

S. S. JONES, EDTOR, FURLISHER AND PROPRIETOR. VOL XX

## OHIOAGO, MAY 20, 1876.

### THE ROSTRUM.

Where and What is the Spirit-World.

Mrs. Cora L. V. Tappan delivered an ad-dress at the corner of Washington and Green streets, in the hall of the Spiritual Locture Association, upon the above subject, which was selected by the audience. She spoke as follows:

LADIES AND GENTLEMEN:-In a general sense, wherever mind exists or soul abides is the Spirit-world. Locality has less to do with the spiritual existence than condition, and the state of mind determines more the spirit's hapstate of mind determines more the spirit's nap-piness than the place of its habitation. Nev-ertheless, whatever exists must exist some-where. Even if infinite spaces are traversed within the shortest possible time, there is still distance, time, space, and substance to spirit-ual existence.

We must not confound the abode of the spirit with the state of the spirit. This has been the fault of all the heavens pictured here-fore. The paradise of Mahomet is too much a paradise of the sense—too little a condition of the mind. The heaven of the Ohristian is too literal, and means such solid substances as on-ly one suist on earth unless taken in a formaly can exist on earth, unless taken in a figura-tive sense, and then the heaven of the Onris-tian becomes spiritual. The idea, however, of a location in spiritual life and of a definite form of spiritual existence and of the actual state of place wherein the spirit abides beyond desta, has only been revealed to the human understanding through the philosophy of Spir-tualism; and strange to say, although this phi-losophy has been in the world something more than a quarter of a century, there seems to be a very vague idea, even among Spiritualists, as to the locality of the Spirit-land. We consider that this arises from a two-

We consider that this arises from a two-fold cause. First, that human comprehension is limited to the sphere of the actual senses so far as location is concerned, and anything which can not be geographically measured or located in latitudes corresponding to that comprehension seems to have very little exist-ence. Mathematics has furnished the satrono-mer with longer vision and loftier comprehen-sion and it would be least difficult for the astrono-

the spirit more, then that spirit's attraction and law of gravitation is toward another cenand law of gravitation is toward another cen-ter, and that center embodies a spiritual law which is according to the groups of souls in-stead of according to the groups of planets. As we state, however, for the first periods of spiritual existence, the av rage human spirit abides in a sphere immediately surrounding the earth, and does not rise to other conditions or seek loftler (associations). the earth, and does not rise to other conditions or seek loftler associations, or a larger range of vision, until the earthly affections have been somewhat weaned, and the spirit desires more knowledge of the spiritual state. As the law of gravitation is overcome by some kinds of force, such as heat and light, so the law that draws a spirit to earth is not of physical gravi-tation, but of the external affections; and the law which overcomes that attraction is the spiritual law of a desire to rise to other associations. If the preponderance of affections-that is, if the larger number of relations friends, associates, or similar thinkers are in spirit-life, then the spirit is drawn to the contre of their habitation, wherever that may be and those centres are formed not so much with reference to physical laws as to the states of mind of the spirits themselves, and those cor-respond precisely to the degree of culture or spiritual development which the group of spirits may occupy. For instance, within this city there are souls of many planas of existence. Within this room arc represented many spheres of spiritual life, yet you all occupy physically one level. The difference between spiritual states and yours is that space is less arbitrary and local conditions less necessary; arbitrary and local conditions less necessary, that space and time are bridged over by the state and condition of the soul, and that a sphere of spirits, for instance, representing a certain state of mind may exist here, in Asia, in the planet N spinne, or beyond the radius of the solar system, and still not be broken in their spiritual compactness. The world, on the contrary can only revolve with reference to the laws that govern its specific gravity around its own centre and the centre of the so-

HENCE, SPHERES OF SPIRITUAL LIFE represent certain bodies of souls that are in

lar system.

The process, is quite different. The bulk of the materials of the spirit life exist in essences. These essences are shaped into any form the spirit chooses by the will of that spirit or by its thought and action. If the volition be not atrong enough to shape an abode according to laws of harmony, the above presents a jagged, unpleasant appearance, and is fragmentary as the thought of the soul itself. Every extern-al surrounging of a spirit indicates the state or quality of the development of the spirit. Hence, when you hear about shadowy forms and dark existences and barren plains and rugged mountains that have no beauty, it is be cause the spirits inhabiting that region have no power to shape or evolve forms of beauty, but nevertheless have drawn to themselves the substance of spirit-life, and they are shaped into the corresponding degree of development of their inward natures.

You can apply this, or at least you can un-derstand it comparatively by, instead of mak-ing wood and stone and brick and glass of ing wood and stone and brick and glass of such external substances as are organic, sup-posing all those to be atomatic in state, not subjust to any organic law, but only to the law of your own volition, and that you were then to carve a habitation, rear a building, or create any device. You would then have somewhat of the process in your minds of the spirit-life and its formation spirit-life and its formation. There are no states of spiritual existence

created beforehand excepting these which the individual spirits themselves create, as far as form or shape are concerned. . There are no landscapes waiting as there are upon earth for the redeeming hand of man; no deserts that are waiting for science to solve the wonderful problem of fertility; no mountains waiting for the probing of the gigantic external genius of man that the ores and precious stones may be gathered. The only birren wastes are within the soul itself. These can never be cultivated until the spirit so desires. The only rugged mountains and uncouth appearances are those which the spirit evolves from its imperfect state. These vist substances exist in solution. The spirit evolves, creates, organizas, makes its own substance of formation of it, and really determines the condition in which it shall live

the law of corresponding development of worlds or atoms. In Andrew Jickson Divis-"Stellar Key to the Summer-land," he pictur' ed in the Hilky Way a distinct sphere of ad-vanced souls. A little further on he plctures in another work the abode of the Diakka, where probably a sphere of dark spirits congrega e because of their law of attraction to one another, and to certain external conditions of spiritual atmospheres that form their existence in that abode. Suppose the sphere of the poets were to be the Pleiades, and that of other souls were around the region of the Polar star. Sappose the magnetic laws that affect by action and reaction the earth are also the veil to some certain spiritual laws whereby certain spheres of intelligences must move in one direction and other spheres of intelligences in another; it is just as comprehensible as that of the planets are governed by two forms of mo-tion, and both subservient to another and more distant law that moves the whole universe of planets.

### THEREFORE, WE BAY THESE LAWS

are not according to the gravitation of sums and planets, but spiritual contres. Spiritual centres are determined by the condition of spiritual atmospheres; that is, by the number of souls, and their advancement, that have passed through certain strata of atmospheres in the spiritual heavens. Thus Swedenborg has the terrestrial heavens. Every planet has its terrestrial heaven, that which we have pictur-ed as inmediately surrounding the planet it-self. Every planet has its inter-stellar heaven; that is, a sphere or condition—how do not mis-take us—acondition whereby certain advanced take us-acondition whereby certain advanced spirits, existing upon earth or existing in the immediate sphere surrounding the earth can pass from the Spirit-world of one planet to the Spirit-world of another planet. This is the in-ter-stellar heaven. More properly speaking, it might be considered the inter-stellar highway where spirits of certain degree of volition and calculus rouser can uses from the Spiritsworld scientific power can pass from the Spirit-world. of one planet to the Spirit world of snother,

Then there is what Swedenborg calls the colestial heaven, which is not governed by the attractions of any especial planet or any especial system of planets, but by certain spiritual

the earth to other planets according as their duty or their volition takes them, the dark or earthly one alone not having the power to pass to any planet that is more advanced than earth itself and not being attracted to any planet be-

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cause of the earthly attractions. Therefore you will please understand that the word sphere means the atmosphere surrounding the spirit or spirits; that the word land means arrangement of that atmosphere according to their states or conditions, and that it is not confined as a sphere or as a land to any especial locality after the attractions of the spiritual state have dissevered it from the locality of the earth. And that these floating spheres or islands in space are composed of associated bodies of souls that are of similar spir-Itual development, and must of necessity grav-itate together as the substances of the earth gravitate toward its common centre; that if you pass from earthly life even without a pilot or a guide you can no more avoid gravitating or a guide you can no more avoid gravitating to the sphere that you are prepared for than you could avoid falling if you should throw yourself from a precipice—that it is utterly impossible to avoid the attractions of the pre-ponderating spiritual power within you. If relatives and friends occupy most of your men-tal and spiritual affections, you will find your-self in a sphere that they occupy, and undoubt-edly if there are many still left upon earth, it will be a sphere and just within the radius earth's atmosphere and just within the radius of the earthly centre, and home, so that the lines of light, could they be measured, would gradually converge from their dwelling to the loving habitation upon earth.

Like a lamp in a desert, like a beacon on the ocean, are these spiritual centres and abodes. Like the stars that in the night guide the traveler, so each one is guided to the home of his

When we have stated, therefore,—and its scened somewhat hyperbolical and figurative, —that the Spirit-world is fashioned of your own thoughts and daeds, it is a scientific and accurate statement. When we have stated that the substances and dwellings of spirit life are chaped from within, it is a direct, distinct thought which you have here pulsates upon the atmosphere of spirit just - as every vibration of voice or every footstep you take pul sates upon the atoms of the earth. It is said. in science that there is not a sound, not a touch, not evan the foot press of a child but what aff c's, directly or indirectly, the atoms of the whole world and the the starry firmsment. If this be true of atoms that have no sentient spiritual life, what shall it be of these substances that are so amenable and sympathetic as to move responsive to a thought, and blossom out into dowers or song when the soul is glad and beautiful?

sion, and it would be less diffi sult for the astron omer to understand the nature and existence of Spirit-world than for some one who does not know that science can bridge over the vas: distances between planets and worlds. It would be less difficult for a chemist to understand that the Spirit-world may be substance and still not be perceptible to the external senses. for he knows that the atmosphere is filled with substances, themselves imperishable, which are not discovered to the ordinary senses of man. The next reason is that the Spirit world itself is of such vast extent, of such varied substance, and exists in the form or manner of objective life, as you term it, to such a degree that it is difficult for the ordinary process of human understanding to arrive at the knowl-edge of a thing which may be and yet which does not seem to be according to any organic law of creation.

#### THE SPIRITUAL-WORLD,

in the first place, is not the result of organic law. By this we mean the organic law of science. It has no generic existence, so to speak; it is not fashioned by evolution from lower stages of life according to the Darwinian the ory; is not the result of any transmutation of substances from the earth, and therefore is in all its essences, its structure, and its various forms entirely the result of spiritual laws. This being the case, there must be developed upon earth a knowledge or superscience of the laws controlling spiritual substances, and of the nature and action of those laws that will the nature and action of those laws that will serve as a central basis, the same as the law of gravitation serves for external science. U.-fortunately this, as yet, has not been devel-oped in the comprehension of the human mind; and even Spiritualists, because they con-sider the Spirit-world to be real, have consid-and it therefore, to be real as on the same ered it, therefore, to be real as or in the same manner that the world is real. But because a thing is real, it is not therefore real after the. manner that you have supposed things to be real; and because a thing is made of substance, it is not therefore fashioned of substance nec essarily after the manner of your idea of the fashioning of substance. And, because there are forms and seemingly geographical limits and lines to the spiritual world, it does not necessarily fo'low that those forms must have been fashioned according to the geologic evo-lutions of the earth itself.

#### SPIRITUAL SUBSTANCES ARE RYOLVED.

from spiritual centres, as material substances are from material centres. Every world or planet has its spiritual as it has its material centre. The centre of the spiritual world is not necessarily the same as the centre of the material world. For instance, it is not necessary for the Spirit-world to correspond in its movements and revolutions with the physical axis of your globe in order to make it correspond to spiritual laws. It is not necessary that it shall revolve in precisely the same manner around the central luminary that your world revolves around in order to make it conform to the laws of spiritual existence.

The average state of spirit life immediately after the spirit has passed from earthly exist-ence is near the earth's surface, for the reason that the affections and interests and spiritual attractions of the disembodied spirit are more upon carts than in spirit-life. This makes the centre of that spirit's gravity towards the family circle, the group of friends, the nation or piece of its earthly habitation. But if the attractions of the spirit are not especially con-

them through space their own stmosphere, and abide near whatever planet, nation, or body of people they are most fitted to influ ence and govern. Consequently the spiritual state that immediately surrounds your earth and occupies the radius of about the earth's atmosphere, is a spiritual state that corres ponds in the variety of its minds to those which the average of human beings possess here, and those spheres and the substances of which their lives are composed externally corresponds in degree of development to the atmosphere that is beyond the earth, but are clearer and less imbued with earthly material. Neverthe-less, this earthly atmosphere does not make up the substance of those spiritual habitations, nor do the emanations from the earthly atmos phere make up the substance of those spirit ual habitations. They avail themselves of the earthly atmosphere and its substances when they wish to communicate or converse with you. Their spiritual existence is a separate existence. The forms of their spiritual abodes and their spiritual bodies are fashioned of spiritual substances, and you have no corresponding substance on earth save that which composes your own spiritual bodies: and your spiritual bodies draw those substances not from the earth and its material, but from the spirit-land and its material, just as your natural bodies draw the substances of your physi-

cal life from the earth beneath you. The strata, therefore, of spiritual life which immediately surrounds you determine the average state of the spiritual condition of carth, while those lofty minds that attain to a higher atmosphere spiritually draw their nourish-ment and the substance of their spiritual existence from a higher range of existences. Hence, all this space that seems to yeu wold and empty air, and the astronomer, the chemist, the man of science can discover nothing in save ultimate ato as and elements, is imbued and pervaded by the spiritual world, is possessed by them, occupied by the substances and forms of their life, and fashioned accord ing to the laws that govern their existence. Those laws, as we state, are the inverse of or-ganic laws. By organic we mean, of course, as far as the earth is concerned. They are the inverse of generic laws.

#### BUBSTANCES AND FORMS

are not developed in spirit life by any generic process, but by a process of thought, the ac tion of the spirit upon the substance around instead of the unfoldment of the substance by generic process, and the spirit being brough in contact with it by a separate law, as upon earth. Consequently a spirit acts upon the substance of spirit life, only with greater facility, the same as you act upon the substance of your body after the erganic process has taken place, and you are in full possession of your prace, and you are in this possession of your powers; more subile than this, because the sub-stance itself is governed by the condition of the spirit attracted to it, as light or heat is at-tracted to the flower, and is woven into the fl-bre and tissue of the spirit by that inward pro-possions and the second by the inward probre and tissue of the spirit by that inward pro-cess instead of by the seemingly external pro-cess which your organized bodies perform. If you could exist by absorbing from the at-mosphere nonrishment as you do light and the air itself. If the particles that supply your bodies, were furnished by the usual inspira-tions and expirations, and if these substances were sufficient to maintain the vital structure without any wear or decay, you would these have some comprehension of the process of spiritual formation. It is the same with the habitations of spirite.

Hence the variables of stalements and differen. ces of apprehension concerning spirit life.

### THERE ARE VERY FEW SPIRITS

passing from earthly existence but what suppose that their Spirit-world is all made for them, and that whatever the state is that they enter into, it is created beforehand by some sort of special providence. On the contrary, they find gradually that it is the result of their own creation, and that, as they have been tracing their footstops upon the external world in a greater or less degree so their spirits have been fashioning a spiritual abode in a greater or less degree of perfection. There is one way in which preparation is made. The individual friends, those who are attracted by laws of consanguinity or sympathy, receive a greater or less proportion of your average thought, your aspirations, your spiritual desires, and these produce an impression upon the sphere of life which they occupy; and when Onrist said to His disciples, "I go to prepare a place for you," naving previously said, " In my Fa-ther's houte are many matsions." He referred to precisely that condition of Spirit-life wherein He, exsited above other spirits possibly, might fashion for those who loved Him an especial abode, the love itself being the element which would enable Him to prepare a habitation for them in the Spirit-land.

Hence, you see that it is not because the laws are incomprehensible, but because your methods of jidging of them are external and crude, and you think to measure the kingdom of heaven by the kingdom of earth, which is quite another thing. Nor is it contrary to the law of sequence to suppose that the evolution of spiritual forms must be by a different pro-cess from that which determines external and organized forms, since you are sware that thought itself produces such palpable vibra-tions, and that there doubtless will come a time when the vibrations of thought may be measured as accurately as those of sound or of color. Yet this same world of thought, acting forever and producing its impressions some where, must have created some results. The great spaces are not vold and barren, nor are they without beautifal shapes and forms. The wast numbers of souls that have passed into Solrit-life and have evolved their existences through all the stages of spirit and atmosphere have not left the spiritual state devoid of form. but on the contrary have made spiritual sub stances amenable to the control of spirits that shall follow them and have made a pathway, so to speak, of light to their own individual ahodes

We have shown you that the average Spiritworld is within the radius of the earth's atmos phere temporarily. The next state of existence is geographically determined by the special line of attraction of the spirit itself. There are inte of attraction of the spirit itsen. There are not regular concentric layers or spears, like glass tubes arranged around the earth into which a spirit has to be gradually initiated, as one is in the different degrees of masonry, in order to enter, But the different states vary in their distance from the earth according to the attractions of the spirit; and, of course, as you would not be attracted to the corner barroom, or as yor would not spend most of your time walking about the streets of the city if business did hot bring you there, or spirits would not naturally devote most of their time in watching the puerile efforts of human belugs unloss they can in some manner aid them by doing so: therefore, those whose affactions attractions of the spirit are not seprending out the spirit are not sepred in the physical and external relations of it is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the habitations of spirit. It is the same with the same with the spirit. Wood, and other elements of which the spirit was any other place for them to be, and that is compalied to hew and carve the abode. are weazed from the temporary employments

conditions that probably approach nearer to some constellations than others, but are never wholly governed by them. There are spiritual intelligences of millions in number that move through the heavens, approach the earth as a comet does or as some mighty planet might do, breathe out their inflaence upon the earth. and pass on to other worlds and planets to do their work there. There are groups of souls associated together for scientific purposes, ablding for a time over a certain council of one nation, over a certain scientific academy of another nation, and then pass on to other nations and to other planets to pursue their atudies and carry forward their purposes. Not bying affi cted with external bodies, not being limited to the powers of locomotion that you have upon earth, their thoughts or attractions govern the locality in which they exist while they take their own spheres or atmosphere with them. Hence, if you had spiritual vision and understood spiritual law you could calculate the approach of a certain body of spirits to the earth just as correctly as the astronomers can calculate the approach of a certain comet or the revolution of planets. These centres of spiritual power move in cycles. These spheres of intelligences pass on within the radius of a solar system to other planets corresponding to it, and a certain class of spirits must visit a certain class of planets or spiritual stages pour-ing out their intelligence, their light, and their influence, and receiving other from higher SOULCOS. There may be two spheres of spirit intelli-

gences, mighty in power and opposite in tendency, approaching a planet at the same time. Undoubtedly the ancients symbolized expression that Sitan was to be loosened upon the earth a thousand years, referred to certain strata of spiritual atmosphere that would sweep over the earth having a corresponding or attracting condition in human nature, and producing certain results. It is known that crimes, certain forms of mental liseases, moral oblignities of various kinds, seem to traverse the earth in waves. It is known that genius and various orders of mental capacity s em to come in waves. It is known that all kinds of religions have come to the earth in certain cycles of development. These cycles are determined by the recurrence of spiritual spheres into the atmosphere of earth, the same as the precession of the equinoxes in the heavens.

All this time the geography of the spiritual heavon is determined by the internal spiritual state, and these spheres of heavenly powers carry with them through the atmosphere, if you please, their Spirit-land. Hence a seer passes into an unconscious state or is received. into a certain sphere of spiritual intelligence. returns to the earth and describes the land. scapes, the abides, the dwallings, the various occupations, and is correct in his statements, Another seer passes into a spiritual state enters shadowy regions, discovers dark spirits, sees that the spirits are occupied with gross and material ideas; he does not know toat he has not passed beyond the earth's atmosphere-and returns and describes the Spirit-world as heing precisely like your world.

ANOTHER SEEB ACTED UPON PRICHLINGICALLY sees certain gorgeous temples and pillars, won-derful lake and beautiful valleys, sees rainbow abodes maulfold in light and color; returns and nictures them as earthly language can, and that is correct. Each of tuese seers has passed within the radius of a different circle or sphere of spiritual intelligences; and by that we do not mean a concrete sphere secrogading the airth, but a sphere here and there which are this room without obstruction by these all is motion and may pass and re pass from and counts a thousand years as a day.

and the second secon

### THE OTHER DAY A MILLIONAIRE

passed from earth. The great metropolis of the western continent was alive for many years with his industry and power of accumulation of wealth. His abode was the centre of attraction because of its magnificence, and his warehouses and stores were the theme of many tongues. The wonder is when all this is left behind what he has taken with him into the world of spirits. The wonder is of what the abode is composed in the spiritual world. But without any personality it is easy to tell that where the affections have all been centred upon one object, and that object purely material, that the spiritual fabric must have been neglected. Bat the same will power that enables a man who find himself in your world penniless, without shelter and food, who will do ac-cording to worldly methods what is considered lawful will enable the spirit, finding itself disrobed of earthly possessions with no splendid edifices or retinue of attendants. to also carve for himself a place is Spirit life. Better the man of energy if he had piled up stores to leave on earth than he who has no will power and leaves no impression upon the world where he has lived; for that same power with a bound finds that he builds his spiritual habitation of good deeds. No one can judge by the apparent harshness or external severity of a man's life what blossom of charity, what, unseen deed of kindness unrecorded may await him in Spirit-life and fashion a bower if not a palace for his soul to live in...

The judgments of the earth are harah sometimes where there has been great success and little seeming gentleness. The judgments of the spirit are founded upon that which lies within, the motive and, not the deed, the thought and struggle and not the external appearance; and somewhere may be a choice little garden, a little place where a few charities have gathered themselves together to receive the pennile a millionaire into the world of souls, and these flowers may be the only "stock in trade" that he has to begin the spiritual life with, and yet if he gives these away, they will fashion the foundation of his future.

Thus it is that the pauper and the millionaire become equal in death, and thus it is that in Spirit life the soul and its condition forms not only the abode but the place of it, not only its state and quality but its actual locality, and the people are governed by the great mag-net of their sympathies and affections that, like the pole star, guides them out into the night of space and death with certainty of finding the bayen of their affections walting for them there. A thousand leagues is as a hundred where, A choices in lengues is as a human yards; space, time, all being banished by the volition of the spirit; and while there are souls that can not move three yards from the places of their external abode because they are teth-ered there by earthly affections or crime, the average spirit has wings of thought, traverses the same the space between the spiritual abods and yours as quickly as thoughts change, enters this room without obstruction by these walls.

## RELIGIO-PHILOSOPHICAL JOURNAL.

### Letter from B. G. Merrill.

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BRO. JONES .- As I am taken to task through BRO. JONES.—As I am taken to take through your columns, by Mrs. C. C. Flint, who takes some exceptions to my "Five Reasons Why I am Not a Uhristian Spiritualist," permit see to publish a brief reply, not alone for her benefit, but for the consideration of others also, who may perchance be liable to fall into the momentum encount to the historical mention same error in regard to the historical mention of the mythical Ohrist. I yet affirm, that the silence of all the contemporary writers of the "first century" respecting Jesus is strong pre-

sumptive evidence, that no such personage as Ohrist ever existed, or that, if he did exist, that he was either so obscure as to be beyond their notice, or so insignificant as to be be neath it.

I am the possessor of a number of excellent volumes upon a promiscuity of subjects, and have had access to many more. I am not ignorant, therefore, of the existence of the wonderful passage in Josephus to which I am referred by yous fair correspondent. The con-struction of the language of the passage itself struction of the language of the passage itself is sufficient to condemn it as the production of Josephus. The idea of a Jew bearing testi-mony to Jesus being "the Christ" is too ab-surd to be scarcely worthy of a passing men-tion. Farther, the passage is well known to be an interpolation even by Christian scholars who fair would it were true for it is the for who fain would it were true, for it is the forlorn hope, the only remaining vestige or shadow of "proof" Onristians have upon which to base their claims to historical substantiation. Besides it is not contained in the Jewish copies f the work.

But let us examine the proofs "according to the several implications from their own mouths." The Rev. Nathaniel Lardner, D. D., an eminent English divine, and an author of many able works on the "Credibility of the Gospel History," etc., more than a century sgo, became convinced that the notorious pasage in Josephus was a base forgery. His armments are:

1st-"I do not perceive that we at all want the suspected testimony to Jesus, which was never guoted by any of our Christian ancestors before

2d-"Nor do I recollect that Josephus has anywhere mentioned the name or word Ohrist in any of his works, except the testimony above mentioned and the passage concerning James, the Lord's brother.

-"It Interrupts the narrative.

4th-"The language is quite Ohristian. 5th-"It is not quoted by Ohrysostom, though he often refers to Josephus, and could not have omitted quoting it, had it been then in the text.

6th-"It is not quoted by Photius, though he has three articles concerning Josephus. 7th-"Under the article Justice of Tiberias, his author (Photius) expressly states that this historian (Josephus) being a Jew, has not tak-on the least notice of Ohrist.

"Neither Justin, in his dialogue with Trypho the Jew, nor Clemens Alexandrinus, who made so many extracts from ancient au thors, nor Origen against Oelaus, have ever mentioned the testimony.

9th-' But, on the contrary, in chapter 85 of the first book of that work, Origen openly af-firms that Josephus, who had mentioned John the Baptist, did not acknowledge Ohrist."

So, therefore, I have shown upon eminent Ohristian authority that Josephus never menboued Ohrist.

The alaughter of the "Holy Innocents" at Bethlehem (Matt. 2:16,18) by Herod, is not oven hinted at by Josephus, although he de-votes 87 chapters in detailing the crueities of that monarch.

cycle which perceptionds with our mode of reckoning to front the year 2517 R. C. The Perception reckon from the year of the acces-aids of the Shah Tendenird, which answers to the year A. D. 653, of our era. Russis, with its 70 000 000 of inhabitants, dates from the "orbition of the world," (another myth), which, according to their computation took place SNS years before our era; turkey, also place 5508 years before our era; turkey, also from the "creation," or 6168 years before our era. B. G. MIERUIS

Geneva Lake, Wis.

### Is the Devil Dead? Or. Are There Undeveloped Spirits, in the Spirit-World?

### Answer to E. D. Warren.

BROTHER S S. JONES-Let me say to Bro Warren, that I no longer question his position, in exchanging blind faith in immortality, a la orthodoxy, for the positive revealments of modern Spiritualism. I did understand him as saying that he exchanged blind faith in the ex-istence of evil or undeveloped spirits for the "positive knowledge" that there were no such thing: He acknowledges that here were no such thing! He scknowledges that he changed his opinion in regard to the existence of svil spir-its, but the "positive knowledge" related to the former change. Very well: Then he has no " positive knowledge" in regard to the nonexistence of evil or undeveloped spirits, but the idea has been impressed upon his mentality, not as his doctrine, but the doctrine of a superior intelligence. Supernal impression is the source of information. How is it, with others? By supernal impressions the editors of the JOURNAL and numerous others, receive quite a different view of the matters! By supernal impressions Mrs. Woodhull and others, receive their ideas of social freedom! So of Col. Ol. cott and others, in regard to elementary spirits! So of Allen Kardec and others, in regard to re incornation! These, and a mighty host of the past, have, through supernal impressions and other forms of spirit communica, received the various theories extant, in accordance with their various states and degrees of develop ment. The question then arises: How shall we know the truth when all those theories have been, or profess to have been, received by special revealment from the world beyond I answer>By, and through, scientific reveal-ments. Phrenology teaches us that there are thirty-seven distinct organs in the brain of man, through which the spirit, the only motor power, operates on various forms of combination producing the almost infinite variety of idio syncracies and degrees of unfoldment. Thir ty-two of these organs belong alike in common to man and the lower order of animals. The remaining five are peculiar to man alone, constituting him the perfected fruit on the top of the tree of mundane life, containing all the ele ments and essences in the world of matter and mind. The organic peculiar to man alone are the moral, or God like faculties of the human soul, and destined to rule in the domain of mind; but through lack of true moral culture. are yet in a weak condition, in most cases, when compared with the lower or animal organs. These latter are, in numerous cases, strengthened by physiological transgression, through hereditary descent—by psychological influences, thus producing passional emotions by which unhappy victims are kept on the low er plain of human existence. In this state of undevelopment, they pass on-death, so called, produces no change, therefore, there must be undeveloped spirits in the Spirit-world! I should not wish to try to prove that the God-

### WONDERFUL AND STARTLING SPIRITUAL MANIFEST-ATIONS.

### A Gentleman, His Wife, Four Children and Servants, Almost Scared to Death.

[From the Globe-Democrat.]

In one of the most pleasant and aristocratio In one of the most pleasant and arbsocratio localities of our city, a few evenings ago, there were some strange manifestations, by some supposed to be spiritual doings. The bells about the house commenced to ridg. First the front door-bell, then the servants', 1960. the kitchen, and then all the bells rang at once. The inmates watched first one and then an-other of the bells, but they always range when other of the bells, but they always rang when they were not watching. After guarding offi-doors and in until exhausted, and they had become extremely alarmed, the ringing stopped at 8:80 in the morning. The servant pirls gave notice that they would leave next day, but to quiet them the gentleman of the house told them that the disturbance was caused only by electricity, and he would have the bells fixed; and away he went to see the bell-hangers and have them escertain what was the matter. They tightened some of the wires and loosened others, spending nearly a day in the work "All right, now," said they to the gentleman. "You'll have no further trouble." And so he paid the bill of \$7. But the bell-hangers had barely reached the street when all the bells began to ring again, and with astoniahing violence, startling even those sturdy men; and they hastened "once more to the breach," The next evening at 11 o'clock, the invisible "Swiss bell-ringers" commenced their clang "Swiss bell-ringers" commenced their clang-ing music sgain, and continued it half an hour before reaching the closing note. For two evenings they acted only as they were acted upon by the tangible, 'fiesh and blood" fingers of "doubting Thomasses." It was thought that electricity had completed its work, and there would be no more trouble, but that thought was a mistake. In the morning the beds of the ohildren, with their precious freight, were found moved across the room. freight, were found mayed across the room, the location of other pieces of furniture changed to different parts of the room, the pictures broken down, and the cords cut. The children denied that they knew anything about it, with the exception of the eldest, who said he heard loud raps around the room. This dir-turbance was repeated three evenings, when the children were removed into the parents' room, as they were all too much frightened to sleep in their own spartment. The next even-ing, however, they returned to it, and they were just comfortably "furned in for the night," when the plano commenced to play. They opened the door and listened, and it played most beautifully, accompanying a lady's voice in song. Determined to see who it was they heard, they went down stairs and opened the parlor doors, when the music coas-ed, and the instrument was found locked, with no indications that any one was near or had been there. The question then arose, Is this house haunted? Not being Spiritualists, but active asumed r Not being Spirituation, but strict members of an orthodox church, they did not believe that the strange occurrences were due to a spiritual agency. But something must be done to settle the matter; they could stand it no longer.

As they owned the property, they did not wish to move out. For five nights peace and quiet reigned within, the children occupying the room adjoining that of the parents, the door being left open between the apartments. One little boy went to bed on the sixth night at 8 o'clock, and he had not been there long before the family saw the bed moving across the room; loud rappings and other singular noises were heard on the furniture. The little fellow was taken into the parents' chamber sgain when an invisible power picked him up, lifted him three feet, and carried him along and placed him back into his bed. The terrified parents were now satisfied that it was not done by any human agency. While meditating as to what should be done, [the family standing in a group in one corner of the room, they all saw what appeared to be a little boy emerge from the fire-place. He looked natural but thin and pale. He went toward the door, and then vanished before their eyes. This frightened them more than ever. They made their beds on the floor, and all slept together. In the morning the gentleman related the whole occurrence to an old friend, and that person said he heard of a gentleman in the city. by the name of Charles Tuckett, who was posted in the spiritual phenomens, and he would hunt him up and see if he could solve the mysterious problem. . Seeing the latter as per agreement, Mr. Tuckett, with a clairyoy-ant and trance medium, (the beautiful daughter of one of our wealthy citizens), and two gentlemen (not Spiritualists) repaired to the disturbed residence and sgitated family, at 8 o'clock the following evening. A circle was formed, consisting of the persons just mentioned and the family. The medium soon being under spiritual control, said: "I see a lady by you, madam. She is tall, with dark hair, and says she is your sister." The sister-spirit then took control of the medium and said: "Sister: When I died you promised to take care of my two little children. You neglected them, and this one now with me in the Spirit-world died from neglect. It is the same little fellow you saw in your room. You placed them among strangers and they were cruelly treated. This one died, and the other is being used cruelly by the persons you have placed him with. I desire you to bring him away to-morrow and take care of him as one of your own, as you promised me. If you do not I will trouble you more than you ever dream. Your own little boy is a medium, through whom I can operate. If you take care of my little boy I will trouble you no more, but, will be around you to im-press your mind with all that is good and lovey, and will be a guardian angel to you and The medium came out of her trance perfect-ly ignorant of what had transpired. The boy was brought away from where, he was, and there has seen no trouble of any kind at the haunted mansion since.

in given of the serrow servers of the old town, is manual of main brownshiars 111 feet which and two brees long; and in place of the which and show of the town on the mountain, he first out specious servers. Upon this plat-this royal Himdon credied an idea sity. Bat-this royal Himdon credied by idea sity. Bat-flements were thrown shout the wello, danked by towers and protected by forts. A planed by towers of elegantly-designed houses, was constructed, whe many humbler but equally tasty dwellings. Each house possessed its own garden, and every building, great or small, was made of stone. Lakes, marble-laid walks, foundings and public ornsments dotted the sew of a side so in unsightly work was per-mitted inside the walls. This was indeed a wonderful city, to grow up and become inhabited in the valleys of Hin-

The Contract of the second second second

up and become inhabited in the valleys of Hin-dostan at that period of Indian history, but just as wonderful has been the fact that from that day to this the undertaking has proven a success. An English writer speaks enthusiast-ically of the "marvelous beauty of Jeypoor, the capital of the Maharejah." He calls it the "Paris of Indis." and a city "ventilated, sew-eraged and constructed in a manner supe-tion to any which may be west with on the tior to any which may be not with on the

The history of Jeypoor is being developed and given to christendom just at the present time, along with much other interesting information, as one of the first results of the great archaological survey of India, now in progress under the suspices of the British Goy: ernment.

### SPIRIT PENOILINGS.

W. P. Anderson, the Distinguished Spirit Artist.

EDITOR JOURNAL:-Among the manifesta-tions and phenomena that have attended the growth of Modern Spiritualism from the Rochester knockings, down to the last physical de-monstration of spirit force, none are more in-teresting to study than the drawing of pictures of different characters, by persons supposed to be influenced by heavenly artists. This phase of mediumship is possessed by different per-sons, and in various degress of perfectness, but by none to that extent as by W. P. Anderson. some of whose recent productions I wish to

some of whose recent productions 1 with to call the attention of your many readers. The pictures which I wish more especially to mention, are in the possession of Wm. Brotherton, of Toms River, Ocean Co., N. J. They were drawn by Mr. Anderson during the past few months, and at different sittings, as he claims while under the influence of his anticit childs and in a dark room, the only inspirit guides, and in a dark-room; the only instrument used being a Fabera's lead pencil. As works of art they are worthy the inspec-tion of the most fastidious, and will bear the closest scrutiny. Mr. Brotherton has had them and somely framed and they now adorn his parlor walls where they are open to inspection. All who have seen them express unbounded admiration, and they are pronounced " beauti-ful" by all beholders, whether akeptics or believers in the new philosophy

The pictures comprise, first a drawing of a sweet looking little girl, apparently eight or ten years of age. This picture was obtained at a sitting for other parties than Mr. Brotherton, but on its being completed it was recognized by that gentleman to be a little niece that died a number of years ago. Two quaint and peaceful countenances, a Quaker and Quakeress; the one the father of Mrs. Brotherton, and the other the mother of Mr. Brotherton, can but strike the beholder with admira. tion. The perfect naturalness of the attire of the people of the sect, will be noticed at a nce, and many a disciple of George Fox, 1 he knew not their origin, would delight to have these two sketches as monuments of the plainess of his Religion. A son of Mr. and Mrs. Brotherton who died at birth, manifested himself through Mr. An derson and by various tests convinced his parents of his identity, and Mr. Anderson pro-duced his portrait as he now appears in Spiritlife. It is a noble manly countenance, yet there is an expression that is not earthly, and a smile upon the lips which we mortals never Wear-How Mr. Anderson obtained his art to picture countenances more fair, and forms more perfect than earth can produce is a marvel. unless it be true that his vision sees where 'ours can not pencirate and his touch is guided by can not penetrate and his totich is guided by hands celestial. In obtaining this portrait Mr. Anderson ex-perienced a phase of mediumship wholly a stranges to him in connection with previous pictures which he has drawn. Accompanying the picture, and on the left hand side is an in-genious little poem addressed by the spirit son to his meants ambed in a superial is quest to his parents, embodying an especial request to his mother that she would allow this exetch to hang upon the wall. This request is ex-plained when it becomes known that Mrs. Brotherton has had a natural aversion to having her house ornamented by pictures. As a companion picture to the above, is the portrait of a beautiful young maiden. who is said to be the companion in Spirit-life of Mr. Brotherton's son. One of the pictures in the collection is a re markable demonstration of Mr. Anderson's power as a test medium, in connection with his gift of picture drawing. His guides draw the picture using him as their instrument, in his studio in New York, and told him to take it to Toms River for recognition. It is the picture of a young girl, apparently about if-teen years of age, and wonderful to relate the picture was recognized at a glance by a Mrs. Wilson, a traveling evangelist, who was at the time "calling scula to Christ" in that town. The penciled maiden is none other than Mrs. Wilson's daughter, who departed this life some five years ago. The mother's joy was unspeakable when she saw the life like coun-tements of her darling looking down tenance of her derling looking down upon her in the house of an entire stranger. I am told she will take the picture to her home in Baltimore At the time the picture was drawn Mr. Anderson had never seen the lady in question, and in fact did not know of her existence, so that the possibility of a collision does not exist. The most beautiful specimen in the collection is a vase, containing a boxquet of flowers, executed in the most perfect manner, every leafiet and petal being easily traced. As a work of Art, whether by an artist celestial or terrestrial, it is an ornament to the gallery of any connoiseur. Having had the pleasure of meeting Mr. An derson. I desire to say a word in his favor: It has been said that since his wife separat If has been said this shift has left him, but these pictures of Mr. Brotherton's are proof positive. that his hand has improved under the guid-ance of the invisible artists. I have seen pict. ures drawn by Mr. Anderson years ago, but consider these later works of his pencil far superior in completeness and beauty of design to any of his former efforts. Mr. Anderson like all our best. mediums extremely, sansifive, and about receive, the support of all Spiritualists. His life has been a varied one, and trials and trombles have been forged upon him, which have, many of them, had have source with so called Spiritualists. It is to be hoped that the time is not, far, distant when as a class Spiritualists will be a bullwark.

of safety and defense to its struggling workers, rather than seek to be the first to tear down and targish the fair name of its best exponents and truest friends.

MAY 20, 1876.

and truest friends. The spirit ponsilings are worthy the atten-tion of all, and lowving the question of their origin a matter of discussion, they must be re-garded at least as a new departure in artistic akilt. Hoping that some may be moved to give this question serious attention, and that all will speak a good word for Mr. Anderson. I am yours very Respectfully. HENRY W. WILBUR.

Vineland, N. J.

Oblographs from Geo. H. Binkley, M. D. G. M.

### TO BRO. M. J. BUBB.

Your query in the JOURNAL of 25th of Mar., answer as follows: If you believe, as I think you do, that the base of all life, is of a spirital nature, come from whom or where it will, you can at once see-not reason-that when the Oreston gentleman was aroused, by whatever means, his spiritual mind was fully awakand, vivided or energized, to resist the detaimental influence of whiskey and tobacco, and so impressed the physical mind of the necessia ty for it to also resist, hence the cure. It was not God's special answer to prayer as Orthodoxy teaches, but simply the spiritual in him, asserting itself. Educate fully and completely the spiritual in every man, woman and child, and Bro. Jones will have no need to offer any reward to capture the Devil.

### SPIRIT CURE.

Being exposed, as a physician, to the vic-lent snowstorm of the 20th inst. a severe cold —or Devil—took possession of me, and by night of Thursday, I had a congestive chill followed by a raging fever; took a sudorific remedy to sweat out the disease; my spirit friends gathered around me and told me they would cure without any sweating; and they, were with me the whole night, ever whispering words of cheer, and by morning I was well. Just so do they give me power to heal diseases hundreds of miles away.

### MEALING MEDIUME.

I am fearful some of our professed Healers, care more for the almighty dollar, than they do to cure. I have tested some, giving real, deserving cases, and asked gratuitous treat-ment. Some, all honor to them, promptly sent a prescription; others paid no attention; others still must have \$5.00 in advance, not for the money's sake—oh! no—but they must live. Imposition on this point, I heartily condemn, but no one who will develop, as they should, need be imposed on more than one time in ten. I can always tell the ring of the true metal, and just how much honcety ordu-plicity, there is in the writer. Just as soon as healers learn the true significance of dollar worship, and that ten patients at one dollar each in the more recent cases, pays better than only one at five dollars, so soon will their business increase and pay better.

### THE WATER-WITCH.

Will the Editor please insert in the Jour-NAL the instructive points at least, of an arth-cle on this subject, as published in the Oincincle on this subject, as published in the Union-natti Enquirer, in its last issue in February, as I now remember P. B., in JOURNAL of 25th inst., gives electricity as the discovering agent. This must be so. Deprive the air of this agent, and how long would man be a living organism? Let the electrical and magnetic forces in man be disturbed the Water-witch will not work for him satisfactorily. This is the experience of several of my friends, who two feet, and do it every time, when they feel bodily well. The green twig as it descends does so by Hitle jerks, each such movement representing a foot.

relate to Jesus, are open to the same objections as the one just ventilated. Other contemporary writers make no allusion to "our Savior. Philo, Seneca, Plutarch, Juvenal, Livy, Virgil, Horace, Ovid, Lucian, and Tacitus, knew him not. True, Tacitus mentions "a race of men detested for their evil practices, who were commonly known by the name of Christians," and states that "the author of that sect was Christus;" and this passage affords the most plausible proof of the historical mention of fesus, although the name of Jesus Ohrist is not mentioned. Therefore, we see left to guess whether Jesus of Nazareth was intended at all. If the latter is the fact, then are we left with the concolatory reflection, that the only histor-ical mention of our pet "redeemer" declares him to be the author of "a race of men detested for their evil practices." What a record! will not mention in detail the quotations attributed to Celsus, referring to this subject, as his statements, if true, contain just as con-demnatory evidence of Ohrist's divinity as those above cited.

Now, concerning the " thousands of denominations and creeds extant," of which my filend "never heard of so many before." In a large octavo work in my possession, I find a double-column, fourteen-page article, in which the suthor can not find "space even to name every shade of heresy recorded in the annals of the early church." Certainly, then, there inust have been "thousands" of them. In this same article,-which is decidedly Ohristian -the author further says: "To say nothing of the Oorinthians, Carpooratians, Valentinians, Ophites, Patripassiaus, Artemoniaus Montanists, Manici cans, Nortans, etc., of the former period, we have a host of parties more or less connected, with the Arian controversy, not only the Arians and semi Arians, but the Ennomians, Nestorians, Eutychians, Mono-physites, Monothelites, and many others." In another work in my possession, the author, in referring to the same subject, makes similar statements. I quote: "Ohristianity is divided into innumerable sects, adapting the system to every degree of taste, to every variety of prej-tidice, and to every system of philosophy." Certainly, then, if they are innumerable it bears out my statement that there are "thousands" of them.

Mrs. Flint, in her strictures on my article, saka: " Did you ever consider that every time rou write a date with 1878 attached, you pub icly declare the birth of Ohrist? 1876 years since what?" To which I reply: That wheth-er or not Jesus Christ was a myth, the beginning of our present system of chronology commences, if not from a myth, from a year not specially fraught with any remarkable events in the history of mankind which our year is specially commemorative of, as we begin our date four years before the reputed birth of Ohrist. In other words, Ohrist was born, according to our best chronologists, in the year 4 A. D., or 1873 years ago, instead of 1876. So the date has nothing whatever to do towards proving the existence of Christ, no more than to inaugurate a new era of dates now would prove his divinity. Only about one fifth of the population of the globe date from the birth of our Baylor, consequently, according to the thesis established by Sister Flint, Jesus Christ was's myth.

About 2652 years ago, or 775 years before the supposed birth of Ohrist, Colonus won the victory in a foot race near Mount Olympus in Macedonia, and from the date of that event until about the year 050 of our present style of chronology, (after the "birth" of Christ.) the computation of time was reckoned by Olymlads, in commemoration of the success of the sthen Corobus in a foot-race.

and revel in licentiousness, violence and crime, for it is not so, but they are in too undeveloped -uncultivated a state to control the lower organs which produce these.

te qualities of the human soul, seek, demand

Brother Warren speaks of a "deformed and disfigured physical structure enclosing a noble spirit." That can readily be conceded, for or ganic law is entirely different from physiolog ical or spiritual law by which mind is develop ed, or unfolded. Love, which is life-will, which is force, directed by cultivated intellect, the fruit whereof is wisdom, may be found in a deformed or disfigured organic structure, so that the higher organs or God-like qualities of the soul, control the lower or animal nature. So on the other hand, a beautiful organic structure can contain the reverse of all this, by being controlled by the lower or animal nature; though, if long continued, the marks will be shown on the exterior, by the deformity of the spirit within. And when the transition comes while in these states, the one ascends a bright and beautiful spirit-the other remains in spheres below, a dark, animalized, and undeveloped spirit.

Bro. Warren again says: "Who has not felt as did Paul when he said: (Rom. 7: 21.) 'I find a law, that, when I would do good, avil is present within me."" No wonder he felt the conflict, for, up to the time of his noted con-version, "he was breathing out threatenings and alsoghter against the disciples"-urged on by combativeness and destructiveness, so that these organs, by excitement and cultivation. were largely developed. No wonder that he had a hard struggle to suppress them. If the theories of Edmonds, Davis, A. B. Ohild and Emma Hardinge, received as they were, by supernal impressions, and other forms of spirit communion, are all sophistries—the product of blind faith, as Bro. Warren says: "They certainly are-in one sense at least!" (Though Bro. Warren fails to tell us in what sense); if sophistries in one sense, then are they not the truth? And if they are not the truth, what then? Bhall we accept Bro. Warren's theory? For he says, that: "When we are willing to accept the fact"-that is what he supposes to be the fact-"that the phenomena and manifestations purporting to be from spirits"-that is, the friends of earth-life--"are merely representations or imitations of characteristic of individuals in earth-life"-that is merely subjec-tive forms-" produced in wisdom by angels qualified for such purpose"-that is to deceive us, by making us believe that our loved ones have visited us, when they are only subjective imitations, and our loved ones were not there at all! When we can see this, "then shall we be able to see our way more clearly, and the conflicting theo-ries now extant will have resolved themselves into one universal truth." So says Bro. War-ren. I say, let us base ourselves on the nature of man, as taught by science, remembering that all motor power is in the spirit; and by a system of true moral culture, bring the higher aculties to rule in the domain of mind, which by the law of progress, must be attained, and thus bring the reign of true harmony and Descel

There is much more that I would like to say. but I see I am, already too lengthy, therefore, hoping that Bro, Warren will receive this kind. ly, I will desist.

WM. F. GEBAN. Oak Center, April 20th, '76.

A London elergyman proposes that Ohris-tians literally obey the command "Go ye into all the world and preach the gospel to every creature." He says that if the churches would furnish 50,000 preachers and \$10,000,000 s year ace, in commemoration of the success of the for ten years, the gospel might be presched, and presched repeatedly to every man, womail and child in the world.

### A Remarkable Heathen City.

One of the most remarkable places in the world, is the city of Jeypoor, in India. It is a heathen city, the home of the Hindoos, the product of Hindoo skill and the design of a Hindoo mind, and yet in srchitecture, finish, beauty and useful public works, it is probably Desury and useral public works, it is probably not outranked by any in christendom. Three or four hundred years ago, Jey Singla lived in a little village of mus outrages on the heights near the present site of Jeypoor. He was a man of enlightenment and reason, and, being a Bejah, had the choice sither of accom-pliable much word in his birridom, or storm being a Rajah, had the choice sither of accom-plishing much good in his kingdom, or giving kimself over to indolence, and selfab gratifica-tion. He chose to exercise his functions on the side of human advancement, and from his own intellect evolved a plan to wipe away the much constructed town of his habitation with its filth and squalor, and exects new and glori-ous city. Descending into a persen walsy, he laid plans for the coming capital of Hindostan.

#### THE EVIL EVE.

You have done the world a good service in the articles on the above, teaching good old Eleusinian doctrine. In this connection, let me give you this: A lawyer brother, of Col-umbur, O., gave me this instance in his life. He was the only legal obstacle in the way of a certain lady's claim to an estate and she decertain lady's claim to an estate, and she de-termined on his death. She made all necessary arrangments with one in possession of the Evil Eye, etc., so his death should occur at a certain hour of a certain day. Within a few days of the set time a mystic friend apprised him of the plot to injure him, as he termed it, and strongly advised him not to leave his and strongly advised him not to leave his house during a certain day. She had saved, him once before. He obeyed, wondering what it all meant. The next day word was sent him that the lady herself had the day be-fore, at the certain hour, dropped dead. He asked me, why did she die just at that hour. I answered, it was in accordance with a certain law, and after explaining that law he was con-vinced, though he would never have thought of that. Law and condition has all to do with every thing, which has been, is, or will be every thing which has been, is, or will be done,

#### FREE-LUFT.

Thank Bro. Jones for his noble fight against the biggest and most contemptible of all Devils-Proc Last. So mote it be.

#### NORE PROOFS.

To-day, March 27th, I have a note from a Ohicago friend, who writes, "We have this evening, Thursday, 28rd, sent a powerful band of spirits to you who will do all they can for your daughter." They did come, they found me, and did good service as above under spirit cure. God bless the angels and us all. G. H. D.

### Springfield, Ohio.

### The Hardy Expose-Further Circumstantial Evidence of Fraud.

CITY AND COUNTY OF NEW YORK | 884 STATE OF NEW YORK.

Before me a Commissioner of Deeds in and for said city personally came B. Josephine Neviss, who being daly swom deposes and says that on the 17th day of Marob. 1876. whites, work in Mrs. Austin's parlor, No. 418 West 57th street, in said oity, she distinctly saw Mrs. Mary M. Hardy, of the Oity of Bos-ton, while dressing herself, take from a satchel a model of a hand, to all appearance exactly like the parafine molds which she, the said de-ponent has seen, and place the same in an old-feshioned pocket which she, the said Mary M. Hardy, wore attached to a short underakirt-banesin the usual skirts; that shortly afterward, having finished dressing and taken broakfast, she, the said Mary M. Hardy, went out and did not return until the next morning. Sworn before me this]

28th day of April. 1876, B. G. HTATT, - B.-Josephine Nevins. Commissioner MDeede, County of New York C

Japan has a bible lushe schools controversy, the Buddhists endesvoring to have the reading of the Bible in the Ohristian schools in Kivoto prohibited by order of the superor. The Bad-dhists are very infinential, and are favored by the emperor, but his chief counselors and the ministers of education are friendly to Ohrisantity.

## MAY 20. 1876

## RELIGIO-PHILOSOPHICAL JOURNAL.

### FROM HRINNS' "DREAM-PICTURES."

TRANSLATED FROM THE GREMAN, BY A. L. ROCK WELL.

There was a garden radiant clad. Where wandered I in spirit glad; There flowers of beauty greeted me; I roved and gazed in ecstasy.

The song-birds warbled from their threats A throng of sweet, melodious notes: While, as with gold, the enbound, Lient radiance to the flowers around.

A fragrance floated to the sky, The breezes waited softly by, And all things shimmered in a laugh And bade me of their joys to quaff.

In centre of this flowery land, A spring, in marble, clear did stand; Elsere met a lovely maid my sight, Who washed, the while, a robe of white.

The beauteous maid, swift heatened oho, And hummed a tune enchantingly: "Flow thou on, O little enring,— Whiteness to this reiment bring,"

went and stood me near to her, I whispering stood her questioner: "Oh! tell me, wondrons lovely maid, For whom this robs of white displayed?"

<sup>10</sup> Freparel<sup>19</sup> she said, in hurried breath; A<sup>0</sup> I wash for thee thy robe of death.<sup>20</sup> And this scarce spoken, when from oight Sue vanished as a ray of light.

Add quick, by magic-spell, I stood Within a wild and gloomy wood; The trees towered o'er me to the phy.-Amazed I stood, with longing sigh.

But hask! what echo dull resoundo? Like far-off stroke of ax it sounds; hastened forth through thicket-veold, And came upon an open field.

In centre of this green laid plain, A glant cak-tree atood amain; And lot behold the wondrous maid The cak's trunk flayed with hatchet blade.

With stroke on stroke, unceasingly The while she sayg and flayed the theo; "Iron of polished, gleaming face, Fachion quick this oaken case."

I went and stood me near to her, I whispering stood her questioner: "Ohi tell me, wondrous lovely maid, For whom this work of thine essayed?"

<sup>55</sup> Thy time is short," she hurried said. <sup>55</sup> A case I make for thee when dead;" And this scarce spoken, when from eight She vanished as a ray of light.

Obscure and far outspread beneath, Lay naught save wild and naked heath; Bewildered by the scene I saw,\_\_\_\_\_\_Alone I shuddering stood in awe.

I onward strayed, and soon perceived The gloom by streak of light relieved; And thither sped I at a bound, And lol the beauteous maid'I found.

Upon the heath there stood the maid. And thrust within the ground a spado, My sight quick to and from her flod, So lovely, yet a horror dread,

The beauteous maid. swift hastened ahe. And hummed a tune enchantingly: "O little spade, so keen and wide, Both broad and deep this earth divide,"

not well be made. Jost diest will not do. A sound logical adawar scaling to be required. Can there be a conscious personal existence in-dependent of the present physical organism? seems to be the question. Og that, two lead-ing opinions have prevailed in the past: One that all mental or spiritual phenomena are the result of physical or organic setion, and that when one ceases the other ceases also, and for-over. The other, that there is a conscious per-sonal existence after the present organism has dissolved, but that it is wholly, or to some ex-tent, a new creation. We take the position that this is the beginning of an endless exis-tence; that this is the incipient life; that death is but a change, an incident, in that continu-ous life. But how shall we prove it? That question we may not be able to answer salis-factorily. factorily.

The theory that mind is the outgrowth of the physical organism, or that it is evolved by physical action, we regard as fallacious. To use a homely expression, it is putting the ourt before the horse-making the effect the parent of the cause. The whole physical structure is secondary to, and dependent upon, the spirit-ual being within; it is the house the man has built and lives in-the garment he has woven for his own use. At the risk of writing a littie indelicately, we must go back to individual beginnings.

"Physical organism is not transmitted by the parents. Such a thing we regard as unphilo-cophical, if not impossible. The life principle or spiritual entity only is transmitted; and that, with the food furnished by the mother, through the umbilical cord, builds itself up in-to an organic being. In other words, it mate-rializes itself with the food furnished, and the process is continued from the moment of con-ception till the full grown man or woman is attained. The peculiar physical structure is attained. The peculiar physical structure is dependent on the peculiar spiritual entity maismitted by the parents, and by which the Work of physical development is commenced. The physical resemblance between parent and child is owing to the spiritual resemblance transmitted. The organic man which we see, in but the perfect material likeness of the spiritual man which we do not see. There is a more perfect mental resemblance between the parent and child than there is physical resemparent and child than there is physical resem-blance. Possibly our idea may be made plain-or by reference to the egg of the fowl. Hens, lay eggs which will never "hatch," because they have not been impregnated with the life principle of the parent fowls. Yet no chemi-cal test, or microscopic observation can detect the difference between an impregnated and an unimpregnated egg. All that can be learned is that the shells contain food for the structure of the future chicken, yet one had debosited of the future chicken, yet one had deposited within in the spiritual chicken while the other has not. When the former is subjected to the requisite condition of warmth the invisible requisite condition of warmth the invisible requisite condition of warmth the invisible embryo chicken goes to work with the albu-men and other elements within its reach, and builds up into a material fowl. In this pro-cess the parent fowl has nothing to do—it even imay be dead—yet it performs the same work that the mother does for the embryo child— that of furnishing the necessary material for its carly growth, the one having furnished that in the egg, the other supplying it as the build-ing process goes on. Hence we repeat, that the spiritual entity is first and superior to the physical which is the result or ourgrowth of it. This point we would like to elaborate more fully, but the want of space forbids. The physical structure of man reaches its perfection at the age of about twenty five years. Then it is the most powerful, active and enduring; but from that time it commen-ces to decay; and although it may not be read-

ces to decay; and although it may not be read-ily seen in others, every man's experience tells him it is true of himself. The spiritual man, however, continues to grow, enlarge and per-fect itself for many years longer. In fact, the most powerful and perfect mentality is shown at the age of sixty, and with many at a later period. Many manifest their highest and most period. Hany manifest their nigness and most perfect mentality who for years have been physical invalids. Alex inder H. Stephens, whose weight for the past twenty years has not exceeded one hundred pounds is still a man of great mental power. Some men of ponderous physical proportions are mental pignies. No, the theory that the spiritual pigmics. No, the theory that the spiritual man is merely an outgrowth, or evolution of the physical man, will not stand. Then, if while the body is dissolving and returning to its native elements, the spiritual man is push-ing on the greater perfection, why should our questioner think that as one dies, so dies the other? Why suppose that the latter is entire-ly dependent on the former? True, they have grown up together and have been, so indisso-lubly united and blended that they mutually affect each other, but that proves nothing. You can not injure a stalk of growing corn without effecting the seried in process of de-velopment; but after the ears have matured, cutting down the stalk does injure them. The time will come\_ with all, who do not die prematurely, when cutting down the body will not affect the perfected spiritual man. The power of clairvoyance is a recognized The power of clairvoyance is a recognized and well established principle of the human soul. By it the spiritual eye sees where and what the physical eye can not see. By it dis-tance is almost annihilated, and a thousand miles is no obstacle to clairvoyant vision. The them. We will introduce but one here. A wealthy lady of Scranton while visiting a clairvoyant physician in this place a few years ago for treatment, saked him, while in the clair-voyant state, to go to her home in Scranton and see her family. He did so, and said her husband was at Wilkes Bure in a lawyer's cfilce in anxious and excited consultation with the hwyer; that it was not about ordinary business aff sirs, but that something unusual had occorred involving considerable money, and he was a party interested. She could not comprehend the meaning of this, as she knew of nothing that should call him to Wilkes Barre, or about which he should have excitement and trouble. But in due time the mail brought letters in-forming her that a bank teller in Scranton had hecame a defaulter to the amount of some \$25. 000; that her husband was one of his survives, and he had been to Wilkes Barre at the time indicated to consult his lawyer on the subject. Now, no chemical or other action of man's physical organism can evolve an Intelligent. power that can go one hundred or one thou sand miles away and there learn and under-shand what is occurring. We can not conceive such a thing possible; but we can conceive that the spiritual man may be so far independ-ent of the physical as to do these things. That it is done can not be denied at this day. This we regard as evidence that the spiritual man may have, to a certain degree at least, a con-scious personal existence independent of the physical organism; and the inference is by no means far fetched nor strained that he may, in the future, have a conscious personal existence after the materialized body, which he has kept up for years, shall have been thrown off and up for years, shall have been thrown on and gone to decay. But it may be necessary, in order to satisfy our friend, to introduce constantly's little hear-er proof. History informs as that is all ages of the world there have been parsons, gifted with clairroyant sight who have seen the apir-its of the departed, and recognized them as patha. In acting instances, it is stated, that shows departed parsons so far cloked theme

selves in the grosser material of this world as to render themselves visible to man in his nor-mal condition; that they have appeared and been talked to face to face as a man talketh with his neighbor. John the Rev-elator, saw the "angel" that revealed to him what was shortly to come to pass, and he was about to fall down and worship him, when the "angel" said: "See that thou do it not, for I am thy fellow servent, one thy brethren the prophets." There has been no pariod down to the present time in which some such evidence of man's immortality has not been given. John Wealey's life was full of evidences of that kind. And the elairvoyants of the past twenty-five years—and they can be counted by thoufind. And the clair voyants of the past twenty-five years—and they can be counted by thou-sands—insist that they frequently see those who have departed this life, clothed in such etherial bodies that they do not reflect our light; and are therefore invisible to our phys-ical even. There are claired to are physical eyes. These same clairvoyants are believ-ical eyes. These same clairvoyants are believ-ed in other matters, and why not in this? It seems unreasonably skeptical to set aside all this combined testimony of the past and pres-ent, and treat it all as faise and fraudulent because we can not readily comprehend how there can be "a conscious personal existence independent of the physical organism." But we are approaching the tabooed subject of Spiritualism, so we must leave our subject just here. If our friend will study closely, careful-ly and critically the constitution of man as an intellectual, physical and spiritual being in the light of the facts and reasons we have offered, we think he will not be long in arriving at the conclusion that there can be "a conscious personal existence independent of the physical organism."

Waverly, N. F. THOOME

Bravely Que Barque Breasts the Storm.

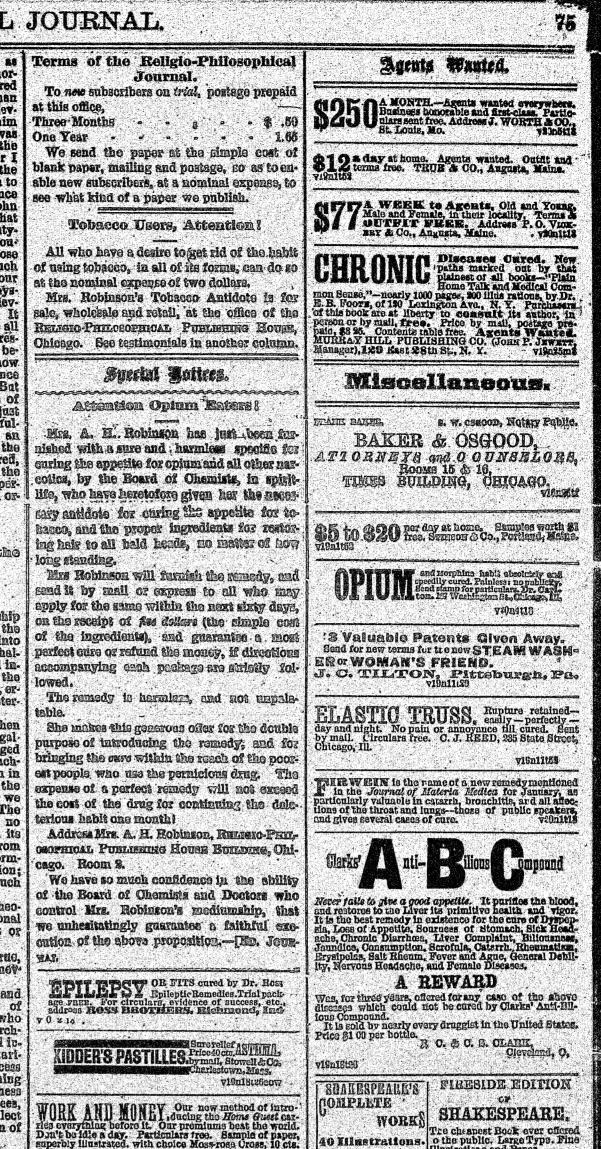
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Sailors look with admiration on the chip that eafely rides the waves and breasts the storm which would shiver weaker vessels into atoms. So the gallant ship, Spiritualism, chal-lenges the world to note the majestic and invincible strength, with which sae breasts the storm of commingled bigotry, superstition, er-ror, fanaticism and dishonesty, whose boisteroue waves have been lashed into fury. Sometimes we have almost trembled, when

huge wave of fanaticism broke over the gala hige wave of fanalicism proke over the gal-lant ship; or feared lest she might be plunged into the trough of the sea by the impure teach-ings of a false philosophy, but Spinitualism in all its strength and purity has braved the storm, until in the place of tremulous fear we have the unwavering assurance that "The eternal years of God are hers." Surely no cause ever suffered more violence from its avowed friends, than Spiritualism has from those who have tried to bend it into comformthose who have then to bend it into comform-ity to their own impurity and misconception; and yet, no truth ever swept on with such triumphal power. The crudities of impure and fanatical theo-ries are only individual property—personal defects, in which Spiritualism has no part or interest.

interest.

interest. There has been a flery ordeal, but is true, pure, and soul elevating Spiritualism was new er as strong as it is at the present time. The tares have been separated from it, and the blasts of adversity have winnowed it of much of the chaff of superficial thinkers who have flown from Spiritualism into the Church-es, while the plump grains of well rounded ip-dividualities are being garnered from Sectari-anism into Spiritualism. By this process Spiritualism is looing weakness and gaining strength, while Sectarianism gains weakness strength, while Sectarianism gains weakness and loses strength. Slowly, yet by degrees, Science is leading the grand force of intellect which she commands into the investigation of spiritualistic phenomena. Minds that are wedded to facts, not to theories, trath claims for her disciples, and the sectarian world admits their power, when it so bitterly and blindly assails their unbelief in dogma.



I went and stood me near to her, I whispering stood her questioner: "Theu wondrous fair and lovely maid. What means this opening here displayed?"

"Be still!" she said in hurried breath,---"A grave I fashion for thy death." "And, as she thus to me replied, The grave she opened deep and wide;

And, as I gazed within, there came A chilling shudder through my frame, And in the deep sepulchral gloom I plunged, and wakened in my room.

### MICHAEL ANGELO.

His spirit haunts the olive-laden banks, The cypressed village belfry in decay, The marble hills whose silvery whiteness flanks The vale he loved; all seems the former day When he began in art's warm hand to thaw The frosted rock, and petrify the beam That round his chisel swerved until he saw The spirit's beauty o'er the features gleam.

And you old sunset, that with rosy dyes , Fades in the marble hollows, fells anow Of Twilight's nodding brows and closing eyes As when the statue from their depths he

Which now in drowsy marble seems to wait, Ere it go down, the waking of the dead,-When lifted dozing from its ancient bed.

There he first listened to the ringing note That seemed in harmony with art to breathe Out of the marble which the mallet smole, As though a siren quickened underneath. There he first dreamed how all forms fair below

In yonder virgin cemetery lay, Their beanty crusted over, like the snow Eiernal with the snow of yesterday.

He sees the wrestlers, the last gasping three, The pent up strength, the all-resisting strain: Net, are the victor strike that wengeful blow, The rigid arm he grasps must snap in twain, Et sees Laoccon climb the serpent wave That plunges o'er him with a tempest's

Earrying his sons to the engulphing grave That whirls them helpless from his suffering sight.

### A QUESTION.

### An Elaborate Answer by O. H. P. Kinney.

Dear Sir:--I was exceedingly gratified and much interested in perusing your able and somewhat elaborate reply to my inquiry some two or three weeks ago with regard to a belief or disbelief in immortality, and regard to a penef man's life for good or ill. I must confess the subject was ingeniously handled, and to a large extent logical; but I am not satisfied with the manner in which the subject was left, so I propose to inquire a little further: Is it possible to comprehend or conceive of such a thing as a conscions personal existence independent of the physical organism? Is not the former dependent upon the latter? Can they be separ.ted?

ONE WHO DESIRES TO KNOW. THE ARSWER BY HE. VIRBER.

We ware fearful we would "" get our foot in it" when we responded to the formar inquiry of our friend. But he pats questions with "p-parent incerity, and we propose to track them accordingly. second fuely.

A more profound and abstrate inquiry could

In this vicinity the torpor caused by the fa-natical "departure" of some individuals, has been lifted from Spiritualism by the mediumistic powers of Francis O. Mathews, who has resided here several months giving innumerable tests of rare point and accuracy.

Among the invalids helped through his me-diumship I will briefly mention one, Daniel Hendrickson of Crosswicks, N. J. He had the misfortune to be shot twice, the first time some thirty years ago, the last time twenty years since, and for the last fifteen years was paralyzed from the knees downward, so that even s pin or needle thrust into the firsh caused no sensation whatever, consequently he was a perfect cripple slihough he had employed the best medical aid that Philadelphis could furnish. Under Mathews treatment, the natural feeling has been restored to his limb, some twenty five shot have been brought to the surface, and it is now thought that his system is clear of them. He can now walk with his cane, or without a cane if he chooses.

Mr. Mathews is a young Eiglishman of some twenty one years, and is about to leave for England to take possession of landed es-tate left for him by his parents, deceased.

He is the best test medium it has ever been my fortune to meet. I have seen him give over twenty clear tests at one sitting to a lady whose name or residence he did not know. He has done more to establish the fact of spirit intercourse in this locality, than has been done by all others combined. I trust the English friends will not allow such valuable mediumistic powers to languish for the need of appreciation. They will find Mr. Mathews a young man of irreproachable character, flue personal appearance, agreeable, gen-erous, hodorable; and entirely free from all questionable isme

Bordentown, N. J.

### Book Notices.

THE RELATION of the Maternal Function to the Woman Intellect. By Augusta Cooper Bristol. Pp. 16. 6 oc.

This is tract published by the "Moral Educational Society, of Washington," and is a readable production of merit. Its author is a therough liberal, s speaker of no common merit, and has made some exquisite contributions to the poetical literature of radioshum. Many a weary woman will gather strength and hope from the perusal of its pages.

AN EPITOMEOF SPIRITUALISM AND SPIRIT MAGNETISM. Their. Verity, Practicability, Conditions and Laws. By the author of "Vital Magnetic Cure." etc. Po. 111, 13mo. paper. Boaton. Colby & Bich. 1376. Tais is a pepular treatise on the subject, and

presents in a brief space the leading principles and facts of Spiritualism. It is characterized by the same sterling common sense that per-vades the other volumes of this author.

### Hafed Prince of Persia.

We are happy to announce the arrival of an involce of this wonderful book which has ere ated so much stir in Magland, where the decoud edition is already in press. Price \$4 00, postage 50 cents. For further particulars see advertisement.

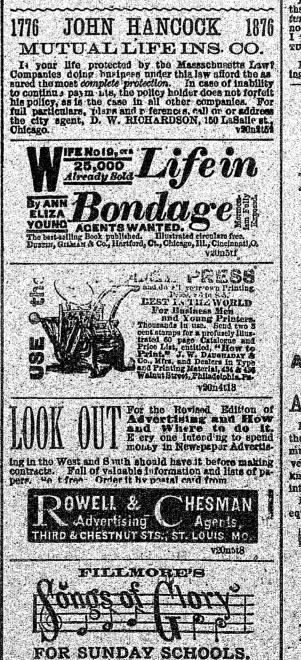
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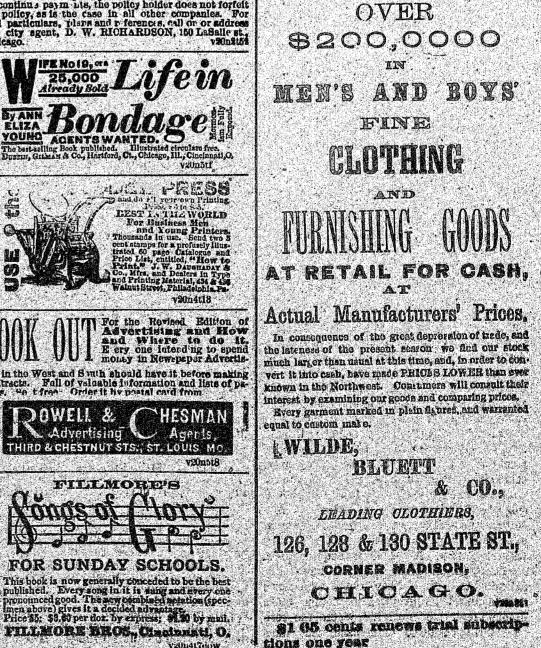
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## 78

## RELIGIO-PHILOSOPHICAL JOURNAL

# Seligio-Philosophical Journal

the brute creation.

miserable Patagonian, or a wild Arab whose

delight it is to murder? They are the lowest

order of beings imaginable. They are more

animals in nature, habits and aspirations, and

their grossness compels them to gravitate to

they dwell, resembling cutwardly their inward

aspirations. They represent in no small de-

gree that animal that their aspirations are most

like, and thus they live year after year, not

realizing that there is a higher life, or that they

are immortal beings, and their existence has

given rise to a belief in "elementary spirits."

They are chained, as it were, to their rock-

bound coast, ignorant of the existence of the

magnificent Spirit-world that awaits them.

Their language is the same as when on earth.

They stand in the same relation to the Spir-

it-world that the ancient inhabitants did to

this. In primeval times human beings lived

in caves and holes in the ground, and their

bodies were covered with hair. They were

the most abject, haggard, savage looking cres-

tures you ever saw. The earth then was gross.

The atmosphere of that day, if it existed now.

would depopulate the earth in ten days. No.

one now could breathe the qualities peculiar te

it then, or drink its water, or eat its food, or

endure contact with the peculiar influences of

its soil. Nature then was savage, as it were,

as the children she gave birth to. They grad-

ually improved, as the atmosphere, water, cli-

mate, soil, etc., became adapted to a higher

order of beings. Nature improved her water,

her atmosphere, her soil, her climate, her

flowers, her grasses," her grain, and in like

proportions humanity improved. The im-

provement of human beings to a certain extent

The earth, you well know, if you have ever

investigated the matter, was once adapted to

the shode of monstrous and ferecious wild

animals. The atmosphere, the soil, the water,

the climate, was then in a condition just adapt-

ed to them, but which would have killed any

buman being in five minutes now. Finally

nature so improved, or became so refined that

those huge, fierce animals entirely disappeared

-they could not live-and then human beings

were finally produced—savages—cannibals—

monstrous men-giants, covered with hair and

only one degree removed from the brute cre-

ation. 'The same law, however, held good,

and just in proportion as the material world

advanced, so did the human family in the ag-

gregate step forward also in the scale of pro-

gression. Advancement is a natural process-

just as sure to follow as a human being ex-

is a natural process.

S. S. JONES, .... PROPRIETOR EDITOR. -J. R. FRANCIS, - Associate Editor.

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### OHICAGO, SATURDAY, MAY 20, 1976.

9750 REWARD:

Is the Devil Dead?

The Subject of Dark Spirits further Considered-Darkness and its Quickoning Influences-Obcession-The Boy and the Demon.

NORDEN KXIX- (WEI ES NORMES LII)

On this carth man's knowledge is very cir. Ists. Artificial means, of course, are advisible cumsoribed. Standing in Ohicago, the radius | in aid thereof. of his vision extends but a short distance. un less his mind is illuminated through the instrumentality of spirit agencies. Ask one of our savans what is now transpiring at a cabinet meeting at Washington, or at a council of eminent men in Germany, or among the leading thieves and rescals of this country, and he will tell you that he has no answer to return. We have no personal knowledge of the climate of Africa, of the destructive qualities of the simoon of the desert, of dangers attending volcanic cruptions, and of the terrifying nature of an earthquake. Man's personal knowledge is very limited, in most cases, and he relies for information on the observation of others. Livingstone and Stanley are our principal authorities in regard to the inhabitants and climate of the interior of Africat Two men have furnished nearly all the knowledge possessed by millions ou that one subject. The same-precisely the same condition of sfiairs exist in the Spirit-world. There are localities there-unfrequented desolate wastes, cheerless and sterile in character, that not one spirit in a million that communicates to you, have ever visited, and they are as practically ignorant thereof, as you are of the scenery, climste and habits of the negro living sround the scurce of the Nile. In fact, you can visit the plains of the very heart of barbarous Africa with more ease than a spirit can the desolate regions of certain portions of the Spirit-world. In determining, then, the characterists of certain localities of the Spirit-world, the investigator in Spirit-life is beset with difficulties that it is barely possible for him to surmount. There are Livingstons and Stanleys there, endowed with indomitable energy and untiring zeal, who start forth on voyages of discovery, who open roads, pathways and methods. of communications to remote regions, and who report their progress to the inhabitants of the Spirit-world in books, with a minuteness and precision that no one of earth has the ability to imitate. The average spirit that visits earth, knows but little of the Spirit-world, and the information you get, is only a reflection of his own experience, and when the attempt is made to go beyond personal knowledge, which is often the case, the most eggregious errors and - mistakes are made. You ask the common man of Chicago, whose labors are confined to the sewers and mains of the city, about Douglas University, the Board of Trade, or the system of tesching in the Public Schools, and you receive about as intalligent an answer as you us ually get when you ask a spirit a question outside of his own personal knowledge. Ask certain spirits if there are any that are depraved or devillah in the Spirit-world, and they will tall you not All of their acquaintances are happy bright spirits, and their knowledge is limited to them. They would experience unsurmountable difficulties in visiting those desolute regions of Spirit-life, where the real dents have became so minualized that their

features resemble in a marked degree those of | when he had the use of speech, deemed himself to be possessed by a demon of which, in his frenzy, he presented a similitude. Some of his attitudes were graceful and elegant, but Why is this so? Why is there such a condition in Spirit-life? Simple in response to the de-'on the whole,' the sight was 'most awful.' The evil influence was expelled by divince, mand of millions of spirits. What place is a but re-appeared, and was again expelled; and cannibal fit for? What region in Spirit-life is the boy was restored again to his parents, healthy, happy, and in his right mind." adapted to a depraved Congo negro, or Digger Indiant To what region would you assign a

Obsession is much more common than people generally imagine, and it would be well to measure the oriminal's guilt independent of these dark influences with which he is in rapport, and which urge him on to the commission of crime. Ponder this question well and the very lowest spheres of Spirit life. There be wise.

> VIEWE (F C. F. VANLEY ON BVIL SPIRITS. O. F. Varley sets forth his views on evil spirits in the London Spiritualist. He said even frivolity at spirit circles had its use, since it showed the nature of the people in another life. An explorer in Africa always learnt all he could about the people, and he would bring back but an imperfect account, if he refused to see or to say anything about those savages who were frivolous. Therefore, men should study all kinds of spiritual phenomena as works of nature, taking their origin from the great are of the universe. There was no sin in play. Even house flies, when the sun shone upon them, usually began to play at cross-touch. Monkeys, who could not be supposed to be sinners, were fond of mischief, and sailors knew how to make this love of mischief of use, for by throwing sticks and stones at the monkeys they could make them throw down cocoanuts in return. He thought that inquirers ir to Spiritualism should not limit their inquiries in any way whatever, and should avoia running into narrow-minded grocves; they should also not treat Spiritualism as a superstition, but attempt to ascertain its laws. There was no doubt that Spiritualism opened to the contem-plative mind a vaster field than all material nature put together, and he did not thick that they should limit their inquiry by classing one manifestation as had and another as good. He was, therefore, inclined to take a broader view than Mr. Rogers in the following respect-he would say that when Spiritualists called one course of action "evil" and another "good," they did so according to a certain limited line which each man had set up in his own mind; all that was above that line he called good. and all below it evil; but if they could approximate nearer to the Oreator, possibly they might find that their own line sank lower and lower, ard that that which they called immoral, was only so relatively to the arbitrary line they had set up; in other words, the mental and moral position of a man would be seen to be inseparable from his own then state of development and the influences of the society by which he was surrounded. Spiritualists, therefore, should not say to an imperfect spirit, "Go away, you worker of in'quity," when possibly he may have come there for a good purpose. A Pacific Islander who visited London upon. Sunday morning, would say that the people walked up and down the streets, and employed themselves frivolovsly in getting their pho tographs taken for threepence each. But an intelligent man would not look upon it in that light; he would recogn'ze the fact that photography was one of the greatest blessings given to the race by science. Although a photograph might sppcar to the savage to be a frivolous thing, it had its uses; it might be sent to a child in order that he might contemplate the well-known features of a beloved parent, therefore it would give him comfort, and comforts of civilization 1 ke this helped a man forward in life, Good things, when looked at from another point of view, might appear to be evil when they were not so in reality. The subject that evening was to have been "Physical phenomens." That institution, and all Spiritualists, should try to develop by experiment facts of nature which were just above those already well understood in physical life, and having mastered that first step, should gradu-ally build up others until the level was reached of the spirits themselves. Once he (Mr. Varley) had been associated with spirits of an unpleasant nature; they teased him greatly; they were spirits who had committed suicide and murder. Reasoning upon the effect of various vapors upon the system, it occurred to him to try the effect of nitrio acid vapor in his bedroom, and by its aid he fancied he was freed from his froublesome opponents. He had speculated in his own mind that nitrate of ammonia might be connected with physical manifestations, since the spirits appeared to partly build themselves up of the elements existing in the atmosphere. In old books ghosts were usually described as appearing in damp places where the atmosphere was not of the purest description; they were usually seen in places where the nitrates of lime and ammonia were common. When an analyst found nitrate of ammonia in a well, he always took it for granted that there was a leakage from some churchyard into that well. When children were brought up in confined courts their moral status was lowered; they were querulous and unhealthy, and had a tendency to take little ivjuries seriously, instead of passing them off in joke. He had found that nitric acid in a bed-room, being a substance which tended to destroy the physical substances of which he had spoken, had an influence in warding off the attacks of imperfect spirits. Once he went to the clairvoyant medium, Miss Hudson, and while talking to the spirit who communicated through her, the spirit stated that he (Mr. Var-ley) was in a weak condition and troubled by spirits of a low class; but at the same time the clairvoyant saw something which went round him at night like a cloud, and prevented imper-fect spirits from materialising in his presence. After a time he discovered that what the spirit referred to was the nitric sold which he used in his bed-room, thereby introducing oxygen in a very active form into the spartment; the spirit saw this, but did not know the name of the substance, nor what it was. He should like to try what influence nitrid acid had upon the production of physical phenomena; he thought that the presence of animonia in the room would help such manifestations. He thought that those who were troubled by unpleasant spirits at home, would find immediate relief by pouring one onnce of oil of vitrol upon two ounces of fluely powdered aftre in a saucer, and putting the mixture under the bea MRS. O. O. VAN DUZER, a trance speaker and test medium, will leave home on or about the 15th inst., to fill an engagement for one month in Wheeling, West Virginia, Societies in that vicinity or in the valley of the Ohio, wishing to secure her services, can do so by writing to her as Wheeling for one month,

### SOLENCE AND SPIRITUALISM. The Russian Savans-Mediums Eramined and Pronounced

### Trickstors. Spiritualism is a Superstition.

The above is a specimen of the captions to ensational articles that are going the rounds of the press in regard to a much talked of, and pretended scientific investigation into the merits of spiritual phenomena by a so-called commission of Russian savane.

Most of the spiritual papers have teemed with articles from professed agents of certain remarkably liberal (?) scientists who proposed to receive mediums from foreign countries and fairly test the merits of Spiritualism.

Col. Oloott's and Madam Blavstaky's names have often appeared in connection with this movement in behalf of Spuritualism, Somehow the RELIGIO PHILOSOPHICAL JOURNAL ISN'S worth a cent for following in sensational tracks, nor does it take stock in self-constituted agents or would be leaders, where bosh is apparent in every paragraph.

Probably fifty fifth-rate mediums-(ton parts fraud to one of real mediumship)-have imagined that they were going to have free passages to and from Russis, and a per diem of, from ten to twenty five dollars from the time they left the American or English shores, until they returned, for their services in convincing a few Russians of the truth of spirit communion, and that some distinguished perconsge, commissioned by a Rutsian nobleman, held the spondulies.

However many may have been disappointed, it appears that two boys, about as good mediums as the celebrated (for rescality) "Michigan Boye," went from England and were detected as chests. A. Mrs. Clayre, of what nation we know not, was also present, but was only able to convince the Russian savans that she was at most nothing but a self-deceived individual, if not an impostor.

Three persons, unknown to the great mass of Spiritualists, have gone before a prejudiced. self, and not Czar appointed committee to show up themselves, and not mediumship, at the expense of ridicule upon a great truthreal spirit communion.

### Here is the result as published and going the rounds of the press:

The London correspondent of the Liverpool Courser writes to that journal: "A committee of scientific gentlemen belonging to the University of St. Petersburg have just concluded an investigation into the cause of so called Spiritualist phenomena, and of course the report is decidedly adverse to the doctrine of supernatural interference for the production of raps, ringing of bells, table-turning, and spirit forms, as pretended by certain English mediums who had been brought over to Russis specially to give manifestations intended to withstand scientific scrutiny. The committee had been appointed in consequence of a great and rather alarming spread of Spiritualism in Russis. They first applied to certain Spiritualists in France, who referred them to some of the cleverist mediums in England. Two brothers, first had over to St. Petersburg and scientifically tested. I regret to say these clever hum-bugs were found out almost before the game got interesting, and were dismissed in disgust, the French agent politely lamenting that they were 'very weak mediums,' while the commit-tee bluntly called them impostors. This was an unpromising beginning, for it sppears from the official report that the simplest precautions sgainst fraud sufficed to expose, or, as the committee say, unmask, the trickery of these renowned mediums from Newcastle. The committee complain that so soon as they adopted scientific precautions against duplicity they could get no manifestations at all. and it was only by allowing considerable liberties to the operators that the spirits could be got to do any business. After dismissing the New-castle humbugs, they had sent to them an Eng-lish lady medium, Mrs. Clayre, who proved more adroit, but decidedly coy. She gave four scances to the committee, but as they had made the mistake of preparing tables with special tell-tale apparatus attached, she had to insist on an ordinary table being used; and also to forbid more than three members of the committee being present at one time. On the single occasion when a 'monometric' table was being used the medium produced no manifestations. In the other seances the committee came to the conclusion that all the phenomena which took place could be produced by any skilled person having the same advantages for imposture as they were obliged to concede to Mrs. Olayre. There being no more renowned mediums forthcoming, the committee drew up their report, which states that not one of the manifestations produced in their presence could indicate the existence of a special order of phenomens constituting 'Spiritualism.' They add their unanimous opinion that 'the spiritual manifestations come from unconscious movements or willful imposture, and the doctrine of Spiritualism is a superstition." If any rational Spiritualist, who has taken pains to study the phenomena and philosophy of spirit communion is disappointed at the result of the investigation by the so called Russian commission, he or she occupies an entirely different standpoint of observation from what we do.

their final summing up; to wit, it is our "unanimous opinion that the spiritual manifestations come from unconscious movements, or willful imposture, and the doctrine of Spiritualism is a superstition."

And here is an end of the whole matter. Certainly, the Spiritualists of the United States owe the American agents of this wonderful commission of savans, a debt of gratitude that future generations alone can liquidatel

The question is settled-"Bpiritualism is a superstition!" Your labors in behalf of the Russian soientists, have saved the world an immense amount of labor by consummating the work at one fell swoop. The question is forever settled 1 "Spiritualism is a superstition i" How is it about the elementariest Why did not the learned savans pass upon them?

We have already commented upon the fack that so-called scientists confine themselves almost exclusively to the physical solences-seldom, if ever, looking deep down into the interior-the spiritual or moving element of life. Hence, the scientist is really less fitted by his profession to carefully scrutinize the spiritual phenomens than ordinary careful observers, who have devoted time and attention to the subject—material and spiritual.

It is a mistake to make an ado over a pretended honest investigation by a commission of scientists, obvious to every thoughtful person. It required no inner sight, to see exactly whet the report of such men would be. In this sense slone it will prove profitable. (1) It will open the eyes of the Spiritualists, to see that high sounding words of professed sgents of foreign commissions to investigate Spiritualism, and voritable book; (3) that the reports from professed scientists against the truth of spirit phenomens, and their declaration that Spiritualism is a superstition," is the placing of that class of men upon record, sgainst well verified facts, as certain and as well understood by many of the best scholars and caraful investigators, as is any undisputed truth in chemistry, astronomy and geology. This record which the Russian commission has made for themselves and their fellow scientists, will be extensively reported and quoted by the clergy and their followers of all denominations, all over the world-skeptics will take up the refrain and "Spiritualism will continue to be denounced as a superstition," until angel forms shall be seen-angel touches be felt, and angelic communion shall be brought home to every family, and yet five years will not elepso before spirit communion will be a conceded fact that scientists will not deny. Then their recently made record that "Spiritualism is a Superstition," like the blood of Blue-Behra's victims, will remain indelible, to plague them, -never to be washed out.

The Rockford Camp Meeting.

In another column will be found a call for the Rockford camp meeting. A large number Spiritualists have taken the movement, which is a guarantee that it will not be run in the "social freedom; germane to Spiritualism" groove. As we said some two months ago, the free-love hobby is so thoroughly squelched that even the author of the dodge perpetrated upon the Spiritualists, at the Elgin meeting, dares not contend longer for its germaneness. Let the Spiritualists turn out en mass to the camp-meeting, and show that the reprosoh that was brought upon the heaven-born cause, by the advocates of the infamous doctrine that "social freedom" is "germane to Spiritualism," is not the doctrine believed in by the Spiritualists of Northern Illinois. There are no better men or women to be found anywhere than the Spiritualists at Rockford and vicinity. They would spurn the thought of allowing such a scene to be enacted there as was exhibited at the great "germane Woodhull social freedom" gathering at Ohicago three years ago, and from the endorsement given by them, in the call, our friends need have no fears that it is again to be held by the officers of that meeting as it was at Elgin, that "social freedom is germane to Spiritualism. They have learned a lesson by sad experience that they are bound to profit by. And as the infamy is most thoroughly washed out, let us all unite at the Rockford camp meeting, with naught but good will for each other, and the great and glorious cause of Spiritualism, Until all attempts to run the meeting in the interest of the especial advocates of the doctrine that "social freedom is germane to Spiritualism," was abandoned, and the interest of the great mass of Spiritualists at Rockford and vicinity, was pledged in behalf of a true spiritual meeting, the JOURNAL would have said to all irus Spiritualists, beware; but now that a harmonious and united effort is being made to restore the "Northern Illinois Association of Spiritualists " to that honorable standing that it occupied before it declared at the Eigin meeting that "social freedom is germane" to Spiritualism," the JOURNAL says to its thousands of friends, Let us go to Rockford and have one of the very best spiritual meetings that was ever held in America. Fear not. No man or woman will dars to advocate the infemons doctrine of "social freedom," nor declare that it is "germane to Spiritualism" on that occasion.

The spirits in certain desolate regions of spirit-life, are held there in obedience with well defined laws; and in compliance with certain other laws they will gradually advance. It is not a question absolutely of instruction or angelic discipline, but a question of Nature and her interior workings.

The seed forces its own way to the beautiful outer world. The cramped leaves in the bud works its way out of the same in search for sunshine. The acorn bursts its shell and seeks the illuminated atmosphere. The bulb confined in the dark soil, has its nature quickened, and it seeks the sunshine to crown itself with a rose. All kinds of grain require the stimulating qualities of darkness, before they will consent to yield up their rick treasures. The artist requires a dark room in order to properly develop your picture. The earth is enshrouded in darkness one half of the time. The sustaining roots of a tree require darkness in order to extract nourishment from the soil. The embryotic child is developed in darkness. The sap of plants work silently in total darkness. The primordial condition of each human germ, is one of complete darkness.

The depraved spirits in certain regions of the Spirit-world could never rise unless confined for a time in darkness. Darkness is a condition necessary for their development. Daring all that time there is a growth, a. devopment, an expanding of inward impulses and energies, that finally force them up and out of the darkness, like a seed from the dark soil, or a child from the darkened womb.

The desolate places, then, of the Spiritworld, are admirably adapted to the growth, and advancement of dark spirits. This may not be a pleasant thought to the children of earth; but we have seen those-our eyes have rested upon them-walking the streets of this city, who will require years of darkness before they can advance. Think of this and ponder it well. We know whereof we write, -what we state is an absolute fact! Lead a life of reckless licentiousness and dishonesty, steeping your hands in all manner of orime, and you will find yourself surrounded with gloomy darkness, when death shall have sovered the connection between apirit and body. It is not, however, the darkest spirits that do the most mischief; to another class of demons may be attributed cases of troublesome obsersion that frequently occur. The Spiritual Magazine gives the following under the head of "Demoniacal Possession":

"On March 11th, 1830, the Plymouth Zelograph mentioned the case of John Evans, about 10 years of sge, afflicted with an extraordinary malady which deprived him of articulate speech, and caused him to have rarely a longer interval of reason than twenty minutes, when he displayed a pleasing and intelligent physiognomy. Whilst under the influence of the disease, he foamed at the month, leaped on the surbase of the room, whereon, though on-ly two inches wide, he rested for many min-nter, then twirled himself round, crawling rapidly on his hands and kness, or bending himself in a crescent shaps, attering discor-dant tones and terrific howlings. The child,

DR. E. J. WITHEFORD, physical and clairvoyant medium, has removed to more commodious rooms, at No. 217 West Madicon street.

OLIVER FIRE sends \$0.25 to this office, but gives no post-office address; also, Ohas, Sherman sends \$850, but does not give his address.

Bo called scientists deal exclusively with the physical—many of them utterly deny a spiritual plane of life. They analyze the ingredients of compounds in the crucible. They trace compounds to anty-three, more or loss, elementary properties.

The man that has the course to so farther. oses caste with his fellow ecientists, as the phy sician does with his fellows of the old school or as the Rev. Swings do with the Presbytery. If they presume to look beyond the approved orthodox medical or religions formples.

Those men assembled with an oxisids show of candor, but really to deny the truth of spiritual phenomena, and bring represels upon Spiritualism.

This is apparent from the closing paragraph of their report. This commission of evenes were not content to say we have had naught but impostors or self-deluded people before us; but they added thereto, and that, too, not from facts gathered, but from that prejudice which had already, before they met, determined the conclusions which they affirmed at

Letter of Fellowship.

The Religio Philosophical Society granted a letter of Fellowship and ordination to Bro. A. P. Osborn of Portersville, Tulsre Co., Californie, on the 1st day of May, 1876, anthorizing him to solemnize marriages in due form of law, with the second sector the second second

The Bakers.

The calebrated, Baker family go to Fond du Lao, Wis., to hold concerts for the next enguing two or three weeks

RELIGIO-PHILOSOPHICAL JOURNAL MAY 20, 1876. are in alavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN ABENAM. Little Valley, N. Y., March 20, '76, saw my beloved wife and friends weeping, and Furnished Rooms. have failed. Hoping to hear from you soon, I looking towards the bed, and as I turned and looked at this I saw the old body; then it fiash-ed across my mind that I was dead, as the Philadelphia Pepartment Your Humble Servant, Lawn O. Polland, remain, Spiritualists visiting Ohicago, can be ac-Los Nietos, Cal., Dec. 9th, 74. ed across my mind that I was dead, as the world calls it, though I never felt more alive. The great distress of my wife and friends caused me pain. Very soon two of my guides invited me to go with them, and we left the room. As I rose up from the earth I saw many persons, they seemed to be going up a hill, most of them were walking backward, looking down the hill over the road they had passed: occasionally I could see one whose comodated with elegantly furnished, warmed Mrs. A. H. ROBINSON. 894Dearborn St., Chiand lighted rooms; at prices ranging from 75 MRS. A. H. ROBINSON:-I write to you again and send lock of bair. My head is well but I Cago, DEAB MADAM:--Words will fail me to excents to \$1.25 per day, at the RELIGIO press my gratitude for the great and good re-sult you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy think I would do well to continue your treat-PHILOSOPHICAL PUBLISHING HOUSE BUILDING. - Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia, ment for some time yet, to prevent its coming No. 127 Fourth Avenue, two blocks South out again. Hoping to hear from you soon, [] of the New Custom House. Restaurant at. subscribe myzelf. (one box having oured her) is like no pay at all. Yours with Respect, Lawis C. Pollano, Azusa, Cal., May 29th, 75. In Memoriam. next door. Your ever grateful friend, passed; occasionally I could see one whose eyes were turned up the hill where there was Gaue to the home of the angels on Sunday, the 80th of April, 1876. Dr Washington Barr, of Harrisburg, Pa., in the 66th year of his age. T. W. GALLOWAR. eyes were turned up the him where there was a beautiful light. "A considerable portion of the scene was enveloped in dark clouds, so that I could not distinguish anything. My companions led the way and we soon passed from the earth and earthly scenes. I was filled with joy; no lan-No. 581 Ada St., Ohicago. BARNITT'S HEALTE GOLDE now ready and for sale at the office of this paper. Price, \$1 00. MRS. A. H. EOBINSON, Bervices were held on Wednesday, May Srd, by the Rev. A. F. Bryant and Dr. Child. Af Corns and Bunions Speedily Cured BANNER OF LIGHT for tale at the office of Healing Psychometric & Business Netium. by Spirit Prescription. ter an invocation by Mr. Bryant, he read por-tions of the xv. chapter of First Corinthians. He was followed by Dr. Child, who read the following from "Whittier." this paper. 82 RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE Mrs. A. H. Robinson Medium, 594 Dearborn St., Chicago, III.— Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It guage can give you any idea of the scenes that BUILDING, CHICAGO, opened before me in every direction. The most exquisite landscapes of earth pale before those which spread out before me in every di-Business. Gone to thy Heavenly Father's rest. The flowers of Eden round thee blowing! cured my corns so that I now have no soreness THE well-known medium and successful rection. The light was most wonderful. I could see a great distance, and when my attenas all from them. healer, Dumont C. Dake, H. D., can be con-And on thise ear the murmure bless Respectfully Yours, E. Werrigude: tion was turned to anything the light began to increase until it became perfectly luminous, and while the light grew brighter and brighter it did not dessie my eyes in the least, it only seemed to help me until I was transported with the scenes, and I thought I should never Of Shiloah's waters softly flowing sulted at the Matteson House, Obicago, III. Beneath that Tree of Life which gives May 1st and 23; Jollet, 4th, 5th and 6th; Gales-Frankfort, Ky., Mar. 16th. '76. To all the earth its healing leaves, burg. Ill., 8th and 9th; Ohicago, 10th and 11th; In the white robe of angels clad, And wandering by that sacred rives, Whose streams of holiness make gled Wonderful Success in Healing the Rockford, Ill., 18th, 18th and 14th; Beloit, Sick Wis., 15th; Obleago, 16th; balance month at The city of our God for ever! become weary of them. I was somewhat startled by hearing the familiar voice of Pat-Huntington House, Richmond, Ind. 184 The cures performed in all parts of the coun-Bravest of spiritel not for thee rick Ocer, who, with a hearty shake of the hand, said, 'Indeed and it is me that's here Our team are shed, our sight are given: Why mourn to know thou art a free try through the mediumship of Mrs. A. H. Mis Jones, I have east about five hundred of the 95 page pamphlet entitled "Philosophy Robinson, are no less remarkable than those Partaker of the joys of Heaven? Finish'd thy work, and kept thy faith to welcome you to your new home, where your mother and father, and your wife, and the boys, and many more are waiting to give you a blessed greeting, you darling old fellow, its many of us will be glad to see you here." We went at once to a beautiful home, where these recorded in the Bible. A lock of the sick perof God's Business" to your readers free of son's hair, sont in a letter, and held in her In Ohristian firmness unto death, cost, and for postage only. I will now cond And beautiful as sky and earth, hand enables her to accurately disgnose the others for cost (afteen centr) and postage free. When Autumn's sun is downward going, The blested memory of thy worth Around thy place of slumber glowing! disease and prescribe the remedy. One of her In this case I shall loss just half my investloved ones clustered around me, and it was inspirit guides go in person to every patient and mont, as I gave \$150 CO for the thousand. deed a joyous meeting. How I wished all my often, make their presence known. E. N. COWDERY. Ohl for the death the righteous diel dear friends could have been with me. After During the years 1874 and 1875, Mrs. Robin-Mason Mich. 18. An end, like Autumn's day declining, a delightfal re union with many loved ones, I was requested to repose upon a beautiful couch, surrounded with flowers that gave forth son treated 6449 patients by latter, and over On human hearts, as on the sky, DE. J. R. NEWTON who has for some years With holier, tenderer beauty shining: 2000, who called upon her in person. A mabeen on the Pacific Coast has returned to New the sweetest fregrance. When I first reclined I felt a elight return of the feelings which I fority of these cases had been given up as in-As to the parting soul were given The radiance of an opening Heaven! York Olty, where he anticipates a permanent curable by the regular attending physicianshad when I laid down to suffer on earth, but abode. His residence in California is said to As if that pure and blessed light, it passed away almost instantly, and I fell in-to a pleasant dream, which was if possible most of whom speedily recovered under Mrs. From off th' Eternal altar flowing, have added to his power over disease. See Robinson's treatment, without a change from Were bathing, in its upward flight, The spirit to its worship going! money should accompany the application to insure a re-ply. **Set** Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, anonumists, and postage. N.B. Mine, Bonneos will *hereafter* give so pricess slittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent. more gorgeous than my waking vision. I do not know how long these things lasted, for his advertisement in another column. the first prescription. A STREET CAR passes the doors of the St. they do not compute time here as you do on Friends, we have assembled to pay the trib late of respect to the memory of a good man; not to mourn his death, for he is not dead, that James (formerly Metropolitan) Hotel, corner earth. Testimonials: "When I wakened, the loved ones around State and Washington streets, Ohicago, every The Spirits Defined the Disease through a me were singing the sweetest notes of heavenwhich men call death is a resurrection, and ten seconds; after passing the house they diwhile we stand beside the open cofiln and gaze upon the familiar features of our brother, we ly music. Now I wanted to return to my be-Lock of the Patient's Hair, when the loved companion, and the dear friends on earth; they took me back, and I judge it was verge in all directions, east, west, north and Attending Physician could not know that he is not there; out from this pris-Mrs. Robinson's Tobacco Antisouth, reaching every portion of the city. This about twenty four hours since I had been set free from the old body. I was with you, Dr. Child, when you got my wife's letter, and was on house of the body he has gone, and as a spirit freed, he walks forth in the beautiful gardens of God. Our brother is here, warm in is one of the advantages possessed by the "St. **Goto-**The above named sure rankedy for the appetite for to-bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.08. If is warranted to cure the most inveterate user of the weed, when the directions on each hor are followed. Newspa-pers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no rema-edy for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robieson's Tobacco Antidots* to mes it was before imbibling the hankering desire for a poison-ous weed. It is a remedy presented by a band of cham-ists long in split-life, and is warranted to be perfectly harmless. dote. James," and one which is appreciated by the MRS. A. H. ROBINSON, -- MEDIUM:-- My wife was taken about six days ago with a pain in her pleased to hear you say you would go, not to attend my funeral, but to celebrate my birth into the Spirit-world. I heard you say you hoped I would be able to speak for myself, guests thereof, especially strangers, who desire "all his affections, strong in his feeling, with an iron will to do the work that his hands find to thumb, like as if a splinter had got into it. In to visit the various portions of the city. about three days it increased to a very severe do. We need not speak of him among those who have known him long and well. To me pain, extending to her body in red streaks. The pain has somewhat subsided, but the swel-This is one of the best kept houses in the city, in every regard. Courtesy and attention he was a brother who always stood as a firm then my friends here told me that if it was ling continues unabated. We do not know pillar. I have known him for many years, and

harmless. This House will pay any chemist one thousand dollars who will, upon analyzing this remody, flad one particles of gentian root, or any other poisonous drug in it. Address Rameio Pannosoranoan, Punnanius House, Chicago, Ill., either for wholesale orders, single bours or

IESTIMONIALS.

Brz. A. H. Robinson's Tobacco Antidete.

Mrs. A. H. Robinson, 694 Dearborn EL, Ohicago, Ill.—Your book of Testimonials came to day—was glad to get it. I have some

possible they would help me to dothis. I want have always found him devoted to that which he knew to be true, in regard to this world, and that beautiful world into which he has to say that I am not dead, but gone to the home of the angels, and of this beautiful home not a thousandth part has been told. Would now entered. I fully agree with what our brother has read, especially that declaration of the Apostle," there is a natural body, and there is a spiritual body." Mark, he says there is, not there will be! The natural body that I had the power to describe what I now see and hear and feel. Ob, I rejoice to be able to speak even these few words. I want to tell all my friends that referred to lies in the coffin there, the spiritual

"Joys no mortal tongue can utter Are reserved by the Father,

When your sou's shall have triumphed By a perfect sacrifice."

" Spiritualism was the Religion of my life, and for more than forty years have I held most of the views which Modern Spiritualiam has proved, and now the crowning joy of my life is to know that it is true, to know that God is good, and that his ministering angels are continually watching, waiting and striving to bring mortals into an acquaintance with the laws of life here and on earth. I rejoice to be able to set my seal to the glorious truths of Modern Spiritualism, which is a religion that is not only grand and beautiful to live Iy, but which proves that there is no death, only a transition to the realms of endless beauty. would say to my friends, and to all mankind, let not your hearts be trcubled; lay aside all animosity and unkindness, and endeaver to I've in love with one another always, and so will you draw the good angels to dwell with win you draw the good angels to dwen win you, and lead you safely along life's pathway. I see many here whom I have loved, and I love you still. I want to work with you in every way that I can to extend the knowledge of these glorious truths. "You know I have always been a friend of mediums, and have done all I could to help them. I shall continue to work for these where ever and whenever I can. I knew that mediumship was the open door between the two worlds through which in all ages, and among all people spirits, have brought the light of the Gospel, in living inspirations, from their home in the land of the blest. I feel more than ever to urge upon all to deal tenderly and lovingly with mediums, help them in every honest effort, and you will be abundantly rewarded." Soon after the funeral the doctor came through

to the wants of the guest becomes the duty of every employee. The house changed hands January first, since which time it has been greatly improved, not only in internal arrangement but management; and on the first of May snother change occurred, on which occasion the old name of the house was resumed, viz : THE FT. JAMES HOTEL. Price \$2 50 per day. COLDS AND COUGHS .- Sudden changes of climate are sources of Palmonary and Bronchial effections. Take at once " Brown's Bronchial Zroches," let the Oold, Cough, or Irritation of the Throat be ever so slight.

whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her sge Very truly yours, JACOB A. FLOURHOY. ia 58.

Marionville, Mo, Jan. 16, '76.

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

MES. A. H. ROBINSON, MEDIUM, Chicago:-Yours of the 18th was received in due time. My wife is still living and promises to get well. Ren ope now discharging considerably. The swolling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now sgreed to be correct by all. I think your band of spirits can assist us much in effecting a final Very truly yours. cure.

and material form which has bound it is calculated to awaken our sympathics, to make us feel nearer to each other, and in this tenderness of feeling our spirit friends come nearer to us, and breathe over us the sweet and heavenly it fluences of their home of love.

body stands here in our midst to day. The Doctor here gave the substance of the com-

inunications that will be found below, and

concluded by saying there is no more solemn

and impressive lesson given to us, than the birth of a spirit by the laying off of the earth-

The Rev. Mr. Bryant, of the Free Baptist Church, bore his testimony to our departed brother's intégrity and liberal feeling. He said, "While he always maintained firmly his ideas of Spiritualism, he never in any way spoke lightly or irreverently of the Bible, or of the Christian Religion." He closed by reading the following poem which he said had been selected by Brother Barr himself, who had left a request that he should read it on this ocsion.

GLAD TO LEAVE THIS, HOUSE OF OLAY.

Avgel bands are now approaching, . Come with us, they gently say, We will guide thee safely o'er To the home of endless day.

Endless day! there no night shades Close in gloom around the soul; All is peace, joy and gladness, And the sick are there made whole.

Farewell, dear ones, I must leave To join the bright angel band; But we shall all meet ere long, In the blessed Summer land.

Though my body shall moulder, Ever shall my spirit dwell Near the loved ones I leave, And I can not say, farewell.

I leave you not in sorrow, Nor in helpless grief and pain, We'll meet again to morrow, On a glorious neavinly plane.

Now my spirit leaves the body, And on angel wings of light. Soars from this earthly prison; Loved ones we will say good night.

I soo the shining angels Gathering round my dying bed, And feel their holy presence, And their soft hands on my head.

Harki I hear angelic music Swelling out upon the air; Songs that promise quiet resting In a land that's free from care.

Oht the holy, shining angels Are bringing their visions brighs Of loved ones gone before, And their glorious home of light.

There they're waiting to receive me, When these earthly chains shall fall; Ohi the shining ones I see them, They're coming, I hear them call.

Yes! I hear them, they're coming. Ohl I can no longer stay, They're calling, and I'm going, They will light, for me, the way.

Kelker's Bible Class, a very large company,

"The following communication was received from the spirit of Dr. Barr: "I think it was not long after Flost my con-sciousness of outward things before I awaken-ed to a knowledge of my condition and sur-roundings. During the last hours of my life on earth I was fully consider a preserve on earth I was fully conscious of the presence of, many loved ones around me; my first thought was that I was better, and had got ny from the bed moon which I had been lying. 1

#### WILLIAM POTTS

and said, "No one knows the pleasure I ex-perienced in meeting my friends\_around my casket, and speaking to them. Hosts of spirits were gathered around us, and when I saw how happy they were it filled my soul with The harmony that existed between 107. brother and brother, sister and sister was such as was never experienced by us before

"Oht if I had the power to describe our feelings, it would make every one happy. The universal feeling of the gathering was, they are one in spirit. The brothers that I had engaged to speak on this cocasion, and indeed all the audience seemed brought into oneness of feeling, and united in bonds of friendship and love. No one on the earth plane can realize the pleasure it was to me to have the words uttered, and the feelings that filled that multi-tude lifted me up high on the spiritual plane, and dispelled all the darkness that hung around me when I first entered this life. It seemed to me the doors were opened, and the Spirit-world and your world were one, and I had not left but was right in your midst, only enabled better than ever before to give to you a knowledge of the great beauties that surround me now.

As a worker I am desirous of spending a portion of my time in widening the avenue for communication between the two worlds. It is my desire and the desire of the multitude of spirits that are around me, that all may come to a knowledge of this beautiful home that awaits the faithful and true. Ohi could those present have seen the spiritual congregation it would have filled their souls, with unspeakable joy. The sweet By and By has been sung ever since by choir after choir as the solio has reached them in the far off spiritual planes.

ANOISHT BAND, Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 35 oante.

JCAQUIN MILLER'S New novel of Italian life, entitled "The One Fair Woman," has already reached a second edition. Carleton & Co. are the publishers.

MAY AGNES FLEMING'S NOW NOVEL, "One Night's Mystery," and Mrs. Meta V. Victor's new story, " Passing the Portal," will both be published this week by G. W. Carleton & Co. THE NEW MAGAZINE,"Record of the Year," published by G. W. Carleton & Co., is a great success. Several extra editions have already been called for.

Thousands are Cured of the use of Narcotics, but Object to its being Published.

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A H. Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

MBS. ROBINSON, 894 Dearborn St., Chicago, —DEAB MADAM:—I received a letter from my sister, which I enclose, about your remedy.advertised in the RELIGIOPHILOSOPHICAL JOURwar. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$3.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of auccess, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAer-nam, Little Valley, N. Y.

G. W. GALLAWAY. 581 W. Erie St., Chicago, Ill., Nov. 4, '75.

LETTER TO HER BROTHER STATING HER CASE : DEAR BROTHER:-Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. " It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now us so cents worth increased the quantity, I now us 35 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have up a great deal of stringy matter, this 1 nave had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be bleased in trying to help me out of this trouble. Hope to hear from you soon. Your Sister

### Your Sister,

AGRES VAUABRHAM. Little Valley, N. Y., Oct. 80, 78.

Mrs. Robinson disgnosed the case and furnished her usual oplum remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

MES. A. H. ROBINSON, 894 Dearborn Street Ohicago, Ill :-- Words can not express my thanks to you and the good angels for provid ing a remedy to free me from that tyrantopium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two thirds of the box of remedy. For a few weeks I have been troubled with a famale complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who

JACOB A. FLOURNOY. Marionville, Mo., Jan. 80, '76.

# A Spirit Physician Materializes and Cures His Sick Patient.

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

Yours respectfully, MRS. 8. L. PROK. Topeka, Kan., April 19th, '75. Box 651.

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

A. H. ROBINSON.-MEDIUM.-ONICASO.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 castern 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 neuralgis 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, Oal., Oct., Brd, '74.

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

Mus. A. H. HORINGON, -- Enclosed please find lock of hair and two dollars. I have derived more beacht from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in caring 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 assoced in caring me it will be a great help to you, as all the doctors have

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Testimonials which I will enclose to you for uee. W. F. BUBLEY.

Tama Oity, Iowa, Mar. 20, '76.

This is to certify that W. F. Burley, of Tama City, Iows, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to directions, it took away all desire for Tobacco. I would recommend it to all tobacco users, W. F. BUBLEY.

Tama City, Iowa, Feb. 10, '75,

Mrs. A. H. Robinson.-After using Tobacco for more than 25 years, I got a box of your sgent, W. F. Burley, and it has cured me from using the same. Tobacco users try it.

JAMES TROBBIDGE. Tama City, Iowa, April 10, '75.

Mrs. A. H. Robinson.-I used one box of your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco. Isis the best thing of the age.

W. LEONARD. Tama City, Iows, Mar. 10, '76

Mrs. A. H. Robinson.-This is to certify that I procured a box of your Tobacco Antidote from W. F. BUBLEY, and it has cured me from using tobacco, after using it for years. CHARLES GAGE.

Tama City, Iowa, Feb. 15, '76,

PRICE-\$2.00 PEB BOX. RELIGIO PERLOSOFHICAL PUBLISHING HOUSE. Ohcago, Ill. 20 Agents supplied (on the receipt of the pay) at \$19 per dosen boxes, and sent free of charge.

### The Wonderful Healer and Clairveyant-Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Control-ling Band. They, through her organism, treat all diseases and curs in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an #4 UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYART AND OLAIRAUDIERT.

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored

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

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetise), combined with a scientific application of the magnetic healing power.

Disgnosis by lock of hair, \$1.00.

Disgnosis by lock of sair, stiut. (Give age and ser). Remedies sent by mail prepaid. In the past two years Mrs. Morrison's Medi-cal control has given 3493 disgnoses by lock of hair; and in the past year over one thousand ps-tients suffering from chronic and complicated diseases have been oursed with her magnetized vegetable remedies. PROFIL FOR EPILSPET AND ENURALISM.

Address Mas. O. M. Mountson, Boston, Mass., Box 2619.

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## RELIGIO-PHILOSOPHICAL JOURNAL.

### MOST MARVELOUS.

A Fall-Robed and Healthy Spirit Appears Repeatedly to a Council Bluffs Lady

78

43

### Whom Think Ye that It Info-Ac for Ue, We are Stumped.

### [Council Bluffs (Iows) D ILy Globo.]

During the past two years we have heard more or less concerning a certain case of allegod spirit materialisation on Broadway, in this city, and have finally concluded to lay the main facts of the same before the eager public. As the reliability of our statement will be questioned and scrutinized in every particular, we will give the name of the lady who saw the spirit, or the apparition, of which we are about to write. She is opposed to Spiritualism in every respect, and is averse to continuing her interviews with the strange visitant that has thes far appeared to her eleven times in full bodily outline and in the broad light of day. Mrs. Almy is the lady who beheld the myster-ious personage on each of the eleven occasions. Mrs. A. has never attended a Spiritualist lecture or public meeting of Spiritualists; and while she bears the latter no ill will whatever, she has no belief in their doctrines, and is extremely averse to being even suspected of be-ing in sympathy with Spiritualism. For this reason we had great difficulty in inducing her to allow us to publish her name in connection with this statement. She had been visited and talked with on this subject by scores of our citizens, including many ladies who move in the highest religious circles in the city. In this connection, we take pleasure in saying that Mrs. A. is a sister of one of the most prominent and estoemed ladies of Council Blaffs. For her many acts of kindness and charity to the sick and suffering, Mrs. A. deserves the gratitude of every lover of the race. We have found her to be a kind, unassuming, hard working, dutcous and truthful lady, and we can not for a moment think that she is untruthful in any respect in her statements concerning those eleven mysterious interviews with an unveiled visitant from some other world than this. As for ourself, we are not wise in such subjects as these; we don't under-stand them; and we would rather cut off a right arm than attempt an iota of deception on a subject that appeals so directly to the flacst and deepest feelings of men, and that at pres ent agitates and bafil is a whole people. We might make much space of the following statements, but will condense the facts into very small compass. A couple of years ago, Mrs. A. bought a large, glossy and beautiful hair switch of an old lady who said it made her sick to wear it. At times, the purchasor con took occasion to wear the switch, but as certained that it produced an almost unindurable head sche every time she put it on. One day when she was holding the switch in her hand in the sitting room, a cold and electric feeling select her and seemed to hold her nearly helpless by its powerful spell. Her feelings became painful and most unpleasant and un accountable. Very soon she became conscious of the immediate presence of some strange person. And sure enough, the outlines or semblance of a tall and strongly organized woman assumed shape before her, and directly stood in as plain view as though it was her husband standing there. Every article of dress plainly discernable on the mysterious form, and every feature of the face was clear and dis tinct. The room was nearly as light as day. Such a strange circumstance greatly aroused Mrs. A.'s curlosity, and she subsequently reneated the experiment many times in order unravel, if possible, the exciting mystery of the case. Elsvan times did the mysterious guest appear to her, and in each instance produced a similar electric, icy, and terrible effect on the nerves and system of the sitter. The spirit form, or whatever it was, was dressed similarly on each occasion of its return, and its features and figure was the same also. N: other person in the room could see the spirit excepting Mrs. A., although the latter repeat-edly pointed it out to her husband and others. At last as the spirit could not speak, Mrs. A. ceased to hold interviews with it. In one of these interviews, Mrs. A. had a pencil in one of her hands and some writing paper on a book in her lap. The spirit took hold of her hand and attempted to write with the pencil, but was unable to do so intelligently. Mrs. A. is positive that the spirit, or whatever it may be called, was actually present, and that she could not have been deceived on either occasion. The apparition appeared in broad day light in nearly every instance, and was as plainly visible as though it were a person in the flesh. Mrs. A. could tell by the expression of its countenance that it was disbleased because she thought of discontinuing the interviews without trying further to find out their design. It has now been some time since she had the last mute interview with it, and she does not ever design to hold another. Her feelings were most unpleasant and ac-tually painful while each interview lasted. Sne laid the hair switch away in a drawer, having first wrapped it up carefully. But since putting it away, it has been gradually disappearing and two thirds of it is now gone. Mrs. A. has no doubt but what it will all disappear, hair by hair. No person can pull one of the hairs out without breaking it. The on-ly inkling that Mrs. A. has obtained concerning the spiritual visitor has been communicated to her by two female mediums of this city The information that came from the one was precisely the same as what was told by the: other. Taese mediums pretended to give the following message from the spirit to Mrs. A. "I and a man who is still living murdered your father in San Francisco for his money. That man soon after killed me and threw my body into the river. There is a considerable sum of money in a California bank which be-longed to your father, and which I desire you Write two letters to two certain may get. persons, (the names and addresses were here given by the spirit,) and you will find out something and know what to do. The hair switch which you hold in your hand once hung in natural profusion from my head. I wish to stone, as far as I can do so, for the crime I committed. I can find no rest until I make whatever restitution lies in my power If you refuse to do us I direct, I will spirit that hair all away and give it to some other person through whom I can communicate." Mrs. A informs us that her father died suddenly some years ago in his hed in a Ban Francisoo hotel, and that if he left any money she has of yet heard of it. No person was with him hen he did. Mrs. A. wrote one of the letters as directed, but received no answerand did not write the other. However, the spirit had inwrite the other. However, the spirit had m-formed her, by the aforesaid messages, that she would only receive one answer after hav-ing dispatched both letters. The messages of the mediums are seemingly function and im-probable, even if we should first admit that Spiritualism is ever happen to tail into the heads of the daughter of him whom the won-as had, in far of San Francheo, headed to murder? But there is the test of the slewan accompanies of the spirit. You was underspreamment of the split. You who under-stand these talags, and are quick to demonace the possibility of the return to each of a splits

after it has left the form, are at liberty to give the true interpretation and signification of the phenomens. Our columns are open for you. We are unable to solve this riddle, but are cer tain that we have endeavored to tell the truth in the forgoing narration. So here we rest and wait for further developments or light. Kiud reader, by supplying either, you will reliove a suffering humanity.



ST. LOUIS, MO.-A Subscriber writes.-Door locality have any effect on mediumship?

Of course an unhealthy portion of country would not be as favorable to the development of mediumship, as a healthy locality. At a meeting of the National Association in England, Mr. Harrison said, "In the mountain districts of Wales and Scotland, clairvoyance and second sight seemed to be more common than in towns, and in low lying districts." Colorado scema to produce come excellent mediums lately; the climate there may be especially favorable.

PORTSMOUTH, VA.-J. B. Gordon writes.-If you could send good mediums down this way, I think they would do well.

TWIN LAKES, MICH.-Letta McArthur writes -Many thanks for your kindness in continuing the dear old Fournar. It is all the spiritual food that I have. I don't feel that I can do without it.

CONNELLSVILLE, PENN.-Hiram Austin writes.-I have derived a great deal of pleasure. from reading the Journan. I like the doctrine and philosophy it advocates.

DELPHI, N. Y.-A. O. Babcock vrites.-I have saved each number of the JOURNAL since its first issue, always paying in advance, and I still find something of interest in the old ones.

WASHINGTON, IOWA.-Mrs. Emma Lively writes.-I have dispensed with my circle for a chort time as my health has been very poor this winter, especially since I have had cabinet se-

HORTON, IOWA. -J.H. Eldridge writes. -I am well placed with the way you deal with falsehood in every form. I find so much crime and dishonesty among professors that it disgusts me with all denominations.

ST. PAUL, MINN .- An Exchange says .- The Baptists have the largest Protestant church in St. Paul, Minn. It was built at a cost of ninety thou-sand dolldrs, and it is a benutiful building without and wishin.

If it should be turned into an asylum for bootblacks, newsboys and paupers, God would, in our opinion, be better pleased with it.

STRAWS:-Two hundred years ago forty-five per cent. of Harvard's graduates became clergy-men; a century later this per cent was reduced to twenty nine, and now but five per cent. enter the ministry.

BOULDER, COL.-S. B. Millo writes.-I thank you for the valiant fight you have made against the Woodhull, Wilson and Severance filth, with which the above named worthles and others of their lik have presumed to try to befoul the fair fame of Spiritualism.

SPRINGFIELD, KY.-C.T. Cunningham writes -I have been well pleased with the JOURNAL and the stand you have taken against free love and the Woodhull party. I wish you and your papar all success. We have never had a physical medium here, and of course the people know but little about Spiritualism.

SUFFOLK, VA.-Thos. I. Kilby writes .- While I do not endorce all I see from correspondents, yet there are beautles scattered along in every number of the Journal The addresses de ered by Mrs. Tappan and Mrs. Bullane are truly sublime and are worth a year's subscription to the paper.

'song of birds,' the 'halmy zophyr,' the 'blue sky,' the 'sliver mechilght,' the 'verdure' of the fields,' etc., etc. This highfautin don't get into the cof-fee pot and kill a whole family; and hence, is no stumbling block to the bosh and sophistry of the 'argument of design,''' CROWN POINT, N. Y .- A. V. Spalding sends

for publication the following receipt for Small pox and Scarlet fever, with the assurance that it is a sovereign remedy for both diseases:

One grain Sulphate of zinc. One grain Foxglove (digitalis) One-half teaspoonful of sugar.

Mix with two tablespoonfuls of water. Then add four ounces more water. Of this take one tablespoonful every hour. Greduate the dose in proportion less for children. No injury can come from its use, and it will repel the disease in twelve hours. Mr. Spalding says:

When Jenner discovered Cow-pox in England the world of science hurled an avalanche of fame upon his head; bit when the most scientific school of medicine in the world—that of Paris, published this receipt is a sources for Small pox, it passed unheeded. This receipt is as unfalling as fate and conquers in every instance. It is harm-less when taken by a well person. It will al-so cure scarlet fover. I have used it to cure Bmall-pox when learned physicians said the pa-tient must die. If counties would compet their physicians to use it, they would need no pest-houses. If you value advice and experience, use this for that terrible disease. Now, as you have the remedy before you. I hope and trust that every Spiritnal paper, also those not of our belief, will publish this to the world. I hope all physicians will pass their judgment upon it. Readers of this RELIGIO-PHILOS PHICAL JOURNAL, cut this out, frame it and hang it up where it can be seen by all. There are but few out speken Spiritnalists in this section of New York, but they are all good When Jenner discovered Cow-pox in England this section of New York, but they are all good ones and true. And there is not a spark of Social-freedom or Free-love doctrine among us,

Is the Devil Dead ? The heatlen Africans who are waging war against the Republic of Liberia, that feeble nursling of our old Colonization Socia-ty, have adopted an effective method of living off the enemy, as a recent letter shows. When they hill or capture a Liberlan, they cut of his head and right hand, which are carefully dried and pre-served, and broll and eat the rest of them. This served, and broil and eat the rest of them. And simple plan saves the trouble of guarding prison-era and burying the dead. It greatly simplifies the commissariat department of the army. Instead of the conquerors feeding the captives, the cap-tives are made to feed them. There can be no doubt that the assaliants feel a stern joy in meetabout that the assaults teet a stend joy in measuring formen worthy of their stomach. The little Republic seems to be in a bad way. It deserves sympathy for its gallant fight, especially since the war was begun by an attempt on its part to suppress the Cape Palmas slave trade. England and the United States have both been asked for aid. It is a hard fate for a man to be brolled beneath an African sun for many years, only to be finally broiled for an African stomach. The only possi-ble revenge is to make yourself so tough beforehand that your devourer will have the nightmare for a night and dyspepsia forever after.—Ex.

OREGON, MO.-S. H. I. writes.-Probably as fine a test of the manifestations of spirits, in the way of making pictures, known, occurred at the residence of Clarke Irvine, in Oregon, Holt Coun-ty, Mo. The circumstances are about as follows: In the latter part of June, 1874. Mr. Irvine, who is a Spiritualist, requested of a medium, in Savan-nah, Mo., with whom he was acquainted, to see nah, Mo., with whom he was acquainted, to see if he could not get some of the spirits to agree to take pictures on his windows, at Oregon, similar to come he had seen on the windows at the medi-um's house in Savannah. About two weaks after he had made this request, Mr. Irvine got a letter from Mr. Devere, the medium, at Savannah. In-forming him that he had consulted some of the pointing him that he had spreed to make pictures on his windows, but it would be a month or more before they could come on. In a little over a month (five weeks) it could be plainly seen that the pictures were coming on two of the windows of his house, up stairs. At present there are four distinct pictures on the windows, each occupying liko a and all are very plain, each marked with his nation. ality. ENGLAND.-E. C. Newman of the London Spiritualist writes.-I regard meamerism as the pioneer of Spiritualism Convince a person of the truth of mesmeric phenomena, his skepticism generally respecting assumed "impossibilities" is des-troyed, and he at least becomes an inquirer in respect to the facts of Spiritualism. It seems to me the most powerful mesmerists are those most sensitive to mesmeric or psychological influences. believe we move on certain planes of soul-sympa-Because A can mesmerize one over whom B thy. thy. Because A can meanerize one over whom b has not the least influence, is no proof that A is the more powerful meanerist. To teach a certain modus operandi in the producing of psychological phenomena is, I think, an error; to be successful, phenomena is, I think, an error; to be successful, one must throw the orthodoxy of mesmeric pro-fessors, at least those whom I have seen, to the winds, and be as heterodox as possible—if heing sensitive, trusting to the impulses of one's soul rather than to any given rule, is heterdox. I have seen a meamerist blending phrenology with his ex-periments; this I regard and think I can demon-tions to be mean tricker. perments; this i regard and think i can demon-strate to be mere trickery. Phrenomesmeriam—by which I mean the touching of certain organs, such as combativeness and secretiveness, and pro-ducing results apparently illustrative—is a fallacy. I assume that every person is a mesmerist, and daily unconsciously exercises in a greater or less degree this influence. degree this influence. PARIS, TEX. - R. Petterson, Editor of Common Sense writes. -- in order to show to the Christian the ntter futility and consequent absurdity of spend-ing breath and time and money in prayer, we refer him to his so-called divine Gospel of Mark, ziv: 36: "And he said, Abbs, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt." Now, did "Abbs, Father" respond to this agonis-ing cry of his only begotten son? Or did he let the "mob" arrest him, scourge and kill him? How ihen, in the name of sanity, can any poor mortal hope to influence this inprovable. Delty? Can the body assume or the mind conceive a more degradbody assume or the mind conceive a more degrad-ing and preposterous attitude than crawling in the dust and morning out its wants and reiterating its tribulations to a God who has never, since the world began, responded to a single wall of the hu-man heart? Whether he be the Son of God, or the son of peasant; whether he be the king hurled from his throne, or the beggar dragged from his hovel, his cries to God for help have ever been auswered by this God just as the prayer of Jesus was answered—by the encers of the rabble! But, says one, Chirist was willing to the excritice. He who says this speaks not by the record: "Eloi! Eloi! lama sabacthani?" "My God! My God! Why hast thou forsaken me?" Is not this the same cry of despair that goes up from every human heart when the last hope has expired; when the sacred trust of lifetime has been blasted by the ruthless desertion of that imaginary Omnipotence in the sad, sad hour of violent and infiszible death! HOOPER, NEB.-Mr. P-writes as follows to Hudson Tuttle.—I have been for many gams amezed, not so much at the monstrous and incredible statements of occurrences youched for by Spiritualists and Spiritual papers, as by the fact that these statements are believed by men whom I know to be intelligent, and believe to be honest. I have been all this time very auxious to see and hear some of these wonderful things for myself, here but they are always happening away off some At the same time I have known hundreds of in-telligent men who are firm believers in the truth of these things, and yet so far as I am able to discover, not one of them have personally had any more legitimate proofs of their truths than I have. The legitimate proofs of their truths than I have. The question then arises with me, has this thing any foundation in fact? Or is it in innate necessity in many minds to baild up and believe a baseless fa-bile of mystery? I have read some of your writ-ings with both pleasure and profit, but I discov-ered no spirits in them except that of one broad and clear thisker. Now I make no claim on your limes ar patience to sulighten my ignorance, ex-cept to answer just one question by yes or no, for the whole fabric must stead or fail for the. For instance, you of course, have read in the lest. Re-Ligio, Thile copripart some way. disced April 22 and 1970. T. R. Hazard's reply to you, and the clos-76. T. B. Hazard's reply to you, and the clos-g note, in which his speaks of a "mysic thread at passes from the brain of the medium to the top of the head of every epirit manifested," and

If this mystic thread should be broken, the ele-ments of the body of the medium which had gone out thereon could never come back. Do you en-dorse any sach idea as intended in the mystic thread business?

REMARKS BY MR. TUTTLE.

INTERT UNMARKS BY MR. TUTTLE.
We here perceive the result of setteded medi-unship, of ill-observed and sredulously received wonder works. We want facts, but we want them reating on a solid unimpeachable basis. Our cur-respondent is not alone, he represents a large and growing class, who sithough they are willing to make any sacrifices if Spiritualism can be demon-etrated, draw back appalled at the looseness of ob-servation, the anneliability of the evidence pro-duced in its apport.
"Wonderfull" mailfestations can not from the nature of things, become of every day occurrence; hence the greater the importance that they should; reat on unimpeachable evidence, otherwise their paration instead of convincing, excites amase-ment at the creditity which receives them.
The "mystic thread" may or may not exist.
Before we use it to explain phenomens, its exist-ence must be proven, which has not yet been done We can not understand why seising the "imster-ialized" spirit should rupture this "thread," or why the spirit could not retire out of the hands of the holder, instead of compelling the medium to was prevented by making every siting crucial, there would not be need of so much theorizing, and the records would not be so conflicting.

and the records would not be so connicting. LINCOLN, NEB. — William S. Mercer writes. — I can not say I know you personally, but I know you by the paper I read, the BELIGIO PHILOSOPH-IOAL JOURNAL; this warrants me in writing you, with a firm faith that I shall get a reply. I am a prisoner in the Nebraska State Prison. There are ninety men here, all in one room. We have a school which numbers twenty-five, and more would attend had we the room and books, etc. What expense there is attached to this school, is horne by our Warden, L. F. Wyman, who, as a prison officer, I can not believe has an'equal in this country, and that is saying much. I teach this prison onicer, I can not believe has an equal in this country, and that is saying much. I teach this school, and have been doing so for a year past, and I know these men thoroughly; know how they wish to learn, and know how they would learn: What I am coming to you for, is to beg, not for money, but for something of far more good to us-namely, for copy-books. Mr. Jones, we care not how much solled or how old these books are or how few any one could spare us-they are, or how few any one could spare us-they would be received with heart-felt thanks, for the writer feels that you will do for us all you cau. There are but very few of what you could call hardened criminals here; the most of them being young boys, sons of poor western farmers, who have made a great mistake in life, and one which they could and would raise themselves from, did they only know how. The only way I can see is to make them intellectually strong; help them cul-tivate their minds, and let them work out their own salvation. I don't know that I could say more; you und.rstand what we need. Direct all packages, marked, "Cell Room School, Nebraska State Prison, and send per American Express Co., and we will get them free of charge.

To the readers of the JOURNAL everywhere, who are in good circumstances, we appeal in behalf of those who desire to improve their mental and moral condition. We ask you to respond to the call. It is just as well to send money to buy the books. No doubt but what the books will be furnished by dealers in Lincoln, Neb., at wholesale rates. Direct you letters to Wm. L. Mercer, care of the Warden of the Prison, lock box, 84 Lincoln, Neb. Remember, friends, you are not called upon to contribute money to send to India, nor any foreign country, but to aid in furnishing means to teach men now in prison, to read and write, so that when the time comes for them to receive their freedom, they may have these qualifications at least for business. There is not a man or woman who has twenty-five cents to spara that will not be made happier by contributing it to so laudable a purpose. Remember that knowledge is the cavior of mankind in proportion to the de-

the work, as this is a mining district, and many of the mines are closed and have been the greater the mines are closed and have been the greater part of the winter; hence times are hard and money close. The work moves slowly on, in this place from home enterprise and local workers. This city like most others has its Diogenes. In this case it is in the person of one William Fitzgerald, an Irishman and a former Roman Catholic. This man Irishman and a former Roman Catholic. This man was a common miner. Poor, ignorant and bigoted, like most of his class kept under the ban of the clurch. But spirits got hold of him. Night and day they are with him. He sees them and talks with them most of the time. The people here call him "Orary Fritz." But he is that crazy that he has stopped drinking whisky, chewing tobacco and swearing, and has denounced Catholician and the priest, and at the last election voted a clear temperance licket. Would to God we had more just anch crazy men. Educated, purged, purified, defined and made better, hobler, purs. We close our labors here next week, and return, home to Bockford format. We are contemplating holding a series of grove meetings this summer and fall in the Northern part of this State and in Wisconsin. Irishman and a former Roman Catholic. We shall commence our work early and continue it through the season. We would be glad to hear from any locality desiring such a meeting. It will be under the anapices of no society, imaginary or and in the interact of no society, imaginary or real, and in the interest of no society, inariarly of real, and in the interest of no ism, save Spiritugi-ism. We hope to inaugurate the good old times of the past. Send up your call early, friends, and we will have a good time once again. Parties wishing to make arrangements to this effect, can address me at Backford III address me at Bockford, Ill.

MAY 20, 1876.

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MELVERN, KAN.-Thomas Cook writes about Spiritualism in the West.-Qur Colorado and Cal-ifornia friends "smole a smile" no doubt at our denominating Kansas the "far: West," but to one denominating Kanass the "far: West," but to one iaboring as we recently were in the extreme case-ern portion of Ohlo, and be suddenly transferred by the miraculous power of steam, in the chors space of two days, into the heart of Kanasa, one can not fail to feel and observe a peculiar westerni-ness (if you will allow me to coin a word) in his surroundings. The time was whenOhlo was in the "far West." Much of it was also a military reservation, as the present field of my labors in Kanasa wasan Indian reservation for the Sacs and Fox Indians until about seven years ago, remnants Fox Indians until about seven years ago, remnants of which tribes of poor Los are yet to be seen strag-gling around here adorned in true primitive Indian style, notwithstanding the Government paid them for the lands here, and removed them to another reservation in the Indian Terrifory. Therefore, even though our idea of the "far West" Therefore, even though our idea of the "far West?" be somewhat romantic, we find, nevertheless, that we are in quite a new country, peopled from the older and Eastern States. And even thoughl or-thodoxy is in the ascendency, there are to be found many earnest, liberal, patriotic Spiritualists and liberal minds. Among them are Brother Mays and Boggs, friends and subscribers to the JOUR-NAL from its first publication; and not least to be mentioned are our kind hoat and hostess. Dr. J. mentioned are our kind host and hostess, Dr. J. P. Ball and his estimable and energetic lady, through whose efficient and untiring exertions we have been enabled to deliver a course of lectures upon true Spiritualism in this primitive village. Our lectures here, as elsewhere, will be to show the relationship of Spiritualism to science, natura the relationship of Spiritualism to science, nature and ancient inspiration as found in the Bible. We give our thoughts upon these topics by the sid and light of inspiration, as you. Bro. Jones, and many of your readers are well aware, for we are a pupif of the Spirit world, a fact which we have been cognizant of for almost twenty years, and we are constantly delighted with the beauty, simplici-ty and naturalness of the influx of spiritual truths as they illuminate, encourage and strengthen usin the facts of apirit communion from day to day. The mists and fogs of theological mystery and sup-erstition fade away from the beautiful inspirations of ancient media, as we behold its corollary in the inspiration of to day. But one regret disturbs us, which is our want of power and ability to present them to the people as we could wish to have them. How simple, and yet how beautiful to the spirit-ually unfolded mind, to realize that all John the Reyelator's visions and allegories about a New Jernsalem, coming down from heaven, etc., etc., Jernsalem, coming down from heaven, etc., etc., was simply a dim conception or dream of the com-ing of Spiritualism and the wonderful results that would come of its advent. And again, how the clouds of mystery vanish before the powers and influence of modern inspiration, to contemplate that the kingdom of heaven spoken of by Jesus was simply the kingdom of nature: and that when men and women learn to live true to nature's own laws, there will be no need of artificial or mou-made laws, but they will be true to nature as the angels are in heaven; and this will be the inaugura-tion of the Harmonial era, or establishing the Har-monial philosophy as given through our elder brother. A. J. Davis. The Harmonial era of A. J. Davis is therefore the kingdom of heaven of Jesus, which is also the Golden Age of Isalah, and God's everlasting kingdom of Danlel; in which justice and love ahell reign supreme, and men ahall beat their spears into praning hooks, and swords into plougheheres, and learn war no more. My address ploughebares, and learn war no more. My address is No. 578 Milwaukee Av., Chicago, Ill. HONEY CREEK, ILL .-- A. Newton, M. D. writes .-- As so many are having their say about writes.--As so many are naving tilter say some the devil, why may I not have mine alco? It seems that there has been but little progress made in arresting the old chap. He has thus farevaded his pursuers. You say in your search after him, that you have discovered his foot prints amongs the free-lusters. I will tell you one thing-you never will catch him in company with big-headed Moses in broad daylight. I predicate this idea upon a story I read about his Satanic Majesty many years ago. It seems that the devil wanted to do a very mean thing, so mean, he was ashamed to do it himself. So one day he met an old woman limp-ing along barefoot, her feet covered with stone-bruises. "Old woman," said he, "have you no shoes?" "No," said she in an angry tone. "Have you no means of getting any?" "No." "Well then," said he, "if you will do a certain mean thing, which I shall mention, I will give yon a new pair of shoes, that will never wear out." The idea of getting such a pair of shoes was, too tempting to be resisted. The bargain was made, and she fulfiled it on her part to the letter. She then demanded her shoes. Presently the devil approximate the shear on a pair of shoes was, too the devil, why may I not have mine aleo? It seems then demanded her shoes. Presently the devil appeared, bearing upon a very long pole a pair of shoes. "Here," said he, "are your slices," "Why don't you come and hand them to me like a gentleman?". "O!" said the devil," you are so much meaner than 1 am, I fear you would injure my character." Wonder it Moses didn't get a pair of new shoes? or perchance a hat big enough to cover his monstrops carebellum? Be this as it may-you will never catch the devil in his company, except on the sly in some dark and secluded place. The devil has great repect for his reputa-tion. He knows that the garden story is a beau-tiful and allegorical illustration of the part he takes in the development of the human race. He knows, too, that the presthood has given him credit of playing the most important part of the credit of playing the most important part of the orthodox plan of salvation. He knows that ex-tremes always right themselves, through the laws of compensation. He therefore makes use of such persons as the old woman and Moses for creating extremes; for he knows, when extremes have righted themselves through the law of compensa-tion, the world is made better by the sad experi-ences through which it has passed. The old fel-low is not so had after all. He knows that the world will not make progress except through strife. ences through which it has passed. The old the low is not so had after all. He knows that the world will not make progress except through Strife, turmoil, labor, pain and affiction, and he's bound to give us enough of these to bring about a healthy reaction. One of the beat men who ever blesseu this world, said, "Woe unto the world be-cause of offendesi for it must needs be tast offen-ses come; but woe to that man by whom offendes cometh "---Matt. 18: 7. Thousands of lives were sacrificed, thousands of families were wracked, afflicted and despoiled, and millions of collars were expended; to save our national honor. The same general principle operates with individ-uals, communities, municipalties and states, as with nations. Now Bro. Jonew, if you happen to sarrest the old fellow, don't kill him. He doubt-iess means kindly. though he sacrifices the few to save the many. If we avoid the afflicitions he im-poses upon us, we must partake largely of the tree of knowledge, ---must be just to ourselvely of the tree of knowledge, when the just to ourselvely. When the world has progressed to Link condition, the mil-ment would have others do unto us. When the world has progressed to Link condition, the mil-As we would have others do unto us. When the world has progressed to Shis chadition, the mil-leanan will burst forth inpon the earth is all of it adary; and then, deall, phasteralt and orthodoxy will take away into onlyvion, before the splendor of its central runnary—Spiritualism. This immunary has already appeared; its rave are just emerging from the occur of domossivated furniorselity; and including it is bediented by have and dark cloudy that ching to the herized, it gives he a prophecy of what its meridian brightness shall be;

BOSTON, MASS .- Lizzle Doten writes to the Boston Herald:---Will you allow me to state through your columns that the seance held with the famous "crucial test" box, at the residence of Mrs. Hardy, on the evening of April 5th (of which Mr. Colby has given an account as a part of his personal experience in the Bannan of April 15th), again failed as a conclusive demonstration on ac count of a second defect being found in the box of a more decided nature than the first. As I be lieve with Dr. Gardner that it is better to tell sthe truth, the whole truth, and nothing but the truth," in this matter, and as I also believe that Spiritual-ism will not be benefited by any concealment of facts, however unfavorable they may be, I make this statement.

LOUISVILLE, KY .- A short time sgo, there was a shower of flesh in Kentucky, something like the shower of quails and manna in olden times. rof. J. Lawrence Smyth, the scientist, says: In the analysis of the specimens examined, in my mind this matter gives every indication of being the dried spawn of the batrachian reptiles, doubtless that of the frog. They have been transported from the ponds and swamp ground by currents of wind, and have ultimately fallen on the spot where they were found. This is no isolated occurrence of the kind, I having came across mention of several cases in the course of my readings. The only way I can now fix the date of any is recorded by Muschanbreck as occurring in Iceland in 1675.

JOLIET, ILL.—A subscriber desires to know if meamerism can be rendered available in develop-ing mediums. Of course it can. Andrew Jack-son Davis was first meamerized. Mr. Varley an Englishmen, gives his views in a recent address, on this subject: "In America the spirits told him to mesmerize a medium, upon which her husband said that the haver could be mesmerized by any-body. The medium said the same, but remarked that he had better try. He made an attempt, suc-ceeded in mesmerizing her, and partly obtained the message he wanted. After she had spoken with him for some time she gave a start; then the spirits said they had taken her, and from that mo-ment he had no further control.

BOSTON, MASS.-A Subscriber writes.-Noticng your allusion to Bastian's levitation at one of his circles. I thought I would send you the following account of levitation, in the 17th century, he Ing taken from the Fith Report of the Boyal Com-mission on Historical Manuscripts, just issued in England. There is a notice of a gentlewoman in England. There is a notice of a gentlewoman in Duke-street. Covent-garden, who was reported to be a patient of the levitating sort, and we read: "There has been a college of thealogists making their observations on her, in order to consult about a way to restore her." All they discovered seems to have been that "sometimes sitting in her chair she will be visibly lifted up, together with her chair, a great distance from the ground, no one touching the same that can be perceived." Nothing seems to have come of it all, which was a fortunate result, for the ordinary plan was to burn some one who had bewitched the victim, but the theologists did not go that length.

DARDANELLE, ARK .- An entire family, consisting of father, mother and five children, living six miles below Lewisburg, on the river, was pois-oned by a centipede getting into the spout of the coffee pot. It was bolled with the coffee, and kiled the entire family. The father, mother and two of the children were found dead, sitting upright at the table. The other three children were found dead near the door in the yard, showing that the poison acted as a deadly narcotic.-Independent.

Incommenting on the above, Bro. R. Petterson, Editor of Common Sense writes:-

"Where is Paley with his "design?" Are not cen-tipedes, tarantulas, smakes, etc., which compose that long estatogue of poisonous reptiles and in-sents 'gridence of design,' and of the existence of a 'peneticent Greator' as well as the 'ann, meon, and starry vall, which the preschet barps on so much? And, why do not the Lord's lawyers the metric redulous lessers a few copperness, cobras, wasps, the purch figures, file, rate, merguitoes, reasencements, work, the lock, stor, by way of ratesys . Nor her it as all the 'pearly brook," the

tree attained.

Few are too poor to send at least enough money to pay for one writing-book and as many old books by express as you are able to spare. Those hungry souls-hungry for mental food, well deserve all the readable books you can spare them,-raneach your shelves for liberal books that you have tucked away to be worm eaten, and forward them as directed. Years hence you will meet the recipients of your favors in Spirit life, and they will bless you for your generosity while they were in. prison,-IED. JOURNAL.

BOSTON, MASS.—A writer in the INVESTIGA-TOR says.—In the Massachusetts House of Rep-resentatives there was a debate upon the subject resentatives there was a decate upon the subject of exempting church property from taxation. The bill before the House provided for the exemption of church property in future to the amount of \$12, 600 only for each church. Various amendments were offered, setting the sum higher, but they were all rejected and the bill too, by a vote of 116 to 64. This, however, is quite a fair vote to begin with in our Puritan State, and accurate to the puritan with, in our Puritan State, and seems to promise success eventually to this righteous measure. The increase of Liberalism will be sure to hasten the day when churches, like all other buildings, will be taxed. It is only a question of time. Fifty years ago, or little more, the support of religion Fifty was made compulsory on every man in the State, according to the third article of the Constitution. But Liberal agitation was the means of explinging that article, and it finally convinced the people that churches should be taxed as well as factories and railroids. No argument that amounts to any thing was or can be given by the church party. The Bey. Dr. Miner, (Universalist), who has been preaching on the subject, says that the churches should not be taxed because they teach morality and knowledge. If this were true, it might be an argument in their favor. But it is not might be an argument in their ravor. But is not true The great villains, like Winslow, Pord, etc., are oftener found in the church than out; and if the teaching of knowledge is a reason why the building in which it is taught, should not be taxed, then theatres, museums, debating halls, and especially printing offices, should be exempt-ed from taxation. The pulpit as an educator will be an ecompation with the paysal fill the pulbe ar non comparison with the parent as a concator will be ar no comparison with the parent Still the pul-pit rules the people, and legislators must not or dave not be wiser than their constituents. But in what a humiliating position is religion placed by the vote in the Legislature! She says, in substance, to the Representatives:-"Gentlemen, I know I am a poor weak thing, and unless I am bolstered up by the State, the horrid Infidels, Free Beligionists and Spiritualists will argue me to Reigionists and opinicalists with algoe in the de-death! So pray don't let my churches be taxed, for when it comes to that, in addition to the argu-ments of my opponents. I shall have to give up the ghost, sure, as I am already dying by inches with the dry rot of priesteraft and superstition!" If Massachusetts were a Theocracy, or Church and State were united, it would be consistent enough for the State to prop up the Church. But as ours is not such a form of Government, the State does wrong and violates it Bill of Rights in exempting church property from taxation...

DE. E. C. DUNN writes .- "The field is now ripe and the laborers are few." We arrived in Da Quoin some two weeks since, where we were ad-vertised to deliver our course of five lectures on my recently completed trip around the Globe. We were created by a small house at first, but increasing interest swelled the audiences to the end. Pre-Indice of the churches, and the natural fear of the people of the off repeated frauds, tend to operate igninet the progress of the new trath. Some again years since I held a six evenings' doubte with Prof. Clark Braden in this place. Our complete victory had not been fully forgotten by the ortho-dox, and they at first gave me a complete letting alone. Knowing, however, of my temperance sen-timents, and as their election was close at hand, I was invited to occupy one of the churches for the purpose of Baltaning a lockars on Mas subject. A full house and a lively interest was manifested, and full house and a lively interest was manifested, and a general good feeling was the result. I delivered two lectures on Spiritualism to well filled houses. There is no trouble to get full houses on this sub-ject Mit is not prostituted to the social-quisition. The people in this part of the State are poor as a general thing. The istoring classes have but lit-

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Allen Addresses Littlen alle

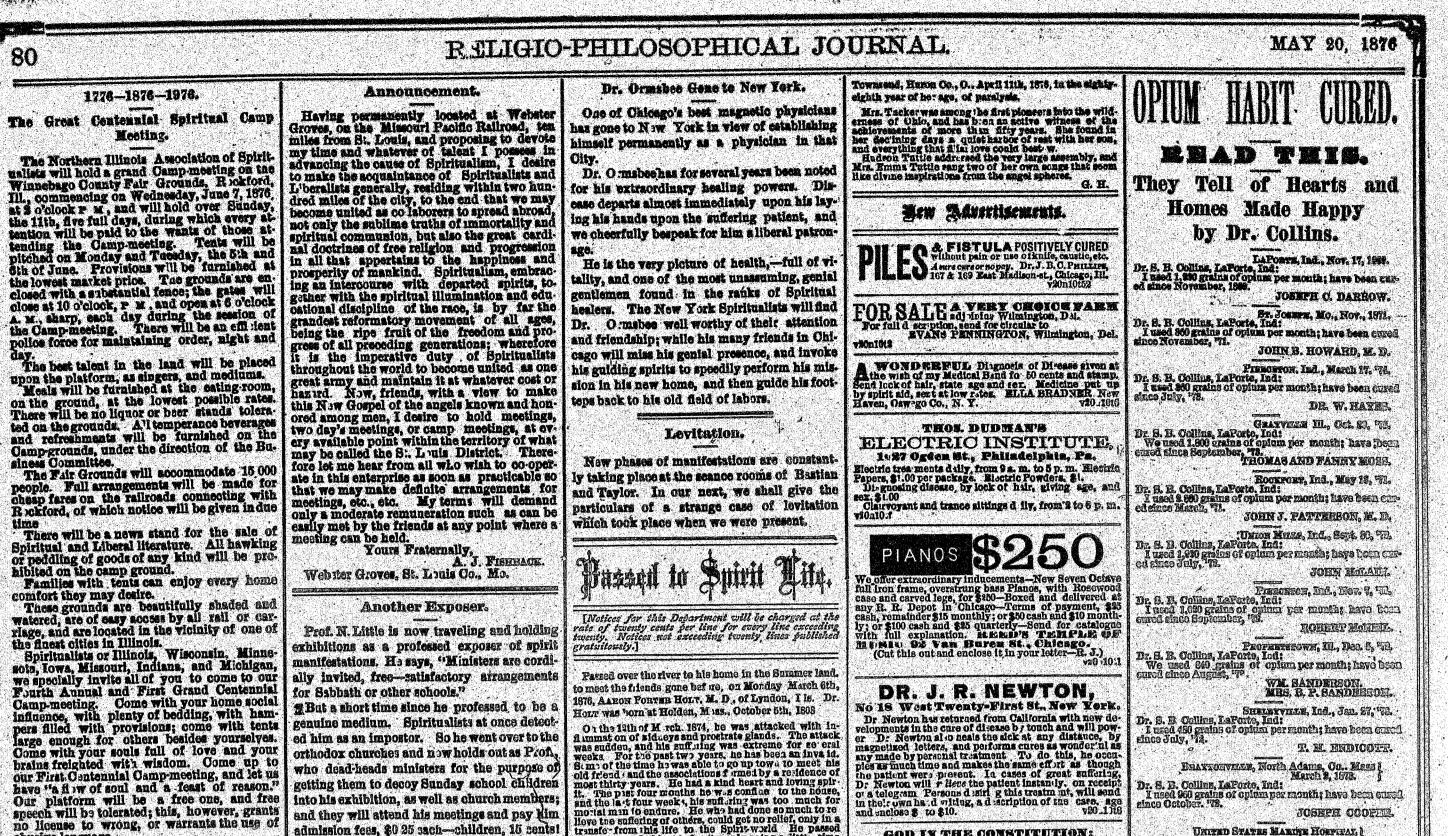
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abusive language. By order of the N. Ill. A. of Spiritualists, J. O. HOWARD, M. D. Pres's.

E. V. WILSON, Sao'y. Lombard, Ill., Mar. 14, '76.

E. Smith

We the undersigned have extended an invi-tation to the Northern Illinois Association of Spiritualists to hold a Camp-meeting on the Fair Grounds in our city, commencing June 7th, and hold over the following Sunday. To this end we pledge our hearty co-operation and support.

Business Committee Rockford

Fred H Burnard, Fred H Biffisted, Spiritualist Society.
F F. Follett, E Crowell, Wm. Archibald,
W. M. Brearly, J. W. Fold, F. Truesdel, F. Lillibridge, Mrs. P. Lillibridge, Mrs. J. W. Field, Sylvester Scott, Mrs. S Scott, Mrs. M. J. Rockwood, John Wallis, Miss Mary E. Wallis, John Goldsmith, Mrs. S. S. Fisher, F. Wallis, John Goldsmith, Mrs. S. S. Fisher, F. Wallis, John Walls, Medham Mrs. P. P. Core, P. Market, P. Spiritualist Society. H. Brooks, Weles Needham, Mrs. Mary P. Needham, Mrs. Kate N. Hobart, J. A. Hobart, Annie C. Scougall, T. O. Scougall, Margaret Barrows, E ias Birrows, D. F. Hewitt, Mrs.

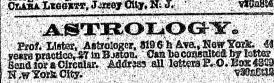
schools and pricats—the latter dead-headed, of

Before he turned exposer of his own tricks Wis. Ap 11 19th A. D. 1876. JOHN SPRAGUE, S'ter an Illhe was known as plain Mr. Little: now he ness of eight days, and could tement to his bed of on wa calls himself "Littelle." Why did it become few hours. necessary for him to change his name? Per-

New nours. He lived in earth life aim 'st 82 years, and with a de-voted purp 'se to do the righ, bent every energy of his mature to the perform ince of luty, in the minutest de-tails of every-day life. In early manhood a close com-monion Hap 1 t, he grew in af er years out of that con-tracted belief into the batter fail, of a il a siyation for all, and when the glory of spirit communion sent its scintilizing rays into almost every home, his unfolding intelligence accepted with an eager olloging faita its beantiful philosopby, and for more than twenty years he was its faithful advocate. When the hour draw high of his birth into a higher life, he expressed a hope, that the time of his release had come. We miss his familiar The first of the set o

United States Manipe Hospital, ) St. Louis, Mo., March 15, 73. ) Dr. S. B. Collins, LaPorie, Ind: I used 750 grains of opium permonth: have been cured since August, 73. GEO. T ALLEN, M. D. Review of Theology: Origin of the Trinity: Female En franchisement, and other consily im portant pamphlets, (64 pager) -ent postpa d to thos enclosing 10 cts. to the author, M. B. Graven, Richboro, Backs Co., Pa. [v20.7652 ALTOONA, LL., May 12, US. Dr. S. B. Collins, LaParte, Ind: I used 1,060 grains of opium per month; have been car-ed since December, "73. JAMES HANLEX. DEAFNESS AND CATARRH -Alady who was cured by a simple Indian Remedy. Her sympathy and gratitude prompt her to send the receipe free of charge to any one similarly affilted. Address Mrs. M. CLARA LEGERT, Jerrey City, N. J. viousta

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New Huntor, N. Y., July 10, 75. Dr. S. B Collins, LaPorto, Ind: I used 540 grains of Opium per month; have been cured since July, 73. CHARLES BEAMDSLY. TABLEQUAR, C. N. INDIAN TRABUTORY | July 57, 78. | Dr. S. B Callins, Laporte, Ind: I used 450 grains of Oplum per month; have been cur-ed since July, 78. JAMES B. PRICE. GRANVILLE, ILL. Oct. ST. Dr. S. B. Collins, Leporte, Ind: I used 4.8. Ografies of Opium per month; have been sur-ci since march, '78. HOMBE C. J. CLARKE. MANDETTA, Cobb Ca., Ga., Nov. C, "7J. Dr. S. B. Collins, Laporte, Ind; I used 1,830 grains of opium per month; have been cus-od cinco October, "75. JAMES J. BUTTE, M. D.

BANTA CLARA, CAL, Dec. 80, 778. Dr. S. B. Collins, Laports, Ind: Incd 750 grains of opium per month: Lavo been cared since January, 71. W. H. WARWELL. PRICES REDUCED Sent for Catalogio, etc., Cot this out and cont it in your letter .- R. P. J. CRAWFORDSVILLE, Ind., Jan. 29, 774. Dr. E. B. Collins, Laporte, Ind. I need \$40 grains of opium per month; have been cur-ed since O.tober, 78. HARRIETT TOWNSLEY. MAP of the CENTURY. showing the extent of the original Colonies in 1776 in contrast with the United States 1876, con taining much information of practical value to eve-ry cit-Fac-Simile of the origi-izen. Fac-Simile of the origi-tizen of ndependence, in the hand-writing of Jef-ferson; a great curlosity; wanted by everybody. Sold only through agents. For terms, address, Union Map Co. Chicago, Ills. Bineston, R. I., Feb. 1, 74. I nad 3 500 Laporte, Ind:

Horr was som at Holden, Muss., October 5th, 1898 Ot the 12th of M rch. 1674, he was attacked with in-flummat on of sidueys and prostrate glands. The attack was sudden, and his sufficing was extreme for so eral weeks. For the past two years, he has been an invald. Sum of the time ho was able to go up town to meet his old friend: and the associations firmed by a residence of most thirty years. He had a kind heart and lowing spir-it. The past four months he was confine to the house, and the last four weeks, his sufficiency was too much for more the sufficiency of there, could get no relief, only in a transfe-from this life to the Spirit-world. He passed awy surrout d by his family, only going a little time before -5000 to be reunited with the dear once who are left to m turn the loss of a kind f ather, a loying busband and dear friand.

and dear friand. Dr. Holt's death wa' caused by pysemia or blood poison. His work is done, his sufficing over. He gas gone to his rawaid. The funeral discourse at the Congregational church, was delivered by Capt. H. H. Brow, State Lec-turer of I wa. The attendance w.s large friends taking the last look of a friend. The ceremony was conducted by the Masonic Fraternity of which the D. clor was an honore \* member.

honore member.

"Fastsed to Spirit-life, from Cedar Falls, Dann Co.

Barrows, E iss Barrows, D. F. Hewitt, Mrs. D. F. Hawitt, W. F. Hudler, Olara B. Hudler, Mrs. B. H. Morrill, S. T. Holly, Geo. E. Skin-ner, Calvin Ford, Oatherine E. Ford, G. W. Brown, Jorome Hudler, J. O. Estabrook, E. Smith, S. Emma B. Smith, A. J. Story, Wm. Johnson, D. L. Bartlett, A. H. Fisher, J. H. Morrill, Mrs. W. W. Barrett, Lorinda G. Brown, Mrs. F. H. Barnard, Fred H. Barnard, Mrs. M. J. Colson, A. Colson, E. P. Johnson, Brown, Mrs. F. H. Barnard, Fred H. Barnard, Mrs. M. J. Colson, A. Colson, E. P. Johnson, Charles B. Paterson, D. C. McDugall, Mary A. Spaulding, Mrs. S. T. Holy, Mrs. H. Cro-well, J. R. Tilden, E. S. Tilden, G. H. Smith, Mrs. M. L. Smith, Geo. Ford. Wm. E. Rosse-tar, Mrs. Wm. E. Rosseter, Mrs. V. H. Shedd, David Shedd, M. L. Drake, Mrs. M. L. Drake, W. Musher, Anne Mosher, Mary Mosher. M. A. Norton, E tie G. Norton, Wm. B. Nuw-hisk, J. D. Ruwley kirk, J. D. Rowley

## Practical Questions Settled About the Centennial Exhibition.

As there is considerable doubt expressed throughout the country as to the Centennial Exhibition being ready to open on the 10.h of May, we have taken p ins to inform ourselves on the subject, and give as authority some ex-tracts from the official report of John Welsh, E q . President of the Board of Finance. which has just been published. On the point of readiness it says:

"Notwithstanding hindrances to our pro-gress, our buildings and grounds are in an unusual state of forwardness as compared with those of other Laternational Exhibitions at a corresponding time; nor will they prevent the punctual observance of the appointed day for opening, 10th of May."

On the subject of hotel accommodations, the report says:

"At one moment great anxiety was felt lest At one moment great analogy was ten ten there should be a scarcity of accommodations for visitors. It has been entirely removed. Hotels of very large capacity have been erect-ed in the immediate vicinity of the Exhibition and throughout the city. Old ones have been enlarged, and by the agency of an enterprising association very large numbers of private dwellings, of which Pailsdelphis has six;y thousand more than any other American city, have been tillisid for the purpose; so that under no probable circumstances can any inconvenience occur for want of comfortable accommodationa

"The strongest assurance is also felt that the charges will be mederate." In the matter of the charge for admittance, a fifty cent note paid at the gate admits to grounds, and there is no further charge. A visitor can enter one building or all of them as he sees proper. We quote the text of the re-

port touching this question: "In the arrangements connected with the entrance and exit of visitors, exhibitors, and employees, the greatest simplicity has been sumed at. Each class will use special gates. The ticket for visitors will be a 'fifty-cent note,' and if not in the possession of the visi-for it can be obtained in exchange for other money at an office near each gate of entrance. Unildren pay the same as adults. To vary from a aniform price entails so many incon-ventences as to forbid it. Fifty cents for nine hours' visit to a museum of the products of the world, distributed among beautiful buildings and on grounds of surpassing attractions, must be satisfactory to every one. Huck exhibitors and employees as are required on the grounds will be furnished with special tickets."

THE LIBERALS OF Indianapolis have challenged O. A. Burgess to meet B. F. Under-wood in debate, in that nity He remembers the Canada encounter and declines.

Juise Ministers are rapidly making their record, which runs parallel with that of the priesthood and rabble of old, who insisted that Burrabbas, the murderer, should be released and that Jesus should be crucified.

admission fees, \$0 25 sach-children, 15 cents!

AHe says he is engaged in "this great good

work of exposing fraud" for which heasks "a

helping hand." He is the "fraud" he is ex-

Bro. A. J. Fishback, writing from St. Louis,

BRO. JONES -I attended one of Little's seances while he was calling himself a most

wonderful medium in this city, and know him

haps some of his dead haid ministers will

Now, we advise our friends to let the self-ex-

posed impostor run his exhibitions under the

exclusive patronage of the churches, Sunday

to be a natural born humbug.

posing.

Bays:

answer.

### Miss. Lottie Fowler.

A. C. Burk, of England, writes as follows to the London Spiritualist in reference to Miss Lottie Fowler, the Anerican medium now in London:-

"After having improvised a cabinet by the means of a few curtains over a door communiretired, taking care before doing so, however, to place immediately in front of the cabinet a card-table surrounded by a black covering, beneath which were also placed two pails, the one containing very hot parafiline, the other simply cold water. The pails and their con-tents were examined by the three ladies, who alone were present, namely, Mrs. Lodder, her sister, and myself. On a command to darken, the gas was put out. Miss Fowler took her seat in the cabinet, and the sitters awaited the result in as passive and harmonious a condi-tion as it was possible to maintain.

"After a short interval the usual announcements of spirit-presence were given, followed by the sounds of splashing in water. In a few minutes the operations seemed to have been completed and we were told to light up and 'look.' This we immediately did, and found in the pall which contained the cold water, not the mold of a spirit hand as we had anticipated, but a mask of a face which bore all the impress of the human physiognomy. This is, I believe, the first mold of a spirit face that has been obtained in this country. Bat this is not all, for flusting beside the mask were pieces of solidified parafil 1e, embedded in which was a lock of apparently human hair of a dark color. Now supposing Miss Fowler to have had the super-human power to plungeher face into the heated parafine, it is, I think, impossible that she should have been able to change the color of her hair for the occasion, which all who are acquainted with this lady will remember is of a light brown. Tais mold of the face, we were informed at a later period, was from that of a relative of Mrs. Loder's, now in the Spirit-

### Religious Excitement.

world.

Thirty years ago, William Fair, living near Blick Lick, Indiana County, Ind., 135t his reason by an excess of excitement induced by attendance on a Primitive Msthodist revival meeting. He is now over eighty years of age, and has been constantly in confinement since 1846.

Methodist ministers often assert that Spirit. uslism makes people crasy. Search the records of the insane asylums and it will befound that there are fifty insane religious fanatics, to one Spiritualist.

But this is not introduced as an argument fer, or against, religion or Spiritualism. People in all ranks of society are liable to become incane from over mental excitement.

PROF. B. F. UNDERWOOD having closed a very successful Western four has gone E.st. and can for the present be addressed at Toorndike, Mass. Is the state the

THE TRANSITION.

Through the sorrow and p 1. w ich precedeth the tomb, Out of its doubting, and fear lad n g com, Is fleating a barge o'e: a su-ligated sea. L saving the tears and the darkness to thee; And a new born soul lies resting now In the fi shing g'ow of 1 s diamond prow; Its sides are of pearl, and its keel wronght of gold, And it beareth our loyed to joys n itold,

The shalowy mist is drifting away. The shadowy mist is drift ing away. From the emerald shore: of the golden bay, And we almost hear the sweet reitain. Of musical notes from the walling train. That it duty tread the silvery strand. And smilingly beckon the barge to land. To a land more real by f r than this. Where the lost to us here, awaked in bliss.

Already along the electrical line. Already along the electrical line, There comes to our sp'rits the mystical sign, Which tells that there 'neath the gleaning domes, That shelter our loved in their paisee hom is, O They remember the scenes enacted on earth, The sins and the influings which have bad their birth, That they finally bury the spirit of strife, And there and an are perfect life!

No love ties are broken, no cares grown less, The mother comes often her child to carese: A though in our prosmess we feel a of the breast, To which we are foldel; a sensation of rest, Comes to us all when the duar one is mich To which we are folcer; a sensation of rest, Comes to us all when the duar one is nigh, Who dw it with us here in the long gone bye, And soon shall we all o'er the snullg'ited ses, S ill to that shore, with our lost ones to be.

MRS. D. S. HARBINGTON. Codar Falls, Wis.

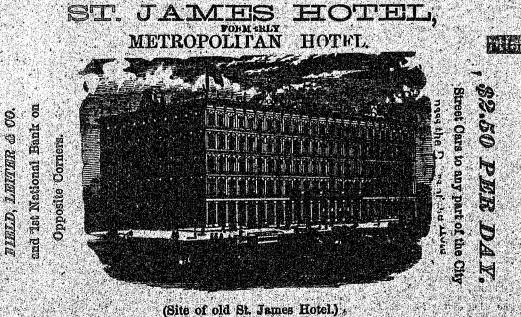
The Second Birth, from desth unto life.

FREDERICE HARSON died at his residence, Nerwalk Huron Co., O., April \$3rd, in the 65th year of his ago. fcom paralysis.

He was an up igh' honest man, with unblem'shed in-tegrity of char over. Hn son Takis, by seq test of the deceased, addressed the large assembly of sympathining friends and neighbors.



MES. MARY TUCKER, died at the residence of her son



J. N. STRONG, Propriator, CHIUAGO. J. J. STRONG, Manager. Corner State and Washington Streets

The management have to say that while extending to the general public every courtesy which politeness and daty aided by long experience can dictate they will walcome to their botel with especial pleavure, all readers of the Remain Francestratent Journal and the's friends and will make their comfort and convenience a matter of special consideration endeavoring to be prepared to give them all the information they seek with regard to the location of reduces machine locate they are them all the information they seek with regard to the location of mediams, meetings, lycenas, newspapers, sto. ROTICE -On slav 1st: 1876, the old and popular name of the house will be resumed, and after that date it will be known as the St. Jacuas Hotel. land markets as Karlows M

-----

I used 8.600 grains of opium per month; have been cur-ed since August, '77. ELISHA O. OLARKE.

COTILE LANDING, Red River, La. ] February, 4, 75. Dr. S. B. Collins, Laporte, Ind: I used 1.930 grains of opium per month; have been car-ed since March 71. JACOB HARDY.

NASHUA. IA, Feb. 21, 74. Dr. S. B. Collins, Laporte, Ind: I used 900 grains of oplum per month; have been car-ed since August, 73. JOSEPH COLLER.

GREENWILLE, LL., March 19, "74. Dr. S. Collins, Laporte, Ind: I used 1,440 grains of opium per month; have been cur-ed since January, "74. WM. P. BHOWN, M. D.

Barstwoon, Willissas Co., Tenn., April 10, 76. Dr. S. B. Collins, Laporte. Ind: I used 780 grains of optum per month; have been cured since December, '71. H. ZELLINEH.

PITTEBURG, PA., May 15, \*74. Dr. S. B. Collins, Laporte, Ind: I used 190 crains of opium per month; have been enred since May, \*74. WM. AUGUST.

VITAPATHIC HEALTH INSITUTE KANBAS CITT. Mo., Sept. 6, 74. Dr. S. B. Collins, Laporte, Lad: I need an equivalent of 1,440 grains of optima per month; have been cured since Aug., 74. E. H. SPALDING. by the great Vitapathic System of Practice Send 3 post-are and get a Book of explanations. Free. J. B. CAMP-BELL M.D., 185 Longworth st., Cincinnati, O. [v30.653

TROY, N. Y., Nov. 80, "74. Dr. S. Collins, Laporte, Ind: I used 1,800 grains of opinm per month; have been car-ed since Jan., "74. MAROUS P. NORTON.

NAPOLNON, O., Dec. 10, 174, Dr. S. B. Collins, Laports, Ind: I used 7 500 grains of opium per month; have been cur-ed since November, '78. WM. SHEFFIELD, Banker.

FRANKLIN, Ga., Jan. 30, 75, S. B. Collins, Laporte, Ind: I used 1,309 grains of oplum per month; have been cur-ed since October, 74. MOLLIE E. DUKE.

Price. 50 cents: nostage 10 cents. \*\*For sale, wholesale and retail, by the Raiseno-Philosophical Publishing House, Chicago, LAORD, Wis., Feb. 19, '75, Dr. S. B. Collins, Laporte, Itd.: I used \$ 040 grains of oplum per month; have been cur-ed since September, "74. MARY H. MCCORKLE.

FRANKLINVILLS, N. Y., March 8, 75. Dr. S. B. Collins, Laporte, Ind: I used 960 grains of oplum per month; have been cured since December, '74. JOHN BURLINGAME.

BROOKLAND, Putter Co., Pa., May 19, "75, Dr. S. B. Collins, Laporte, Ind: I need 1,308 grains of optim per month; have been car-ed since Dec., "76, MRS. E. A. HAMILTON,

CLARREDA, IA., April 14, 778, Dr. S. B. Oollins, Laporto, Lud; I used 600 grains of optim per month; have been cured ginco Docembur, '78. MARTIN MENT.

Hant, Mich., Doc. 25, 72, Dr. S. B. Collins, Laporte, Ind: I used 300 grains of optima per month; have been cured since October, 72, OARLIE RDSON.

Jacksonvilla, Ill., Nov. 29, 75. Dr. S. B. Collins Liports, Ind: I used 640 grains of opium per month; have been cured alnes July, 75. S. P. GUIN.

BYANNYILLE, Hook County, Wis., April 8, '74, Dr. S. Collins, Laporte. Ind: I used 360 grams of optam. per mouth: have been car-ed since January. '74. SOPHRONIA PALMAR.

### REWARD.

Tor such and every many of a patient, meed as a refer-ence; and for each and every testimonial of such patient, published in this paper, the original of which, signed by the patient, can not be produced. Br. Collins binds him-sail to pay to any person making such discovery, the sum of five hundred (\$509 dollars. All Orders and Commun. monitons addressed to DR. S. B. OOLLINS, LA PONTE IND.,

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