent on earth or in heaven shall we ascribe this mysterious in-telligence, and this amazing force which thus subverts the old philosophy that made inertia one of the properties of matter? The fre-quent and the flippant attempts to account for such facts, and indeed all spiritual experiences of past sges and countries, by referring them of past ages and countries, by referring them to the domain of terrestrial things, violate the enlightened reason and common sense of mankind as truly as such ignorant and thoughtless

A Trance Medium Among the Indian Jugglerp.

A dispute has arisen in Spiritual and Theos-ophic circles as to the possible duration of a "mediumistic trance," or coma. The account which follows was written for the informa-tion of Col. H. S. Olcott, one of the disputants, in the form of a private letter, by a gentleman who, at the time of the occurrence described, was a major on the general staff in the British

NEW YORE, Oct. 8, '75: DEAR COLONEL OLCOTT:-Bince we spoke on the subject of ancient Asiatic necromancy or magic, now understood, I believe, as oc-cultism, it occurred to me to write you a short account of the burial and resuscitation of a magician in the East Indians, as I witnessed

Bome years ago, when in India, I visited the R-jate of Puttiala, wherein resided a rich and powerful Babco, by name Lall Chunder. This gentleman was fond occasionally of entertain-ing his friends with various exhibitions of ing his friends with various exhibitions of native cunning, including genuine necroman-cy, and to this end invited a magician of note, one Meechum Doss, to give an exhibition of his powers of being buried alive, and then ex-humed and resuscitated after some time had elapsed. Meechum Doss was to receive a con-siderable sum in silver rupees' for the perform-ance, and the time named by himself to be "quietly inurned" was four weeks. Oa a certain day the Baboo having called his friends together in durbar or court, they came from all parts on elephants, camels and horses to witness the show. The divan of the Baboo was in the centre of a circle, while all

Babco was in the centre of a circle, while all the greater and lesser magnates sat around enjoying their hockahs, and elated with the noise of the tumtum wallahs and the excitement of the nautch dancers which were preliminary to the main object of the exhibition. Near the center of the circle a grave, zealously guarded, some five or six feet deep, had been prepared, and by it a coffin was placed. In due time the blowing of trumpets and the sounding of gongs announced the advant of sounding of gongs announced the advant of Meechum Doss. He was dressed, as msgi-cians usually are in the East, very plainly, but very well; a middle aged man in fine linen, who looked as if he fared sumptuously every day, though curred rice eaten with the fingers was doubtless his only food. He descended from the gayly caparisoned elephant on which he had traveled, and made many gracious salaams to the assembled crowd. Having in-vited a full inspection of himself, the coffin and the grave, he proceeded to perform vari-ous incantations by the aid of a fire which he kindled, and into which he threw what ap-peared to be aromatic spices. He then spread over himself a garment on which he pronounced magical words. pronounced magical words, All this time a committee, of which I was a member, appointed for the purpose by the Baboo, was watching his every move very close ly. At length, after various turns and twists of his body, which were sometimes very vio-lent, he appeared to lapse into a rigid state, with his eyes and mouth closed, after which he fell back into the arms of an attendant Mephistopheles who accompanied him. He was now placed in the coffin, which was se-curely closed and sealed. Then commenced the process of lowering the casket some five feet, which was done in a manner that would have excited the envy of the New York underbave excited the envy of the New York under-takers. The hole was filled up and well bat-tered down, guards provided by Baboo Lall Chunder being placed over it. After the interment, notice was given that exhumation would take place four weeks thereafter, at which all were invited to be present. The tum tum wallahs and the nautch girls resumed their operations and noise, and the immense crowd dispersed in a very orderly manner on the camels, elephants and At the time appointed I was again present, when the same initiatory ceremonies were enacted as at the burying, and everything was as before, except that the people looked solemn and talked in whispers, wondering among themselves whether necromancy could make the grave give back the dead. the grave give back the dead. The sentries who had kept guard and watch were paraded, and testified that they had done so faithfully for four weeks. The grave was then dug into until the coffin was reached. Everything was found in order outside, and Everything was found in order outside, and upon the coffin being raised the seals, which were of metal, were found untouched. The box was opened, and there reclined Meechum Doss looking tranquil. He was taken out. His body and face presented the chillness and rigidity of death, but there were no signs of decomposition. According to orders given by him to his familiar before burial, he was well champooed from head to foot and given some decoction to swallow upon returning animation which occurred in a very short space of time. which occurred in a very short space of time. which occurred in a very short space of this, External heat appearing, the limbs became gradually relaxed, and then the opening of the eyes, which had a sort of somnolent ap-Shortly after the elixir had been given him he stood up in his right mind and salasmed to the committee and those around him. When asked how he felt, and where he had been to, he said that Brahmah was good, and that he had enjoyed close fellowship with their Godships Brahmah and Vishnu in the bosoms of the secred rivers and on the tops of the mountaine,

have consented to be buried alive forthwith if they could but have been sure of enjoying the same distinguished privileges. The crowd were now loud in their vocifera-tions, some calling on Mahomet and Allah, others on Brahmah, Vishnu and Calle and all the colordon of Hinder different and Calle and all the calendar of Hindoo deities, which, by the way is by no means so large as another calendar of canonized saints that I know of.

Meechum Doss was now escorted in triumph before the assembled crowd, and the noise on all hands was somewhat terrific. The msgi-cians made many salaams and affectionately embraced his attendant.

Baboo Lall Chunder then caused sweetmeats and pipes to be sent around, while the magician was seated upon a special divan prepared for him. His handsome buckshish or present for nim. His handsome buckshish or present was presented to him with much ceremony, after which a herald declared the games closed. The multitude which had been seated upon the ground tailor fashion, now rose as one man and salaamed to the wonderful necro-mancer, and then to their host, Baboo Lall Chunder, who took delight in providing en-tertainments of no ordinary character for the people. Thus ended a most astonishing expeople. Thus ended a most astonishing ex-hibition. I believe that everything was conniotion. I believe that everything was con-ducted in a fair and square manner, but of course I was not present the whole time of in-terment I can not bear absolute testimony that Meechum Doss was not taken up during that time and resuscitated. I give you the matter as I saw it occur, and it may at all events be pleasing to come to

it may at all events be pleasing to some to hear of the way in which the Easteners amuse their friends, and what the Magi even in these latter days can accomplish.

Yours, very truly, EDWIN WYNDHAM LAWRY.

THE BIBLE IN THE SCHOOLS.

Five Reasonsfor Removing If.

The Buffalo Courser gives the following report of a lecture delivered before the Unitarian Church of that city by the Rev. Mr. Schermerhorn on the evening of Oct. 80th. The title of the effort was "Five reasons for removing the Bible with all sectarian books and influonce from the public schools." Mr. Schermerhern began by saying that he considered his subject the important one of the present time, and that he spoke upon it not from any personal interest or prejudice, but for the sake of justice and right, he spoke, not. from impulse or hasty opinion, but after much careful thought and observation. He remark-ed that the best news that had flashed over the wires the past week was the following, which he had clipped from the Courier: "CHICAGO, Sept. 28 — The Board of Educa-tion to night, with but one dissenting voice, discarded the Bible from the public schools of this city." The next best news of the week, he said, was President Grant's speech at Des Moines, in which occurs the following passage: "Encourage free schools, and resolve that not one dollar appropriated to them, should be applied to the support of any sectarian school * * Leave matters of religion to the altar and home: keep Church and State forever separate. The speaker said that he stood comparatively alone among the public voices of Buffalo on this side of the question; but, as Cromwell used to advise, he would do his little "to make used to advise, he would do his little to make the iron hot by striking." After eulogizing the Bible as the book of books, and asserting that it was not enmity or depreciation of that volume which actuated him; and after briefly volume which actuated him; and after briefly answering the popular arguments of the other side, which he claimed were one-sided and as available to the Roman Catholics or any other sect which might be in the minority, he an-nounced as his text: "And there were dwel-ling at Jerusalem devout men out of every nation under heaven." The speaker argued that this, on a large scale, is the case in America now; and that not only "devout men of every nation," but also of every religion under heaven are dwelling here. This country, he said, is not a possession, but a refuge, and the oppressed of ev-ery nation and religion had fled hither and constitute one population to day; hence all our public laws must guarantee to all equal rights and privileges. The five reasons were then stated and elaborated for removing all Bibles and sectarian in-Active for removing an object and sectarian in-fluences from the public schools. They were denominated as "The Political Reason," "The Impartial or Just Reason," "The Philo-sophic Reason," "The Ethical Reason," and "The Practical Reason." At the conclusion, be summed up his argument in five resolutions which he read slowly and distinctly to his audience, telling them at the conclusion he should ask an expression of sgreement or disagreement with reference to them, by calling for a vote from all present. The following are the resolutions: " Resolved, first, Insamuch as our Government is based on a Constitution which is wholly unsectarian, both in word and reference; therefore no money raised by general taxation can be legally or rightly appropriated to the support of any institution or cause which, either by word or inference, is sectari-an in its character. Resolved, second, Inasmuch as devout men of every hallon and of many religions are dwelling together in every portion of our country, to all of whom our form of Government proferses to guarantee equal rights and privileges; therefore, to select the sacred book or Bible of one of these religions and place it in our public institutions, to the exclusion of others, is an act of gross partiality, and hence of gross privation

"Resolved, third, Inasmuch as the wisest ed-ucators of the world have found that the cultivation of body, mind, and soul can be best carried on in entirely separate departments of training, therefore, our truest method of edu-cation is to confine physical culture to the gymnasia, intellectual culture to the school, and religious culture to the altar and the home.

"Resolved, fourth, Inasmuch as the reading of the Protestant (or any other known) Bible to the children in our public schools without explanation or comment must of necessity explanation or comment must of necessity produce misconstructions on the part of some, confusion, disrelish, and prejudice on the part of others; therefore, it is evident that such reading must, on the whole, result in moral harm instead of moral good. "Resolved, fifth. Inasmuch as the issue be-

tween Protestant schools and Roman Catholic schools is now thrust violently upon us, and inasmuch as the Roman Catholics, in common with many devout men of other religions, are with many devout men of other religions, are justly and reasonably protesting against being taxed for the support of Protestant schools, therefore, it is evident that the time has fully come for taking away all reasonable excuses and just causes of complaint by removing from our public schools the Bible, with all other sectarian books and influences." After reading of the resolutions, Mr. Scher-merhorn asked all who were in favor of them, and who would pledge their influence for their support, to rise, upon which nearly the whole

support, to rise, upon which nearly the whole of the congregation arcse, and the resolutions were adopted.

Samson.

"And Samson said unto them, I will now rut forth a riddle unto you. If ye can certain-ly declars it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments. But if ye can not declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him. Put forth thy riddle, that we may hear it. * * * * * And the Spirit

expounders profane the sanctuary of the purest affections and despest convictions. Your Spirit Friend,

HENRY J. ROBERTS.

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1278750 reward. Is the Devil dead?

² This was highly satisfactory to the spectators, who had began to congratulate themselves that no Coronor's inquest was necessary; while others of a devotional, turn would no doubt injustice.

And the Spirit of the LORD came upon him and he went down to Ashkelon, and slew thirty men of them, and to Ashkelon, and slow unity men of mean and took their spoil and gave change of garments unto them which expounded the riddle." Samson was first a gambler, and then a mur-

derer, a fcul murderer, and a robber. He gives derer, a four murderer, and a robber. The gives out a riddle accompanied with a large bet, $e\pi$ -pecting to win, constituting a plain case of gambling; but happening to lose, he became mad, (the spirit of the Lord came upon him) so he went to Ashkelon and murdered thirty persons, to get the means to pay his gambling debt. We hang such men in Illinois, but our Christian friends point to him as a pattern of goodness chosen of God.

The fox story is worth a passing glance. It seems as if foxes must have been very plenty in Palestine at that period, or Samson must have been a first-class for hunter. I wonder how long a time he must have required in se-curing three hundred of them alive? As he must have caught them in traps, I wonder what he used for bail? If fur was then in great demand, he could have made money.

His destructive propensity must have been largely developed, for he could think of no other use for foxes but to destroy the labor of peaceable people; such a man is not safe to be at large.

The great feats of strength so noticeable in his history, we have not space to notice here, but it looks curious that his extra strength should lay in his hair, and when that was cut off he became a common man in strength, and in size, too, I suppose.

It appears that the Temple in which he com-mitted suicide, was a large Grecian structure, and as details of these temples all take their size from the dimensions of the building to which they belong, (a fact well known to architects), we can form some idea of the distance. Samson was compelled to reach, in order to grasp the two columns. As three thousand people were on the roof, and as each one must have occupied two square feet, there must have been six thousand, square feet in the temple; but as all these persons were trying to see Sam-son, all of the space could not have been occuson, an of the space could not have been occu-pled, so we will be safe to reckon on a front of one hundred feet, and probably much more. This would make the columns five feet or more This would make the columns are rect or more in diameter, with eight feet or more between them; two columns and one space, would re-quire about eighteen feet. To have grasped two of these columns he must have reached twenty feet and perhaps thirty feet. Now, this would require a man of much larger pro-portions than we have at the present time; but Bamson was a smasher-capecially with a jawbonet

A. PILL.

When the lofty paim tree of Zeiland puts forth its flowers, the sheath bursts with a report that shakes the forests, but thousands of other flowers, of equal value, open in the morning and the weary dewdrops hear no sound. Even so many souls do blossom in mercy, and the world hears neither whirlwind nor tempest.-Spurgeon.

CHRENPULVESS is rest, be hands and feet never so busy. And by fostering a cheerfal spirit, and bringing home an atmosphere of sunshine, the paterfamilias may give his wife the very repose she needs. A loving lightness is as good as a burden removed. A re-sponsibility fairly and pleasantly abared ceases to be wearlaome.

The greatest misfortune of all is not to be able to bear misfortune.

UNFRIMMER, indeed, is he who has no friend to point out his faults.

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THE PRACTICAL BENEFITS OF SPIRIT COMMUNION.

An Oration by Mrs. Cora L. V. Tappan, Delivered at the Court Room, Belper, Eng., Sept. 9th, 1875.

INVOCATION.

O Thou infinite. Father, Thou divine and perfect soul, Thou life of all life, whom we must ever turn to with thankfulness and praise! Thou who art the source of life and being! O mighty and eternal spirit, pervading and per-meating all life, who givest with Thy laws the life to the atom and the worm, kindling light in the soul of man with Thy quickening pow-er! O Thou divine spirit! we remember that er! O Thou divine spirit! we remember that wherever we may be, there Thou art; whether in silence or doubt, whether in sorrow or in hope, whether in gladness or in deep dispair, Thy presence still is near; so, whatever be our thoughts, Thou, O God, wilt hear; whatever be our weakness, Thou art the strength. If Thy children faiter and fail, Thou dost guide and sustain them, and Thou, O living soul, dost abide in every heart that seeketh carnest-ly for Thee. We seek to night Thy truth; be Thou its revealer and interpreter to us. We seek to fathom Thy wondrous nature; let it be revealed to us in Thy love and in Thy won-drous ministrations. We know Thou hast reared up prophets and seers and a Bavior in reared up prophets and seers and a Bavior in time past. We beseech Thee to rear up into the heart of man a living Shekinah of light and the heart of man a living Shekinan of light and blessing, that, though still journeying through the wilderness of time, he may behold its pil-lar of cloud by day, and its pillar of fire by hight, and know that Thou art there. We have known that Thou hast guided. Thy children and teachers to speak the words of truth to man before guidence within our heavis. man by Thy guidance within our hearts. If there be those who know Thee not, who have not seen Thee revealed in the starry firmement or the glory of the earth, who have not heard Thy voice through the ministrations of past ages, O, by Thy presence, make manifest to them in word, or sign, or token, that they may know that Thou art here. If there be those who see not that the soul of man liveth by Thy breath and endureth for ever by Thy love, O turn their thoughts within, that they may find there the record of Thy love,—that Thy truth has been revealed in immortal life. If there be those whom death has taken dearly beloved ones from their sight—the beloved voice is gone—and who look with longing eyes and doubting minds whither they have flown, O ba Thy promise fulfilled, that Thou mayst read in twain the shadow of darkness that binds them, showing where, beyond the grave and above the darkened pall, the beloved ones live for ever. Let us speak Thy word of truth; and let us understand Thine inspiration; let us gather strength from our communions togethor and with Thee; let Thy children join their voices with the songs of the angels who sing Tay praises for ever in deeds and words of loving life; and to Thy name shall be all praise, now and evermore.

The Chairman then read the subjects handed to him, when the following one was selected, viz. -- "What Practical Use or Benefit will it he to us in this life to hold Communion with the Spiritual World?"

Mr. Ward sang a song entitled "The Angel at the Window." Mrs. Tappan-We are now prepared to re-

ceive the subject of the address. The Chairman then read the above subject

chozen.

DISCOURSE.

The late Thomas Buckle said that every por tion of knowledge added to humanity consti-tutes just so much mental wealth to the human

fit you or otherwise. The condition of mind in which a human being receives this knowledge is therefore the test of its value to him or her The state of being in a condition to receive benefit from all the blessings of God is a state devoutly to be wished for. He who thinks because he has a knowledge of astronomy therefore he does not need a knowledge of geology, chemistry, and geography, would be a limited man indeed in his definition of knowledge; and he who says that because he believes in immortal life he therefore requires no replenishing from the Infinite fountain, denies his daily prayer when he asks for the blessings and presence of God. The truth is, that man's spiritual nature must be constantly fed from the spiritual fountain, just as his bodily nature is fed by the atmosphere he breathes and food which he cats. That which he had yesterday will not supply his hunger to day; the water which you drank from the fountain last spring will not quench your thirst to day; the prayer once uttered to strengthen your spirit in the hour of adversity may not suffice when another strain of sorrow and grief comes over you. You must needs pray to God continually for strength; and so the loving conversation with friends which you have had in early years does not prevent you desiring that conversa-tion to be repeated again and again; and if you should have to day a mother, or sister, or friend by your side. These accurct and friend by your side, whose counsel and wis-dom you value, and to-morrow that friend be removed by the hand of death to a distant sphere, there is nothing in human nature to prevent your desire for the same loving mes-sage, the same kind admonition, from them that you received before. You have been taught that it is impossible to remove the burthen of humanity concerning death; • it is

for ever passed away We do not make this knowledge to supersede any other. Because you speak with spirits, it does not therefore follow that you shall not commune with each other; and because you have this added life and communion, it does not follow that you shall not at all times, and whenever you require, hold converse with the Infinite Spirit. There have been those who have said, "But does not this communion cut you off and alienate you from the Infinite Fathert" On the contrary, every tie of affec-tion that is holy binds you to Him with tenfold power. On the contrary, like a wise mother and loving friend on earth, the admonition of the guardian spirit and the angel friend is one

of the methods whereby you are conscious of God's overruling power. Here is a convict, perhaps in the dungeon cell, and there is no earthly mother whose love does not follow that son through all his wanderings, even to the penitentiary walls and to the prison cells, where she prays that he may be released from his sinfulness and wrongs. The spiritual mother prays none the less, and is it not as great a benefit to the wandering child of earth to believe that the angel mother is as loving as the earthly mother? Is it not a greater benefit also to believe that if the love e cut off here it is of benefit there, and the child is not left to wander without a voice up-lifted on his behalff There is no heaven so high but a mother's heart has wrung with pity and love when she sees her child upon earth, and she, with swiftest prayer and swiftest message, would endeavor to find some means to alleviate the suffering, or uplift the fallen one. Spirits are not more hardened than mortals; spirits have not less of human kindness than human beings in earth-life. Released from the selfishness of earthly existence, the ministering spirit has a loftier theme of contemplation than the usual methods of worldly device, which generally originate in policy or counsels of honesty, which are commended from the fact that they are the best policy. The spirit-ual adviser ceases to be true for truth's sake when he gives utterance to such counsel. His teaching is, follow right, and truth, not because it will exalt you among your fellow men, but love goodness for goodness' sake, and be honest because it is best to be so, not because it will in the end prove most politic. This higher view of human conduct comes of the spiritual life, and such spirits as are capable of advising when on earth will certainly not be less capable of dcing so when they have the added light of the next stage of existence. To ask what benefit spirit communion can be to mankind, is to ask what benefit any knowledge can be, especially that knowledge which is connected with the most important element of man's nature, his future immortal existence; and therefore we state that it presents three points which we shall dwell upon to-night, of absolute benefit to the human family. First, it proves to the world of science that there is another power or outside force not connected with matter, but which can influence matter.

ployed. It rests, as we stated, with yourselves to apply this knowledge to your own individ-ual wishes, requirements, and elevation:

The great burden to many persons is the bugbear that all this must be the work of evil spirits. 'We know of no law whereby evil spirits may come that does not equally apply to communion with good spirits. We know of no doorway entering the world of evil spirits, that an opposite doorway does not enter the abode of the good spirits. It rests with yourselves which kind of spirits you invite to your companionship. It rests with your own minds which kind you attract to, your presence. There is a law in science that like 'at tracts like-that the substances that are similar will naturally amalgamate. This, of course, can apply to the world of mind as well as the world of matter, and whoever is afraid of evil spirits must be sware that there is something within himself to attract such spirits. Whoever is afraid of a preponderance of ev

il must be aware that his or her mind is not safe when trusting in itself. The communion with good spirits is the result of aspiration and prayer. You do not seek your mother or als ter in the street; but if some one forces herself upon you—one who is not your mother or sis-ter—you perceive the fact. You do not go to the house of a friend, expecting to meet your friend, and meet strangere instead; they under-stand you are coming, know you are their friend and they gether around to meet your friend, and they gather around to meet you. If you seek for a friend, there is no possibility of the answer being given by a fee. The laws of mind govern so correctly and distinctly that if you ask you certainly shall receive that which is highest and first in spiritual com munion.

But of what practical value is Spiritualism? That depends upon what you call practical. It may not be practical to listen to music, but the tendency of such sounds is elevating, and whatever elevates humanity is practical, whether it be in gold coin or in the currency of fine spiritual thought. Watever has a tendency to lift mankind from the low and barren uses of a bloated life becomes in itself a sublime utility. The steam engine, with its many horses of power, is practical in more senses than one, and not simply because it manu'actures and gives the motive power to the world of industry. Through its use mankind has more leisure, for thereby the laborer in a few hours can supply the needs of the family, and the remainder of his time he can devote to mental improvement. You should see to it in this age of advancement, that there are opportunities offered for the improvement of the mind instead of the degradation of it. You should see to it, that there are methods (fi red for those who toil through the greater portion of the day, to have recreation and such elevated thought as will give improvement at other times.

We now come to other practical bearings and uses of this subject. Fear is the great burden of human life. It is fear that, through ignorance, causes many a person to lose his life. It is fear that haunts the child from the cradle to the grave, lest in some dark corner there should be an enemy that would lead him astray. Darkness is to the child an infinite source of terror, and death has been the great fear of the world. Remove, this fear-take away this appalling presence-tear aside the hidden closet that contains the skeleton, death, within every mind-and you make them fit for the uses of life. He who dreads death is not capable of living. He who fears that at every turn he will be met with this monster, can not properly perform the duties of his ex-istence. That which removes the fear of death by supplying an intermediate chain between this life and the next, presents the most useful knowledge, the most valuable of all earthly ac-UIBILIOUB. point out other methods of usefulness, such as inventions, which have been the work of inspiration. As one of frequent instances, we may name that of an inventor who wearly fell asleep de-spairing of the success of his invention, when some messenger in a dream revealed to him that which he required to perfect his work. We say no invention has ever been given to the world that has not been the result of inspirational intuition on the part of those who received it; and by which they further those improvements and instruments which are for improvements and instruments which are for the benefit of mankind. Another and a wider use which this exalted philosophy has afforded is the recognition of guardian angels and the power of ministering spirits to uplift the weary soul who aspires to heaven for help, and guide the footsteps of those who can thus be aided. Lot the human mind he aways that the all ner-Let the human mind be aware that the all-pervading presence of the very dear ones of your own household are seeing your thoughts, watching your actions, striving to guide your footsteps, and the tendency must be in the di rection of Godly motives, righteous ways, and the integrity of thought and deed. Among your fellow men, that is useful which forms the solvent between the two extremes of human thought-bridges over the dark chasm that has divided you from the world of souls. If there had been no doubt upon the question of man's immortality-if there had been none who disbelieved that-there would be, of course, no need of this discovery; but such is not the case. Vast numbers of people do not believe in the existence after death; vast numbers more have been indifferent upon the subject, saying this life is sufficient for the pres ent, the future will take care of itself. You ent, the future will take care of itself. For might as well say the child should always be a child, and never be a man. You might as well say that the bird bursts from its shell simply to flutter and fly around You might as well say there is no object in preparing for any loftier attainment, because the p caent attainment suffices to-day. You must build either for time or eternity. If you build the edifice of your (piritual and mental structure for the time, you build at of such materials as worldly fame. If you build for eternity, you build of such substance as for eternity, you build of such substant has the spirit is made of goodness of thought, power of righteous deeds, and lowing conduct to your, fellow men-you make the fabrics for eternity instead of for time, and you reach up to those loftier attainments that have made the world sublime and great. Of such powers were the martyre made who through fire and flame went out into the world of s us to meet with their reward, instead of den ing or earth the truth of their convictions. Of such sub-stance have been the philanthropists made who, even in criminals and ontcasts, have rec-ognized their fellow beings, and who have won ognized their fellow beings, and who have won for themselves an eternal habitation by loving their fellow-men and caring for their welfare. He who says he loves God and hateth his brother must be a liar; but he who believes in the future loveth God by doing good towards his fellow-men; and this forms the balls of the structure, which in time and eternity shall blossom out in the spiritual world. Spirits who hold converse with you tell you that the best preparation for the spiritual existence is a recognition of the spiritual nature of every human being; that this is not a figure of a lord or laborer, but a human soul; that this is not a king or a peasant, but that it is our fellow be ing, and in the spiritual kingdom that p reon will stand highest whose deid 4 have been best, whose thoughts the noblest, whose lives have given to earth some lofty theme of meditation. forrates in the dungeon cell, the slow poison benefit of man, the knowledge of which brings | Bocrates in the dangeon cell, the slow poison | power and adds happiness, if properly em-

the immortal soul, for which he was put to death. To day you are fortunate in being able to express your belief freely, for what would you say . I that nationality or law which could cause a human being to be put to death for believing in the immortality of the human soul? Thanks to the laws of this country, they are in advance of many whose actions they re-atrain, and who would gladly put a stop to the spread of spiritual truth even now, did not an over prevailing sense of justice and right-mindedness prevent them. Another use of communion with the world

of spirits is that it teaches mankind the nature of all the spiritual gifts that Paul enjoins you to cultivate; that of healing, that of prophecy, that of tongues, that of interpretation of tongues of mission and healing and healing and healing tongues, of wisdom and knowledge, and he asks that you shall cultivate earnestly the best gift, and of all gifts and graces charity is the greatest. Those who are of different beliefs meet together in conventions, and forbear with one another. They even forbear with dark and ignorant spirits, who are in the form and take occasion to disturb their fellow-beings, even in such an hour as this. These ignorant ones are so dark in their minds and spiritually blind as to consider it an evidence of wisdom to insult this assembly, who come here for the purpose of receiving knowledge. This charity covereth a multitude of sins, and behind the deviated entritude form of super in behind the darkened spiritual form of every individual who seeks to do wrong or injure his fellow-beings, the mantle of charity discovers that even he has an immortal soul, and that the angels look with pitying eyes on his paltry and trivial abuses of life. Spiritualism teach-es that even the criminal and the outcast have immortal souls, and that the eyes of the angels are illumined with pity and sorrow as they strive to administer words of elevation and comfort. It teaches that persons of all varied belie's and forms of opinion may still abide in the Father's house, they having a portion of truth, which is as a whole concentrated in him as the infinite Father. It teaches that whoeyer wrongs another commits the greatest injury upon himself; his own spiritual nature is the greatest sufferer.

A knowledge of the condition of life in the spiritual world teaches that those who, when on earth, have power and riches, and have their thoughts wholly intent in building up a physical structure, will in the future life be paupers in spirit. Those who have not adorn-ed their minds with the graces of charity, kindness, and love to their fellow-beings-to those who are lowly and have toiled with hardened who are lowly and have toiled with nathened hands, or were born through misfortune, to sorrow, auffering, or despair—in the world of spirits appear in all their ungainly deformity and nakedness of soul. Spiritualism teaches that these neglected, down-trodden, and op-pressed ones, with only the Infinite Father's love to sustain them. forbearing and full of good deeds, are in spirit clothed in light, and are brought face to face with their friends in are brought face to face with their friends in the world of spirits, adorned with beauty and comeliness. It teaches that no artifice or outward ornament can suffice to conceal that dust and deformity within the human mind from the searching eye of the spirits. No form of concealment will avail them, but your spirits are arrayed in just such raiment as your daily lives on earth have made for you. What prac-tical value, therefore, may be estimated from Spiritualism? Whatever adds to the power of man to vanquish human selfishness, to over-come human folly, is valuable; whatever adds to the power of man to find other sources of knowledge and wisdom is valuable; whatever adds to his fund of mental riches is valuable; whatever adds to his power of endurance when in earth-life; whatsver adds to his power to do justice to his fellow man, and to build up for nimself in the eternal future, wherein his life all be not of outward adornment, but of the

sonal inspection failed to discern in the Geological Museum any semblance of them, led me to say they did not exist there. "One of the real questions involved in open-

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ing this controversy is as to the uses of these old jugs; not whether they are German or Staffordshire baked, not whether they are common or scarce, not as to the mere ornamentation. but this is it: 'Was the custom of employing these jars, or jugs, a local or a generally pre-vailing superstition among the English country

people! "And here-par parenthese-I should like to say, with more humility than I pretended to affect when speaking of pots and pans, that, surely, all our superstitions do not spring from

ignorance. "Some of our superstitions have such potency in them that they sweeten the daily life of any man who accepts their influence. See, too, how largely they intermix with our every-day life. What housewife—to take a small ex-smple—but is turned from preparation of noon dinner by appearance of crossed knives.

"There is this to be said as coincident with the witch pot found in 1852: it shows that in the eastern countles the custom of burying pots under the lintel of the door was known in the neighborhood of Saffron Walden.

"The custom was known in Lincolnshire, for, when mentioning this 'find' to a gentleman at Wisbeach, he stated that a jug had been discovered by some workmen, who broke what was deemed an old jug, appropriated the bright needles, and so the bit of pottery was lost to the museum there; and I take it for a fair assertion that, rich in specimens of fine art as that museum is, it has yet no sample of the old ale jug.

"I have had no time to search among the old minor poets for any poetical allusion to these things. I do not find any direct mention of them in Shakespeare. In Macheth the First Witch sings something like this to ye: "Boil them first i' the charmed pot;' but that is a cauldron, as you know, and does not hint at the custom of using them against the incursion of witches.

"I purpose giving some leisure to searching for such references among the poets, and if I find them in any play or poem you shall have them:

"One now looks into Sbakespeare without gaining thereby, for in the Taming of the Shrew the phrase occurs-

Because she brought stone jugs and no scaled quarts, and in a foot-note we are informed that sealed quarts were such as were licensed at Courtquarts were such as were incensed at Court-Lect. This, however, is only correlative evi-dence that jugs were in use for many domestic purposes. They had, it may be inferred, an exact capacity, or market value—the pottle being among them as a measure. "The rude specimen I have is a very worthy tupe of the did witch incom graphened for your

type of the old witch jug or greybeard, for very uncouth is the mask with the spout bearded.

"In capacity it holds about 7 gills, in height it is 84 inches, and round the belly 16 inches. The mouth of it will hardly allow a shilling to drop in."—SPIRITUALIST.

BARBITT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1 00. BANNER OF LIGET for sale at the office of 82 this paper. 77 E. 7 197 7 7 PROF. HOWE'S BEVEN HOUR SYSTEM OF GRAMMAR For the School room, the Counting room, the Office or Study. Invaluable to many and a help te all In Sheet Form, Price 25 Cents. *o*For sale, wholesals and retail, at the office of this

ce, every perfected fact in science dition to the common fund of mental power, and every new thought is just so much more in man's conquest over the material world. We believe that on this basis alone the knowledge of any truth concerning man's spiritual nature, here, or hereafter, is valuable. We believe that on this basis alone the communion with any other class of beings would constitute an era or epoch in the world of mind. You are all aware how rapidly geographical discoveries have extended during the past century. You are all aware that, the intercommunion of races of man has added to the knowledge, and power, and science of mankind-nay more, has added to their goodness. When the knowl-edge of a human being is limited to that local-ity in which the individual was born or reared, then the powers of that mind to comprehend the vastness of the world and the wonderful goodness of the Infinite Creator must be limit-ed to that narrow compass. We know of an individual living even in these enlightened days who has never seen a railway, and never sent a message by the telegraph wire, who boasts that he has not been twenty-five miles away from his native place, and judges of mankind by those he sees around him. He knows nothing of the wonderful regions that lie beyond the seas, of the vast numbers of people that are there, each under a form of government of their own. He knows nothing of the mullitudes of appliances for uplifting human toil and alleviating the hardships of human labor. The amount of his happiness is limited to the knowledge which he possesses. He may be a good man, and perform his duty well, but if he refuses to take knowledge and benefit by those things that are given to man for his use and advancement, then he must be s losar.

The great problems of human thought that for ages have gained the attention of thinking minds are those connected with spiritual exis-tence, and whatever may be the position of those who are satisfied on that subject—who believe in immortality, and have faith in the believe in immortality, and have faith in the future state—they may or they may not require the message which Spiritualism brings, like those who have no knowledge or belief in a future state. Yet even these do not deny themselves intercommunion with their friends on earth, because they believe in the future state, but admit the advantages to be derived from intercourse with those of their kind; and from intercourse with those of their kind; and if communion between man and man is essen-tial to human progress, so also must that which can bring you into contact with a class of be-ings in the world to which you are all tending, be of itself a benefit. The amount of benefit to be derived from any spiritual or natural source must depend entirely upon the manner in which you yourselves employ it. The sun-light, so essential, might prove a detriment. if you received its too ardent rays throughout the eastre day. The air which you breathe you you received its loo ardent rays throughout the entire day. The air which you breathe you may wish not in such violent currents as to carry you away; and fire, which is the prime power of the magnetic system of the world, be-comes dangerous when not governed by skillful hands. And so, whatever open commun-ion there is between mind and mind, it depends upon yourselves whether you are bene-fited thereby; whether you are benefited by fited thereby; whether you are benefited by your conversations with one another; whether you are benefited by your social, and religions and other forms of intercourse with humani-ty; whether you are benefited by the knowl-edge of religion, or arts and science; whether you are benefited by any of the manifold bless-ings which are bestowed upon you. The Infi-nite Being has spread out before you a table of knowledge, revelation, and wisdom, and it is for you to decide in what manner you will em-ploy these blessings—whether they shall bene-

Becondly, it establishes to the inquiring philosophical mind an intelligent method of conversation with the world of spiritual be-ings, which knowledge heretofore has been denied by the world of science.

Tairdly, i: prepares humanity, by constant spiritual communion with their own friends, for that stage of life which follows death, and accustoms them to think of that future state in all their transactions of daily life; to be mindful that every step which they f ke upon earth is itself a portion of th . path 171y to the Spiritland, and that every the light they have on earth is one of the things recorded in that and, which will meet thom there when they pass through death's portals. This advantage makes all material life the steppingstone to spiritual existence. It points out by a natural and simple method that the laws connected and simple method that the laws connected with the change of lied death are not dreadful nor fearful, excepting as man makes them so; that there is no such thing as death, but life, a change of life, and that the change becomes dreadful or otherwise just as your lives have been dreadful or otherwise; that he who leads an upright, industricus, honest life prepares himself every hour of his existence for that fu-ture state; and that by constant communion ture state; and that by constant communion and entreaty the spirit that has gone before says. I warn you to avoid too much earthliness since it cumbers the spirit in the world of souls; I warn you to avoid ambition, since it becomes a cold tent around your spirit; avoid hatred, malios, and revenge, since these are things that clothe the spirit in darkness instead of light. The mother that has passed on be-fore warns her child not to think too much of worldly fame. Instead of striving for fame or power, she begs of him to seek for integrity and goodness.

We have said that electricity, fire, and the various elements of earth unguided are dangerous. No power is so subtle us that connected with man's spiritual nature, and if it be not understood it is equally dangerous. You do not trust your son or daughter in those places that are to be found in your centres of so called civilization. You do not let your young boys go out into the street at midnight, for there would be influences which you would not wish them to encounter. Forewarned is to be forearmed. If you know that the spiritual world is near you, and there be a lurking power of evil in the darkened atmosphere, you, by that knowledge may cast it from you. If you do not know it, it may enter at an unguarded moment, controlling you by its very presence through elements that are intended for the

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riches of the Spirit-world, is of practical value. Several questions were put to Mrs. Tappan's guides, and answered, after which the following noem was given:

The Progression of the Soul After Death.

DELAVERED AT BELPEB, SEPT. 8, '75. (Subject chosen by the audience.)

"As the tree falleth, so it lies," S is the sacred Word inspired of old; But we know that when the tree thus dies, And all its leaves have sunk in mould, That by subtle alchemy, decay Takes every leaf and branch away.

Nay, more; when the trunk itself departs, And mosses grow upon the bank, And not one fibre there remains Within the forest dense and dank-Where the ancient tree once reared its form, Its ruins keep the young germs warm.

It means that wheresoe'er the tree Must fall, there it must surely lio. Until decay and change shall call The atoms to their destiny. As a man dies, so doth he still Sleep, change, and rise by Heaven's will.

His body, like the forest tree, Sleeps till the subtle alchemy Of law transmutes it to decay, Changes the fibres from dark death, Inviting him to a loftier way, Ennobling to the grander breath.

There is no soul so dark and drear But what some light of hope is there, — Some angel messenger to cheer, Releasing it from its despair. No spirit in its prison vault ' Has such despair but what Christ's word Of love, and kindness, and sweet peace, Brings messages to it like a bird.

There is no soul but what aspires From lowest to the highest state. That does not find renewed desires. There comes a time (never too lato) When the freed spirit mounts above, Basking in God's supremer love.

Them, hout sternity's vast range O gendless chain unites you allspward pathway of bright change,

R pupate to the Father's call. The lower 'or the lower speak, Giving the in the seage of sweet peace, The lower .'on the lowest seek, Promising succeur and release.

So that from the lowest child of earth, Uato the angel's highest throne. There is no soul unloved by God, And none accurated—no, not one. Throughout sternity's vast height, From mountain unto mountain range. New truth to gather in your flight, You gain them by progression's chauge.

Witches' Charm-Jugs.

-Medium and Dayoreak.

A letter by Mr. W. H. Bow, in The Figure of last Wednesday says:

"I may mention that I have offered my thanks and obligations to Mr. Chaffers for hav ing directed attention to the real nature of those old-fashioned ale jugs. The search for any reference to the uses of witch-pots was "My references to the initial term of ' Charm,' or 'Witch,' and failing to find any mention of it in any way either in Balley's Dictionary or in the National Cyclopedia, and having by per-

A MAN OF A THOUSAND.

A CONSUMPTIVE CUEED. - When death remedies having failed, scident led to a discovery where-by Dr. H. James cured his only child with a preparation of *Cannetis Indica*. He now gives recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate -Night Sweats, Irritation of the Nerves, Difficult Expect-oration, Sharp Pains in the Lungs, Nauses at the Stom-sch, Insciton of the Bowels, and Wasting of the Muscles. Address CRADDOOK & CO., 1033 Race St. Phila, Pa., giving name of this paper. vibratize giving name of this paper.

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⁶⁶ Eating for Strength." A NEW Health Cookery Book,

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Drinks.

PART FOURTH-Practical Districts, Answers to every occurring questions.

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81 65 cents renews trial subscriptions one year.

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OCTOBER 30, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.

Further Items in Connection 'with the Spiritual Manifestations Among the Shakers in Tyringham, Mass.

BY JULLA H. JOHNSON.

Just opposite the dwelling house at the Church Family was a large open field. Here the disembodied built a neautiful broad plat-form, several feet from the ground, where they often gathered for sacred worship, engaging in exhortation, singing and various kinds of exorcise, the seers recognizing some among the number whom they had known in Earth. life.

Sometimes when we were preparing for meeting, there would be seen assembling, as from a distance and in different directions, the shining immortals sailing in space, as it were, with song and shout and instrumental music, would enter the house of worship with us seeming to fill it with the divine love, light and glory of heaven. On occasion there would be spread for our

entertainment rich angel feasts, long tables with fruits, flowers and sparkling wines and golden goblets to drink from, throughout the cantre of the room running a pure crystal atream called the River of Life, where, at an invitation of the medium, we would gather to eat, drink and bathe, as though all had been seers together, yet there were not more than two or three who were endowed with spiritual vision and these would not always have the sameviews, at one and the same time.

There were some in our midst who would be convinced through impression alone; some would have the sense of taste and smell thus enjoying the good things set before them with-out further demonstration.

In recalling these pleasant scenes of the past I can count in an assembly of perhaps fifty or over, some half dozen persons who on all such occasions were marked with the play of ridi-cule and scorn upon their features. Scoffers and deriders of these immortal givings calling it all humbug and foolery while to the rest of us it seemed the real of which the earthly is but the shadow.

I had never the spiritual sight, but thank God I had then and still retain, that higher faculty, faith without vision. We had some pretenders in our midst, but as hypocrisy generally carries its own impress, the honest were seldom deceived. Eliza, the sister mentioned in the opening chapter, was ever humble and true in her gifts as the sun in his rising and setting, being often unconsciously criticised and tested through agency of other medium-

ship. We have both met with vicissitudes in life. For the past 18 years we have resided in sepa rate houses,-indeed, have been twice parted and reunited. Recently our lot has fallen together again. In speaking of the olden days she says, although a solid reality, yet the phe nomena of those times seems quite dream-like. She still has occasional views of the departed yet in a very quiet way, seldom mentioning it in public.

When I was about 14 years of age, there was a certain spot selected in each family's dooryard, marked out by the inspired where we oc-casionally held worship; another on one of the most prominent hills enclosed with a nice fence and beautiful firs planted on the outer edge, where we had once or twice a year uni-voteal gatherings, and where grew all manner of beautiful things, fruit trees, flowering shrubs, and in the midst an ever-flowing fountain and tree of life.

We never failed while engaged in these open air devotions, of being refreshed with outpour-ings of the Holy Spirit. Some would deliver beautiful messages; others be given original music for the occasion, no one being able to retain it for after use. Several had the gift of "tongues" and would be merrily discoursing in foreign languages. I have known some of the latter named mediums to pass several days at a time unable to speak a word of English, much to their annoyance as well as ours. For theseout dear services we had a beautiful dress given us of twelve different colors, of the hues of the rainbow, with other corresponding articles of apparel. Our inspired mediums would sometimes see the lovely raiment in readiness for those soon to be called home; would also witness the angel hands engaged in various kinds of occupa tion, making garments, working baskets and forming wreaths of flowers and the like. One instrument (I was not in the same, family and only know by hearing those tell who often saw her) engaged herself in the employment of making baskets; would keep as busy and work with as much zest as though others be-side herself could see the articles manufactured; another told of seeing factories in opperation, where the angels wove beautiful fabrics, and brought into existence many other nice things. This one, I did not live with, but was well acquainted with him however-a great noble true hearted man. When I was fifteen years old I lost a little sister of twelve years, who was sick but a week and suffered in the time excruciatingly; at cartain seasons her piercing cries of pain would be heard across the dooryard, which so rent my heart, I would stop my ears and go from the house far out of hearing. At such times she would say, "Don't get the doctor, but go to the balsom tree on our meeting ground, and gather some leaves and apply them to the dis-treased parts." This was often done and would as often relieve. In contemplating the change of spheres, she was the happiest child imaginable; said she wanted to go and live with the angels. say them around her and with the angels; saw them around her and prayed every hour to be taken. Scarcely a moment but she would be conversing upon spiritual themes. The last words were "Pretty! Pretty!" twenty minutes before her departure. At her funeral the medium saw her in snowy robe with a wreath of pure white lilies and roses upon her head; and the angel message was, " Mourn not for this little one; she is taken from the evil to come while yet beautiful, to beautify and adorn the courts above. While sick my oldest sister not yet e ighteen sat by her bedside in tears. Almira said, "I have been flying in space and Augusta was with me. We went right out of the open win-dow, and saw beautiful mansions, but could not not yet enter them. I did not want to come back at all, but the spirits said, I must." She would lie in seeming unconsciousness for half an hour, only breathing, eyes partially closed; would then arouse and tell us where she had been. Some deemed her light headed, but it was all genuine spiritual sight. My sister Augusts was confident from this time that she should soon follow. She did in the short space of nine months. Two others have alice departed for the happy home on high, a broth-er twenty one, and a sister twenty three years of age. When between fourteen and fifteen years of age, I was impressed to write, and did so, nearly fifty communications; some in prose and others in verse, for different individuals, purporting to come from our heavenly parents, guardian angels and spirit friends of the gone before. I never studied; the words came, and I wrote them, but never passed such articles to the owner until showing them to the acknow!edged seers, who never condemned one.

like again without seeing the original manuacript, or hearing the angels read them. I believe now that it was undeveloped mediumahip, for writing angel truths and messages for the consolation of mortals. West Pittsfield, Mass.

.)

THE IOWA STATE CAMP HEETING.

No Free Love Nor Social Freedom In It.

BRO JONES:-The Second Annual State Camp Meeting for the Spiritualists of Iowa, came off according to appointment, and was a grand success, spiritually and financially. There was not five minutes discord during the whole meeting. The word "free love", was not mentioned publicly but once, and not then in a way to please the lovers of that doctrine, por to offend the most conservative. The words 'social freedom" was not spoken in a public speech, during the entire meeting; so, notwithstanding the prophecies of the "free platform," alias "social freedomites," to the contrary, we have demonstrated that we can have a spiritual meeting, without dragging. in mattero which do not belong to Spiritualism, just as well, and have all thinge pass off just as har-monious, with our platform just as free, as to have radicalism throwing that which the bast and most refined Spiritualists loathe and repudiate, to such a degree, that they will not sit peaceably still, and thus have their feelings

and principles outraged and abused. The call was for a Spiritualists' meeting, and the efforts of all the speakers, as well as of all who attended, were directed so as to make it

auch most emphatically. The principal speakers were Elder Asa War-ren, Mrs. H. Morse, and myself. Elder War-ren was a host in himself, and while presenting the evidences of a continued life; and kin-dred subjects in a masterly manner, peculiar to himself, in the various speeches which he inade, held the audiences which listened to him, spell-bound by his logic and elegenetics him, spell-bound by his logic and eloquence. He also at various times, read some grand original poetical productions, which were en-thusiastically received by the audiences. Mrs. H. Morse fully sustained her State and Western wide reprintion as the put havehord.

Western-wide reputation, as she put her shoulder to the wheel to help, us have a spiritual meeting, by giving us in her trance condition, well arranged thoughts eloquently spoken. They were, to those who heard her, like "ap-ples of gold in pictures of silver," and to those who thirsted for true Spiritualism in its unadulterated purity, her beautiful and truthful expressions, were like the cool springs in an arid country, to the hopeful, thirsty tray eler. Mrs. Morse, as all will testify who may have heard her, must be heard to be apprecia-

ted; pen pictures will not do her justice. As for myself, I used my best energies, and tried to do my share in the work of making the meeting to be what I intended in the call. Among other things, I gave my views as to how Spiritualism might be made more practihow Spiritualism might be made more practi-cal in its results; first, by substituting the fam-ily spiritual circle, at, and for the same length of time, in which many of us, before we learned better, used to spend for family prayers; secondly, by keeping our little ones out of ordinary Sunday Schools, where the poisons which oppressed our own minds for so long is not so far removed, but that we can long, is not so far removed, but that we can scent it yet, and by placing them in Progreg-sive Lyceums, and encouraging them to read ra-The TOIL of ATT Price Pleture sent real And the sent of the first of the sent is properly and the sent of the sent for the sent is and encouraging them to read ra-tional literature, instead of Sunday School nov-els, which, if they rightly appreciate them, as they read them, will, if they wish to live to be men and women, only tend to make them bad, for these books teach them that good boys and girls die yeung; thirdly, by organizing and building up schools of science, where science unbiased by superstitious dogmas, may be taught by men and women who dare to open the book of nature (God) any and everywhere and read its truths in its mathematical, geolo-gical, philosophical, physiological, and in fact in its every phase of scientific revelations, and avplain them to the one and momen who dare to open the pook of nature (God) any and everywhere and read its truths in its mathematical, geolo-gical, philosophical, physiological, and in fact in its every phase of scientific revelations, and avplain them to the other and inges and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations, and avplain them to the organize and car-ter scientific revelations are and the scientific revelations for the rest-tor the scientific revelations and car-ter the scientific revelations are and ca gical, philosophical, physiological, and in fact in its every phase of scientific revelations, and explain them to the understandings and ca-pacities of the minds of the young. In short, if we would make Spiritualism in its philosophy of practical benefit, we may do so, by imitating all of the virtues of our predecessors, or by gathering and garnering the wheat, and or by gathering and gathering the wheat, and casting the chaft away. G. H. Gear, of New London, Minn., a very promising young man and medium, added zeal to the meeting, by many timely and well spoken words, while under spirit control. He is also a good test medium, and gave many fine tests in private, as well as in public seance. Miss Arnold, of Cresco, Is., a good medium and speaker, while under control, added not a little to the interest of the meeting by a forci-ble and pungent speech of about an hour's length. She bids fair, if she cultivates her mediumship, at no distant day, to rank among some of our first class trance speakers. Dr. Carpenter, of Fredericksburg, Ia., Mrs. War ren, wife of the Elder, Mr. and Mrs. Coburn and Mrs. Paul, of Waverly, Mrs. Nichols and Mr. Hoyt, of Oresco, Mr. Hill, of W. Mitchell, and many other mediums present, by their tests of spirit control and healing powers, in conference meetings and at other times in smaller circles, added much to the interest of the meeting. In fact, to any one who might have observed, it was evident that each and all mediums and spectators, seemed to vie with each other to see which could do the most to make the meeting a grand, harmonious and successful spiritual meeting. And their efforts were not a failure, for when we came to separ sto, it was an unanimous expression, that it was good to have been there, and many said it was the best spiritual meeting they had ever attended. It was an or jerly meeting; nothing from the free-love or social freedom plain of thought, was uttered to lower its dignity in the minds of the public. The citizans of Nashus, came out in great numbers, and young and old, gave us quiet and good attention. Even the young people who are generally so full of fun and jollity, and who are in some places taught, that Spiritualists have no rights places taught, that Spiritualists have no rights which they are bound to respect, came out in full force to hear us, and preserved the most genteel and respectful order, and we foll we could but express ourselves in the highest terms of gratitude for the respect which they showed us, and also to the citizens of Nashus. in general, for the kind manner with which they received and patronized our camp meet-

with their assistance, I can successfully conduct a Spiritualist camp-meeting, I will in the next week's Journal, "rice and explain" to many of my inquiring friends, "why this thus-ners", at the Duouque camp meeting, DR. C. P. S.

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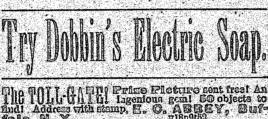
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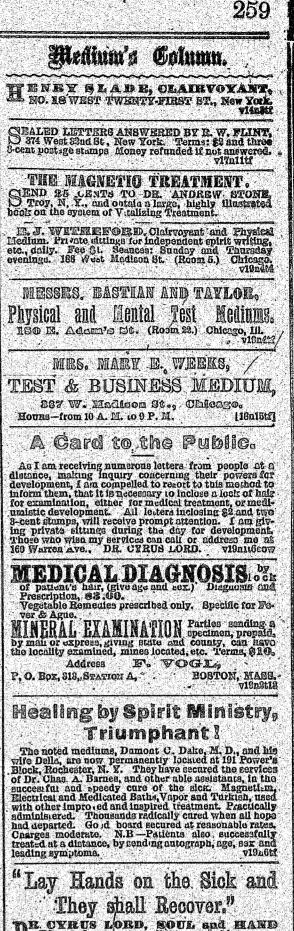
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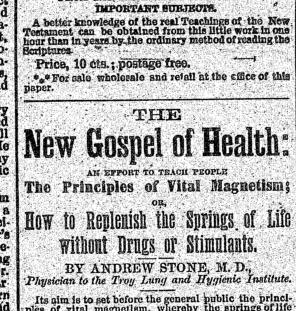
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I afterwards suffired much doubt as to their being genuine, and said I would not do the

ing. The attendance was not large, from the fact, that the uncommonly wet season had put so many of our farmer friends behind with their farm work, that they could not spare the time to come. The weather was fine; there were several tents on the grounds, but only one or two were occupied as the Fioral Hall (120 by 80) furnished ample room for lodgings and dining tables. I don't think there were over fifteen hundred or two thousand persons upon the grounds at any time. Some thought there were more than that number on Sunuay. Financially the meeting was a success; the speak its were satisfied, and all other expenses were paid, and all went away feeling that we had had one real genuine Spiritualist campmeeting.

Yours for the truth. DR. C. P. SANFORD MARAGOT.

P.S -As I have now demonstrated in the camp meeting held at Nashus, that all of my friends have not forsaken me, and also, that paper.



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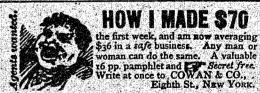
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OBICAGO, SATURDAY, COTOBER 20, 1875.

A New Method of Preaching Demanded.

Tell Phychoal Bach of Luti,

It is an undeniable fact that the Bible is so very conflicting in its narrations, that if preconted to the world for the first time in this onlightoned 19th contury, it would not be ondoresd by one out of a million of men. So very contradictory are its statements, so valgar are come of its passages, and so cruel and heartlessmany of the incidents that it relates, that it is worthy of very little credit. The time has arrived for the inauguration of a change. A new method of inculcating God's truths is imperatively demanded. That which purports to be his holy word, is too copious in its balderdash expressions, and too immoral in come of its examples, to be a work adapted to furnishing texts from which to extract truths

Thus we find a plant subsisting on insects, imitating man who makes food of the larger animals. In this there is an important lesson to be learned from which the world should profit. If the Drosera subsists on animal food. is it not a distant relative of man, and did not he in emerging from crude matter, first exist as a plant, and as matter became refined, then advanced a step, until he finally bloomed forth a perfect being? Manmust certainly be a product of matter animated by spiritual forcesevolved thereon, and taking advanced steps

just as repidly as the laws thereof would per-

eo it.

There is animal life finely organized, delicate animal life, that is beyond the reach of the natural eyes, but which is easily unveiled through the instrumentality of the microscope. Take for example a drop of blood. Within that tiny drop are corpuseles or minute globules, revealed only by the magnifying glass, which are in constant motion, as if endowed with animal life. What's mystery there! Whata lesson can be learned from a single drop of that vitalizing fluid that circulates in every part of the body. Now those little corpuscles are so exceedingly small that you might put 2,800 of the largest in row and they would only reach an inch, while it would take 4,000 of the smallest to extend over the same space. The thickness of the sac enclosing each one is about one twenty-four thouandth of an inch.

The blood which permeates the bystem is pregnant with animated life, and when you see a drop of it, you must recognize the fact that within it are hundreds of moving bodies, buoyant with activity, and that they float around in the system and die that it may live.

One celebrated scientist, Dr. Draper, has come to the conclusion that every beat of the pulse 20,000,000 of these corpuscies are desbroyed, yielding up their life to sustain the physical organization, while at the same time 20,000,000 are perfected in growth, only to perish that man may live. The celebrated Huxley has declared that there are sundry low animals, each of which structuraly is a mass colorless blood corpurele leading an independent life.

What do we have, then, in a drop of blood? Simply what has been designated by Huxley as protoplasm, composed of oxygen, carbon, hydrogen and nitrogen. But he carries his demonstration still further. He takes for example, the common nettle, and within its stings, or little needle-like branches, he says is a semi-transparent substance, in cesential particulars like the corpuscles of the blood, and it, too, like the blood is in constant motion,

e e " " moving in different directions with great rapidity, and occasionally currents running in opposite directions, only one twenty-thousandth of an inch from each other."

We sgree with Huxley that there must be a al basis for life, as well as a spiritual one, and he has seen fit to designate the former as protoplasm.

\$750 REWARD.

Is the Devil Dead?

[I wish the Devil was dead. Here I am in prison. got into bad company, and in a fit of anger, killed my companion. You, under similar circumstances, might have done the same. If God would kill the Devil, I could be liberated. I am old, can walk with difficulty, and must soon die; but if Devils or Diakka are allowed to exist, I must remain here as long as I live.]-The words of E. Hyatt, an o.d manin Prison.

A series of short articles, of special interest to Spiritualists, will be commenced in number ten of the Journar, on the above subject.

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Christianity and Civilization.

The editor of the Ohicago Times, after having been for years under the tutorship of the RELIGIO-PHILOSOPHICAL JOURNAL, finally became very liberal in his views, and now gives expression to sentiments in his widely circulated daily, that are well calculated to disturb the equanimity of the various Orthodox Churches. His conversion to Spiritualism was undoubtedly caused by the wonderful phenomena and lucid teachings contained each week in the RELIGIO PHILOSOPHICAL JOURNAL, and which he studied carefully and critically, until conviction was forced upon his mind. The Times having become converted to Spiritualism and Liberalism, and being considered a " religious" daily, and in consequence increasing its circulation very much, will not the Iri bune and Inter-Ocean be compelled to read our paper a little more carefully, and finally accept our teachings, or fall off in circulation and influence?

journalists in this country and in Europe are largely free thinkers. In the same class may be included the mejority of the writers on history, science, literature, and art. In this coun-try, the denomination that has furnished the most and the best literature is the Unitarian. Members of this religious organization are ex-cluded from membership in Christian associations as well as from other associations whose members call themselves "true Christians."

members call themselves "true Constiant." That the apostles and preachers of Christian-ity have been, and are, opposed to the progress of science, history and observation bear evi-dence. The old Oatholics frowned no worse on the astrnomy of Galileo than the later pu-ritans frowned on the geology of Lyell, the anatomy of Darwin, and the chemistry of Hux-ley Modern Science has fought its way against anatomy of Darwin, and the chemistry of Hut-ley, Modern Science has fought its way against the vigorous opposition of the pulpit. From the first appearance of so-called spiritual phe-nomena till the present time, Christianity has maintained a ban alike on witnessing and in-vestigating them. There is nothing in the life, acts, or teachings of the founder of Christiani-ty that favored any phase of civilization exty that favored any phase of civilization ex-cept morality. A natural orator and rhetori-cian. He did nothing for the advancement of oratory or rhetoric. Bred to an art, we have no reason for believing that He advanced that art in the slightest particular. He discountenanced acquiring wealth, which is the distinguishing feature between civilization and bar-barism, by the injunction, "Lay not up for yourselves treasures on earth." It is well known that the early Christians were behind the age in which they lived in all that pertains to culture and civilization. There is such a thing as claiming too much for Christianity. The circumstance that the mejority of Ohris tian nations are in advance of the majority of Pagan countries in the matter of civilization, is no certain evidence that the civilization is the outgrowth of the teachings of the New Testament, Race has more to do with civili zation than any form of religion. That cer tain people are civilized, and at the same time are Christians, may be regarded as simply a coincident. Oertain fortuitous circumstances, as a superior race, excellent climate, peculiar soil, desirable position, and freedom from famine and pestilence, combine and culminate in a high degree of civilization. That is all there is about it.

378750 reward. Is the Devil dead?

A Maryland Parson Struck Speech less.

It appears, from the Dorchester (Md.) Dem corat and News, that some years ago, the Rev. Isaac Collins was preaching at Spedden's Church, Neck District, and was very much annoyed at his congregation turning in their seats to look at every new arrival. At last he could stand it no longer, and exclaimed: "There is one special request I desire of this congregation, and that is that they will all turn the seats around so as to face the door before I preach again." His request was attended to, and next Sunday, when the Rev. Mr. Collins walked up to the pulpit, he looked around at the backs of his audience, and was so overcome with emotion, that he just took his coat and spoke not one word that beautiful Sabbath evening.

Thus we find that many more Ohristians are struck speechless each year, than Infidels or Spiritualists. We presume, however, that the reverend gentleman recovered in due time. Brother A. A. Avery, writing from Florence, Als., gives a curious case: "While some of the secular papers are busy in recording the sudden death of a blasphemer, let me tell of the death of a 'lamb.' On Sunday the 26th of Sept. last, at the Town of Jonesborough, nine miles above Tuscumbia, on the Memphis and Charleston road, at a Methodist meeting, Walton Sherran was called on to make the closing prayer. He responded to the call and closed by repeating the Lord's prayers, and as soon as he had said amen, he died immediately. This I have from an eye witness,"

Mrs. Blair, the Spirit Artist, is coming West.

BRO. JONES:-Times are so hard, that I am compelled to postpone my trip West for a few months, but should there be a change in the financial affairs of cur country, those wishing me to visit them accompanied by a lady—a fine test medium, can address me at 46 Beech St., Boston, Mass., where I am to locate for a short time.

LUTIE M. BLAIR.

Our friends who would like to engage the ervices of that most excellent test medium, Mrs. Blair, as well as that of another intelligent test medium, who will travel West with her, will do well to address her as above without delay. Mrs. Blair usually stops a few days in a town with some family who will give her a quiet home and the privilege of receiving visitors who desire to see her, while blindfolded and entranced by an Italian artist, execute beautiful work of art. She always makes satisfactory compensation for favors shown her. She will take such route, journeying West, as shall most largely demand her services.-- HD. JOURNAL.

J. MADISON ALLEN has been lecturing and giving seances in Ma'shfield, St. Johnsburg W. Concord, E. Concord and Waterford, Vt. He goes back to Massachusetts soon, by way of the White Mountains, stopping at Franconis and other-points, reaching Boston before November. Parties East or West, desiring his fervices, for Fall and Winter months, should address him scon at Matfield, Plymonth Co., Mass., or BANNER OF LIGHT office, Boston.

READ, and don't forget that we very much need our dues. Money is now flowing into the peckets of our subscribers, many of whom are owing subscriptions long past due. We need it. Do well by us and we will be doubly grateful, and give you the best Spiritual paper published in America.

E. PAGE sends \$3 00 to this office but gives no Post Office address.

J. J. CONNELLY also gends \$7.15, but give n Post Office. 🜛

G. W. BIND will pleace give J. Adams' Post Office address; will then attend to request.

The little Indian Girl who controls Mrs. Hyde, at 260 West Madicon street, gave us some excellent tests last week, She come to have a clear conception of what is going on around us here.

MRS. EMMA TOTTLD is in Boston studying elocution with the celebrated Prof. Leonard. This lady, whose charming personifications and readings always elicit the highest praise of her audiences, not content with her present schlevements, contemplates a thorough course of elecutionary training.

0.

L. D. Rouss, of Upper Liele, N. Y., writes: Miss Nellie Davis gave two lectures here in the Universalist Church, the 10th, inst., to full benefat The alognet masker was listened to with deep interest. Nearly all express a desire to hear her again. If some test medium would visit this place, much good might be done.

cdepted to the wants of the people. We should, therefore, go directly to the Holy Book of Nature, and select texts to expound to the world.

"Yeast" makes a very good subject for a cormon, and the Physical basis of Life would make another. This would be a startling innovation in the warfare against the Devil-this celecting texts from the Great Volume of God, which he has spread out before us, illustrating it with means true to life and adapting it to the wants of man.

Huzley, the distinguished scientist, would make a most excellent man to expatiate on this subject, the Physical basis of Life, and illuminate it with his coplous explanations. Now. supposing a minister, after prayer by himself and singing by the choir, should select the above subject for a sermon. We could imagine him talking in this wise: Dearly beloved brothers and sisters, we have taken our text on this beautiful Sabbath day from the Holy Book of Nature, an emanation from God himcolf. The origin of life has been a subject that has attracted the attention of Philosophers from time immemorial. There is animated life in all things, but the physical basis thereof, is what has puzzled and will continue to puzzle, the thinking mind. There is the Lycopodium or club moss that is gifted with the power of locomotion,-it creeps along the ground, contains many branches and is covored with bristle-like leaves clasping the stem; it is very moderate in its movements; it moves along-slowly it is true; just like a baby on the floor, chowing that it has animated life akin to that which throbs in the veins of a human being. There are plants, too, which like human beings, feed upon snimal food, extracting nourishment—therefrom for their branches and roots.

One who has investigated the subject thoroughly says that a few of the facts observed. by Lie. Darwin concerning Drosers will best show the characteristics of carnivorous plants. The prey is caught by means of the leaves, of which there are from two to six, placed more or less horizontally on each stalk, half an inch and upwards in length, and usually somewhat broader than they are long. Each leaf is covered with little filaments or tentacles, the abortest in the middle and the longest around the margin of the leaf. The average number of these testacles is 193, and at the end of each is a little gland which exudes a viscid fluid that glistens in the sunshine, and has caused the plant to be called by its postical name of Sundaw.

Now, when an insect lights on this poetically named plant, the step is fatal. The viscid secretion entangles him, and the instant his feet are felt the tentacles begin to close about him. In a quarter of an hour he is dead. The traches, or passage through which he breathes has been choked by the glistening Sundew, and he is closely grasped by the enfolding filaments, which curl the edges of the leaf inward I and to digest other matters."

Glancing over the face of nature, we find evidence continually of the fact that she is constantly unfolding new life. Within her embrace is the substance which in a few years will be walking around, engaging in the discussion of questions relating to the temporal welfare of humanity.

Yonder beautiful field covered with golden grain, may furnish a body which within fifty years, will sit in the presidential chair, or become a leader of armies. While, then, the earth furnishes physical organizations, the fluid portion thereof is productive of fish, and the erial portion (the air) furnishes untold numbers of animalcules invisible to the naked eyes.

The evolution of animal life never ceases. When man's physical organization is perfected' in growth, it, too, becomes a creator of welldefined animals, and you will find animalcules in his blood and various parts of his body some dying, and at the same time others are being perfected in growth.

All around us we see evidence of an interchanging process going on. The golden grain that stands in the field, furnishes matter to build up the proud and manly form of a human being. The mejestic ox, the sprightly fawn and the crustacean, when taken into the stomach, produce flesh that resembles neither. but which is like the type of animals that appropriates it. This interchange of qualities is one of the grandest laws of Nature. Should one of our presidents live exclusively on lobsters, until his system had not a vestige of its old matter, still our ruler would not be a lobster! You can not change your diet so as to become an ox, a pig or a fish, nor will your fiesh resemble either.

Each animal has cortain peculiarities of fiesh that resembles that of each human being, as well as that of every other animal. The physical organization of each one appropriates only that which is akin to itself, and cjecks the rest, which explains why the flesh of man who lives exclusively on oysters or lobsters, does not resemble either.

Thus we find the Holy Book of Nature full f food for thought. The Bible affords no such texts as it constantly, presents to the vision of men. When ministers found their sermons on the laws that relate to the physical and spiritual worlds, instead of the Bible, then, and not until then, will the world become illuminated with a light divine. . Better by far choose "mush," "pumpkin pie," "oysters," or "clams," for a sermon, than, "faith," " haptism," " hell fire," or " atonement."

THE clerk of a cockney church recently made the following announcement to the congregation: "You are desired to attend the meeting in the vestry at four o'clock, to consider on the best means of eating the church and a survey of the design a

A late number of the Zimes says:

Since the clergy of this city and neighborng towns have been taking the school board o task for dropping devotional exercises from the schools, there has been a revival of the old efforts to prove that all the higher forms of civilization are dependent on Onristianity for their origin and perpetuity. We are informed from Sunday to Sunday, and from week day to week day, that but for the circulation of the New Testament Scriptures, central Europe would be in the condition of central Africa. We are led to infer that the omission of the Lord's Prayer in the opening exercises of our schools will speedily cluse us to sink into the condition of the Patagonians.

Nearly every clergyman who has spoken on the subject has pointed out the intimate con-nection between the Sermon on the Mount and the printing press; the parable of the tares and the steam engine; the talk with the woman of the steam engine; the talk with the woman of Samaria, and the magnetic telegraph; the part-ing charge to the disciples, and vulcanized rubber; the reply to the rich young man; and the friction match. We are taught by impli-cation that the inventions above named were made in Germany, England, and the United States, because they were "Bible lands," and we are induced to believe that they never would have been made but for the feachings. would have been made but for the teachings.

and influence of Christianity. The clergy are fond of informing us that Scotland is great in everything that are exalted a nation," because there is a New Testament in every house and a preacher in every village Ethiopia, on the other hand, is degraded be cause there are neither Bibles, nor preachers within its badly defined borders. The whole matter of race, climate, and geographical po-sition, is entitely ignored by these gentlemen in discussing the causes that favor civilization and high intellectual culture. They are very careful not to tell us that Abyssinia is as thor-oughly a Christian nation as is Socilard, lacking, as it is, in every thing that pertains to civ-ilization. No one but a bigot, who is at all conversant with the history of recent art, inventions, and literature, will deny that the Jews, in propor-tion to their numbers, are doing more to advance civilization than Christians are. Persecuted as they still are in most Christian countries, they furnish a list of names conspicuous in art, music, oratory, science, journalism, and polite literature that challenges the admiration of the world. At present, the liberal press of lmost every country in continental Europe is in the hands of Jews. Now, as in the days when David tuned his harp, sacred music is essentially Jewish. The art of Jews adorns our parlors, the books of Jews are found in

every library. As to the other people who are advancing

Premonition of Death.

The Hannibal (Mo.) Courier gives an account of a strange premonition of death. It appears from that paper that a few days ago, two little boys, one of whom was Mr. Shark's, were in a room at play, when by some cause not known to the family, a gun was discharged, the load, consisting of fine shot, taking effect in Stark's boy's hip. It is presumed they had taken down the gun and were playing with it. At any rate an accident occurred as above stated, and the wound was not considered necessarily fatal. But the strangest part of the affair was the little sufferer's singular premonitions of death. At five o'clock one morning, he raised his head and in a distinct tone of voice exolaimed: "At twenty minutes past twelve o'clock !" But little heed was taken to this, the remark being attributed to his flighty condition of mind. But nige o'clock in the evening the exclamation was slowly and lowly repested: "At twenty minutes past twelvel" The family now began to grow anxious as to the fate of the little one, and were not slow to believe the words uttered to be prophetic. Accordingly they watched the clock closely, after it had struck the hour. of twelve, and as time wore on the patient grew continually more feeble until the hands of the clock indicated the time to be twenty minutes past twelve, when death ensued at the very moments prophetically stated by the child in the previous morning and the evening following.

1378750 reward. Is the Davil dead?

A curious case of superstition which was justified by subsequent events has recently come to light in New Albany, Ind. About nine years ago a cherry tree in the yard of Frederick Rehman bloomed for the second time that year. Shortly after it became in full blaom Mr. Rehman was taken sick and suddenly died. This fall the same tree bloomed the second time this year, and Mrs. Rehman became alarmed, thinking that some of her family would die suddenly, though at the time all were well and hearty. Within a week after the tree became in full bloom a very beautiful and promising daughter became , anddenly ill and died in spite of all the stientions that civilization, they are, for the most part, little, and died in spite of all the stientions the fany better than varnished infidels. The could be given her, New York Sun, ice me which he the gree char

BASTIAN AND TAVLOR'S SEENCES are well patronized every night. Spirits materialize and talk in several different languages, of which the medium knows nothing. Their circles have awakened a new interest in Spiritualism in Chicago.

The Ward Will Case-Spiritualism.

ED JOURNAL :--- Allow me to give the present condition of this contest over the will of the late E. B. Ward, of this city, as the newspaper reports are not wholly reliable. The will is contested by two of the sons. Milton D. Ward and Charles Ward, and by Eber Ward, a cousin) as guardian of Mary E. Ward, the ther heir-Mrs Ward for herself and children, Emily Ward, a sister of the testator and guardian of two other children, all sustaining the

In the opening statement of the attorney for the contestants, he said they intended to show delusion on Spiritualism, unsoundness of mind from that and other causes, undue influence of the wife and the spirits or mediums, and the invalidity of the marriage, which would de-prive the wife and her children of any share a the estate, in case the will was broken.

The contestants have finished their testinony, have brought no witnesses to prove undue influence of the wife, in any way, and have abandoned all efforts to invalidate the marriage.

The Judge would not allow any proof of de-Insion on Spirituslism, on the ground that it was a religious belief, with which, as a delusion or otherwise, the law had nothing to do, but that the undue influence of mediums and of his views might come in: and the efforts to prove undue influence and unsound and failing mind, have occupied ten days of testimony by the contestants.

The peculiar feature of the trial has been the interest manifested in the presence of the mediums and others who testified on the subt. Mediums have been on the witness. stand, spirit photographs have been shown, a large painting of a group of flowers by Mrs. Blair was held up before five hundred people; and its being painted by the blindfolded artist in four hours, explained by an intelligent eye witness, and a medium was entranced for a few moments before the large audience. It is not appropriate now to speak of the character of the testimony, but the interest in Spiritual-ism is a sign of the times.

The proponents have had their side brought out for a few days and have presented a strong array of witnesses to prove the sound and unimpaired mind and judgment of Mr. Ward, to show that he consulted mediums, but used his own judgment, and advised others to do so, and was not unduly influenced, and that he had sadly came to the conclusion that his sons were unfit to manage property, and must be left with an income for their safe support. The case will last another week, and it is ex. bected to go to a higher court in any event. The estate inventorled over \$5 000 000, with \$1 000 000 indebtedness, and its magnitude, the wide repute and large ability of the testa-tor, and the peculiar questions involved, create a strong interest in the trial.

G. B. STEBBING. Detroit, Mich., Oct. 16th.

OCTOBER 30 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Pepartment Or forms I wear in transmigration back Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia. To Him who breathed me forth a living soul? For births and deaths are one, and signify But change of shape, whereby the soul puts of Its worn-out covering of dust for that

Epidemics.

These are not confined entirely to physical discases; mental maladies are alike subject to these. There is at this time an epidemic of corruption and dishonesty in regard to pecuni-nry matters,—s system of wild reckless spec-ulation and a general desire to become rich, honestly if we can, but to become so, have de-moralized large masses of the community. The immense expenditures of the late war, by which certain persons became, wealthy, was a prominent cause of this. There is also a ter-rible epidemic of suicide prevailing at this time. We rejoice in the bold and fearless ut-terances of the editor-in-chief of this JOURNAL, and do not hesitate to say in regard to this suband do not hesitate to say in regard to this sub-ject, that it is cowardly for any one to shrink from the responsibilities of life whatever they may be.

How shall these epidemics be arrested? If they are not like physical diseases, the result of atmospheric conditions, there are certain spiritual influences which foster them. Bloral indifference on the part of the public press, which is the chief educator of the world, has a great influence in producing these evils; popa great initiality, which too often sanctions suc-cessful villainy, while it crushes to earth those who fail in similar acts, has done much to promote these epidemics. Looseness in mor-als in regard to financial matters is deeply to be deplored. Are we to have a repetition of the time when it was necessary to search with a lantern to find an honest man? It would almost seem so.

Indifference toward great villains and sever-ity of punishment towards small ones, is one of the causes of these things.

It is said that persons who are possessed of great wealth, may commit almost any crime with impunity. The old idea that justice is blind-folded, and holds her scales with an

aven hand for all, has become obsolete. It is vain to sigh over these things unless we are prepared to probe this matter to the bottom, and apply the remedies where they really belong. In public life political tricksters and swindlers must be left at home, by the action of honest men irrespective of party; in private life, equal and even handed justice must be ad-mistered, and especially should there be an effort made to educate the young with proper ideas of the absolute necessity of honesty in all the dealings of men.

In a communication from Dr. Hammonton, published in No. 4 of this volume, are some good suggestions. We are glad to know that the few among Spiritualists who have sought to make it a means of speculation, or of find-ing hidden treasures, have most generally failed.

The remedy for this spirit of speculation and The remedy for this spirit of speculation and improper desire for wealth, is to be found in being satisfied with moderate means, or as the Erlends say, to "endeavor to live within the bounds of their circumstances, and keep to moderation in their trade or business."

The testimony of these who have acquired great wealth, has been that their cares and reeponsibilities, rather than their happiness has been increased thereby, and the adage blessed be nothing, is not entirely without significance. Spiritualism teaches that happiness is in the mind, and not in the surroundings, and that JI WEB in a position of responsibility in relation to his follow-man, that is not sufficiently appreciated, and men who accumulate millions do not al ways act as stewards to bless the world with that which they acquire. It has been said that all that a person does not need for their own use, should be held for the benefit of others. The remedy for the disease which leads to suicide, is not to be found, either in indifference, or a vindictive feeling towards the poor victim of that which is both a moral and physical disease, but in the proper education and care of those who are thus diseased. There are persons who are in the habit of expressing a desire to die. sometimes upon the least provocation or trial; others will frequently say death will be their best friend, and nothing but death can relieve them. Death is only a good friend to those who are ripened for the harvest of Spirit-life. It is not a relief to any one to die prematurely, but the reverse. We have met with numerous spirits who have passed on by suicide and their testimony has been uniform, that it was a very serious mistake, and that they were worse off than they were before they left the form. Some say they are suspended in the atmosphere and can neither return to the earth, or go forward on the journey of life as they desire. Persons thus predisposed should be very kindly and carefully dealt with, and every effort should be made to divert them from the thought.

certain long eared animal (consider where it came from): Your sentiment is fully recipro-cated, omitting "derision" but adding pity with disgust.

They teach nothing, they prove nothing, they suggest nothing. They dispel no doubts, relieve no fears, inspire no hopes. The bints which are given by the spectres of their present abodes are absolutely appalling.

Absolutely appalling., I will not undertake to say but this may be true so far as it relates to your individual self, but when you speak for untold millions who not only believe, but know of what they affirm to the contrary, you are assuming a responsi-bility and making an assertion that will be promptly repelled with the contempt which such a sweeping libel upon the intelligence and knowledge of all Spiritualists throughout the world justly demands. Spirits invariably represent their condition

Spirits invariably represent their condition as improved. In a large majority of cases they represent the beauties and happinens of the spirit home as beyond description. I have conversed with hundreds of spirits but never heard one say they wished to return, nor have I ever heard of any spirit expressing such a wish or desire.

By the adoption of your theory we might as well confess at once that there is no such thing as a "reality," that every thing in life is a delusion with perhaps the single exception of what yourself may be pleased to inform us what is solid metal and what is dross.

With all due respect for your labors, and the information you have furnished to the world in your book and through the press, previous to your *Iribune* letter, in common with the public, I helieved you were acting with a sin-gle purpose to develop truth and combat error and fraud.

But least silence on my part may be constru-ed into a tacit acknowledgment of the cor-rectness of your views as revealed in said let-ter, I have felt it my duty to thus publically enter protest against a tissue of falsehoods of which the above quotations will serve as a sample of the whole text, a libel on Spirit-ualism, and wholly unworthy a man of your pretentions.

D. A. EDDY.

Cleveland, Ohio.

Assault Upon & Priest.

The Santa Barbara Press says:

"Nesterday evening C. Gray committed an assault upon one of the priests connected with the Oatholic Church in this city. The Padre had told Mrs. Gray that, as her marriage had been celebrated before a Jústice of the Peace, and not before a priest of the Catholic Church, it was no marriage, and that her husband could leave her at any time he chose. The lady re-peated this to her husband, who went to the offending priest's house, for the purpose of recfiending priest's house, for the purpose of re-monstrating with him, when hot words led to

The Little Cloud.

"And there arose a little cloud, not bigger than a man's hand."-Bible.

The Catholic Telegraph, a church paper, says: "Since the Son of God became incar-nate, gave liberty to the human conscience, established a church and invested it with his own divine authority, civil law has no authority. It is subordinate to the law of conscience-the After making yoursell conspictions as a scientific investigator of spiritual phenomena and giving the result of your experience through "People from the Other World," besides numerous communications through the press, divinely revealed, supernatural law. Oivil law has no authority when it conflicts with that higher law (i. e., law of the church) and no-Christian (i. e., Oatholic.) will ever recognize it." I venture the suggestion that you considered your reputation sufficient authority to establish

The italics and in parentheses are ours. With these aids the most obtuse intellect can

Business Notices.

STOVES -To get the best, ask your stovedealer for the Domestic Coolr, made by Tibbals, Shirk & Whitehead, Chicago.

manne

No one who has tried Dobbino' Electric Soap, (made by Cragin & Co., Philadelphia.) fails to see its wonderful economy. Ask your grocer to get it, and give it a trial.

PENN MEDICAL UNIVERSITY students can yet enter the class for this term-and arrangement can be made to take up their tickets for lectures at such time as may be convenient.

E. D. BUCKMAN, M. D., Dean. 1030 Spring Garden St., Philadelphia.

A Spirit Physician Materializes and Cures His Sick Patient.

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

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

TESTIMONIALS.

Hrg. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cursed me from the use of tobacco, and I heartily recom-mend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

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

F. H. SFARKS. I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cared me and left me free, with no desire or hankering for it. . O. A. BARKER

Oswego N. X. Mr. R. T. Wyman, of Wankau, informs no that he has used one fox of Mrs. A. E. Robinson's Tobasco Antidote, and that he is entirely cured of all desire for the wead. Inclosed find two dollars. Ficase send me a box.

D. H. FORERS, Oshkosh, Wis. For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Pub-lishing House.

dollars per dozen, but the cash must accompany cash

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

A. H. ROBINSON.-MEDIUM.-CHICAGO.-I

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

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The disease. Mars. Rosenson also, through her mediumship, diag-noses, the disease of any one who calls upon her it her residence. The facility with which the spirits controlling her secomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the bealing art, but as a psychometric and business medium. "THAMS:-Diagnosis and first prescription, \$3,00; sach subsequent one, \$1,00. Frychometric Delineation of character, \$3,00. Answering business letters, \$3,00. The monay should accompany the application to insure a re-ply.

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Hew Advertisements.

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The Uses and Abuses of II deen Spiritualism BY MARY F. DAVIS.

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Just Published. A.Remarkable New Book. Glimpses-ff-Supernatural BEING FACTS, RECORDS AND TRADITIONS

Reply to Col. Olcott's Letter in the New York Tribune, Aug. 30, '75. blows. HENNY S. OLCOTT, Eeq., DEAR SIR:-Inns-much as you have taken the liberty to public-

Yours respectfully, Mrs. S. I. Peck.

-PYTHAGORAS. BY S N. PRESTON. To God from whom I came, I shall return. He is Beginning and the End, the All In All. What matters then the deaths I die,

Which best beseems its higher grade of life.

That lives but lives in Him, who can not cease

To be. I know that which is feared by men,

And which the world terms death, is but a

chauge, A beautiful and glorious change, whereby The cramped and fiesh-imprisoned soul attains

An ampler round of the in being a vast Unfoldment. Strewn along my daily walks I see the bleaching skeletons, and shells, The mouldering husks and carcases of clay, Which once enclosed my godship's spirit self, And which, like cut-worn, useless garments

Been cast away. And spurning them aside, I walk the earth a finite god; and muce In solemn wonderment upon the great

And manifold mutations I have seen.

But it is dust and must be laid again,

I have attained the last and highest form

That earth affords or matter can assume,

Combining all that's best of grosser moulds;

And knowing this I lift my gaze aloft Above the pyramide which I have spanned,

Unto those ever circling isles of light, Which seem to blazon on the upper skied

My title to eternity. I are apper balls Spread out upon the maps of starry space, Those world paved distances which will, ere

Be mine to traverse as I journey up. The spiral heights of life which lead to God. This crumbling little clod, the earth will pass, And universes be again resolved.

The wreck of pyramids and .uns. And I,

And by Egyptian city gates, I shall Progressively pass through the varied forms Of being's high gradations—evermore Approaching Him whom I shall never reach, Throughout the great and round eternity.

ally denounce Spiritualism, its phenomena, philosophy, mediums and believers, through

the columns of the New York Tribune, I also take the liberty through the columns of the

RELIGIO-PHILOSOPHICAL JOURNAL, of making

a few comments on this somewhat ambigu.us,

unlooked for, singular production, in which your fine-spun rhetoric looses all its force, for

After making yourself conspicuous as a

want of truth and evidence to sustain it.

Who was ere Troy or Babylon, who was

Unparticled, into nonentity; But spirit will triumphantly cullast

Ere Romu'us and Semiramis were,

West Winfi 1d, N. Z

Forevermore shall be. Surviving all

The idol gods set up in Grecian parks

For what can die? The ever living God

Can not, and his immortal presence fills, Immensity. Then what can die? Since all

An ampler round of life in being's vast

have

long,

Wendell Phillips relates the following intereating story of

THEODOBE PARKER:

Truly he lost not an hour, from the early years when, in his sweet, plain phrase, he tells us "his father let the baby pick up chips, drive the cows to pasture, and carry nubs of corn to the exen"—far on to the closing moment when, faint and dying, he sent us his blessing and brave counsel, dated fitly from Rome, God granted him long enough to see of the labor of his hands. He planted broadly, and lived to gather a rich, ripe harvest. His life, too, was an harmonious whole,—

"When brought

Among the tasks of real life, he wrought Upon the plan that pleased his childish thought."

The very last page those busy fingers over wrote, tells the child's story, than, which, he says, "No event in my life has made so deep and lasting an impression upon me." "A litthe boy in petticoats, in my fourth year, my father sent me from the field home." A spotfather sent me from the field home." A spot-ted tortoise, in shallow water, at the foot of a rhodors, caught his sight, and he lifted his stick to strike it, when, "a voice within said. 'It is wrong, I stood with lifted stick, in won-der at the new emotion, till rhodors and tor-toise vanished from my sight. I hastened home, and asked my mother what it was that told me it was wrong. Wiping a tear with her apron, and taking me in her arms, she said. 'Gome men call it conscience: but I prefer to Some men call it conscience; but I prefer to call it the voice of God in the soul of man. If you listen to it and obey it, then it will speak clearer and clearer, and always guide you right. But if you turn a deaf car or disobey, then it will fade out little by little, and leave yon in the dark and without a guide.""

Darry must be the highest reflection of man to himself.-Mrs. Hyper.

THE DETTY represented through one form of life is just as true a representation as that in any other form.-Ibid.

GLORY to God in the highest; peace on earth and good will to men.. There can be no high-er glory than this.—*Ibid.*

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your wholesale bare assertions without any further evidence to convince the public. Most people had come to the conclusion that you conceded the manifestations to be what they claimed to be,-namely, the return of disem-bodied spirits who once lived and moved in human forms like ourselves. Your letter, however, gives us to understand that such is not the fact, or at best placing the whole thing under a cloud of doubt and uncertainty, while the derision and contempt you cast upon mediums and believers, exhibits a malignity and disregard of common civility quite unlooked for, from a man of your pretentions. I have not the time to go into a thorough dissection of your unprovoked letter; nor should I take any more notice of it than of the thousand "penny a line" scribbler had we thousand "penny a line" scribblers, had you not gained considerable notoriety as an honest, disinterested investigator. I will, therefore, confine my remarks to a few of your assertions sufficient to show the general weakness and untenable positions you assume before the public.

I have looked in vain these past twenty-five years in Spiritualistic literature for anything wor-thy the name of a philosophy.

If you have looked in vain, it is no fault of spirits or Spiritualism. Had you looked once more in the right direction you would, no doubt, have discovered the cause of your failure was very near home.

Together with all other sensible men, I have de plored their puerile, absurd, and often repulsive character.

When you say all sensible men, you reckon without your host. I am personally acquaint-ed with several sensible men and women who have not deplored "their puerile and absurd character," but on the other hand have been character, but on the other hand have been thankful for a full expression as there is some-thing to be learned from every phase of medi-umship. We go to a medium as we go to a telegraph. What do we ask? Pomps of dic-tion, Ciceronian eloquence, the swelling phrases with which ignorance covers up its sightless eyctalls and masks its dead heart? No! I want my friends to tell me first of all if they can do it; if they still live; if they are safe. What do I care for style? I don't go to the telegraph, or a medium, as a critic of words, an epicure of honeyed sentences, nor do you. As rathers and mothers, husbands and wives, brothers and sisters, we go there, and if that dear mother speaks, and that dear wife or child communicates so that they give me proof it is they. I don't ask them to give me Chapin's eloquence, nor call it "puerile and absurd" if they don't. If they convince me in simple speech that I communicate with my kindled in the shies. It is anough As fathers and mothers, husbands and wives, kindred in the skies, it is enough. Puerile and absurd is it? The true philosopher sees God as much in the storm as in the calm; in the shade as in the sunshine.

Against such focs the sword of Fact must sup-plement the buckler of Faith, and it seems to me that this modern outbreak of Spiritualism ought to furnish us just this weapon, if the whole thing were not a shameful cheat.

If the whole thing is a "shameful cheat," how do you excuse yourself for not saying so in your book or some of your subsequent' ar-ticles through the press? The discovery would warrant you in applying immediately for a patent; is it is, the public are at xicusly wait-ing for the proof to sustain this wholesale sweeping declaration.

My disgust, derision, and indignation were nev-er for the manifestations nor the forces producing them, but for the credulity, the mischlevous theories, and the practices of their believers and patrous.

Your disgust, derision and indignation are alike thrown away so far as Spiritualists are concerned. They regard your expression in the same light that the man did when kicked by a

understand the above.

Contents of Little Bouquet for November, 1875.

A Terrible Lesson; The Wonderful Boy-Medium; The Dying Soldier's Dream, (Illus.); Ministering Spirits in the Body; Irish Legends; Have Animale Spirits?; The Children's Bed-Time; Prayer, (Illus.); Interesting Extracts; A Mouse Catching Baby; The Little Babies; Six Years Old; My Little Ghost; Mischievous Selim; Education Without Dogmatic Theology; Training of Children: How to Pet Canaries; Animal Affinities, (Illus.) The Little Folke; The Child on Foot; The Utility of Tails; The Kindergarten; Fashion in Oceanica; A Wild Boy; The Poor Man at the Gate of Paradise; To a Kiss; Editorial-The Philosophy of Life; Signification of Names. -

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A. J. BOYEB, Esq., is about to commence the publication of a paper called "Pacific Liberal," at San Francisco, Cal.

Money.

We were hever in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without delay.



[Notices for this Department will be charged at the rate of swenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed on to Higher Life, from his residence near Abie line, Dickinson Co., Kan., on Saturday, Oct. 9th, 1875. WILLIAM MODANIEL

He was born, May 29th 1614. In Marvland; and in early days moved to Richland Co., Ohio, and removed to this State in 1811. He had been a firm believer in the Har-monial Poilos phy for many years. His faith in the re-ality of the Spirit-writh and an endless life, was so sim-ple and vivid that with not the least-brinking or shadow of doubt he finally passed away without a struggle. We feel that he is not dead, but gone before, where he will welcome us to the overgreen shore. May the good epirits comfort and console the widow in this her bereavement. J. B. M.

Passed to Spirit-life, Oct. 3 d, 1875, PRARE BEATRICE daughter of Dr. B. D and Minerva Joslin, of Alaska, Kent Co., Mich., aged 2 years and 3 months.

The funeral address was delivered by Mrs. M. J. Ruis. and was very beautiful, appropriate and cheering.

Parents, think of your little angel. Ever milling down on thee. And remember not her trouble, Beason now that she is free.

Judge tot God for all your sorrows, On the earthly plain below, Soin we'll mest, and on some morrow, Learn why sli there things are so. In your hearts then keep your tressures, Near thee, in this steni: gwoe,

M. J. H.

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

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

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

Mrs. Robinson's Tobacco Anti-dote.



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

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

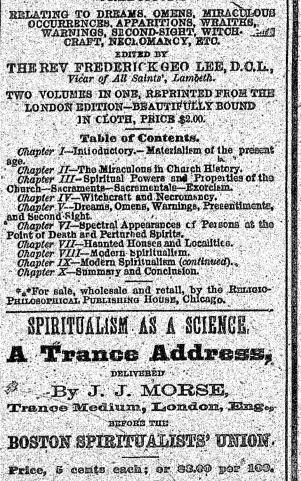
MRS. A. H. ROBINSON:- I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect, LEWIS C. POLLABD. Azusa, Cal., May 29th, 75.

MRS. A. H. ROBINSON,

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

M HS. HOBINSON, while under spirit control on re-M ceiving a lock of hair of a sick patient, will disguose the disease most perfectly, and prescribe the proper re-medy. Yot, as the most speedy cars is the sevential of-ject in view rather than so gratify idle curiosity, the better practice is to see along with a lock of nair, a better practice is to see along with a lock of nair, a better practice is to patient has been sick; when she will, without delay, return a most potent practic and remedy for aradicating the disease, and parameterily curing all curable cases.



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quired on each copy. Abridged edition of the Srinitval Harr, containing me fundred and four pages, price \$1.00; postage 18 cents. *. For sale, wholesale and retail, by the Rentest-Philosophical Publicative House, Chicago.

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RELIGIO-PHILOSOPHICAL JOURNAL.

MIND-READING.

An Experiment with Brown Which Astounded the Witnesses.

Thought Transmitted from One Mind to Another Four Blecks Apart.

Hr. J. R. Brown, the "mind-reader," who has been spending a few weeks in this city, gave a remarkable exhibition, of the singular power he claims to possess. The test was performed in the presence of a number of reputa ble citizens, who were invited to be present in order that there should be no room for doubt as to the genuineness of the manifestation. Before describing the performance it may be as well to explain briefly how it came to be performed.

When Brown first visited Chicago, some three years ago, a mere boy, this mysterious rift of his was, so to speak, in its infancy. His "mind-reading" consisted simply in dis-covering objects hidden away by the person he was operating upon by reading the impres-tion in that person's mind, he being required to concentrate his thoughts intently upon the to concentrate his thoughts intently upon the object and the hidden place. Almost all the experiments were successful, and it will be reinclubered they created considerable of an ex-citament at the time.

Since Mr. Brown went East it appears that this mind-reading gift has been developed in him to a wonderful degree. In all the principal cities of the East his exhibitions attracted immense crowds of people, and the philosophore and ecientists devoted themselves to a rigid scrutiny of the phenomenon. At Yale College he performed certain marvelous thought reading which puzzled the grave pro-fessors of the university. "And still they talked, and still the wonder grew."

One of the most seemingly incredible feats performed was one which has been extensively commented upon, and generally received with an incredulous shake of the head-namely, the reading of minds at a distance through the medium of a common telegraph wire. Mr. Brown was reported to have performed this astounding thing on several occasions, one at a distance of twenty-eight miles from the ob-ject, and on several occasions with persons ceparated from him by only a few floors. Thus, far the young mind-reader has not been number of anything like trickery, but a feat number of anything like trickery, but a feat no unparalleled was not to be credited, except by the Spiritualists, who will believe anything; but Brown is not a Spiritualist, and does not believe in spirits.

With a view to test the reality of this strange performance, or perchance to expose its fraudulency, an Inter-Ocean reporter requested an interview with Mr. Brown on Saturday afternoon. The mind-reader was found in the rotunds of the Tremont House quietly smoking a clear. Mr. Brown is a young man of about 25 years of egs, well dressed, of quiet, unpretending address, somewhat retiring, and even bashful in his manner, but when engaged in conversation chowing signs of a good education, and some knowledge of men and things. He was quite ready to talk about his peculiar faculty of mind reading, but had no explanation to offer in regard to it. He said that probably science would some day be able to explain it. He himself had a theory about it which he might by and by be enabled to unfold. Meanwhile he know no more about the matter than anybody else

e.

The Spiritualists, he said, insist on claiming him as a first class medium. If he is, he is not aware of it; he never met a spirit, nor felt_one touch him, nor heard one speak to him. Nevertheless they insist upon it that he is "under control," and many of them upbraid him for his persistent opposition to the "inflaence," and advise him to "give himself up to it." Brown thinks this might be a good ides, if his object was to make money, simply, as he has already succeeded in fathoming some of the best mediumistic tricks, such as writing an-swers to scaled questions. But as he has no direct knowledge of mediumship, and never went into a trance in his life, he prefers to keep gin his normal condition and not tamper with spirits in any shape. After a good deal of talking with reference to past experiences and early habits and im-pressions, the reporter broached the subject of giving a test in the way of reading minds at a distance. Mr. Brown was exceedingly unwilling to enter into such a performance for the present. He was engaged, he said, for a lecture tour during the winter with Redpath, and what he wanted now was rest and abstinence from any experiments. He had been importuned, time and sgain, to give exhibitions here, but he had steadily declined. The reporter, however, was bent upon ob-taining, if possible, some realistic test of his newly developed faculty, and after a while the reader of minds yielded to the request, telling the reporter to arrange his own conditions, and requesting that some witnesses might be present to verify the result. Acting on this suggestion, the reporter requested Mr. Ira Couch to accompany him in his search after knowledge. Mr. Couch begged to be excused as he was over head and ears in bookkeeping. He, however, introduced Mr. Hook, of the Tramont House, who volunteered to accompany the investigator. The proposition was then made to Mr. Brown that the reporter should proceed to the office of the Western Union Telegraph Company, where a wire connects with the Tremont. House, and there take hold of one end, while the mind-reader held the other end at the Tremont. To this Mr. Brown agreed, at the Same time expressing considerable hesitation. A brief conversation followed, which was in substance as follows: Reporter-Do I understand you that I must fix my mind upon some particular object, or merely think intently, say upon a phase or en idea?

gan to think of-his next meal, his last love, or his new suit of clothes? Mechanically he felt in his pocket for a pencil to write down something to fix his mind upon that. He found a gold pencil and penholder, and taking a piece of paper wrote down the words, "How is this for high." He then enfolded the holder in the paper and placed it in a drawer in one of the operator's desks. In accordance with instructions the word was given, the battery was then disconnected, and the investigator went behind the switch-board and held the naked wire between his finger and thumb for a minute and a half. During that time he thought with an intensity he had never before done, of that gold pencil-shut his eyes and kept it vividly before his mind's eye.

In a few moments Mr. Jones received a message from the other end of the wire, and it was as follows:

Gold pen in drawer wrapped up in paper something written on the paper the words are how is this for high.

Mr. Jones opened his eyes pretty wide when he found it corresponded with the facts, and Mr. Hook, who had been treating the whole thing as a kind of pleasantry, was, to use a slang phrase, completely "fiabbergasted." Mr. Jones offered to certify to the correctness of the message sent, which was not necessary, since he can be interviewed by any one who feels interested in the matter.

On reaching the Tremont House the com-mittee found a little group of people who had watched the operation at the end of the wire in a state of excitement, while Brown himself seemed considerably exhausted and nervous. It appears that his eyes were bandaged during the time he held the wire, and after a minute, corresponding with the time the other person had held the other end, he wrote out on a piece of paper the words given above. It is the not purpose of this article to theorize

on these strange doings, but merely to state the facts. Let others draw their own conclu-sions. If Mr. Brown succeeds in doing this marvel by means of trickery it is difficult to see wherein the trick consisted. The investi-gator was thoroughly skeptical on the subject, and succeeds followed and was simply prepared for a flasco, followed by the usual explanation, that "the conditions were not favorable." He was compelled to acknowledge himself completely dumbfounded. And so were all the witnesses of the experiment.-Inter-Ocean.

> Ingersell's Lectures.4 S.E

BY D. WINDER.

I have read this work with great care and attention, and with as much freedom from prejudice as possible; and while I regard the lectures as extremely radical in tone and sentiment, I am free to confess that they contain very much truth rarely found in public print; and that nc honest student can read them without being benefited.

In presenting me a copy of his lectures, the author has illustrated his theory of human happiness. He says, "The way to be happy is to make others so." Although he avowedly repudiates all religions, he intuitively expres-ses the very essence of the religion taught by Jesus of Nazareth in the above axiom. If al the world, whose prime object is happiness, were to adopt our brother's ethical rule, suc-cess would be universal, instead of failure as now. I call him "brother," because I believe in the universal fatherhood of God, and brotherhood of man; and can not conceive how this relationship can be annulled by any form of belief or unbelief. That our author is intensely infidel in relation to all popular ideas of God and religion, is evident on every page of I shall confine the present review. But then he commands the respect of all true philoso-phers, by the moral honesty and courage he has manifested in his public avowal of his own convictions, and the arguments and rea-sons which have produced them. He is not alone among ancient and modern philosophers and sages, in having conducted his investigations under the deceptive assumption and rule, that all ideas and facts which can not be fully comprehended and measured by human reason, are to be rejected as untrue and absurd. Though a large majority of ancient and moral philosophers, with a full appreciation of all the difficulties presented by our author, atill found it easier to admit the existence of an intelligent Creator, than to admit that matter and force alone, unaided by intelligence, produced all the phenomens of nature, yet there always have been, and now are others, besides Brother Ingersoll, who have arrived at his conclusions.

necessity have some means of supplying the force with which to think. It is impossible to conceive of a being who can eternally impart force to matter, and yet have no means of supplying the force thus imparted."

present the above as a sample paragraph, as it represents the extreme materialistic composition of our author's mental organism. For this peculiarity he is not responsible, as it is the result of physiological and psychologi cal influences beyond his option or control In him it is inherent, and renders him incapa ble of recognizing the existence of things spiritual. He, at least, will never suffer eter-nal damnation for not believing in a spiritual God, and the immortality of the human soul. And the above paragraph illustrates his theory, that each individual creates his own God, who always resembles himself. He says, "Man is machine, into which we put what we call food, and produce what we call thought. Think of that wonderful chemistry, hy which bread was changed into the divine tragedy of Hamlet." This being our author's idea of humanity, he can only imagine a God like himself; into whom we must put food, from which he can manufacture thought force. But as his great mind revolts at the idea of such a God as this; and as it is "impossible (with him), to conceive of a being who can eternally impart force without the means of supplying it," he frankly avows his disbelief in the existence of any God at all.

That the reader may see that I have not misunderstood or misrepresented our author, I quote the following: "Of what use have the Gods been to man? It is no answer to say that some God created the world; cstablisned certain laws; and then turned his attention to other matters, leaving his children weak, ig-norant and unaided, to fight the battle of life alone. It is no solution to declare that in some other world this God will render a few or even all his subjects happy. What right have we to expect that a perfectly wise, good and powerful being, will do better than he has done, and is doing?" Will God have more power? Will he become more merciful? Will his love for his creatures increase? Can the conduct of infinite wisdom, power and love, ever change? Is the infinite capable of any improvement?" To those interrogatories we unhesitatingly answer, no. B¹ man is "capable of improvement." Man can "change." He can cease from the violation of the laws "established" by God, and avoid the penalties which are the sources of all his suffering. God's "love for his creatures" will not increase; but man's love for God will. God will not become more "merciful;" but man will accept happiness in accordance with his

Our author says, "The world is full of im-perfections. If it was made by an infinite being, what reason have we for saying that he will render it nearer perfect than it is now?" This question would be pertinent, if any one be-lieved that God was the author of all these im perfections. The felon might as well charge the punishment he suffers to the law he violated. God will not render the world any better than it is now; but the people will. Have they not already rendered it much better than it once was? If they had not, hemlock, fire, or the gibbet would have been the punishment of our author, for uttering his lecture on the Gode.

kergy that this world is a kind of school; that the cyils by which we are surrounded are for the purpose of developing our souls; and that only by suffering can men become pure, strong and virtuous," It matters little with me what "the clergy say." They have long since ceased to be authority, either in matters of religion or philosophy. But is not this world a school in reality, whether it was cre-ated by God or by itself? I would remind our author of the adage, "A burnt child dreads the fire." Do we not learn that a violation of nature's laws brings suffering?-that virtue is better than vice?-that intelligence and wisdom elevates, while ignorance and supersti-tion degrades human character? Or does he suppose we should know all this independ. ently of the "imperfections" of this world? After all, our author has evinced a reserved doubt in relation to the existence of a Supreme Oreator of the Universe, as well as a kindly sympathy with us who believe that the evila of the present world will be overruled, and contribute in the sequel to the honor of God, and the happiness of the human race. He says: "While utterly discarding all creeds, and denying the truth of all religions, there is neither in my heart nor on my lips a sneer for the hopeful, loving and tender souls who be lieve that from all this discord will result a perfect harmony; that every evil will, in some mysterious way, become a good; and that above and over all there is a being who, in some way, will reclaim and glorify all the children of men. But for the creeds of those who glibly prove that salvation is almost im possible; that damnation is almost certain;who fill life with fear, and death with horror; who curse the cradle and mock the tomb, it is impossible to entertain any other feeling than those of pity, contempt and scorn." Oxford, O.

HOPEDALE, MASS .-- Richard Walker writes.-I have long labored to increase your list of sub-scribers, and now esteem the JOURNAL as a Godsend, that alone reved to draw the line between true Spiritualism and the abominable parasite of freelovism, that has endeavored to fasten itself upon this glorious cause.

GONZALES, TEXAS -D. D. Beach writes.-If the God that the so-called Christians, pray, talk, and preach about, does by special providence gov ern and control the world and elements therein, and more especially the churches claiming to be his institutions, and the minit ters thereof, then their food his rad hard here with his helparad on the God has made and havoc with his beloved on the coast of the Gulf of Mexico. In Galveston the church buildings and minister were not exempt.

INDIANAPOLIS, IND.—Abner J. Pope writes. —We have been holding developing circles since Spring, and twice last week a spirit came purport ing to be John Connaran, who said he was mur-dered in Chicago on the night of the 31 of November, 1872, for his money. From the motions, signs and words, we sup ose that his throat was cut and that he was drunk. He requested us to send this statement to Mary Connar-n in Chicago, as he wished to be recognized; but as he did not give her place of residence, L thought beat to send it to you, to have it published in the JOURNAL.

KIRKSVILLE, M().—C. Irwin writes.—By the way, I see people unite the two Mormon schools tog; ther, yet the distance between them is wide as the poles. The Church of Jesus, of Latter day Saints, which, exist all around us here, is an in-teresting study. I must say they are smong the most sincere, honest, truthful people I over met; polygamy they expectally deprecate. Otherwise than their belief in Joe Smith and their own new Bible. They are much like B objate. They are in-Bible, they are much like B ptists. They are in creating very rapidly. The reason I call your at-tention to them is this-they are all Spiritualists; practically and theoretically, and cure the sick by the "administration of Church ordinances;" as they call it. They have built a church in this com munity.

TERRELL, TEXAS.-F. Griffith writes.-We have lately had M.s. Miller here, and owing to cause not governed by no, she had poor success in materializing, and I failed to have the good citi-zens see what I told them could be seen. Now this offer is made to any medium: A responsible cluzen will give \$1,000 worth of good land at cash price, near this city, to any medium that will come to Terrel, and cause a spirit to materialize and walk out of the cabinet, so as to be seen and rec-ogaiz d by any one in the room, satisfactorily to a committee of these good citizens. The above one thousand dollars worth of land, will be given if the materia izing is done, and if it is not done, the medium has nothing to loss. Any medium that where to iry the experiment, can have sati f c ory errangements made in writing before coming. Address F. Griffith.

George Jones writes -You will remember that in one of the chap ers published of the "Blo-graphy of Jonath in Koons," a statement where his father h t several times at a phantom or spirit deer. With many Spiritualists if is hard for them to believe that a disembodied spirit can assume any form save the human. Permit me, for the benefit of such, to b h fig relate some of my experl-nces tanding to prove that they can, and at times do assume any form that they will them-a-loss to assume for the time being. Three years ago last Spring as I arose one morning and ste apped to the door, I saw a prairie hen fly plet the house and alight upo is hay roof of a small building, not over eight role off, as large and perfect a blid as I ever saw, and as there has not been any about the past win er, I m de up my mind at once (game law notwithstanding) that I would capture it if possi-ble. Leveling my gun I fired,—the feathers were scattered about and the bird in a death struggle, as I supposed, fell over upon the opposite side of the root. Passing around—lol no bird could be diecovered.

NEW YORK. J. Baptist Clute writes. I hope the brothers and elsters will drop the "question of free love now. Let the fools and outcosts from decent society, die their denth, and go to their so-ward. They have got themselves in your grasp, Brother Jones, and let them equirm; the cords of public opinion will soon strangle them in the West, as they have in the East. Woodhullism is down here. If our writers will leave E. V. Wilson in your hands, and furnish the "ready," it will be the last of free love when you are done with him. Now is the time for true Spiritualists to rally around their fing, for whom the Gods mean to dis-troy, they first make mad. \$25,000; why, it would build a spiritual temple, and is more than would build a spiritual temple, and is more than sufficient to buy all the men of lust and wouldbe concubines that belong to free love. Bro. Jones, you are now in a position to cover yourself and cause with glory, and your opponents with shame. Brothers and sisters, stand to your flag, and strengthen your leader. If means could not be raised in any other way to get rid of this lepro-sy of free love, I myself would be willing to lay at the rich man's gate, and cry for means to re-move this "death's head" from our holy and an-cells cause. gelic cause. ORANGE, MASS.-Geo. Bacon writes.-On Spt 39th, I had a scance in Barre, Mass., with Mrs. Weston, of East Boston, who ranks among our most gifted and trustworthy mediums. Her seances are of the Mrs. Maud Lord's stamp, and to whose gifts has recently been added that of ob-taining moulds of spirit hands. I agreed with her for a private sitting, to see whether a mould could be obtained. We darkened the room, put six ounces of paraffine into a pail, turned on about curves of paramute into w par, three of about eix quarts of boiling water, took our sests on two opposite sides of a small table, placing the pail on a loose paper upon the flour between our feet. We then joined hands across the top of the table and waited for results. We chatted freely the while, no other persons being in the room. We heard nothing of any process going on save a slight rustling of the paper. After a short time there was a rap upon the table. We asked if there was a m^{*}uld ^{*}Yes.'' "Shall we look?"

the great family of man, and while there are a few who are afraid to publicly acknowledge their ba-lief on account of their business and social stand-ing, there are nevertheless enough "to promulgate the cause, who are fearless and bold. In conclu-sion I would remark that since you have launched the old reformatory ship of human life into the oursent know her steadily on her course and you current, keep her steadily on her course and you will therefore land her safe on that besutiful shore, and win for yourself a crown of imperishable laurels. The old superstitions beliefs of the dark ages have about expired, and let us anxiously await and welcome with loud anthems of joy the day that the people will be led into celestial light, where peace, virtue and happiness reign supreme.

OCTOBER 30, 1875.

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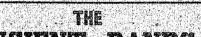
Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspond-

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Brown-You can think of something, no master what, but concentrate your mind upon is closely.

R—And you will read my thoughts? E.—I think I will tell you what you thought about. So people have not the faculty of fixing their minds closely, especially in presence of sudiences, and I have sometimes failed in giving tests, because the person's mind was not concentrated

R.—Well, I will try and fix my thoughts up-on some definite object, say my mother in-law, or shonse on firs. Would that do? B.—Think of anything you like, only keep your mind upon the object. Shut your eyes

and thick is hard as you can. The arrangement was then made that the re-porter should go to the office of the Western Union, on LaBalle street, while Brown was to remain in the Tremont rotunda. | When the word "all ready" was given through the wire the battery was to be disconnected, and the two persons—the investigator and the investi-gated—were each to take hold.

gated—were each to take hold. These conditions were complied with. The reporter, in company with Mr. Hook, went to the Western Union office, and after some de-lay, obtained permission to try the experi-ent. Mr. F. W. Jones, the Assistant Mana-r, kindly volunteered to assist. The requi-— a connection was made, and the committee of two prepared for action. The reporter be-

"AN HONEST GOD IS THE NOBLEST WORK OF MAN."

The above is the caption or text, of his "Lecture on the Gods." He commences with the following sentence: "Each nawith the following sentence: "Each na-tion has created a God; and this God has always resembled his creators." The last half of this sentence expresses the truth, that all nations, have formed their ideas of the attributes of God by their own notions and conceptions of the moral fitness of things; and these always necessarily depended on the amount and character of the moral culture of the nation. But the first proposition, that "Each nation organd a God," involves a philosophical absurdity quite as great as even any of the dogmas of orthodox theology. Our suthor certainly knows that the human mind can not create an original or abtract idea. The following paragraph from his lecture proves him posted on mental, human capabilities. He says:—"Man has no ideas, and can have none, except those suggested by his surround. ings. He can not conceive of anything utterly unlike what he has seen or felt " What, then. I would ask, has man ever seen or felt, that would suggest the idea of an uncreated, self-existent, intelligent Creator. This idea, mod-ified by national and individual peculiarities, has existed in all ages and nations; how then does our author account for its universal existence? It exists as a fact, or mental phenomenon; and it must be accounted for according to natural laws. This ides, and that of immortality, seems to be intuitive; or, as Voltaire expressed it, originated through that "natural logic which unfolds itself with age, even in the radest of mankind." How ever these ideas are to be accounted for, according to my views of philosophy, their universal existence amounts to something like demonstration of their truth. But on this subject dogmatism and egotism are entirely unbecoming. We can only creep along from conjecture to possibility; from that to probability, certainty, in our present stage of progress, is out of the question. In all ocof progress, is out of the question. If an oc-cult subjects and questions, we can have but few certainties. This, I think, is a common conclusion; arrived at by all sound and philo-sophical reasoners. Our suthor is, therefore, not to be despised and ridiculed, for arriving at different conclusions from ourselves, though his assumes excitant and dogmatic sivile may

his seeming egotism and dogmatic style may be open to criticism. The following is fair sample of his logic, and his mode of putting

Austin Kent.

Brother Austin Kent, in a note appended; to previous communication, says:

I have been in unusual suffering for the past four weeks. I have laid my head on my pillow a thousand times in an intense desire nev er to wake in the body, and I could say it as as well even if this were the end of life. The cause of this suffering I inherited.

My courage is most used up. And I ask my opponents—my enemies, if I have on —'oo unite with my friends in praying to the G ds that I may ere 'ong be 'decently and respects-bly" discharged from the body; for which I will be ever grateful.

Permit me to ask your readers who desire to be just by opponents, and by all sides, not to judge me while living or when dead till they have fully read me. If you are notable to send me my priot—one dollar—for all my works on Love and Marriage, send lass—if no more than sixty or seventy cents. AUSTIN KENT.

Stockton, N. Y.

Poices from the People.

WASHINGTON, D. C .- S. S. Strachan writes that they very much need a good developing medi-um in that city.

GENEVA LAKE, WIS.—Matilda Snow writes. —I value the teachings of the dear old JOUBNAL as above rubles or gold.

HAGUE, N. Y.-Olivor Yaw writes.-Please find remittance to renew my subscription to your most excellent JOURNAL. I could no more do without the JOURNAL than I could without ent-

WASHINGTON, D. C.—George White writes.— Your able communications against the designs and efforts of the Roman Catholic Church, in reference to the school fund and the subjection of the civil to the ecclesiastic power, are well received and do-

"No. "Why wait? For it to cool?".

"Yes. By sud by there came anothen rapping. We esked again: "Snall we look?"

4 Yes." "I can." I dropped my eyes to the floor, and there lay a beautiful mould of a man's hand outside of my foot, several inches from the pail. The mould covers the fingers and thumb entirely. Tapping up on the hand. It shows four distinct layers of the parafilies and weights two and a half surces. Now, the puzzle is, who supplied the pattern? It could not her the medium for here hands were not paranot be the meilum, for her hands were not near large enough; even if I had not held them. And it surely was not myself, for I have long known enough to keep my hands out of bolling field, even if the medium had not held them elsewhere. No other person or hand was in the room. Whose then shou'd it be? At a subsequent seance it was stated that the hand was Noukapear's. I think it immaterial as to identity. It is enough that it is a nice looking hapd:

LINCOLN, NEB —John Burley writes.—I have received two issues of your paper, and allow me to express my unqualified appr bation of the style in which it is conducted. I read with unspeakable please ethat the people of this age of enlightenment and progression, are awakening out of their long slumber, to a realization of the indisputable fact that a new dispensation is dawning that will re-leve them of the most valling forters that ager lieve them of the most calling fotters that ever enelsy d mankind. The monuments which have been reared by the orthodox Ohristlans, will crumble and go to decay, and ou their ruins will be created a shrine of purity, that will be a bright shining light to the ignorant and superstitious people who have been led by a set of sanctimo-lous ecclesiastics, to suit their own darkened, de-graded and corrupt views. Spiritualiam notwith-standing its many drawbacks in the past, is gaining ground in consequence of the part, is gan-ing ground in consequence of the purity of the sect and the sublicatly and grandeur of the ideas advanced by thim, and they are sure to rise to the very highest pludacle of human glory. The peo-pe of this free country are too liberal in their views to allow their Constitution to be trampled upon by any one sect, and hence Solritualists have as equal a right to teach their doctrine, as the Cathouce. Me hold to, or any other damnable sect which labors to stay the progress and prosperity of our usion. Rest assured, my dear Journal, that a m Jority of the people of America are with you in the good work of clevating and reforming tions one years

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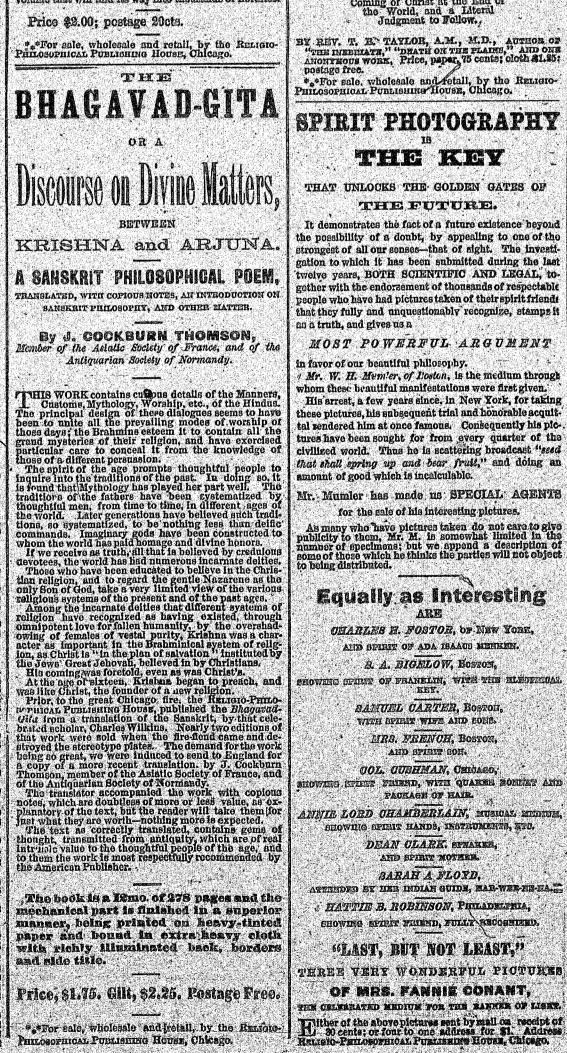
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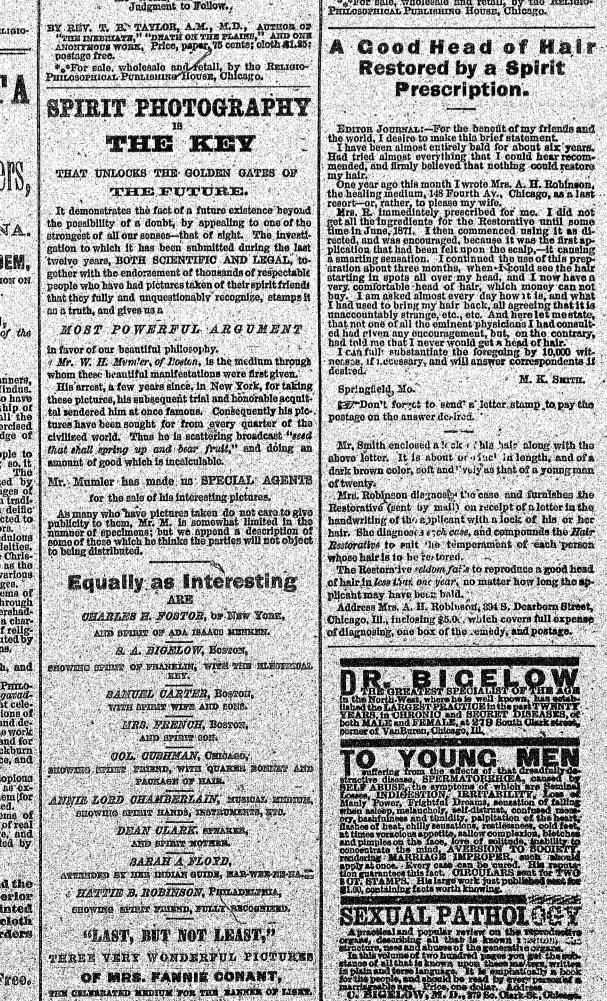
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RELIGIO-PHILOSOPHICAL JOURNAL

PHYSICAL MANIFESTATIONS.

264

A Narration of Wonderful Manifestations Occurring at Terre Haute, Ind.

The Spirits do Many Remarkable Things,

BED. JONES:—Again it is my privilege to give to the many readers of the JOURNAL, a brief account of my observations at the scance rooms of Mrs. Anna Stewart, the most won-derful medium of the age. But first, I will mention the "conditions," under which said demonstrations take place, as it is becoming quite a desideratum that they be such as satis-fy men of "scientific training," A word will andice.

We (the audience) examine room and cabines to our satisfaction, semicircle ourselves upon seats in front of the rostrum and cabinet. watching the medium as she seats herself there-in, alone. After a little music, to render conditions harmonious, Minnie, the controlling opirit of Mrs. Stewart's band, announces audibly, her possession of the medium, when, mon, the cabinet door is thrown open in such a manner as to present to fair view of all in the scom, not only the

MEDIUM UNCONSCIOUS

in her chair, but the whole interior of the cabines. Then Belle appears, accosts the audi-cnce with a "good evening," walks out upon the restram, shakes hands and converses with any who so desire, hence we see, hear and couch the immortals as we do those in the couch-form. Belle soon retires, when the dis-ombodied friends of those in the audience be-Gin to appear, and are recognized :by form, fGature, size and movement, as those in the form are known, and the materialized spirits cometimes bring the medium from the cabinet to the rostrum, thus showing to the most stubborn unbeliever, the presence of two persons. Now to the incidents of the evening.

A dozen or more, ladies and gentlemen, from different localities, and strangers to each other, convened under conditions described. Soom Minule announced her presence and inquired as to the state of my health, after which she addressed friendly remarks to otherc. Then Belle, widely known, and loved by all who know her, appeared in white, her usual dress, spoke pleasantly to 'us all, and gracefully accepted a little bouquet offered to her by Mrs. Kinney of the andience. After come moments of chat with us, she asked for a glass of water, retired to the cabinet a momont, and returned with the water converted

GRAPE WINE,

offering a taste to those in the flesh. Afterward vials were brought by Dr. Pence, and small quantities of the wine given to members of the audience to take home with them. Belle now retired, and a lively controversy took place between the negro Bill and Minnie, (the control); Bill wishing to make his appearance upon the stage, and Minnie saying that he should not. Minnie gained the day, and as Bill retired made the remark that he. (Bill) was like em little pony what got em long ears. Next appeared a tall slight lady. dressed in black, failed to make herself recognized, and disappeared. The next figure was that of Dr. Fuller, recognized by Mrs. M. B. Cary, of Chicago, as the controlling spirit of hor bond. Then a large lady, in white robes, with voll and coronet, thought by Mrs. Cary to be Parepa Rosa, asked the audience to sing, and joined with them in clear and distinct tonen. Next a lady of beautiful figure, with lumuriant auburn hair, moving with subdued and sad demeanor, and clothed in mourning garb, was recognized by Mrs. J. L. Garcelon, as her half sister. I shall speak of her hereafsight of those still wearing it. I gave Mattie a large peach which I had carried there for that purpose. On taking it and thanking me, she called for a knife, which I handed her, re-marking, "You have used this knife in paring peaches in years gone by." "Yes sir;" she said, and taking it, pared and cut the peach in to pieces, giving each one present a portion of it, and lastly serving herself, saying to us, "This is the first time you ever ate peaches with spirits." Retiring to the cabinet a moment, she came out again, stepped off the plat-form to the floor, seated herself at the table, and adjusted some

PAPER FOR WRITING.

but failed to carry out her purpose, retired to the cabinet and bade us good night, but reported, through Minnie that she was going to present some of us something nice before we left.

Thus ended the second interview with the loved ones passed over the beautiful river.

SEANCE No. 8. Circle in order, with sever-al new arrivals. Music by Dr. Pence, then Minnie's announcement of her control, then Belle's appearance, giving instructions as to what she was going to do, and asking if we wanted some flowers. Of course we did, and she went to the cabinet for a few moments when she returned with a small bouquet of fresh and

FRAGRANT FLOWERS

which she presented to us to smell of. I ask-ed her if she brought them from the Spirit-land, or had she collected them from some garden near by. She answered, "I gathered the material from the atmosphere and mater-rialized them." After some friendly remarks she presented the flowers to Mrs. Keeny, of Pana, Ill., and promised to bring more-the next time. Mr. Wm. H. Kiser, of Iowa, gave Belle a peach, which she pared and ate with great relish, remarking, "This is the first peach I have eaten since I went to Spirit-life." O a being asked if it tasted natural, she at first replied, "yes," but afterwards said, "It is be-coming tastless." The inference is, that at first when she was strongly materialized, there was close chemical affluity between her body and the fruit, but as she lost power and became which she presented to us to smell of. I ask and the fruit, but as she lost power and became more etherial, the adaptation grew less. Belle retired for material recruit to the cabinet, and then returned to the rostrum when I asked her if fruit grew on their side of the country, to which she replied, "Yes sir." I then asked if there were birds and other animated beings there, and if they were the spirits of those that had lived in the earth sphere, to all of which she answered in the affirmative. Other queries were made, and received ready replies, out I do not now recall them. Belle said, good night," and there soon appeared a man of gentlemanly appearance, dressed in suit of black. 'He failed to make himself known, retired to the cabinet, and leaving the door open divested himself of his coat, then put it on again, in the most natural manner, and disappeared.

Then a lady of neat person, in a dark dress, with lace and ribbon about her neck, advanced and clasped the hand of Mr. Kiser, retired for a moment, then came again, taking his hand again and kissing it with tender affection then retired to the cabinet and materialized a piece of pink ribbon, which she presented to him, as a

TOKEN OF HER LOVEL

This was Mrs. Kiser's elster. Then the lady who was thought on a former occasion to ba Parepa Rosa, appeared. She is a dark lady tall and stately, dressed in strange costume, with a peculiar veil or turban upon her head. She remained several minutes, moving gracefully about the rostrum, asking the audience to sing about the rown unit, actual own voice heard. but failing to make her own voice heard. announced that there was a "papoose in the box" (meaning the cabinet) but that she was not box" (meaning the cabinet) but that she was not "going to let em come out." I, with others, in-sisted upon a view, and soon a lady spirit ap-peared, in white waist, dark skirt, and white stockings, passed in and out of the cabinet several times, and then brought the babe in her arms, dressed in white. The song, "Put away the little dresses," was sung by the audi-ence, when the lady stood the babe on its feet upon the floor, facing us and gave us a fair upon the floor, facing us, and gave us a fair view of its features Yes; it was a material-ized spirit babe. On retiring to the cabinet. Minnie exclaimed, "Me got em papoose now." The mother opened the door and revealed the babe being babe being

Willits, after a long and tedious effort, suc-ceeded in taking her weight as 115 lbs. Belle then retired to the cabinet for a moment, came back and said to the gentleman. "You did not weigh me right," and stepped upon the scales to try again. After several unsuccessful efforts, Belle arranged the pea and weights; remark-ing, "That's right," and then by her will force brough her weight accordingly to 185 nounds. During her stay upon the scales she pounds. During her stay upon the scales she received a bouquet from Mrs. Keeny, a peach from Mr. Kiser, and a bunch of grapes from myself, and ate the fruit quite naturally, and with much relish. Belle gave the usual hair test, viz:--Cutting a lock from her temple, and placing it upon a handkerchief on the ros-trum, folding the corner of the handkercheif over it, and talking to it about remaining there, as if it were really conscious, but on her returning to the cabinet door, the lock of hair, with apparent life, moves toward her,

CRAWLS UP HER DRES,

and attaches itself to the place from which it was taken. Belle shook hands with several of the circle and then retired. A soldier now sp-peared, in officer's costume, and sword at his side. Was of tall and symmetric stature, with long and heavy beard, which he frequently stroked, as if to become identified thereby, but stroked, as it to become identified thereby, but failing in that, retired to the cabinet and dis-appeared. Maggie, my first wife, next ap-peared, in dark dress and white collar. She accosted me as she always does, "Good even-ing Joseph," remarked that she had not power to do much to-night, but would do what she could, had been at our home a few minutes be-fore, and left the family all well; promised to return and attend to some business for me. return and attend to some business for me, through the mediumship of my mother; remarked that a son and daughter of ours were with her, and were happy, then bade me "Good night" and disappeared. Next, a spirit who did not make his appearance on the ros trum, was heard to whistle and sing alternately, for some time, walking to and fro while thus employed. His voice in both exercises, was clear and distinct. Now a lady, neatly apparelled, rather above medium size, appear-ed upon the rostrum, answering by assent to the name of .

MRS. CONANT.

Her dress consisted of black skirt, white over-dress, and black jacket, over that. She re-mained only a few moments, and disappeared. Minnie then called my name, and told me that pretty soon the spirits were going to give us a "Big show em;" also related some incidents of the day, connected with a subject under my treatment, of which I may speak hereafter, and then bade us good night, and closed the seance:

SEANCE No. 5. Audience seated with five new arrivals. Music as usual by Dr. Pence. Minnie soon announced the medium under control, when Belle appeared on the rostrum, leaving the cabinet door open and the medium in full view of all. She accosted us with, "Good evening, friends and strangers," and then received of Mrs. Trache and myself, bouquets for herself and Minnie, which she took to the cabinet. Minnie, upon receiving hers, exclaimed, "Much pretty red em." Belle was also presented with a peach by Mrs. Willits, of Ill., which she ate as on former 'occasions. Several of the audience being desirous to have her knit something, she repeated that frequent exercise of hers, using a crochet needle, and turning off four little mittens, each dif-fering from the others, in colors, yet from the same ball of yarn. They are in the possession of some of the audience. Belle now advanced to those intending to leave the city at the close of the seance, bade them an affectionate farewell, and disappeared.

Next came Maggie my first wife, apparelled as before described, and accosting me in her usual way, clasped and shook my hand with tenderest affection, asked me to remember her and love the children, naming our son, Thomas Paine, bade .ce good night and disappeared. Then came a lady of medium height, rather stout, attired in short black skirt, white waist, and white well, who was recognized by Mrs. Caroline Aszman of Cincinnatti. As Caroline, her favorite paice Mrs. her favorite neice, Mrs. A. commenced the song, "Sweet Home," which was her neice's favorite, and Caroline joined in distinct voice. After shaking hands with Mrs. Arzmen, the young lady retired. 47 Next came a young man, neatly attired, cal-ling himself "Will," and was immediately recognized by Mr. and Mrs. Carson, of Terra Haute, as a nepnew. Failing in several efforts to shake hands with Mr. Carson, he retired, remarking, "I can't get to you." Minnie then said to Mrs. C, that it was the first effort of the young man to materialize, and that he was weak, but would come sgain. Negro Bill now apprised the audience of his appear-ance in the cabinet, by whistling and loud singing for some minutes. Then taking the stage, he amused the audience with many pranks and retired. Some promises respecting future seances, by Minnie closed the exercises. How beautiful the thought that spirits know no death, that to live, learn, and do good, is our eternal right, and though changes come, our eternal right, and though changes come, which for a moment envelope us in gloom and sadness, we have but to learn their use to ap-preciate them. Immortality! Sacred word! Delightful, the all in all. Roll on thy waves of sunny light until earth's intelligences drink deeply of thy divinity, understand thy beautiful nature, and reat composedly in thy all inspiring brightness. J. H. MENDENHALL. J. H. MENDENHALL, J. L. GARGELON. WM, H: KISER.

This summary shows how exceedingly capable he is to organize the new Theosophic Society, to become the exponent of the occult forces and sciences of all ages and worlds, take them up where they were lost, or at their highest point of development, wherever they may be, and carry them forward without mixture of error or halt in pace until the spheres shall blend in the infinite perfections of the Theosophic-as Beecher says, "Me and God." His lecture here, at 50 cents per capits, with the Times report as my text, demands attention:

1. His ignorance of the word "angel" as used in the Bible is transparent. Angels were usually men, mediums through whom "the Lord spake," and not materialized spirits as he says.

2. It is not true that we have treated these phenomena as new. Only ignorance could make such an assertion. While he was hiding his cowardly head he failed to learn that we have continually taught that they are not new, but old and universal; new only as to the commencement of this epoch. He may have been waiting for some Newton to discover the other half of the "Psychic Cabal" and thus mithe commenced have Cabal," and thus with a completed key, unlock the secret chambers of these occult forces, and develop all their infinitudes, and Mr. Olcott may imagine that he is a reincarnation of Newton, and therefore the coming man, but sensible Spiritualists will rather recognize one of those wandering chaotic embry-

otic ghosts, still seeking an expression. 3 It is not true that we have made no per-3 It is not true that we have made no per-ceptible progress, and are no nearer the truth than we were twenty five years ago; and it is true that we have no proof, after his Rip Van Winkle nap, that he has made any extra-ordinary discovery, unless it be the one half of the "psychic Cabal," useless as all half things are without their complement. It is a fact that there is a vast progress from the tiny rap at Rochester to the complete photograph withat Rochester to the complete photograph with-out camera, or actinic rays (in the dark), putting at fault all material scientists. Then we knew nothing of the facts or laws. Now we hear an abundance of facts and such knowl-edge of laws as enable us to duplicate the facts,

and proceed to new and greater works. 4. Much of the literature of twenty years ago, in its infancy may have been defective. Much of it is still so, and Mr. Olcott is not improving it a particle. We have many works superior to his, and some of us deem his book very weak for one of such infinite capacity and pretension.

We have not been trying to make a literature, but to study a science practically lost to us at least, and to Mr. O. in particular, if it ever had a "Psychic Cabal" which would guide into the sphere of absolute truth. We have sought facts and laws, but even now we know so little that a second Solomon rises in judgment against us-proposes a Theosophic God wisdom Society, with a president and high priestess, and a search after the other half of the "Paychic Cabal" that shall open to us, the very highest spiritual truth. Let the world say Amen, and be thankful.

The Diakka of Davis, and the inchoate spirits of O.cott, mumbling, muttering and satanzing, will now be hurled back into the vast abyas of outer darkness, beyond the battlements where utter nothing dwells, while the President of the Theosophic Society, with his high priest-ess, and the "Brotherhood of Luxor," like an overshadowing cloud of fire, shall dispel all our spiritual ignorance, and conduct the liberated hosts of all spheres-upward, inward, toward the grand center of the Universe, where they will find God or Henry S. Olcott. THINGS IN NEW YORK.

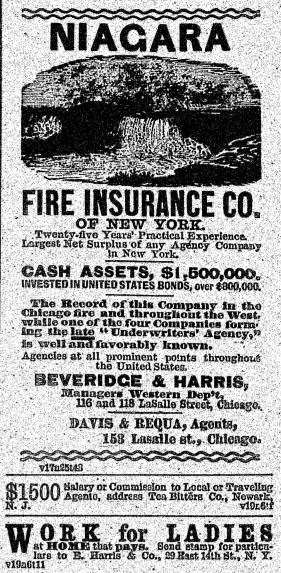
At Harvard Rooms, Mrs. Blakesly gave a clear answer to the question,—"Why do not the spirits find Charley Ross?" She went to Mr. Ross at her own cost, and he repulsed her

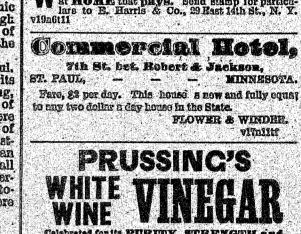
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THOUSAND'S OF INVALIDS testify to the wonderful cures performed through the medium. ship of Mrs. A. H. Robinson. See her advertisement in another column.





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ter in a most wonderful connection. . Minnie now said the scance was ended, and the audi-once dispersed, satisfied that they had seen and conversed with those whom we sometimes call the dead.

SEANCE No. 2. Fifteen persons present; conditions harmonious. Minnie soon announced her presence by saying, "Me got em medium now." After the usual salutations Belle materialized and came out upon the rostrum, leaving the cabinet door open wide, with the medium in view of all present. One in the flesh could not appear more natural. She walked the rostrum, dressed in white, in native innocent

GIBLISH STYLE.

speaking words of kindness to all, sometimes in very jocose manner, and joining in our laughter. Presently she got upon the scales and requested Mrs. Conner of the audience, to weigh her. He did so three times she weighing first sixty pounds, then one hundred and fifteen pounds, and the third time exactly nothing. After this merriment she took a chair upon the rostrum, then retired to the cabinet a moment and returned with a ball of cabinet a moment and returned with a Dall of yarn and knitting needles, which she said she materialized, took a seat, and soon knitted a little stocking, which she presented to Mrs. Cary, who has it now with the yarn which was not used, and looks upon them as price-less treasures. Belle now retired and a young man appeared who was recognized by Mrs. Oary as her son Arthur. He shook hands with his mother and manifested much joy and affection.

Next came a man neatly dressed, and al-though unable to make his identity clear, was physically strong and active. Walking to the edge of the rostrum, he helped himself to pa-per and pencil, and seemed determined to per and pencil, and seemed determined to write something, but from some cause failed, and retired. My impression is, that it was Edgar A. Poe. Negro Billnow put in an ap-pearance, and after some controversy and whistling inside the cabinet, he advanced to the restrum, dressed in white shirt, dark pants and second the subject to many and stogas, amused the audience with many pranks, and a goodly (flort

Next I mention, though not in regular order, a ledy of fine appearance, clothed in black, chowing much anxiety to make her identity plain, but did not succeed. Minnie afterward told that it was a friend of Wm. H. Kiser, of told that it was a friend of Wm. H. Kiser, of Winterset, Iowa. Now a young girl came, dressed quite differently from the reat that had appeared, having on a shirt walat, short black skirt, and white stockings. She was not rec-ognized, and after a few moments upon the stage she retired. Last came Mattie, my sec-ond wife. I need not say that she was beauti-ful, for she is always that. Attired in neatly fitting apparel which she promised to appear in, previously to my coming here, and her massy hair hung loosely over her shoulders. She walked to the front of the rostrum, affered her hand and clasped mine warmly and affec-tionately as if to give thanks for this privilege. Oh i how natural how beautiful. She now returned to the cabinet, but only to come back, olsep my hand sgain, and express a desire to returned to the cabinet, but only to come back, olasp my hand again, and express a desire to shake hands with a friend who had accom-panied me. I remarked to Mattie that I had a poem in my pocket which I had written for her. She answered, "Yes, I have siready read it, it is splendid; thank you." Oht how sweet the knowledge that we are so fully known by the desirence who have been dis-robed of the clay yell which hides us from the

HELD BY THE MEDIUM.

thus showing her to be under Minnie's control. The lady then reappeared, and shook hands with Mr. M. L. Willits and lady, of Ill., and was partially recognized by Mr. W., as his first wife. Minnie now called to me saying, "Squaw come now what em stranger to chief em Menemhall," I replied, "All right Minnie." Presently the door open-ed, and Mattie appeared, in her usual attire, accosting me, "Good evening, Mr. Menden-hall." Both voice and feature were too natural for her to play stranger on me. She ad-vanced to me, clasped and shook my hand warmly, and then the hand of a friend beside me, saying, "Good evening, sister." She re-tired to the cabinet and called for singing. I sang her favorite song, "The Angel Band," and she joined me in tones as clear and /disand she joined me in tones as clear and dis-tinct as if she were still in the flesh, though not so loud. I remarked, "We have often sung that song together." "Yes sir," she an-swered, "Many, many times." After some pleasant conversation she said to me, "I will do all I promised, and more too," and then re-tired. So then, I have seen, shaken hands with, eaten peaches and sung with Mattie in her angel life, as naturally as I ever did during her stay with me in the earth form. Minnie now announced the seance closed, and we dis-persed to our places of abcde to digest the fruit wherewith we had been favored. SEANCE No. 4. A goodly audience with

DEAD AT DANCING. Bill has great desire to please, and none the lass to be pleased. Next I mention, though not in regular order, a lady of fine appearance, clothed in black, chowing much anxiety to make her identity plain, but did not succeed. Minnie afterward appearance, dressed in the costume heretofore described, having the meaium by her side, both camo

UPON THE BOSTRUM,

and remained for some minutes, and then re-tired to the cabinet. Mattie came again, asked for a glass of water, and took it into the cabi-net, when Minnie said that "Squaw make em fire water to give chief Menemhall." In a trice Mattie returned with the glass brim full of nort wing and presented it to me. It theats trice Mattie returned with the glass brim full of port wine, and presented it to me. I thank-ed her, then tasted it, and passed it to the rest of the audience. I have in my possession a vial of it as a keep take. Belle now appeared in her utual dress of white, stating that she was going to do some knitting. A chair was placed for her upon the rostrum, and after materializing some white yarn and ineedles, she took her position in the chair, set up her stocking, and passed it bo me of the origination. On receiving it back, she gave the ball of yarn to Mrs. Keeny, of Hi, to hold, and proseeded to her knitting, turning off in materializing, which is now in possession of Mrs. Keeny, of Pana, III. Next Belle proposed to be weighed, and stepping upon, the scales, Mr.

Socores Olcott as an Expounder.

. Spiritualists thought they had made a catch when the author of 'People of Another World," commenced his florid publications in the Graphic. But if they have not caught a the Graphic. But if they have not caught a "Tartar," they have an exponent who is a dam-age rather than a benefit. His book adds lit-tle to the sum of facts, nothing to the philoso-phy, and is inferior in literary excellence to other similar works before the public. Its scientific value is greatly lessened by the loose-ness of his methods of obtaining some of his facts. facts

His silence for twenty one years, after a fair start to investigate these occult phenomena, while the battle has raged between the powers while the battle has raged between the powers of darkness and light, speaks little for his sense or courage. His assumption of the ig-norance of all other men and his *con* superior-ity speaks little for his modesty. His proposition to organize a "Miracle Cir-cle," under the guidance of the "Brotherhood of Luxor" (a band of spirits of light) to be com-posed of men and women of the bightst intel-

and was unwilling to furnish any condition, or to accept the services of spirits or Spiritualists. The reason is found in the Ross family. Mrs. Lindsley is triumphing over the committee. The phases of her mediumship are enlarging; flowers in great profusion, birds, materializations, mental tests, independent writing in sealed letters.

Quite a number of mediums from abroad are concentrated here at this time.

are concentrated here at this time. The Spiritualist Society of Brooklyn has di-vided; the main body seem uniting into a Semi Ohristian Spiritual Society, with forms, ceremonies and plous hymns. Mrs. Blake of Brooklyn, gets flowers, flower pots, birds, red letters on the arm, water ani-mals, and complete photographs in the dark, many of which are recognized besides the or-dinary tests

dinary tests. Mrs. Wilson and "Ben" have resumed their seances, and the spirits, show faces, hands, voices, and test conversations between Ben and the audience.

Mrs. Evans, in the absence of her husband, is succeeding in the photograph phase, both in dark and light.

The Harvard Rooms have been seriously disturbed by that celebrated committee and other Spiritualists, who seem to be bent on ruining mediums.

On the whole Spiritualism never spread so

rapidly as now. We are to have Moody and Sankey in Brooklyn. Some of the Liberals propose a counter movement, but it has not taken shape. We anticipate a terrible winter in New York. Business confidence seems totally destroyed, and the expectation is generally of a cruch. J. B. WOLFF.

New York Oity.

13750 reward. Is the Davil dead?

Never Get Ready to Die.

Moody and Sankey, the great revivallets,

Up, up and give fight to the legions of wrong, Give zealots and bigots the lie, Who cantingly tell you, with faces so long, That all should get ready to die.

This world is too full of your dying ones now, And we need, in this terrible strife, Not souls that are fainting and pining, I trow, But souls that have vigor and life.

While one lift at Humanity's wheel you can give,

Give, Or one tear you can wipe from the eye, Get ready, my brother, *keep* ready to live, But never get ready to *die*.

CAUTION.

In the announcement of the Philadelphia University of Medicine and Surgery, an Institution generally known as Paine's College, it is asserted that it owns the charter of the Fenn Medical University, this is utterly false. Dr. Paine has not, and never had any control over the Char-ter of the Fenn Medical University, nor has be any con-nection or association with this Institution in any way whatever. Any effort on his part to connect it with the one under his massgement, which the Legislature decid-ed unworthy of retaining its charter, is a base attempt to shield its own damaged record by sphearing to have the countenat ce and recognition of an institution of good repute.

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