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

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S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR,

OEIOAGO, JUNE 3, 1876.

SECO A YEAR, IN ADVANCE: | | SINGLE COPIES EIGHT CENTS. |

NO.

Letter from J. M. Peebles.

EDITOR JOURNAL:—Returning from a tour to Mexico and Yucatan, where I went to study the mounds and monuments—symbols, relics. hieroglyphs and pyramids, grand even in their decay, I came direct to Chattanooga to fill a

decay, I came direct to Unavianocya to mi a lecture engagement made last year.

The interest here touching a broad tolerant national Spiritualism is deepening. Although my engagement expired here last Sunday, I have been induced after conferences with the committee and correspondence with the Nashville friends, to cancel my engagement in the latter place, and continue a little longer in this city. Shall visit both Nashville and Memphis,

however, on my way North.
Yesterday, invited by Dr. Curtis, I went up on to Lookout Mountain. The social nature of the Doctor, with the magnificent scenery hardly paralleled in the world, made the day exceedingly enjoyable. There are a goodly number of zealous outspeken Spiritualists in this city. Mrs. Marston, of Minnesots, a sound and able speaker, succeeds me for several months. This city, numbering some 10, 000, is rapidly increasing in population.

THE BEV. MOODY IN CHATTANOOGA.

This noted revivalist reached Chattanooga This noted revivalist reached Chattanooga two days since. He presched on the evening of his arrival in the Presbyterian church. It was packed, aisles, windows and all. The masses are delighted with "shows." Moody and Sankey, or a fine minstrel troop, would crowd any hall in the city. His preaching lacks polish—the man himself lacks culture. He is a great story teller; but in telling his exciting stories, the most of which are doubted by thinkers, he murders the "King's English" unmercifully. Such grammatical blunderings are inexcusable. His success lies in Sankey's singing—whatever personal power he may have lies in his psychology. You know his build very well in Chicago—short, thick set, full back-brain and great firmness. He is a powerful psychologist; so are all revivalists, and horse tamers. Looking over his audience you observe that solid scholarly men are cool. Quiet—or perhaps "nodding"— He is a great story teller; but in telling his exare cool, quiet—or perhaps "nodding"burch elsters are restless, sad, tearful—little children and larger ones of negative temperaments sob outright. Moody preaches con-siderable hell and damnation; if seasoned too righ, however, it does not take. Stories, with no names given are better. He has no salary no price for presching; but taker tokes presents; so did Belkuap. It is fashionable in Washington. That Mr. Moody does some good, I do not deny—there are classes made better by having their emotions waked up and their fears kindled. There are men stalking the streets of all our cities that are kept from thieving from fear of State Prisons. But notwithstanding Bro. Moody believes that sinners by thousands are dropping—dropping into hell daily, where "the smoke of their torment sscends up forever and ever," he cats hearty, smiles, laughs, cracks jokes, "takes presents," and seems to enjoy life to its brim. How is this to be explained?

THE PIETY OF DAVID.

In a fine appearing and well conducted "Church Review" organ lying before me, the writer speaks of the "pious and holy life of David, the sweet singer in Israel." I confess that such references astonish me!" Does this author halfers the Bible Andrew halfers author believe the Bible account of David"? that he was really a "man after God's own heart," and a prophet of God!" Acts 2: 80. If so he necessarily accepts his principles and the practical lessons of his life, for David says

of himself positively:—
"I have kept the ways of the Lord " and as for his statutes I did not depart from them."—2 Sam. 22: 29, 23.

And yet, this David was not only a murderer crimson with the blood of thousands; but he charged Solomon to bring Joab's "heary head down to the grave in blood."—1 Kings 9:1,

He was a liar, lying most egregiously to Abimelech.—1 Sam. 31: 8.

He was a hypocrite, pretending to insanity letting "the spittle fall down upon his beard."

—1 Sam. 21: 13.

He was grossly indecent, for he danced before the Lord in a state of nudity."—2 Sam.

He was mercilessly cruel, for when he had captured the cities of the children of Ammon, is he brought forth the people that were there, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln."—2 Sam. 22; 21. He was a trafficker in mutilated floan; for he finally bougus a wife, paying therefor "two huudred foreskins."—1 Sam. 18: 27.

He was a polygamist and an adulterer, kill-ing Urlah the Hittite, that he might take his

wife.-2 Sam. 19: 8. 9.

And notwithstanding David was a nude dancer, a trafficker in flesh, a braxen liar, a libertine, a warrior, and a lecherous murderer; this "churck" writer calls him "plous" and believes he "kept the ways of the Lord"—was "man after God's own heart," and a holy "prophet!"—believes it because the Bible says

Does he further believe that the Lord made costs of skins to clothe Adam and Eve? (Gen. 8: 21); that he smote the people in his wrath, while yet the firsh of the qualls was between their teeth? (Nam. 11: 81); that he swore he would take the people away with hooks and their posterity with fish-hooks? (Amos 4: 2); that the Lord deceived the prophet?—(Jer. 20: 7). * * And that he threatened to dash their infants in pleass and rip up their women with childy" (Hosen 12:10.)

The Bible, a collection of some sixty-six books, is not infallible, and not plenarily inspired; hence the clergy of England are builly

engaged revising it, This is well; for there are as many contradictions in it as there are in modern spiritual manifestations. Both are equally authoritative. Reason is the criterion—and a sound cultured judgment, the final umpire. Accordingly Jesus said, "Judge ye of yourselves what is right." In the light of Spiritualism the Bible is to me a beautiful, a precious book. All its spiritual truths are immortal; and in its dreams and prophecies, its visions and trances, I see a transcript of ancient Spiritualism. In prophets and spostles, I see mediums exercising spiritual gifts and in Jesus Christ, I see—the way, the truth and the

HEALING GIFTS AMONG THE BOMAN CATHOLICS. When in Paris, a few years since, I visited a When in Paris, a few years since, I visited a Catholic church, famous for the "miracles" wrought therein. Hundreds of tablets and testimonles, with names and dates there to be seen, showed that within those walls by the "touch of a priest," the "lame were made to walk, the blind to see, and the deaf to hear." The Roman Catholic church has never denied aniritial offer, por the reality of a present in spiritual gifts; nor the reality of a present intercommunion between the two worlds. Of course, she proposes to monopolize the business—all of which is quite human to say the least. In West Hoboken, N. Y., the "Passionist Fathers" have a large monastery and church attached thereto, where many "startling miracles"—rather, cures have been wrought through the exercise of "apiritual gifts." A reporter of the New York Mescury gives a thrilling account of these marvels. gitt. A reporter of the New York Mercury gives a thrilling account of these marvels. The healer is Father Victor. He touches the forehead with a relic, or with his hand. The reporter gives an account of the healing of Mattie Trahay, (of St. Vitus Dance) 141 Willoughly street, Brooklyn. This is the closing of the reporter's version:—

On close questioning Mrs. Trahay, she did not personally know any person who had been healed, but she had met a good many who told of these cases and she had every reason to believe that it was all true. She had perfect faith in it, or she would not have brought her sick child so long a distance. And the little oneonly six years and five months old—was indeed sick. There was not an ounce of flesh on her limbs apparently. Her hands were like claws and the poor little wan face looked prematurely aged with disease. On the return to the city there were no symptoms of her peculiar malady, and as she stepped into a car at West street and Barciay, her eyes brightened up as if the healing power were at work in her veins. Children are not deceifful—they can not be, if they try. Should the rich tide of health come immediately back to this poor little body, it will leave something for the skeptics to explain. As for the fathers of the Passion, in the words of Father Vitalian, 'We have nothing to say about it. We do our part and leave the rest to God. It may please Him to work the miracle, or He may see good reason to withhold His hand. In any case, we must be content and keep at work. It only happens now as it did in the days of the Apostles when they brought forth the sick into the streets, and laid them on beds and couches, that a least the shadow of Peter passing by might overshadow some of them, and again when God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the disease departed from them and the evil spirit went out of them.' Some ridicule us for what they call our superstition, but you see, after all, we only believed what all Christians believed eighteen hundred years ago.""

I have seen quite a number of well authenticthave seen quite a number of well authenticated cases of healing through the instrumentality of Catholic priests. I believe them. But here's the difficulty. When these cures are wrought by Catholics, they are ascribed to God—and when wrought by Spiritualists they are ascribed to the Davil. Why is this? Chattanooga, Tenn.

Testimonial.

The eleventh day of August next will be the fiftleth birthday of our inspired brother, An-

drew Jackson Davis. In view of this fact, and the circumstances hereinafter mentioned; a meeting of some of his friends was held in New York on the 29th day of April, 1876, and the undersigned were instructed to lay the following statement before his friends generally, for the purpose of obtaining a substantial testimonial for his life long work in the cause of Spiritualism and of

human progress.

That most remarkable and prophetic book, Nature's Divine Revolutions, was given by him to the world, before he was twenty years of age. In this work, written some years before the advent of Modern Spiritualism, on page 675, it is declared, that, "It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence can not be convinced of the fact; and this truth will ers long present itself in the form of living demonstration."

From that period to the present time, he has been a loyal and devoted teacher of the Harmonial and Spiritualistic Pailosophy, and has given the most profound and restonable rave stions of the interior universe and of the Spirit-land.

Although our Brother has written and pub lished twenty-seven different volumes, the de-mand for them is still so limited that the proceeds of their said has no where near reimbursed the actual expenses of publication.
The copyright of Divine Revelations is still held by one of the original parties to whom it was issued, and notwithstanding this wonder ful book is now in its thirty-second edition the

author has not received in profits arising from its sale, over the sum of two hundred and fifty dollars, during the thirty years which have elapsed since it was written.

We must remember that the conditions which superinduce those interior experiences which render Mr. Davis' books so important, are not in accordance with the ordinary business pursuits. All of his personal friends know of the frugal, pure and harmonious life of our gifted Brother and of his noble and salf-sacrificing wife, of their constant cheerfulness, industry and devotion to Truth and Progress, And also knowing and fully appreciating that his labora have been pecuniarily unrecompen-sed, we therefore consider it a duty as well as a pleasure to contribute something towards cancelling the obligations incurred by those who have received benefit from his life experi-

· We believe that there are others all over our country, who will surely most gladly join us in this free-will offering to one who has given so much to Spiritualism and mankind,

Friends of Spiritualism and of human progress! It ill befits us to see such a reformer and lover of God and man unrewarded. With a moderate competence assured him,

we shall have good reason to hope for further inspiration from his pen.

If you are disposed to join us in this movement and induce others so to do, Post Office orders, checks or drafts payable to the order of Bro. Davis, should be remitted to him at No. 24 East 4th Street, New York, and he will delegate the street of the stre duly acknowledge the same.

William Green, Chairman, 1268 Pecific St Brooklyn, N. Y. C. O. Pools, Cor. Secly., 140 West 42d St., New York.

New York, May 1, 76. N.B.—A record is kept of all receipts intended for the above "Testimonial," with the name and address of each donor. When the list is completed, the Committee will send to each contributor a printed statement of the particular sums, and the whole amount received.

Letter from A. J. Davis to the Committee.

Hr Estrument Friends;—Owing to your perfectly disinterested wishes in my behalf, I feel measurably justified in writing briefly in answer to your kindly inquiries concerning

my altuation and circumstances. Having read the "Magic Staff," you will re-call the part so admirably performed by "Ka-tie," daughter of Hon. James De Wolf, of Bristol, Rhode Island,—in securing the publilication of 'Nature's Divine Revelations," and in the earliest efforts to spread before the world a true knowledge of our Spiritual Philesophy. Her conversion from the Roman Catholic Church to the Divine Principles of Nature, was complete. One of the first fruits of that conversion was her constant Triepressible desire to promote universal human progress by the bestowal of every dollar at her command upon my personal efforts. Her ex-pression was, Every dollar left me by my father's will was earned by slaves on the Cuba plantation, and I can never rest until it is spent in promoting human Liberty and Progress." But her financial resources were hardy sufficient, during her lifetime, to support her in the style to which she had been accustomed from childhood; hence, although she greatly simplified her methods, and denied herself very nobly in many particulars. I never knew what it was to be free from pecuniary anxiety and embarrassment. After her departure to the Summer land there ensued some ten years of expensive litigation relative to the division of the residuary estate of Mr. De Wolf, which was the only part of his immense wealth that 'Katie" could leave to me and for my use. About the end of the "Great Rebellion" the decree of the court was favorable, and very soon I came in possession of a few thousand dollars, which, after litigation, remained to

With these funds I at once proceeded to purchase and gather together all the stereotype plates of my volumes, then owned by some three or four different publishers. Some of these plates I could not obtain without legal efforts; these books, therefore, I carefully revised and enlarged and then re-stereotyped; vised and enlarged and then re-stereotyped; and thus gradually developed a uniform list. These expenses, and the payment of debt contracted during our efforts with the "Herald of Progress" and other enterprises in New York, entirely absorbed all the funds received from Rhode Island. I did all this strictly in scoordance with "Katie's" often expressed wish, which was also in harmony with my own sense of right. The last \$50 of her slave-earned money I handed to Mr. Wendell Phillips. ed money I handed to Mr. Wendell Paillips, to use in final efforts for Liberty one year previous to the dissolution of the Auti Slavery Hociety. I mention this merely to emphasize the fact that I was in carnest in executing what I had reason to believe were her atrongest

A few years since my bodily health became teriously impaired; so that I found myself disqualified for platform speaking; also it was necessary that I should avoid tasking my vocal organs even in conversation. Therefore I became silent, and have up to this time, with reluctance and by exercise of will power, remained steadfastly "on the retired list."

Thus all income from platform lectures was catoff; and the sale of my works was so moderate as to furnish only very limited means, and to render it unwise and impracticable for me to write and publish any new books. Hence, wishing to maintain "the glorious privilege of being independent," and above all desiring to reader some service to humanity.

we embarked upon the modest enter-prise located at No. 24 East Fourth attest, New

But it is undeniable that such enterprises are, in the best of times, far from remunerative. Therefore, we have been enabled to contime our business during the three years of si-lent "panic" throughout the financial world, only by methods of industry, by simplicity of life, and by the benefactions of certain tried and truly dearly beloved personal friends.

Fraternally yours,
A. J. DAVIS.

POSTSCRIPT TO THE SECOND EDITION.

New York, Apr. 18, '76.

Since the first edition of my letter to the Committee was printed, I have read the Circular Letter entitled "Testimonial," in the last paragraph of which occurs the suggestions that all contributions "should be remitted" directly to me. I avail myssif of this post-script to say that it would be more agreeable to my feelings if all replies and remittances

should be sent to either the Chairman or the Corresponding Secretary, Mr. Wm. Green, of Brooklyn, or C. O. Poole, Esq., of New York, both perfectly responsible gentlemen, who will promptly reply to all correspondents.

Yours truly, A. J. DAVIE. New York, May 15th, 1876.

FLOWERS: FLOWERS:

A Wonderful Sounce-Mrs. Thayer, the Flower-Test Medium.

DEAR JOURNAL:—It is a long time since I have written you, but I have now something really of interest to communicate. I have been carefully investigating the mediumship of Mrs. M. B. Thayer—generally known as the "Flower Test Medium." Mrs. Thayer is now reciding in Philadelphia, making her how at the elegant residence of Hon. S. P. Kase, 1601 North 15th atreet, where she is holding circles. rth 15th street, where she is holding circles every week, and convincing hundreds of skeptics of the power of spirits to contribute to their happiness and accede to their desires, under proper conditions,—those conditions being of the strictest test character. I have attended three of these seances. The first some weeks ago, and before leaving the house I remarked in the presence of my wife and others, "I shall wish for a white dove, and a smilex

vine." When we reached Mr. Kase's residence, we found a party of over thirty people present; we were scated around a large dining table, in their sitting room; we were compelled to sit so close that each one touched his neighbor, and were requested to join hands—the slightest movement on the part of any one at the table would be readily noticed. Mrs. Thayer sat on one side, about in the middle, the door leading into the hall was looked, and the key handed to a gentleman from Wilmington, a stranger there; then chairs were piled against the door. No one could possibly enter or leave the spartment. The lights were then turned down, and the company joined in singing "The Sweet By and By." Hardly had the first werse been finished, ere I felt something touch my face. Then a shower of dew fell over my head, face and hands, and something cold as ice was laid across one hand. We finished singing, a light was called for, and such a sight as greeted our eyes bufiled description. It must be seen to be fully appreciated." Directly in front of me. looking up into my face stood a beautiful white dove. Near it a canary bird, with its head under its wing peacefully sleeping; over my hand a large and choice fern, dripping with dew, and scattered over the table every variety of choice flowers, forms and grasses, Lilies, Roses, Japonicas, Hyscinths, Orange Blossoms, Tube Roses, and a large branch from a lemon tree with a ripe lemon on it.

The light was again extinguished, and the

company resumed singing. All could hear something falling upon the table at various points every moment or two, and the table was covered with loud and distinct raps. Lights were again called for, and then we beheld plants with roots and earth attached, rose bushes covered with blossoms, three feet long, strawberry plants, loaded with ripe fruit, dais es, violets, etc. No one present among the skeptics doubted the genuineness of the thing, but expressed wonderment and admiration The canary bird is in the possession of a lady from Wheeling. The second shower also brought me a smilax vine, over three yards long which I now have in my office. Dr. T. B. Taylor, the finished and scholarly

leowing Mrs. Thayer was to hold a circle that night, I proposed attending it, which proposi-tion the doctor gladly accoded to. While I was showing him my dove, I said, "I shall wish to-night for a mate to this dove."

wish to-night for a mate to this dove."

Dr. Taylor, my wife and myself wended our way to the circle. The company were arranged around the table as before. Hardly had we commenced singing before something lighted on my shoulder, and in my excitement I cried out—"Oh! I've got my dove." It fluttered over my head a moment, then quietly nestled down behind my chair. When the light was turned on, all could see it quietly reating there, and the table was covered with flowers as he and the table was covered with flowers as be fore. Lights out sgain, singing resumed and another shower of plants. Lights turned on, and I found I had a beautiful banch of daises, roots and all, and a bunch of Lobellas. With out exaggeration there were more flowers there then would fill s

BUREAU BASERY. Each one was remembered. A rose bush, lit-erally covered with buds and blossoms, laid

before an aged gentleman, who in trembling tones said, "I wished for a rose bush to plant on my wife's grave; see, I have it."

My dover have mated, and doing splendidly. These heavenly messengers are happy, and any one can see them by calling at my nouse, 420 North 88th street; also the plants growing in my garden. The third scance I attended, was very similar to the others; the quantity of flowers and plants quite as great, and in addition a beautiful white rabbit. Dr. Taylor, returning from Ancors, again passed a few days with me, and being anxious to visit all the mediums he could, in order to give to the public the result of his investigations, we attended a seance at the Holmeses, the particulars of which I will speak of in another letter. By his request, Mr. and Mrs. Kase, Mrs. Thayer, and Mrs. Barnard accompanied us. After we left the rooms of Mr. and Mrs. Holmes, and were walking in the public streets, Dr. Taylor carrying a parafile mould of a hand with open side up, Mrs. Thayer being by his side, and a beautiful canary bird was quietly deposited in the mould. Is not this a proof of most powerful mediumship, walking in the public streets, after sitting hours in a circle room? I think

May heaven bless the glorious mediumship of our noble sister, Mrs. Thayer. May she long be spared to work for the angel cause, and may mortals give her that sympathy and kindness so much needed by our mediums, who are doing so much to advance the cause of truth, and convince the world of the immor-tality of the soul. The facts I have related can all be proven by many reliable witnesses.
Truly Thine.
J. WM VAN NAMES, P.L. D.

Philadelphia, Penn.

PAINFUL FANATIOISM.

Practices of the Penitentes.

How They Torture Thomselves In Scuthorn Colorado and New Mexico.

[From the Denver News.]

Many of our readers have heard of the Order of Penitentes, but few, perhaps, are aware how strong it is in Southern Colorado and Northern New Mexico, especially among the poorer and more ignorant classes. There are, however, among the members of this order mea of real culture. A gentleman who had been spending few weeks a short distance south of Trinidad, and as far south as Las Vegas, and who arrived from there last evening, furnishes some novel and interesting facts about these fanatical people.

The order, as its name would imply, is re-ligious in its character. It was introduced, it is believed, by some of the early missionaries, members of the order of "Flagellants," whose creed was identical with that of the "Penitentes," both believing that by acute bodily suffering they atoned for and condoned all their sins, past and future, besides laying up treasure sufficient to exalt them to a dignified position in heaven. Now, however, either the Penitentes have deviated from the traditions of the fathers, or the Church has effected a change of base as regards them; certain it is that the two institutions are at variance, and the dignitaries of the Church have vainly exerted all of their immense power and influence in attempts to suppress the Penitentes, showing by their failure the atrength of the latter; for in this country, among the Mexicans, the voice of the Padre is powerful. These folks have officers, chief of whom appears to be one who officiates as chaplain and master of ceremonies; the members are sworn to secrecy, and compelled to pass through a terrible or-deal on being initiated, and have to take part in the public penitential ceremonies yearly. After undergoing the penance (more or less severe as prescribed by the chief) for a certain number of years, (three or four,) each member is exempt, and thenceforward sole as attendant on, or punisher of, those who are still " in

With the season of Lant comes the soffering of the Penitente, and unless he be of those who have been purified through much tribulation, severe punishment is prescribed, which is done in this wise: The presiding officer of the lodge takes a seat in a room alone and blindfolded. To his comes the Penitente, crawling on his knees, shrouded from head to foot, and blindfolded; confesses his offenses and hears his sentence—a sentence from which there is no appeal, although there is no doubt that in many cases it sends the poor wretch to meet death by the most horrible tertures. The penitential ceremonies were begun this year, as every year, on Ash Wednesday, and were continued through the entire Lenien season until Good Friday, when they culminated and ended at midnight.

Our informant details the proceedings of one day—Wednesday last which will serve as a sample. The acone was on the bank of a little arroyo, between two barren hills. In a fist-roofed adobe house is the lodge room. On the opposite side of the creek, or arroyo, was a solitary house, with a cross in front. A few hundred yards further up the creek was anoth-ing large cross. Parties of Mexicans, mostly women, were grouped about, seated on the ground. Three or four Americans were reated around on stones and fences. Az even dozen crosses were lying on the ground in front of the house. A sound of intele, of a most execuable nort, was heard inside the bouse, and tradic for, was learn taken the house, and two men, one deving a fits, and the other, a sort of priest, chainting, in legislations voice, something in Latia, supposed to he preyent. These two moved out across the arroyo to where were secretable the Maxisons, who (Continued as page 51).

IS THE DEVIL DEAD? His Satanic Majesty from a Bible Stand-Point.

BBO. Jones -- For what is all this fues an eavil about the Davil? Why don't you tell your poor deladed readers, to go to the volume of Sacred Records, the Bible, and read its blessed truths and be convinced? All this hubbub, about a Divildead, and a Devil living; a Davil seen, and a Davil dead, and a Davil living; a Davil seen, and a Davil unseen; a parsonal Davil, and an all pervading Davil, that is in everybody and nobody, all comes from your deluded readers, cutting loose from the holy Boriptures. Now, sir, I propose to forever settle this controversy, by introducing into this Court of Inquiry, a divinely inspired historian that by the mouth of this infallible witness the whole thing may be made clear—as mudi whole thing may be made clear—as mud!

BROTHER PAUL

the great spostle to the Gentiles, will please take the stand.

Paul, what of the Devil? A. You will find my testimony recorded in. King James translation of the sacred writings, by reference to the 11th chapter of my 3 id letter to the Corinthians, and 14th verse, in which I show, according to Bible chronology, the Davil was transformed, that is changed into an angel of light, just eighteen hundred and sixteen years ago; since which time there has been "no Davil." Now, I. Paul, want it distinctly understood, that I being divinely inspired, Almighty God penned through me this sacred text just as he wanted it. this sacred text, just as he wanted it; with not a word too much or a word to little; and according to the divine testimony of Brother John, he that adds to or takes from this text. to him shall be added the plagues written in this Book, which means in plain English, (the original being in Greek), that those divines, who persistently and continually misquotethis text, will in the end just exactly catch H——] Now, mark well the sacred text, lest you too with dishonest divines, be consigned to the nether regions.—"For Satan himself is transformed into an angel of light." Now it is evident that God did not think it necessary to state through me, how and by whom, the Davil was made new; for it must be evident to every thinking mind, that if it takes God to change the heart of man, and by his converting grace, make him a new creature, that it can not take less than God to metamorphose can not take less than God to metamorphose the Davil and make him an angel of light. Away to the pit! with those preachers that misquote and say, "he transforms himself." It is all a priestly lie. There can be no such construction put upon it. True it may be possible, that "once in grace always in grace, that once in heaven always in heaven," may be a mistake that Brother John Calvin fell interfer for there does seem to be some evidence. to: for there does seem to be some evidence that the Davil was once before an angel of light, and by transgression, transformed him-self into the Devil, and got pitched headfor-most out of heaven, "and fell like lightning to earth," (see Luke 10: 18) and was for four thousand years, Prince of this world and Boy ereign of Hell.

It is an old adage that a burned child dreads the fire, therefore it must stand to reason, that the Devil, this child of God, after such a long experience in the fires of hell, would not be fool enough to try the experiment over again. If so, what is to hinder all the redeemed saints from following suit? If one redeemed from hell can not stay redeemed, it seems a poor show for those only redeemed from earth. But say the divines, there were some deceiful workers who desiring an occasion to glory. transformed themselves into the apostles of Ohrist, (See 2 id Cor. 11:13) True, but that required no change of life or heart, or moral ction. For I, Paul, whom God transformed from a Christian persecutor to a Christian worker, and the apostle of the Gentiles, am worker, and the apostle of the Gentiles, am also a deceitful worker, as well as these self transformed spostles. Have I not testified to the Romans, that I made the truth of God abound through my lie? (See Rom. 3:7) And did I not tell these same Corinthians that being crafty I caught them with guile? (See 2 d Cor. 13:16). So you see that it was only the mame that had to be transformed, which any

man could easily do. Again, this priestly crew tell us that I, Paul say in the 15th verse of this 11th chapter, "It is no great thing, if his (Satan's) ministers also be transformed as the ministers of Righteousness, whose end shall be according to their work." Just so! 'tis true I did, and the spirit that inspired me meant it, and are not all of Satan's ministers transformed into ministers of righteousness? Who but Thomas Paine is pointed at in the present day as the great apos tie of Satan? And was it not his motto through life. "The world is my country, and to do good my religion." And what is that but preaching (righteousness) right goodness; and who but these infidels, transformed messengers of the Devil, (since the Devil's conversion) preach that a man's whole duty is to do right, to do good, love mercy and help our fel-

low men." The apostle of Christ says, "Only believe and thou shalt be saved, and he that believeth not shall be damned."

The apostle of Satan says work righteous

ness, that is, strive to work reformation in the lives of men and get them to do right, for "their end shall be according to their works."

Mr. Elitor, you may see something of sarcasm in the above, but I think I have stuck as close to the text as most preschers. You may not write me down as an apostle of Unrist. I ask nothing at your hands better than to be called a transformed minister of Satan, preaching to my fellows the necessity of right doing, as the means and only means to their present

future, and eternal salvation. E. K. HOSFORD. Edinburg, Ind.

Mental Liberty.

We learn from the Bible that if "Truth makes us free we shall be free indeed." Kyen in this progressive are liberty exists more in same than reality. Chained with the alayery of ignorance, prejudice and superstition, few comparatively can have the courage to look the truth squarely in the face, and embrace it lest some self-styled Orthodox friend should ridicule them. If one system of farming will make twenty-five bushels of corn per scre, and another system, with an equal amount of labor will make fifty bushels, common sense would say the latter system is best. This is as true in the mental law as in the physical law, and that system which best develops the powers of the mind is preferable. A man who had rathse use his wooden plough lest some fool should laugh at him, deserves to be bleat with meager returns for his labor, and a man not independent enough to think for himself, lest some prices ridden fool laughs at him, is worthy of still remaining ignorant. In order to get free from our errors the first thing mocessary is to give the same tolerance to others that we exact for ourselves. This Orthodox creeds never have done, lest something better than the creed should be deweloped, and is should be humbled from its high position.

The man desiring truth above all things, of a new infallible church, besides being pergenerally scenar or latter, breaks the chase of haps a Jesuitical scheme, looked like humbug. Orthodoxy; but before this indone his mental. It is now proved by the work itself that I was yislon is generally clouded so he can then intuitively right in suspecting, that the

not see so brightly as he desires. Now we want all that is good in Orthodoxy and every thing class the errors is what we desire to be rid oft and if we could learn to get rid of our selficit ignorance se we could use our judgments properly, to secept the right and reject the wrong, it would be an important step toward our own freedom—the freedom of our own loved in desired out the world. own loved land—and the freedom of the world from sin and ignorance.

Prop. Jauper Stare, P. M. Plentitude, Texas.

A National Convention, REPLY TO JUDGE HOLBROOK.

FRIEND JONES:- I have just read in your last issue, an interesting letter from Judge Holbrook, concerning the propriety or expedisucy of holding a National Convention of Spiritualists during this Centennial year, in, or mear the city of Philadelphia. Or, if this is not deemed advisable, that a "Headquarters," or "Rendevous," where Spiritualists may come together, to greet each other, get ac-quainted and exchange thoughts and ideas on

such themes and plans, as may be elicited by the events of the hour, and the Philosophy

and Religion they profess.

I am glad to be able to make some definite response to this letter, and to inform yourself, Judge Holbrook, and all your numerous readers, that the following call for a "Liberal Congress," will explain what steps have been taken in this direction. I do not believe that a more beautiful spot can be found in the country, than the "Hill-side Home." Travel-ers in many and distant lands, declare it to be one of the most lovely places they have ever seen. Graceful slopes and knolls, green fields and pleasant farm houses, blooming orchards and sparkling rivulets, high hills beyond the historic Delaware, and a picture que village at the foot of the "Hill-side," are all taken in at

a bird's eyeview. Already guests are here—philosophers and mediumistic minds from various parts of the country. Few more accomplished men; or clearer headed thinkers can be found, than Dr. Arthur Merton, President of the Maternal University. Michigan, or Judge Bradford, of this State, men whom it is a pleasure to know and from whom instruction and knowledge flow as water from a fountain. These are among

Here music, too, adds its charms to the de-lights of a beautiful home. A commodious Hall is contiguous to the Home. Board excellent and very reasonable.

Persons desirous of further information, can send for illustrated circular. The Call is thus

"At an informal Convention held March 4th, '76 at Pittsburgh, Pa., Hon. A. B. Brad-ford being called to the Chair, and Milo A. Townsend, Secretary, the following Call was presented, read, and on motion of Col. B. S. Heath, was adopted."

TO THE LIBERALISTS OF AMERICA. The light and experience of the last century, and particularly the present deplorable, soci al, political and financial condition of society. admonish us that we are on the eve of a Revo intion, no less radical or important than that of a hundred years ago. For years, we have been drifting towards the rocks, without chart or compass, pilot or engineer. Self-preservation has compelled mankind to suppress their because recent the self-preservations and to pander to a compelled. honest convictions, and to pander to a corrupt public sentiment, to honor those who are un-worthy of honor, to cringe before the power of money, and to shout huzz is to gilded villainy. State. Millions are "asking for bread, and receive a stone." Moral honesty has become a jest and a by-word with those in power.

In view of these facts, it is deemed import ant, that advanced and liberal minds should meet in a Congress during this Centennial year, in the vicinity of Philadelphia, and devote the months of May and June to the discussion and elaboration of such Political, Industrial, Com-nfercial, Financial, Social, Educational, Co operative and Communal Systems, as humani ty demands, and the times warrant, so that America may yet become the Messiah of nations, even though it may be through other "Gethsemanes of Agony," or other Seas of sorrow, but leading ultimately to grander heights of national glory, where Justice shall build her shrines, Humanity her homes. Science her temples, and the Religion of Rightcousness, her alters.

After such systems have been wisely conceived, digested, and adopted by the Congress let it be proclaimed to the world on the 4th day of July next, with such appropriate cere-monies as the occasion suggests. The beautiful Mansion,

" THE HILLSIDE HOME!"

at Carversville, Bucks Co., Pa., has been lessed for the Headquarters of Liberalists during the Centennial period. Its scenery and cen tral location, proximity to Philadelphia, case of access, beauty of surroundings, its pure sof spring water, its numerous and well furnished apartments, capable of accommodating one hundred and fifty guests, and the chespness of living, all combine to render it the most desirable and appropriate point for the purposes

named. At this place, the Liberal Congress will con vene on May 15th '76, and continue its ses-sions from time to time, until its objects are accomplished. All persons of liberal minds are cordially invited to participate in its delibcrations. It is especially requested that the Liberalists of all nations at the Centennial, will be represented in this Congress, and unite with us in proclaiming a new "Declaration of Independance."

THE BOUTE.

From New York or Philadelphia. by the Pennsylvania R. R., via . Trenton, N. J., Bel videre division to Bull's Island, thence to Car veraville, a distance of two miles through a beautiful valley by stage, which meets the trains that arrive at R. I.

TERMS FOR BOARD, per week, \$4 50 to \$9.00, per day \$1 00 to \$1.50 according to rooms and other accommodations. Children under ten years \$3 50 to \$5 00 per week. Families or single persons remaining one month or more, by special agreement.

Letter from Dr. G. Bloede.

EDITOR JOURNAL:—Allow me to express to you my individual acknowledgment and gratitude for your re printing the excellent exploding of Emma Hardings Britten's "Magic" bubble, by Woodhull & Ciaflin's Weekly, and your own bold and featless endorsement of the exposure of the true character of that damna-ble humbug. I am particularly indebted to the JOURNAL, because I was the first to draw the attention of the American Spiritualists to that suspicious undertaking by my "Important Caution" against the "Important Notice" of Mrs. H. B. to the Spiritualists of America, in the Bannen of Light, and had to suffer for the audscity of hinting at it, that the "Magic Work" trumpeted by the would be high priest

coming great event in Spiritualism, was on the same plane with a Jesuitical scheme, and intended and apt to act in the same direction, namely, to damage American Spiritualism, as the naturally greatest foe and counterpoise to Jesuitism, that is, priestoraft of any kind. Fortunately, the damage to be expected from "Magic Art," will not be great, and perhaps not reach beyond the minus of \$5 in the pockets of the deluded 500 subscalers. On the not reach beyond the minus of \$5 in the pock-ets of the deluded 500 subscribers. On the contrary, as is negally the pure with the doings of His Satingle Majesty, not yet dead, good fruit will spring from his evil seed, among which we may bount our getting rid of another vain idel, worthiped by many for its gold-glittering head, but resting on feet of clay, As for myself, I do not belong to the poor 500, and for having been spared the loss of \$5, am-particularly indebted to Mrs. H. herself, for, as you may imagine. I was anxious to be counted particularly indebted to Mrs. H. herself, for, as you may imagine, I was anxious to be counted among the "advanced thinkers." for whom her "key to all the mysteries of spirit," was slone destined, and was, therefore, not slow to offer my name for the list of subscribers, and very happy to see my subscription gracefully accepted by the "secretary" of the great European unknown. To understand this, you ought to know, that this happened before the Bannes had found room to publish my "Can. BARNER had found room to publish my "Cau-tion." The woeful effect of this upon the "secretary." I had soon occasion to infer from later "notices" in the BANKER, in which Mrs. H. insinuated to whom it might concern, that a number of subscribers had been struck from the list as unworthy of receiving the revelations on "Art Magle," My sad forebodings that this discipline may deprive me of the possession of the key to all the mysteries, proved but too correct; for when the great work had been accomplished. I did not receive any spe-cial notice of the fact like other subscribers. and no intimation to redeem the \$5 work C. O. D. In this miraculous way I escaped the dire necessity to pay an amount worth more than double in these hard times, for something which, as I see now, I can get more directly and in a better shape for half that price.
Nevertheless the more favored subscribers of 'Art Magic' need not be sorry for possessing it, even if they should not be able to evoke with the aid of its recipes elementaries for service in their kitchen or bed-chamber. They still possess a literary work, which as a rarity on the book-market may in future command double the amount of its weight in gold. I say it may, for there is one condition to this, about the fulfilling of which thus far nothing has transpired. When Mrs. Hardinge an. nounced her, or rather the great Unknown's 5 dollar book, she was fair enough not to impose conditions on the subscribers alone, but to state other conditions of its publication which, of course, were tacitly accepted by the subscribers as pledges on the other side. It was promised with solemnity that only 500 copies neither more nor less should be struck. off, and the type and plates should be destroyed, and the type and plates should be destroyed immediately (why destroyed? is one of the mysteries in the case). It would be of interest to every subscriber, whether, when and how these conditions, offered gratuitously by the accretary "have been complied with; and to see the evidence of it in a satisfactory form. Have the subscribers had a chance to ascertain either personally or by proxy, by a delegation or an attorney elected from their midst, that not more than 500 copies were struck off, and that type and plate were destroyed immediate ly after? Without satisfactory affidavits to this purport, we are sorry to say the subscribers would have no guarantee whatever, that the conditions on the part of the publishers of "Art Magic," on which their subscription was made, have been fulfilled, and guaranteed of sheir possessing a work which if not by its in trinsic value, would at least eventually pay for its exorbitant price by the additional virtue of being a rare book and a game for bibliophilists.
It seems to me that the secretary of "Art
Magic" owes to the great Unknown, to herself, to the subscribers and the public generally some elucidations about these points. It is in the interest of the publishers to produce silidavits proving the conscientous folfillment of all the conditions proposed by themselves, lest some of the other disspoolnted subscribers may correctly assert the right, to return the unavailing "key to the mysteries" in order to recover his lost five dollars.

BROOKLYN N. Y.

Letter from Nebraska.

DR. G. BLOEDE.

DEAR JOURNAL:-I have a word to say to you about a former communication, published in the Journal. In that I stated the result of the revival in this place, was one young lady, and some six or seven children scared into the fold. I understood, at the time that such was the case, but have since learned on good authority, that the young lady has "gone back' on her conversion, and the children may have done so, too. There was a little error in setting up that article, where you make me say of the final sermon preached by the presiding elder, that he dubelieved in a progressive religelder, that he dubelieved in a progressive religion, etc. Such may be the fact. It is quite likely he does, as the idea of progress deskoys the absolute divinity of its origin. But that he used the expression, "I believe, too, in a progressive religion," or words to that effect, is certain, and shows that any expression that will place a dogmatist in harmony with the advancing ideas of the age, is justifiable, so that it hides the tiger-like talon of darkness from the people. from the people.

A word about our neighboring town of Fairmont. There has been a great " revival" there this past winter, in which has been gathered a goodly number of people. It is claimed that a hundred, more or less, have been added to the fold, principally under the preaching of a man named Stewart, who amused himself in declaring before an audience in Exeter last December that the content of the conten ber, that "no man can be honest who is not a Christian." This is simply an abusive insult that can only be overlooked on the ground of a bad heart, and much worse brains; since to be so foolish as to entertain such an idea, presupposes bigotry in its darkest form, and ignorance inexcusable. But what have the people in Fairmont done since this rev. calumniator has been doing his mighty work? As in almost every place in the land, there are some liberals, who do not bow at Rev. Stewart's hat, and who as an offset to his work, gave an invi-tation to Rev. W. E. Copeland, of Lincoln, Neb., to deliver an address in Fairment on some of the current topics of the day. . His acceptance of the invitation was commented on in the Fairmont Bulletin, as something that was much undesired, and that it would probably be impossible for Copeland to find a place is which to speak, and scatter his Infidel ideas among the people. His lecture was finally announced in the Recies, to be in the school house, and the subject: "Religious Feares" The evening came, and skithough the District officers bad given their consent that the school house might be used by the people to listen to the lecture, when the audience began to assem-

The same of the sa

other meeting was appointed, a suitable place character and on Fridayawaging. Hard Srd. Mr. Coppensed delivered a sermine from the following text: "Orthonoxy Unchristen and Undelivered by the University of that any reply made by the orthonox obergymen of Fairmont should be published also. I have waited patiently to see the reply, but as it has not yet appeared, it may be presumed we shall wait some time longer for it. The sermon was composed of historical references, as well as a denial of the interferently of the Scriptures. He claimed that the man did not accept the Old Tostaniant as verifily inspired, for he says: "A new commissionment give I unto you." Jesus did not accept the New Testament as infallible, because, until several centuries after his death there was no New Testament. For the death there was no New Testament. For the same reason the early church could not have believed in the inspiration of a book that had believed in the inspiration of a book that had no existence. Not until the 4th century were the books of the New Testament declared to be inspired. And not until the art of printing was invented do we have the Holy Scriptures all bound together! He examined the dogma of Jesus being the second person in the Godhead, and from the dates of councils and the doings thereof, showed that not till the council of Nice." A. D. 835, was the idea of the divinof Nice "A. D. 825, was the idea of the divin-ity of Christ accepted as one of the dogmas of the church." The Trinity fared equally bad, as from the authorities cited, he showed most conclusively that this unreasonable idea had no existence in the various creeds accepted previous to the "creed of Constantinople, A D. 381, when the word Trinity was introduced but not fully accepted, and only clearly expressed and defined in the Athanasian creed where it received its present meaning in the 9th century. So says Prof. Stewart. of Andover, a "well-known Trinitarian." Vicarious atonement came in for a share in the examina tion, and it was shown that it did not become a part of orthodoxy till after the time of Cal vin. Total depravity also received a like sent ence of condemnation. The resurrection of the body was not held as a part of orthodoxy until about the fifth century. And so of other points of orthodox belief, that in the crucible of examination melted away into heresies, according to the faith of the fathers, or into thin

air in the light of Reason. The result of these two discourses was that a society has been formed, the object of which is the investigation of all doctrinal matters from

a liberal standpoint. I do not know how many have joined the so clety, but as there is something of a liberal element in Fairmont yet, after Stewart's fulminations, we think there is a prospect that when the pool settles, people will find they have not been so badly scared as they thought they had seed as they thought they had, and will gravitate toward a more reasonable view of things, since agitation, in whatever form it may come, always leads to a more advanced state of thought.

Excier, Neb.

Heat and Light- An Interesting Discovery-Protessor Crookes' Iuvention.

S. F. DEANE.

[From the Boston Dally Advertiser]

In a recent number of your paper there was a brief account of the remarkable discoveries of Mr. Crookes, of London, which are thought by him to prove that a direct mechanical action is exerted by the sun's rays. One of the most beautiful results of this discovery is an in-strument called by Mr. Crookes a "radiometer." It consists of a little wheel which revolves continuously under the action of the sun's rays,or indeed, when exposed to the radiation from any other source of sufficient power. A glass cap, resting on a needle point, forms the centre of the wheel, and to this cap are attached weins of mics, coated with lamp black on the alternate sides. The wheel, with its needle pivot, is enclosed in a glass bulb two or three inches in diameter, from which the air is exhausted, as nearly as it can be, by means of the Suremeal number.

The first instrument of this kind seen in Cambridge was very recently brought from London by Mr. N. D. C. Hodges, of Salem, and it may be of interest to your readers to know that com-plete success has attended our efforts to reproduce the radiometer in this country. It is now made by Mr. Demuth, a skillful glassblower, at Essex street, Cambridgeport; and is on sale by Mr. Joseph L. Bates, of Boston; at whose store on Beacon street it can be seen; and the rapid rotation of its little wheel, completely isolated and protected against all the familiar sources of power, is one of the most remarkable sights that modern science has offered.

It can well be conceived that this new phe nomenon has excited the greatest interest; but most, at least, of the physicists who have stud-ied it do not agree with Mr. Crookes as to the cause of the motion. Experiments made at Cambridge abundantly prove that the motion of the wheel depends on the difference of temperature between the blackened surfaces of the mica and the surrounding glass. It appears from these experiments that the rays from the aun, or any other source, are active in just the proportion that they are capable of raising the temperature of the blackened surfaces.

Lemperature of the Dischand surfaces.

In the second place it has been proved that the action of the rays on the blackened and bright surfaces of the vanes is not differential, as would be expected if the effect were in any way due to an impulse impacted bythe rays; but there is a positive effect on the bright surfaces which is added to the creater effect on the which is added to the greater effect on the blackened surfaces. The simple reason is, that the rays striking the bright surfaces in part penetrate the mica films, and add to the heat of the blackened surfaces on the opposite side. The wheal can be made to revolve by concertrating the light on the bright surfaces, alone, and it then revolves in the same direction as when it shines on the blackened surfaces alone or on both at the same time.....

When the blackened surfaces of the vanes are heated by radiation above the temperature of the glass envelope, the wheel revolves as if the blackened surfaces were repelled. But— and this is the third point—when the glass is maintained at a higher temperature than the vanes—their blackened surfaces meanwhile losing heat by radiation—the wheel turns in the opposite direction, as if the bright surfaces of the vanes were repelled. This last experiment is easily made by inverting the radiometer so that the wheel can not move, and heating the glass of the bulb against a lamp chimney until it feels hot to the hand. On then placing the instrument on its stand (in a place where it is not exposed to external radiation), the wheel will revolve as just described.

It would thus appear that the radiometer is a" heat engine," which, although of a novel construction, is still a heat engine, that depends for its efficiency on the difference of temperature between its parts, precisely as in the well-known example of the steam engine. But it will be asked, how does the heat act?

We can only answer this question, as we should be obliged to answer a similar question about the steam engine, by reference to the theory of heat, and the conversion of heat inble, the key was not forthcoming, and as a consequence the house was not opened. The key was carried away at the instigation of Stewart or his co-workers. An other place was immediately obtained, and though much soo amall to accommodate as many as desired to hear the locture, it was delivered, and a desire expressed to hear ker. Copeland again. An

become so well known through Prof. Tyndall's lectures on "Heat as a Mode of Motion." Aclectures on "Heat as a Mode of Motion." According to this theory, any gas (for example our air) is a system of small masses called molecules, moving freely in space until the direction of their motion is changed by collision with each other, or by striking some material surface; when, 'in either case, they rebound with the same or with a changed velocity. If they stilled a heated surface they rebound with an increased velocity, while a cold surface produces the reverse effect. Familiarly, we should simply say that the air becomes heated or cooled by these surfaces; but, according to our ed by these surfaces; but, according to our theory, heat and cold are merely the effects of the changed velocity. Now the air molecules in our radiometer, re-

bounding from the blackened surfaces, heated by radiation, spring back with a velocity greator than that with which they strike. Hence there must be a recoil, and it is this "kicking" of a gun, which, according to our theory, causes the motion. Of course the molecules are also constantly rebounding from the bright surfaces of the mics vanes, but since the temperature of these surfaces may be regarded, essentially, as that of the confined air, the recoil nearly balances the blow, or at least the recoil is less than on the opposite surface. When, however, the interior air is heated, by heating the class bulb as described above, then the blackened surfaces of the vanes-now losing heat by radiation as disproportionately as they gained it before—become the colder of the two sides, and the effect must of course be reversed. But if this be the explanation, why remove from the glass bulb the air which does the work? Why are these effects, only obtained in a vacuum? The answer to these questions involves a much more abstrace point in the mechanical theory of heat than has ever before

been brought to popular notice.

Although the molecules of the atmosphere move freely in all directions, yet in the dense air at the surface of the earth they are constantis hitting against each other, so that they only move, on a straight line, very minute distances, before the direction of their motion is charged, and, what may seem surprising to those unacquainted with the details of the subject, we are able to calculate what we call the mean length of the free nath of the length o ject, we are able to calculate what we call the mean length of the free path of the air molecules under given conditions. It is obvious that the less dense the air, that is, the smaller the number of molecules in a given space, the greater must be the length of the mean path, and calculation shows that while in ordinary air the mean path is only a few millionths of an inch, in the highly rarefied atmosphere left in the radiometer bulb it may become equal to the radius of the bulb, so that the molecules the radius of the bulb, so that the molecules may rebound between the glass and the vanes. Now, without entering into unsuitable details. it can be understood in general that the recoil of the molecules can not produce its legitimate effect unless they really leave the surface of the values, and that this is not the case when the particles do not move more than a twentioth of the length of a wave of light before they are thrown back; and, further, a mathematical analysis of the molecular motions shows that, although there is no common resultant where the mean molecular path is small, yet that when this path is commensurate with the size of the enlosure the molecules in their recoil concur to produce the motion we have de-

scribed. Of course if this theory is true there would be no motion in an actual vacuum, but, as ev-ery one must know, such a condition has nev-er been realized, and, after experimenting on more than fifty of them, we know that in the bulbs of these radiometers; one, at least, of every thousand molecules of the air which they normally contain is left. Hence, if we secept number of molecules in a cubic inch of any gas, under ordinary conditions, is equal to 10,-23, there will remain in the bulb of a radiometer of ten cubic inches capacity, exhausted to one one-thousandth, no less than a thousand million million million molecules of oxygen or nitrogen gas, and, as these molecules are moving with a velocity of from fifteen to sixteen hundred feet a second, we can not call the space empty or the medium it contains motion-

It should be stated that Mr. Orookes, in maintaining that the solar rays exert a direct mechanical action, relies for the support of his views on phenomena observed with different forms of apparatus which are far more delicate than the one here described. We have not had the opportunity of repeating these more refined experiments, and therefore would not be thought to imply that they may not have revealed facts which the present mechanical theory of heat can not explain. We only express an opinion in regard to the socalled radiometer with which we have become familiar. All our experiments indicate that the very considerable motion of the little wheel of this instrument is as direct an effect of differences of temperature as is the motion of any heat engine. Still the name radiometer is not inappropriate, for the instrument is a most delicate measure of radiant energy, so far as the rays are capable of passing the glass envel-ope and: of affecting the temperature of a blackened surface. Indeed, it is as delicate a blackened surface. Indeed, it is as delicate a measure of radiant heat, and, in many respects, a more convenient measure, than the famous thermopile of Melloni. Placed before a constant source of radiation, like a candle fisme, the wheel of the instrument revolves with as much regularity as the second hand of a watch and, as the distance of the fiame was varied, the rapidity of the rotation varied according to the law of inverse squares—and the results were as sharp as a stop-watch, marking quarter seconds, enabled us to time the revolutions.

With the delicate instrument, we, used, the heat of the hand placed a few inches off sansibly affected the time of rotation, and placed near the bulb doubled at the rate; and although such a delicate force as this may be unable to start the motion of the wheel, it greatly modifice its velocity when revolving slowly and at a constant rate under the conditions just described. This indicates the best method of using the instrument as a measure of radiant energy, and can not fail to be of great use for this purpose, both in science and the arts. Finally, while the explanation we have given in this stricle may remove from the very remark-able and important invention of Mr. Crookes some of the mystery with which it has been regarded, it really gives to it a greatly increased interest by opening a new chapter of molecular mechanics and pointing out a new means of measuring molecular magnitudes, J. P. C., Jr.

Cambridge. Terms of the Religio-Philosophical

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

BOOK REVIEW.

SPIRIT INVOCATIONS; or Frayers and Praises publicly offered at the Bannar or Light Circle Room Free Meetings, by more than one hundred different spirits of various Nationalities and Religions, through the vocal organs of the late Mrs. J. H. Genaut. Compiled by Allen Putnam. Pp. 256, 12mo. tinted. Boston: Colby & Rich. 1976. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. Price \$1.25.

The title fully describes the book which is a selection of prayers made at the free circle of the Banson of Light. The greater portion purport to have been given by Theodore Parker, but specimen invocations are given of some handred or more other well-known authorities. As prayers they all do very well. Theodore Parker, while a mortal, was so much tinctured with religion that he went through the form of prayer with unction, and his reformatory ideas gave his words freshness and life. He was constantly talking about church members, wearing their infant clothes, but he himself seemed in this respect yet in bandages. He did not believe God was a personality, or that he could be swayed in the least by intercession, supplication, or anything man can say or do. How puerile then was it for him to stand up in his place of a Sunday, and recite grandiloquent nonsense to an impersonal nothing! He has not yet as a spirit outgrown this puerile method of captivating the public. We must say his prayers, as a spirit, are as good as those he made in his pulpit, no better, no worse; and that they are exceedingly dull reading for

a hundred pages.

Take for instance, the first prayer in the

Take for instance, the first prayer in the book, beginning:

"Oh! thou in whose greatness the cternal years revolve, thou spirit of the years and of our souls, thou great Father and Mother of all belieg, we would bear unto thee the praises of thy children, and laying upon the altar of this newly born year our hopes, our fears, our prayers, our praises, and all the aspirations of our being, we would ask thee to bless them; and knowing that thy love is great, that thy charity is boundless as thy life, we feel sure of thy blessing; we feel sure that thou wilt hear and hearing, that thou wilt answer."

and hearing, that thou wilt answer."

This sounds grandly, but is utterly meaning-less. How can the "eternal years" "revolve" in "greatness"? How is God the "spirit" of "one sculs"? If God is impersonal, how are we "sure" of his "hearing," and "answering"

On page 82, he says:

64 Almighty spirit, thou infinite and perfect God, thou whom no prayers can change, whom no wisdom can analyze, thou who art our Father and our Mother, too; once again, through human lips, we come with our prayers and our praises, and, laying them upon the sacred al-tar, etc.?

If "no prayer can change," why make pray-

supplication we know to be useless?
It is said, in reply, that although God does not hear, prayer reacts on ourselves. In other words, we receive benefit, indirectly by acting e falsehood! We are not ready to make such admission. These prayers are on one hand said to be spontaneous expressions of devotion. and demonstrative evidence of the existence of God, while on the other, it is said they simply

affect those who give them utterance.

The truth never gained by falsehood. If God does not answer prayer, if he is not personal and hence can not hear, what good is therefor Theodore Parker, and a hundred other epirits offering invocations? Is it not perpensiting any part of the perpensition work out the perpension of t nating worn put errors, keeping alive a dead faith, and dragging the gibbering corpse of an effete religion into the present?

At perhaps is well enough for Parker, and the host of preschers, whose business in this life was to make prayers as it is of the African rain-maker, to shake his calabash at the clouds and cry for rain, but when such minds as Humboldt's are brought to the front and made to mouth at an imaginary God, like dogs having at the moon, it is too great an inconsistency. Page 165, Humboldt is made to say: We ask, Ob! Mighty Spirit, that, as we travel through thy wondrous universe, we may over feel secure in thee, etc." Did Humboldt ever feel insecure in God?

Is it possible he ever came to Boston, and uttered the wordy platitudes and necentingless bombast as ascribed to him on page 164? If so, he has gone the reverse way, which Com to ascribes to prayers. He has fallen from the positive to the theological plane, and is wan-dering over the marsh lands of faith. And still more strange he has with loss of thought taken the theological style of expression, which is the same for Parker and the "hundred" other spirits. Even Thomas Paine, who was opposed to cant falls into the common style, crylug: "Oh. lay upon our shoulders the Gross of Time, however heavy it may be. We will ascend the calvary of persecution, for we fear it not, since thy loving smile is not withdrawn from us." What is meant by "Cross of Time"! Thomas Paine praying for the "loving smile" of an unknown force would

be a spectacle not often seen. Whan, a Chinese philosopher, falls into the same thapsodical style;
"Mighty Spirit, thou didst breathe upon eternity, and lo! Time was born; and sgain, through Time joined love and wisdom in one eternal power, and lo! thy children were born; thou, the incomprehensible, the past all finding out,

and yet the one power ever near, and never forsaking us, we sak thy blessing to rest upon us while we worship thes this hour."

Has the above complicated sentence the least meaning? It is vast, gasping, fine in the roll of its words, but what idea of the process of

the creation of Time can be gained by saying: The Mighty Spirit breathed on eternity and Time was born? Time is a measured portion. of eternal duration, and is uncreatible. This criticism applies to all invocations, as much as those under review. Founded on

the vague conceptions of Ignorance, addressed out of a mental fog, to an unknown personified fog, there being no elect thought to express, and the prayer-maker is carried away on a tide of meaningless words.

As prayers, we have no fault to find with these productions. They might be profitably these productions. They might be profitably substituted in the prayer books of any religious denomination. They compare well with the orthodox invocation. And further, if anyone feels it a duty to pray, or is happier after offering up praise, we would say do so by all means. Such will find help and comfort in this book, whatever its source may be. But a bock of prayers from spirits to Spiritualists, seems to us to be moving backward the hands on the dial of time many a weary hour. Thinking Spiritualists will smile and say, "Not for me, but then there are some who will like it!" It will be a fine sop to give Christian neighbors who will find Spiritualists receiving the same doctrines as themselves. doctrines as themselves.

Mr. Putnam has exercised a fine and appreciative supervision, and the publishers given the book a fine dress. It marks a peculiar stage in thought—a transition from religion to positive knowledge, and as a footprint has

THOMAS PAINE. Review of a lecture delivered by Rev. A. L. Lindsley, DD. in Portland, Oregon. By Rev. A. U. Edmonds, F. L. A.

This is a pemphlet of 31 pages, and is a mas-terly differes of the character and ability of Thomas Paine.

Froebel's Kindergarten Occupations.

We have received from E. Steiger "Froebel's Kindergarten Occupations," which should be found in every household where there are children. These Kindergarten Occupations are a proper substitute for toys, dolls, and the like. They combine pleasure with instruction, and teach children to think for themselves, and also assist the mother in teaching her young children. This system is in hermony with nature and thom has to some the system is in hermony with rature and promises to work a great reform in the instruction and development of the young. Comparatively little attention has been paid to it; but a few noble men and wo-men have studied Froebel's system, and are now giving their time to it. It needs only to be known to be appreciated.

Mr. E. Steiger, 22 and 24 Frankfort St., New York has one of the largest and best arranged book stores in the world; he has given much time and attention to Kindergarten Literature, in English, German and French. He has a series of tracts which he will furnish gratis, together with catalogue upon shullestion. together with catalogue upon application. These tracts give one who has never given this system of education much thought, considerable knowledge upon the subject.

Letter from Mrs. Mary M. Hardy.

Bro. Johns:—As you have freely published all the gross charges of fraud concocted against me and my integrity as a medium, by the "New York Seven," also a letter by Lizzle Doten, copied from the Boston Herald, will you please give me a short space for the following, as many of your readers may suppose I have not replied to those libels.

1st. I will give you Lizzle Doten's letter in explanation of the one used by my enemies, and published in yours of the 20th, inst.

A NOTE FROM MISS LIZZIE DOTEN. To the Editor of the Herald :- As the statement I made in the Herald of Sunday last has been considered by many to reflect most un-favorably upon the mediumship of Mrs. M. M. Hardy, will you allow me to say that my object in the aforesaid note was simply to express my disapproval of the statement in the Bannan, which should have been impartial and entire, or not made at all till results under perfected conditions had been obtained? In reference to Mrs. Hardy's peculiar gift, I would say that I consider her to be a most remarkable medium, and that I have been a witness to manifestations in her presence, which, to my mind, establish the fact of the production of paraffine moulds by spirit power be-youd all question.
Yours Truly,
Lizzus Dorse.

Boston, Mass. To their charge that I dare refuse to meet them by way of test, I hereby furnish you with "Austin's Challenge," and my accept-ance of same, from Boston Sunday Herald of

Mrs. Hardy Accepts the \$500 Challenge.

[From the Sunday Herald of April 80'h.]

I am authorized to say that the sum of \$500 is at Mrs. Hardy's disposal if she will accept a really "couciel" test of her power to materialize, as she claims, which test is simply to permit the employment of a cover of bobbinnet lace, constructed without seams, large enough to envelop the entire apparatus, including

THOMAS K. AUSTIN, No. 418 West Fifty-seventh street, New York

To the Editor of the Herald :- You are hereby authorized to say that I accept the above chal lenge, word for word, precisely as written, and will ait under conditions and for the objects specified in said challenge. Time, within 30 days; place, 4 Concord square, Boston; arbitrators, a committee of seven, three chosen by myself, three by the challenger, these six to choose the s. venth, who shall act as chairman of the committee, whose duty it shall be to see that I fulfill my part of the programme and that the challenger fulfill his. None of the late "New York Seven" shall be allowed to serve on this committee. All questions settled by a majority vote. The money (\$500) to be placed in the hands of the chairman of the committee, to be disposed of agreeably to the terms of the challenge.

MABY M. HARDY. 4 Concord square, Boston.

To their charges in general, and to Mrr. Austin's charge in particular, re-pecting the dropping of a mold in the street, and their bold and deliberate statement reiterated that I never have denied it, I give you the following: APPIDAVIT OF ME. AND MES. HARDY.

Whereas, A statement has been recently published in the Banker of Light and other papers, impugning the honesty and integrity of Mrs. Mary M. Hardy, signed by Bronson Mur-ray and others, of New York City, in the mat-ter of obtaining molds of materialized hands. as claimed by her; also a statement signed and sworn to by Margaret Z. Austin of said city, charging the said Mary M. Hardy with know-ingly and willfully committing gross frauds while in that city, by preparing and having in her possession molds of hands, and passing the same off at public seances as the molds of hands obtained by spirit materialization; there-

We; the undersigned, on our oaths do say and declare that we took no molds or casts of hands with us on our late visit to New York. Olty; that we had no molds or casts of hands in our possession while in that city; that we never on any occasion prepared or took the mold of our own hands, and never saw the mold of a hand taken, or claimed to have been taken, by any person living; that no mold of any hand was ever dropped by us in the street, or at any other place; and we also on our oaths declars that each and every mold seen and found under the table at the six scances held by Mrs. Hardy in New York-or at any other place-were obtained outside and independent of any action, assistance, or manipulation of or by either of the undersigned.

JOHN HARDY. MARY M. HARDY. Commonwealth of Massachusetts:)

Eufoik, ss., April 15, 1876.

There personally appeared the above named John Hardy and Mary M Hardy, and made solemn cath that the above statements by them severally subscribed are true before

me.

Francis W. Kittheder, Justice of the Peace.

lying somewhere. I will not encrosed upon your valuable space further at present, nor indeed is it necessary. As these parties have publicly threatened to prosecute me for obtaining money under false preserves while in New York, should they carry out this threat, it will furnish me with a grand opportunity of getting the whole truth before the public. I sak of them no favors, nor do I fear for the result. Meanwhile I am demonstrating the genuineness of my

You will see by this that there is some tall

"mold" manifestation before large audiences three times a week under test conditions. I will close with an extract of a letter from Dr. Gardner, published in the Boston Herald.

the above mentioned facts in no degree reflect upon the wonderful mediumship of Mrs. Hardy, or upon her personal integrity. On the contrary, I wish here and now to bear my testimony that by means of various sittings that I have had with her for the production of parafile molds, under what I consider test conditions. sfine molds, under what I consider test contritions, I am satisfied of the genuineness of her mediumship. I swait with intense interest the result of further investigations to obtain satisfactory results, which shall demonstrate one of the greatest truths in the world's history.

Control of the Cardenies

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Yours for justice, ... HARDY, Boston, May, 1876.

FACES.

BY J V. HICKMAN ECONS.

As we turn thro' the world's massive album. What numberless faces we meet,
The open, the mystic, the mournful,
The merry, the saucy, the sweet.
Some glare like a rude advertisement

That any may read as they run; Like coarse printed pamphlets are many, You read, but know little when done, There's one face in modest type fashioned; So full of expression and truth,

That we read and could read on forever For it still wears the freshness of youth. That sweet face is loved the world over. How it turns into sweetness life's gall? Full of light as the sun is of sunshine, And it smiles as benignly on all.

Tho' its features be rough and uneven Yet thro' them a tenderness shines. As mountain flowers peep out in beauty,

Among rude rocks and wild netted vinco. That sweet face, O! how we all love it!

I know one who has it, don't you?

The mother-of-love-face, let us call it Its light is so tender and true.

Letter from J. Murray Case—D. D Home Not Dead.

ED. JOURNAL:—I send you an extract from a letter I have received from D. D. Home, since his reported death. It will be interesting to your readers as showing that he is not dead as reported, and also as confuting the false statements that he in his forthcoming work intends to make a general attack upon all mediums. The designs of Bro. Home are pure, and it is only a pity that we have not more such men, that the vile imposture practiced in the name of Spiritualism might be shown up to the world in its true light. While we are attempting to remove the mote from the churches, let us bless the efforts of any and he coursell add a mis-all who shall add a mis-beam from Spiritualism. Yours Truly, J. Muenay Case. all who shall add a mite for the removal of the

Athens, Ohio.

My Dean Friend:—Yours of April 9th, to-gether with the book you so kindly sent, came to hand this morning. My heart goes out in thankfulness to God to have found in you so true and faithful a friend. The whole world seems to have mistaken the purport, both of my advertisements and my forthcoming work. I have been attacked upon all side, but I am not sorry now since it has given me a power which I could not otherwise have attained. place genuine mediums in their true position, and to seek to draw those who have gone away back to truth, and thus regain the respect which they have ferfited. I will send a reply to Col. Olcott's letter, wherein he mis-

represents, which will appear in the BANKER. The report that my move was in the interest of the Roman Church, is false. I have noth-ing whatever to do with Romanism. . What you say of the gradual sinking of mediums into the practice of trickery and deception, I have seen upon many occasions and for this reason I do not encourage dark

scances, since they sconer or later lead to deception. What you say of the mediumship of Mrs. Stewart, I am glad to learn. I should be glad to enter into an arrangement for the publication of a periodical devoted to showing the good and evil in Spiritualism, as you sug-gest, and only wish I had the health to under-take it; but you must remember that my health is more than delicate, and any day I may be compelled to relinquish my labors. This is the first letter of any length I have written for the three past weeks. The report of my death farily inundates us with telegrams. I did not know before that I was so deeply loved.

I am receiving scores of letters from my en-emies filled with all manner of threats. One says he will "put a bullet through my head" if I publish my book. I quite enjoy it, but I do pity poor human nature. We leave here in ten days for London.

God bless you. Yours ever Faithfully, D. D. Hemm. Address in care of Mr. Crookes, F. R. S., Morwington, London, Eng.

To Friends of Freedom.

When in the course of human affairs it becomes our duty to assist a human being whose incarceration is a living tomb, and whose appeal for aid can only be taken cognizance of by those whose eyes can behold the glories of the beautiful world which surround them, and as we cast a retrospective glance into the past and find there within the walls of our many prisons objects—cause enough to make the an-gels weep--let each one as he enjoys his hearth-stone, think of him who is calling for aid; let their voices be heard and reverberate through the soul until justice shall reign throughout

We have it within our power to save a hu-man being, or cast him into still greater dark-ness. I appeal to you my fellow citizens for the release of an imprisoned brother. Do not let the opportunity pass unbeeded or unboticed, but press forward with one acclamation which must be carried into effect, that of the release of Albert Peace. Send in your appeals—send in your petitions to Governer Tilden until your voice will be heard and your ory for freedom is granted.

Remember, fellow citizens, that this man is imprisoned innocently. Have you fair sons upon whom hopeshave run high? Have you daughters, upon whom a name is as unsullied and as fair as the blue ether? Have you mothers whose boys are far away from them, and whose eye can only mark the distance between themselves and the loved of ject? Remember that loved ones are there without kith or kin; that a Savior walts at the shining portal to see his child drawn from the burning. My fellow citizens, in the name of her at whose knee you lisped the evening prayer, let your voice be heard in this appeal to the Governor of a sis-ter State. May the Great Ruler of this Universe talk through the children of earth this Centennial year, and may that voice pronounce the benediction of Albert Pesco's release.

Mas M. E. Ballowis,

494 Milwaukee St., Milwaukee, Will

Contents of the Little Bouquet for May, 1876.

"It was as Bright as if She had Seen a Vision of Angels;" That's How; The Fisherman's Boy, (Illus.); The Wood Witch; A Singular Spiritual Dream; Angels Unawares; A Dog's Remorse; By a Dream; Mother with Sleepless Babe; Joe's Vision; The Pussies We have Known; The Education of Boys; Farmer's Children, (Illus.); The Two Little Orphans; A. Fable; Leaves from the Life of Lily Bell; A Monkey's Finishing School; A. Drunkard's Dream-Vision; Little Feat; Varieties; Children, (Illus.); A Calf Story; A Phenomenon; A Thought by William Denton; Children and Dogs; Dan's Dinner; How Lightning helps to put out Fires; Cragsmen and their Perlis; Fil Pay You for That; Centennial Kindergarten; The Little Child that Died; Editorial—The Philosophy of Life; The Dying Child.

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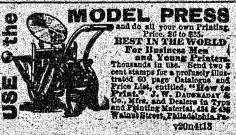
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Ho the Dovil Dead?

' Morozon XXXI—(Weiori Morozon LU.)

Observion—Lineoln and Booth—Voudoos—Eironge Supervision.

In a preceding article we gave an extract Arom the *Spiritual Magazine*, giving a most lamentable case of obsession.—John Evens, about 10 years of age, being afficted 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 demon, he foamed at the mouth, leaped on the surbase of the room, whereon, though only two inches wide, he rested for many minutes, then twirled himself around, grawling rapidly on his hands and knees, or bending himself in a crescent shape, uttering discordant tones and terrific howlings. The child, when he had the use of speech, deemed himself to be possessed by a demon of which, in his frenzy, he presented a similitude.

Facts are facts, and it is useless to deny the existing condition of affairs, that there is close rapport many times between evil spirits and mortals, and whether permitted for a "wise purpose," or not, it is not our province to discuss at the present moment. C. F. Varley, F. R. S., of England, says that he had been associated with spirits of an unpleasant nature; they teased him greatly; they were spirits who had committed suicide and murder.

According to the Washington correspondence of the New York Zribune, from which we take this statement, it appears that an interesting incident, which foreshadowed the tragic fate of President Lincoln, is vouched for by a number of persons, still in Washington, and who were witnesses of it. On the day when Mr. Lincoln was inaugurated the second time, in 1865, and just as he had passed from the rotunda of the Capitol to the platform at the east portice, where his inaugural was to be delivered, a man who was recognized by several persons to be John Wilkes Booth, pushed hurriedly through the passage leading from the Senate Chamber to the rotunds, and in an excited and determined manner broke through the line of policemen which kept the crowd back from the procession; and made a desperate effort to reach the eastern door of the Capitol. He was dicovered by a member of the Capitol Police-Mr. J. W. Westfall, of New York-who on several occasions before, as well as since, has given evidence of his faithfulness and efficiency. He sound the excited stranger, and, after a severe struggle, during which Major B. B. French, then Commissioner of Public Buildings, at the suggestion of Mr. Westfall, caused the door to be closed and aid to be furnished, succeeded in forcing him back into the crowd. Booth had already been noticed by at least two persons who knew him passing rapidly from the direction of the Senate Chamber toward the rotunda, and some ides of his determination to reach the inaugural platform may be formed from the fact that he broke away from the man who first seized him, Mr. Westfall, and but for the closing of the door, would probably have accomplished

Those who stopped Booth on that day, and who in all probability preserved the President's life, were not aware who the excited stranger

his purpose, whatever it was.

was, but the importance of their action can hardly be overestimated.

We have no doubt Booth was obsessed by a demon—an svil spirit, and driven, as it were, to commit this murder. Our readers will remember that Booth said through the mediumship of Mrs. Bullene, "With utter humiliation I return to earth, yet willingly, to unfold the scroll of events that perchance I may reveal to human thought some lesson of wisdom wrought out from the experiences through which my soul hath walked upward to the temple of repentance. When I passed into the condition in which I became an instrument in the hands of demons for doing the vilest work known to the human mind, I submitted myself to that power; hence I make no apology. I seek not to excuse or extenuate the

myself to that power; hence I make no apolo gy. I seek not to excuse or extenuate the crime; but suffice it to say that before I passed to Spirit-life. I had awoke from the frenzied dream that steeled my heart and nerved my hand to rob America of her noble chief. Of what avail though demons clustered thickly round my path and sought to lead me astray If I permitted them to come then mine the sin. not necessarily theirs: but when death came to me 'twas more than life, for that infernal rack of torture seemed like so many flery darts from the very hands of the eternal God, and every thought revealed to me was one of dark despair. 'Yet, life, itself loved, compelled me to seek protection, and rather than yield myself a willing sacrifice to the people and the nation, who by right owned me as rancom for my orime, I courted death, and slept for a time at least the cleep of sweet forgetfuliness. But, oh! when that dream had passed away, and the stern reality of life confronted me, think ye that I had forgotten the faces which met me? Think ye that that sorrow which swept like a devastating flood over your land-like the lightning's withering touch, so concentrated, so fearful that it blasted even the sunny leaves of childhood,—think ye that my senses were dumb to those memories which like haunted terror confronted me at every footstep?"

Who can doubt for a moment his statements? The philanthropist, the philosopher and the noble old sage, are inspired by high and holy influences, and why not Booth be influenced by a demon? We believe he was.

It is not altogether superatition when old negroes who still believe in Voudoolsm, every Monday morning resort to the wharf near French Harket, New Orleans, and throw nickles into the river to propitiate some unknown delty, and to secure good luck during the week. Sometimes the wharf is quite crowded with these fetish worshipers. They have intercourse with evil agencies, that to a certain extent control them. They attract around them a low grade of spirits, who demand that they shall in return for their services, receive a certain degree of reverence and trust. With them at least the Davil is not dead. We shall by and by, give some wonderful examples of their power.

This belief in the existence of evil spirits of demons, is as wide as the earth itself. An exchange asserts that on the banks of St. Johns river, there lived two old Spanish planters, between whom there existed a deadly feud. As one approached death he made his will, and inscribed in it this clause: 'I wish to be buried near the line fence, in closest proximity to ——'s, that I may be able to haunt him and show him even in death he is not forgivon." The old man died, and his friends astrembled at his funeral. While the services were being held, his unforgiven neighbor was hopping about on the other side of the fence, a cow-bell tied to each knee, shooting a gun and blowing a horn as a charm to lull the evil spirit. After the friends or the dead departed had retired, the old man built a large fire ou the grave, and then went to his own home, perfectly satisfied that his former enemy's cvil spirit is laid, and will not annoy him.

In this there is a mixture of superstition with a modicum of truth. The planter wanted to be buried near the magnetism of his neighbor, and once placing his spirit in rapport therewith, it would be difficult to drive him away. Yesquez, the bandit, told the old Catholic priest that if he lied to him, he would return and burn his church. Strange to say, s short time after his death the Catholic church caught fire in some mysterious manner, and was consumed. The power of spirits is but little understood, and the object of this series of articles is to establish a current of thought that will do good through coming years, widening as it moves down the vists of time, and enable all to more effectually guard against evil influences, and in all cases to more carefully try the spirits.

Centennial Convention.

Bro. G. W. Kates writes from Atlanta, Ga., approving of a Centennial Spiritual Convention, and suggests that societies authorize Judge Holbrook to make the call. He says:

My cause of fear is just this: The "Social-

My cause of fear is just this: The "Social-Freedomites," "Germanists," and fanatics are the only ones now working for and intending to attend a convention.

The great trouble in the past has been to get

to attend a convention.

The great trouble in the past has been to get the best classes among Spiritualists to take an active public part. The consequence has been that societies and conventions have been run and ruined by fanatics, by men and women of one idea. Men and women of influence, of pecuniary wealth, of intelligence, and of a holy and sublime conception of Spiritualism, have remained behind the acenes, unknown and misrepresented before the public. It is time for a change. We must protect true and pure Spiritualism at all times.

Fraternal Call

Porte Welch, Esq., editor of the Reform Leader, published at Oskalogsa, while en route for home from the recent Indianapolis National Convention of the Independent Party, of which he was a secretary, gave us a fraternal call.

Testimonial to Andrew Jackson Davis.

In another column will be found an appeal to all lovers of the Harmonial Philosophy—all Spiritualists, all Liberalists, and to all other friends of Andrew Jackson Davis, for a "fiftieth birthday testimonial," worthy of the occasion, to which we invite the attention of our readers.

The appeal sets forth a few facts as reasons for the effort that his friends are making in his behalf; many more will occur to the read-

It is no disgrace to struggle with poverty for the necessaries of life, as Bro. Davis has from early childhood to mature sge, but it is a selfevident fact, obvious to every observer, that such struggles often unfit one for that receptability to spiritual influx which develops the highest order of thought.

A careful perusal and comparison of his carly with his later productions, forcibly demonstrates that fact. When few cares and responsibilities rested upon him, (in his youth and
early manhood) though uneducated, his inspirations were worthy of minds of the highest
culture and largest experience.

He was indeed the mouthpiece of angels, and burning words of truth fell from his unsophaticated lips worthy of a Galen, a Swedenborg, or a Franklus.

But one person—his first wife—has ever contributed to his finances, and her bequest was greatly diminished by cruel mercenary men, who sought to thwart her will, through prejudiced legal tribunals. A brief statement of the facts, will be found in Bro. Davis' Letter to the Committee, published in this issue of the Journal.

Time and time again has Ero. Davis and his present wife entered upon laudable business undertakings to maintain themselves, and support a modest little home, where they could receive their friends, but just so often have their efforts failed to yield them even the ordinary comforts of life; and yet notwithstanding all these adverse circumstances, Bro. Davis has been from year to year, inspired to write and publish books, which have contained the richest thoughts of all spiritual literature, and that which will be a credit to liberal sentiments for centuries to come.

Our friends should ever bear in mind, that Bro. Davis while struggling with poverty, has furnished rich legacies of superior ideas,

for the liberalizing of the world.

Swedenborg, the great Swedish Seer, was an older man than Bro. Davis before he began to give to the world that wonderful flood of light upon the spiritual spheres. While struggling with the cares of life, little could be done through his mediumship. But when he had accumulated sufficient wealth to relieve him from the struggles and cares incident to its sequirement, his mental endowments were developed to action, and a flood of spiritual literature flowed from his inspired pen.

Let us hope that when we all contribute our mites—some more, some less—for such a fund, as in the aggregate, shall place Bro. Davis and wife above all financial anxiety in regard to their future, that the spirit of inspiration will with a new and overwhelming flood, yield us volume upon volume in demonstration of the Harmonial Philosophy, for which his brain is so wonderfully adapted.

Our friends undoubtedly appreciate the fact that good financiers, while engaged in business transactions, are positive in their natures, and entirely unfitted for those higher phases of inspiration, which revolutionize thought and literature. If we would open the floodgates that bar superior wisdom, which pervades the higher spheres of life, we must render the necessary aid to the instrumentalities which exist, undeveloped, in nature. We recognise certain men and women, constitutionally adapted, as the mediums of thought, designed by nature for that purpose. Bro. Davis is pre-eminantly sensitive to spirit influences. His brain is so attuned to the higher spheres of philosophical thought, that it vibrates in unison with the will of a Franklin, a Swedenborg, or a Galen, as if it

was their own natural organism.

In view of these few facts to which many others might be added, we should be recreant to a sacred duty, if we did not join with his friends who have already moved in the matter of raising a substantial testimonial to his worth—for what he has already done, and to aid him in that which will devolve upon him as an inspired author in the future.

A Duty That Should Not Be Neglected.

In another column will be found a petition, asking the Government of the State of New York to pardon Albert Peace.

Now, we respectfully ask every subscriber to this paper, to cut out the petition and attach it to a sheet of cap paper, and circulate it among your near neighbors, for names.

It is a great wrong for this man to be longer confined, for a crime which he never committed, and that, too, under a law long since repealed. A vile woman, first fascinated him with her allurements, and then when within her coils, charged him with using force, when her own consent was first, at least, tacitly granted. Almost fifteen years has he served as a convict, in the Auburn State Prison. Although a talented man, no movement has been made for his pardon until now.

Friends, we pray you, move in this matter without the least delay. When you have secured all the signatures you can conveniently produce, even if there are but five, enclose them in an envelope and direct it to His Excellency, Samuel J. Tilden, Governor, Albany, New York.

Prayer with the whole soul is the highest energy of which the human heart is capable, and the great mass of worldly men, and of learned men, are absolutely incapable of prayer.—Bannuel T. Colorados.

Spirit Invocations.

In another column will be found a review of a book entitled as above.

While many will approve of, and take the remains views of the subject as those expressed by the reviewer, others will occupy another stand-point and judge very differently.

Very few intelligent people entirely deny Infinite wisdom, nameless or otherwise, however positively the best thinkers among them may disbelieve that such Infinitude can be moved to special acts, by prayers and supplica-

The doctrine of a personal God is doubtless rapidly loosening its hold upon thoughtful people, and yet their veneration for *Infinite wisdom*, which pervades, permeates, enlivens and controls the unbounded universe and all animate things therein, is more fully realized today than at any former period.

Language is material in its nature, and poorly at best, expresses externally, the interior aspirations of the soul.

While we find fault with the utterances of good spirits, whose aim is to elevate us in the scale of intelligence and moral worth, we should not lose sight of the truth that they have often to make use of organisms far inferior to their own—hence the poverty of the language used.

In speaking from our own stand-point of observation and experience, we find that man is never so receptive to high and holy impressions, intellectual and moral, as when the aspirations of his soul are awakened to the realizing sense of his dependance upon Infinite wisdom; not that he expects thereby to change the laws governing his being, but when his mind is intelligently exercised upon the subject, he realizes that such high and holy aspirations of his soul bring into operation and permanent activity, the higher faculties of his being, thereby rendering the passions (which are common to him and the brute) subservient thereto.

If the man is not capable of intelligently reasoning upon the subject, but ignorantly supposes that there is a personal God that listens to, and grants his requests, he nevertheless has in a degree, ascended from the plane of his passions to the sphere of moral goodness, which is so much real culture of the higher faculties of the soul, that is finally sooner or later to discuthral it from the passional plain of life.

It is the culture of the soul, that eventuates in its blossoms and fruitage in wisdom, that will save it,—save it from sorrows and sufferings incident to the reign of the passions.

Mrs. Hardy's Mediumship Vindle cated.

Our readers will rejoice at the apparent vindication of the integrity of Mss. Hardy as a medium for parafiles gloves.

The circumstantial evidence given egainst her, carried a very strong impression to the public of fraud on her part. The wavering of her friends at the very hour of her trials, seemed to confirm the impression that however good a medium she might have been in other phases, she overdid the thing by stooping to imposition in the manifestation of parafilms

But now it is but justice to Mrs. Hardy, to say that the evidence in a legal point of view is positive, and rebuts the circumstantial evidence of fraud, and upon the question that Mr. Hardy dropped a paraffine glove on his way to the room, where the experiment was to take place, there is a positive denial of two witnesses on oath. Hence all parties being equally credible, the case stands before the public as strong for Mrs. Hardy's integrity as it would if no evidence had been given upon that point.

In conclusion it is but fair and just to Mrs. Hardy to say, that the evidence against her has from the first, been circumstantial, and not sufficient to make a shaddow of a case to convict her of a criminal offence, if she had been on trial for obtaining money under false pretences.

We know by painful observation, that the best of mediums often rest under the suspicions of honest investigators, of being guilty of fraud when they are as innocent of doing wrong as a child unborn. And then again honest mediums suffer at the hands of investigators from unjust suspicions, that have been aroused by the conduct of arrant impostors.

Scarcely a new phase in spirit manifestations has been developed without some unjust suspicions being aroused against innocent mediums.

While we would by no means uphold an imposter, we would ever be most cautious against accusing any one without such evidence, as would be sufficient to convict, if such person was on trial before a court and jury.

It is our rule to test all mediums who sak our endorsement. We do it in a spirit of kindness, and under no circumstances do we resort to rope tising or any conditions that will cause torture or discomfort, yet always use tests most effectual in detecting impostors.

The Rockford Camp Meeting.

Brethren don't forget to prepare in time for the great spiritual camp-meeting to be holden at Rockford, on the 7th, 8th, 9th, 10th and 11th days of June.

Go prepared to have a good time. Take along your baskets, laden with food and such other necessaries, as conduce to physical comfort. And above all, take the spirit of love and good will, one for another, so that all jars and forgone conclusions, that in former days (which are now passed) created dissensions and divisions, may find no foothold among you. Go and carry a good time with you; and be sure and hold fast to it until you get home again.

DEATH makes a beautiful appeal to charity. When we look upon the dead form, so composed and still, the kindness and the love that are in us all come forth.—Uhopia.

The Evil Eye.

In the series of articles, Is the Devil Dead? we through several numbers of the Journal gave a history, etc., of the "Evil Eye." The following from the Life of Baron Stephen Hawker, by S. Barring Gould, will be read with interest:

He had a strong belief in the power of the human eye. "Whenever he came across anybody with a peculiar eye-ball, sometimes bright and clear, and at others covered with a filmy gause, or a double pupil, ringed twice, or a larger eye on the left than on the right side, he would hold the thumb and fore and middle fingers in a peculiar manner, so as to ward off the evil effect of the eye." He would justify his belief from Scripture, where the evil eye is classed with blasphemy and pride, as things "which defile a man." And he would quote a curious passage from Heliodorus, Bishop of Tricca in Thessaly, in which Calasiris thus explains the effect of the evil eye one his daughter.

"The air that surrounds us, passing, as it were, through a strainer, through the eyes, the nostrils, the breath, and the other passages into the inward parts, and the external properties rushing in together with it, whatever be its quality as it flows in, of the same nature is its effect; so that when one looks on beauty with envy, he fills the circumambient air with a malignant property, and diffuses upon his neighbor the breath coming from himself replete with bitterness; and this, being (as it is) of a most subtle nature, penetrates through into the very bones and marrow." He supported his thesis by more elaborate arguments drawn from the same writer, which space forbids us to quote. He believed, in short, that an aura or atmosphere surrounds men, imperceptible to the senses, which is the vehicle of spirit, in which spirits good and bad move and operate

Every passion man feels vibrates in this ether, and makes itself felt in the Spirit world. So a sensation of love, anger, jealousy felt by one man is like a stone thrown into a pool, sending its ripples throughout the spiritual universe, and communicating its effects far and wide. Home refined natures are conscious of this disturbance; but the majority are so numbed in their spiritual nature as to be insensible to ill. He was used to instance photography as having brought to light and taken cognisance of a chemical element in the sun's rays of which before we knew nothing; and so he believed there was a spiritual element in the atmosphere of which science could not give account, as its action could only be registered by the soul, which answered to the calms and storms in it as the barometer to the atmosphere. How near this is to truth let sensitives—who feel every depression of the spirit-ual atmosphere, and to whom a malignant wish is as a lash or a poisoned draught—testify.

The Argosy.

The above is to be the name of a new newspaper to be published and edited by H. N. F.

Lewis and wife, in Ohicago.

Our readers will remember that Mr. Lewis published and edited the "Spiritual Universe" some six or seven years ago, which did not prove to be a success.

His recent embarrassments which closed his connection with the Western Rural, has probably prompted him to look around for some new

He says The Argory is to be a "family newspaper, devoted to choice literature, general information and the Spiritual Philosophy,—to religious, social and political interests, striving for the real and the right."

The end in view is indeed laudable. The times, however, are not auspicious for the inauguration of a new newspaper/enterprise. And in view of so many recent failures, his and Mrs. Lewis are bold financiers, to say the lesst, as is manifest in their radical attempt to mix and administer in weekly doses raligion, politics, Spiritualism and literature, to the end of developing "the real and the right."

However desirous the people may be to attain so great a boon—"the real and the right," in ordinary times, they don't hanker after it so much as they do for bread and butter, in these days of empty pockets. But here is our the of fellowship, Brother and Sister, with a desire for a realisation of your most sanguine hopes.

The Sunday Question at the Centennial Exposition.

The abominable effort of bigots to foist religious questions upon the people of the world who have assembled at Philadelphia to join the Americans in a Centennial Jubiles, is an outrage that should not be tolerated for a moment

It is simply a Puritanial notion in keeping with the old Blue laws of Connecticut, that closes the exhibition buildings on Bunday. Let the pressure be increased until the Commissioners are forced to reconsider the unjustment to say mean—resolves upon the Bunday question.

Neither Orthodox Christians, Liberalists, Spiritualists, nor Infidels have any right to attempt to proselyte anybody on an occasion like this great national jubiles.

A Spiritual convention would in like manner be entirely out of place at Philadelphia during the Centennial exhibition, and no class of people would be more ready to condemn a like face, if it was proposed to be enacted by the Free Methodists, or any other sectarian denomination.

B. F. Underwood is resting after his arduous winter campaign, at his home in Thorndike, Hass., where he can be addressed for a few weeks. In July he goes to Philadelphia, and on August ist, commences a debate at Jacksonville, Ills.

Present, you who are in arrears, look to your accounts, as stated on the little yellow alip attached to your paper, or the wrapper, and answer as justice prompts. We need our just dues very much.

Mes. Tappan continues to delight, her sudiences at the Hall corner of Green and Wesh-

Philadelphia Pepartment

.....HENRY T. CHILD, M. D

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

"And God said. Let there be Light."

This has been the language of the Infinite Father and Mother of the universe throughout all the boundless ages of the past, in the realms of the physical, the mental and the spiritual, unto every child of our loving parents; from the lowest human beings up to the highest archangel, this command is continually given. As I was pondering upon this beautiful command my vision was opened to see humanity in many of its conditions. I could see men and women in their various societies and associations, social, business, political or religious, and the lesson was profoundly interesting and instructive. I soon recognized the truth of the declaration of Tallyrand, "That human language was mainly used to conceal the real thoughts and sentiments of the individual." searched far before I could find an individtial whose language was an exact expression of their interior thoughts and conditions; even where there was a desire that this should be 50, the conditions were such, and the language was so imperfect as to make it almost impossible. That which approached nearest to this was mostly misunderstood, such was the general darkness among mankind that the purest and best motives were frequently misunder-ated and misrepresented. In looking closely at individuals I could see that each faculty, and every part of the system had something to do with the amount and character of the light which was given forth.

There was a mist or smoke mingled with the light of almost every one, frequently so much that I could only see them as a column of smoke or mist, often so dense that it concealed the person from my view. Sometimes when I approached an individual in the most kind and gentle manner, I could blow away the smoke or mist from one side so as to see their light to some extent, but in many instances when I approached an individual they would throw out more dense smoke and become entirely invisible. I saw that socially
there was a great deal of falsehood. Men
were deceiving themselves and those with
whom they associated by professing one thing
and acting another, so that allmost all were involved in clouds and darkness. In the business relations there was so much selfishness and fraud, that I could see but little light to attract me there. Politically, fraud and corruption enveloped almost all, and even those who were honest when they entered into this, and who would say. "Is thy servant a dog that he should do this thing," soon became involved in the darkness and crime that prevailed. In the different religious organizations, I saw but very little light, there was so much hypocrasy and decention. As I looked into the churches and deception. As I looked into the churches, there were so many false conditions and professions that all seemed dark and unlovely; instead of giving light to each other and to the world, in too many instances they were adding darkness to darkness, and clouds to clouds. could see more light outside of the churches Shan in them; men and women making little or no profession of religion, but living more in accordance with the laws of their being. they gave out clearer and more beautiful lights.

attention was now drawn to individu for I saw that the light and progress of the world depended upon their faithfulness, even world depended upon their faithfulness, even where they were associated together in the different relations in society. I could see that every thought, word and action was a factor of light or darkness, not only to the individual in his, or her interiors, but to humanity around them. I saw it was only by the utmost care that mankind were able to obtain pure oil for their lamps, and that they could only keep them trimmed and burning brightly as they made honest confessions of their sing to those who could help to remove all the darkthose who could help to remove all the darkness, and all false professions, for these were only mirrors that reflected a light that dazzled and deceived. I saw that many made loud professions and only had these reflectors, but those who were truly faithful not only had the "light within," which shone with brightness and living beauty, but they shed a holy and divine light around them, by which others were guided. It was by constant watchful. ness and faithfulness in every department of their being that they became fully developed and, not only beautifully transparent in themselves, but they were crowned with pure light.

They walked in the light, and their path became a shining one, even brighter and brighter unto the perfect day, and while in this life I could see them clad in the white robes of another themselves. gels, and were not only blessed themselves, but were continually blessing others. I realized how it was that men loved darkness rather than light, because their deeds were evil, and I saw that there were those who loved the light, and walked in the light, and became children of the light, even while living in earthly temples and walking among men.

Communications Through Katle B. Robiuson, 2123 Brandywine St., Philadelphia.

CHARLES THOMPSON.

Like a man wandering in a dream I heard a sweet voice say, will you communicate in a cir-cle held here to day. I turned quickly to an-swer, nothing would please me more than to give a few words to the people who dwell on carth's shore. You may wonder why I was attracted to your circle. Well, I believe this is the city of Philadelphia; long years ago there were gathered together here men and women whose souls were tried, and yet who felt an inspiration growing stronger than ever be-fore that the land they loved should be a land of liberty, and when the continental congress met the glad tones went out to all nations.

The people of that day were firm and honest, and loved their country and the cause of free, dom better than they loved gold and allvernomp and rank, and you are resping the reward of their faithfulness and devotion to principle. Those men who signed that Declara-tion, and many others from time to time who tion, and many others from time to time who have lived in our country, are looking with the deepeat interest to the present year, in the hope that the great cause of universal liberty will be promoted. Our country has ever had a band of faithful watchers, seeking to guide an direct it wonderful progress that has been made. We with you feel that there is room for rejoioing.

JANES RLOOD, FORMERLY OF MILFORD, NEW

Hampanike, gave a few words of greeting, and said there was a spirit there who desired to correct a mistake that occurred in No. 16 of the Journal, in which the communications from Charles Mars, Kitty Nugent and Tom Lewis were dated from St. Abans; it should have been from St. Martin's Province of Nova Scotia. THE SPIRITUAL BIRTH OF MAN.

Not, as some have thought, does God take The varied forms of earth to make In a new shaps, the human kind; Nor do as Darwin thought divine-Because we are, the form must be: As from the germ proceeds the tree! We are; and thus is shaped the soul; Its several parts, to suit the whole. Before there's life in mortal clod. The spirit-form is born of God, "For God is Love!" a thought divine— And in the thought, the life doth shine. We care not what the earthly mold. That first enclosed the human soul, Before "the man," the thought must be? What e'er the form, the thought is free. So do not think that death can hold Within its grasp, a human soul,— Tis born of thought, and thought must be Possessed of Immortality.
And now, because I think, I am; And when you sun, serene and calm, Its glories paled, shall fade from view, As lifts in cloud, the morning dew, Because I think, I still shall be; And time becomes eternity! But now, oh, man, what wilt thou be. When thou shalt roam, a spirit free? This earth shall claim its full return, Of what it lent, till thou didst learn Thyself to know! But who can tell The heights of heaven, the depths of hell, To which this soul may yet attain, As it shall fly, all free of rein? Then, shall I sear in thought sublime; Or will I crawl in mud and slime? I pray for inspiration now! Lsy holy hands upon my brow; Speak, angels, to this soul of mine, That it may live the life divine; Let wisdom light me on the road, Where thought, in man, becomes a God!

J. O. M. Hevitet. Chicago, Ill.

Tree First Society of Spiritualists have employed Susic XI. Johnson to lecture. She is an able trance speaker.

Furnished Rooms.

Spiritualists visiting Chicago, can be accomodated with elegantly furnished, warmed and lighted rooms, at prices ranging from 75 cents to \$1.25 per day; at the Remero-Philosophical Publishing House Building, No. 127 Fourth Avenue, two blocks South of the New Custom House. Restaurant at next door.

Tobacco Users, Attention!

All who have a desire to get rid of the habit of using tobacco, in all of its forms, can do so at the nominal expense of two dollars.

Mrs. Robinson's Tobacco Antidote is for sale, wholesale and retail, at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. See testimonials in another column.

Ancient Band. Photographs of the Andergon drawings of these ancient spirits, are for sale at the office of this paper; also, the De-scriptive Catalogue. Price of the latter, 25 has subsided a good deal. Your diagnosis and cents.

BARRYT'S HEALTH GUIDE NOW ready and for sale at the office of this paper. Price, \$1 00. BARNER OF LIGHT for sale at the office of

Business.

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:

Mrs. Rohinson, 894 Dearborn St., Chicago, —Dear Madam:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOURvertised in the ReligioPhilosophical Journal. 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 success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. Gallaway.

581 W. Erie St., Ohicago, 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 use opium, but increased the quantity, I now us 25 cents worth increased the quantity, I now us 25 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 had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to ofter to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you con.

Your Sister.

Your Sister, Agnes Vanaernam. Little Valley, N. Y., Oct. 80, 75.

Mrs. Robinson disgnosed the case and furnished her usual opium 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:

Mrs. A. H. Robinson, 394 Déarborn Street. Chicago, Ill.:—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. 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 femule complaint that I had troubled with a female 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 are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours.

Agnes Van Arman.

Little Valley, N. X., March 20, 76.

Mrs. A. H. ROBINSON, 804Dearborn St., Chicago, DEAR MADAM: Words will fail me to ex-press my gravitude for the great and good result you have effected, in curing my sister of that cursed babit of using morphine. The small sum of \$5 a box for the opium remedy (one box having curs over the full false). Your even grateful friend,

T. W. GALLOWAY. No. 581 Ada St., Chicago.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 394 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It setted first rate. It cured my corns so that I now have no sorenezs at all from them.

Respectfully Yours. E. Whiteside. Frankfort, Ky., Mer. 16th. '76.

Viondorful Success in Healing the Sick.

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

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

Testimonials:

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

Mrs. A. H. Rohinson,-Medium:-My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swel-The pain has somewhat subsided, but the swerling continues unabated. We do not know whether there is any splinter in it. Enclosed and lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age

Very troly yours, JACOB A. FLOURNOY, Marionville, Mo. Jan. 16, '76.

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

Mas. A. H. Robinson, Madicia, Chicago:— Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final oure.

ure. Yery truly yours.

JACOB A. FLOURNOY.

Marionville, Mo., Jan. 80, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

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

Yours respectfully, Mrs. S. I. Psox. Topeks, Kan., April 19th, 75. Box 651.

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

A. H. ROBINSON.-MEDIUM.-CHICAGO.-1 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 physi-cians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

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

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 8rd, "74:

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

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

Lawre C. Pollant.

Los Nietos, Cal., Dec. Stb., 74.

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

Yours with Respect, Policago, Azuss, Cal., May 29th, '75.

MRS. A. H. ROBINSON. Healing Psychometric & Business Medium RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

BUILDING, CHICAGO.

M Rs. Hobinson, while under spirit central, on re-ceiving a lock of hair of a sick patient, will discusse the disease most perfectly, and prescribe the proper re-medy. Yet, as the most speedy cure is the essential ob-ject in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she

the length of time the patient has been sick; when she will, without delay, return a most potent prescription and namedy for, eradicating the disease, and permanently enring all curable cases.

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

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

any changes that may be apparent in the symptoms (i)

the disease.

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

TERMS:—Diagnosis and first prescription, \$2.00; each subsequent one, \$2.00. Psychometric Delinestion of character, \$3.00. Answering business letters, \$2.00. The money should accompany the application to insure a reply.

money should accompany the application to insure a reply.

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

N.B.—Mus. Rozmoos will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to
any part of the country by mall, on receipt of \$2.00. It
is warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Mrs. Economics Tobacco Antidats tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poisonons weed. It is a remedy presented by a band of chemits long in spirit-life, and is warranted to be perfectly
harmless.

This House will pay any chemist one thousand sollors who will, upon analyzing this remedy, find one particle of gentian root, or any other poleonous drug in it.
Address Remano-Philosophical Publishme House, Onloago, Ill., either for wholesale orders, single boxes or local aspectos.

TESTIMONIALS.

Mrz. A. H. Bobinson's Tobacco Antidots.

Mrs. A. H. Robinson, 894 Dearborn St., Chicago, III.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for

W. F. Borley. Tama City, Iowa, Mar. 20, '76.

This is to certify that W. F. Burley, of Tama City, Iowa, 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. BURLEY. Tama City, Iowa. Feb. 10, '75.

Mrs. A. H. Robinson.—After using Tobacco for more than 25 years. I got a box of your agent, 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. It is the best thing of the age. W. LEONARD.

Tama City, Iowa, Mar. 10, '76 Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Antidote from W. F. Burley, and it has cured me

from using tobacco, after using it for years. CHARLES GAGE. Tama City, Iowa. Feb. 15, '76.

PRICE—\$2.00 PER BOX.
Address, Religio-Philosophical Publicating House. Chicago; Ill.

237 Agents supplied (on the receipt of the pay) at \$12 per dozen boxes, and sent free of charge.

The Wonderful Healer and Clairvoyaut-Mrs. C. M. Morrison.

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

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if eser 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 Scoretary. 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

Diagnosis by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail prepaid.

In the past two years Mrs. Morrison's Medi-cal control has given 2483 diagnoses by lock of hair; and in the past year over one thousand pa-tients suffering from chronic and complicated diseases have been cured with her magnetized regetable remedics.

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(Cut this out and enclose it in your letter—R. J.)

**20n12th*

OPIRIT VALE—EDDY MEDIUMS We would trespectfully announce to the public that.

Spirit Vale is still alive with startling and convincing proof that our departed them do to elvin, and are
paidly seen and converse with their friends, in a way,
that there is not a doubt left on the minds of any one
who is willing to a knowledge the truth. We would say
to the public that four of the Eddy mediums are here.
Honatic Eddy and Mary Eddy Puntoon, the best
materiolizing medium. Good board and lodging, at 35
per week, will be found at the old home of the Eddys
where no pains will bespared to make thirzs pleasant
and comfortable for all who visit us. People coming to
and from Spirit Vale, will be accommendated by the stage
that runs to, and from this places, fally.

S. B. CHASE, CHITTENDEN, VZ.

ARRES. When you have had it long enough, just send 10 cts. to Dr. C. R. Sylies, 169 Modison St., Chicago, for the True Theory and full information of a Sure Care, and say where you say this.

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WANTED All persons who have read my this paper, describing the Steem Washer. or Woman's Friend, to serd for new terms. 500 000 have been sold J. C. Thiton, Pittsburg, Fa. v2milit

RESTOR KIN OF STOR.—Established 1825, by ROBERT CHAMBERS. Third Edition of INDEX to ADVERTISEMENTS for Heirast-Law, Missing fo ADVERTISEMENTS for Heirs at-Law. Missing Briends. Legates, &c.; 50,000 nsmes relating to contraints some of in claimed morey. Price 28. Initial letters 50 cents. 1 Great College Street, Westminster, Landon, England. Note—Index (the only work of its kird favorably reviewed by the Press) in principal Libraries in the U. K., U. S. A. and Colonies. Wills searched for.

Old Dr. Tileston

Cures the worst phases of chronic and acute discase that the regular doctors give up as incurable, by the laying on of hands, as in the days of the Apostles.

He will attend calls arywhere in Ohicsgo. Call or address him at 127 Fourth Ave., Room 19, Religo Philosophical Publishing House Building, Chicago, Ills.

Table is to certify that I was stilled with inflammatory Ehoumatism for a lorg time. Dr. Wm. Tileston, Room 19, 127 4th Av., Chicago, the healing medium, cared me in S days, by simply laying his hancs on me. I am now free from all pains and swellings, and have the use of my limbs just as well as I ever did. I am 73 years of ago, and reside at Glenwood, Hills Co., Iowa:

JOHNSON ORE.

May 19, '78.

TO THE SUFFERING. Thin is to certify that having suffered for more than n weak with severe greeness in chest from a long and so-vere cold and having tried various medicines without curing me, I was most wonderfully cured by Dr. Tiles-ton, in less than 40 minuter, by his laying his hard on me. Those softering in same way or in any way, would

him. Very truly yours. ——Wm. C. Thomas. do well to consult him. 1.50 137 4th Ave.

A WONDERFUL Disgnosis of Disease given at the wish of my Medical Band for 50 cents and stamp. Send lock of hair, state age and sex. Medicine put up by spirit aid, sent at low rates. ELLA BRADNER New Waver, Oswero Co., N. Y. v20n1016 Haven, Oswego Co., N. Y.

DEAFNESS AND CATABRE.—A ledy, who had suffered for years from Deafness and Catarrh, was cured by a simple Indian Remedy. Her sympathy and gratitude prompt her to send the receipe free of charge to any one similarly afflicted. Address Mrs. M. CLARA LEGGETT, Jersey City, N. J. , VEONSTA

ASTROLOGY.

Prof. Lister, Astrologer, 319 6th Ave., New York. 44 years practice, 27 in Boston. Can be consulted by letter. Send for a Circular. Address all letters P. O. Box 4839 New York City. v20n5t13

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DEATH.

In the Light of the

Harmonial Philosophy, By MARY F. DAVIS.

A whole volume of philosophical truth is condensed into this little pamphlet. "The truth about Desth." says the author, "never breaks upon us until the light of the Spiritual Universe shines into the deep darkness of the doubting mind. Until this higher revelation is given to the understanding, the outward fact of Death strikes one with the awful force of Fate." The revelation here referred to is the truth which underlies the origin and phenomena of human life on both sides of the grave, which the pamphlet brings out clear as sunlight to every one who will candidly read. The following subjects are treated;

ing subjects are treated;
Universal Unity of Things; Nature Without and Within Man; The Absolute Certainty of Death; The Soul's Supremacy to Death; Degrading Teachings of Theology; The Infallible Teachings of Nature: Harmontal Views of Life and Destmy; Man, the Highest Organization; The Reality and Experiences of Death; Spiritual Intercourse through Spirit-Culture; The Soul and its Aspirations Identical; The Last Scene of All.

Under these headings Mrs. Davis has developed with rare faithfulness and pathos, the pure principles of true. Spiritualism. The sorrowful may find consolation in these pages, and the doubtld, a firm foundation and a learning the sorrowful may be sorrowful may firm foundation and a learning the sorrowful may firm for the sorrowful may for the sorrowful may for the sorrowful may for the sorrowful may for the sorrowf

PRICE, POSTAGE PAID, 15 CENTS PER COPY. Right Copies for \$1.00. In handsome cloth binding, Mc. *For sale, wholesale and retail, by the Pathero-Pathosorshoat Puntaning House, Chicago, About Spirit Portraits—How they are Painted, and other Matters-A Chapter of my Experience.

BY N B. STARR

[Conticued from Last Week.]

I was at the time manuf schuring clothing for a wholesale house. I kept a number of hands at work, and had to attend very closely to business. One night after retiring to bed and beginning to lose consciousness, a female appeared with a child in her arms and coming close to me said, "This is likes. Carver's child," and perhaps acceptables. close to me said, "This is letts. Carver's child," and perhaps something more about painting, but I could not make it out. The vision or dream passed off, and I went to sleep, but the next morning the first thing that I saw on waking was the picture of that lady and child on the wall. My old St. Louis experience had broken out afresh; this time it was an oil painting, varitable and distinct. All that day and all the next, turn which way I might, there it was no more trouble than to chalk round any other picture. "Ho," I said to myself, "if I can draw it, why not paint it; the colors are

can draw it, why not paint it; the colors are there. I will buy some paint and canvass. I will put on color to match and then I shall have a veritable picture."

All this time I had no thought of spirit-

ictures; such an idea never crossed my mind. My only thought was that I was going to paint an hallucination; true I had heard of Rogers and Walcott, as spirit artists, but it never occurred to me that this was the same work. I bought the necessary material and on Sunday, locked myself up in my work shop, mixed my paint by the rule of common-sense, set up my cenvass: there was the picture on it ready for me. I went over it with color but found I could not finish with one painting; as one coat of paint would not hide the canvass, so I set it aside for the next Sunday. I had as I thought made a splendid start, and I longed for Sunday to come when it would be dry, and Loculd go on it again.

The next time I was more than ever pleased with the progress of the work. The picture came out even better than I had supposed it would, and on the third Sunday, I considered it finished. The hallucination was gone; it was no where to be seen, but the veritable picture was

All this time I had never once thought of Mrs. Carver. I had heard that she had lost a babe some months before, but the idea never-occurred to me that this painting was, or might be, a likeness of her child. I set the painting away in my garret where it lay for two or three months, except when I went to look at and admire it. Slowly the thought came to me that I must show this picture to Mrs. C., so I asked a lady friend of mine who was acquainted with her to being beautiful. was acquainted with her, to bring her to my house and introduce me to her; so one day my lady friend and Mrs. O. called on me. After some conversation on the common topics of the day, I asked Mrs. Carver if she was fond of looking at paintings. She said she was very much so. I told her I had one and I wished she would give me her opinion of its merits. I got the picture and stood it before er. I had occasion to leave the room a minute or two, but when I returned Mrs. O. was weeping. She saked me by whom, and where it was painted and remarked that the babe looked like one she had buried, and the fe-male, who held it, like her sister. I was surprised and delighted. I gave her the history of it; told her how it had come to me. Her reply was." Oh! dear what have I done that I should deserve this, and yet I knew it. Months ago, my controlling influence had told sae that I should have this very thing, and here it is.

Such is the history of my first spirit portrait. Subsequently, others came in nearly the same way. The seeing of pictures on blank surface became an every day affair; land-scapes pictures came also. Fresh orders, and very silly ones, came from people that ought to have known that they could not be filled, unless I had an inspiration to do them. I have tried many times to evoke special por-traits, but could never succeed. The nearest that I ever came to it was by having a lock of hair, but it was always uncertain. I have made more failures from this source than any

In the mean time I have been investigating he philosophy of this phase of the spiritual momens through all these long years. In doing so I have experimented in many ways, as to the mode of life best calculated to promote the object in view. I have also consult ed many intelligent spirits, through reliable media, and I will now close this article by giving the result of my investigations.

As early as 1868 I wrote a letter to an uncle

of mine in Spirit-life, on various private mat-ters. I sealed it properly and sent it to Mr. Mansfield, the medium. Instead of getting a reply from my uncle, I got a letter aigned by several artists in Spirit life, stating that my made was not present, and therefore they had taken it on themselves to reply. They went on to say that they took a very great interest in my work, giving me a great deal of good advice as to what to do and what to avoid doing and signed their several names in the or-

HAYDRAV VACHTAA HENRY VON BALENS BEM WEST, SIG RAPHARI. PETER PAUL RUSERS, ALBX COOPER. PAUL CAGLIARI. Joshua Revecus

All those signatures were in a different hand writing; that of Peter Paul Rubens was in small caps. I must confess that this long array of eminent artists staggered me. I could not believe it. I thought it was some mischievous spirits fooling me, so I wrote a spec-ial letter to Peter Paul Rubens, desiring him to answer it in the French language. I scaled it properly and sent it likewise to Mr. Mans-field. In due time the answer came; it was written in French. The reply was in appro-priate language to what I had written.

Whether those signatures were true or false. I can not say, but advice from the same source, through other media; was significant; they confirmed the truth of the above, and told me further that I must study art normally, as other extists had to do; that I must avail myself of every opportunity to examine good paintings; tearn to draw or color; study the effect of light and shade; in short to become an artist norm-ally: that the spirit of artists in the other life, only keiped those on earth who helped them solves; that every true artist of earth was to some extent inspired from above; that only the torpid and indolent ones come to manght also to avoid all excitaments; live temperate and above all don't be greedy and avarioious: always give away your labor, if you see it will do good; cause no pain to any living thing that has nerves to feel, either by word ordeed; if you can give a pleasant sensation to any one do so, erea if you entier a alight pain your

To the question, "How are those plotures projected on blank surfaces, and what relation do they bear to the spirit whose likeness is being painted?"

Answer — The spirit whose likewess is being painted stands by you. We paint it by using your magnetism as a kind of paint, in a word materialize in a manner the likeness out of your magnetism.

"If that is so why cannot others see the pictures on the blank surface?" Answen -Because they are not clairvoyant For instance, suppose you write with your fla-ger on paper making no mark, the Clairvoyant will see the writing; others will not. So we paint there the likeness with material taken from the medium. In a certain sense he sees t picture made out of himself.

N. B. S.

Port Huron, Mich. 20 be continued.

Poices from the People.

BUFFALO, N. Y.—A Subscriber inquires: What religious denominations hold to the dogma of the indissolubility of the marriage relations?

REPLY.—The Catholics regard the marriage relations as indissoluble, and we believe also, that among Presbyterians, and certain other high case, however, of the wife's infidelity, the Bible recognizes the dissolubility of the marriage obligation. The Bible says that whom God has joined together let no man tear assunder; but, then, no microscope, operatic glass, telescope, or horroscope, or anything else, could ever tell when God did really sanction a marriage ceremony. In Canada it is exceedingly difficult to get a divorce. The way there, however, is open to the rich, but closed effectually against the poor. toned Protestants, the same opinion prevails. In

An Incomy.—I have heard a great deal of the doings of Valentine Greatrakes, an Irishman; can you give any information in reference to him? I. It is claimed that he preceded Mesmer by one century. He performed many wonderful cures by manipulation. As usual his cures became so well known that the church interfered, and he was prohibited from curing in the diccese of the Dean of Lisbon. He no doubt was a wonderful healing medlum.

SPIRIT LIGHTS.—Some time ago I read of John King materializing a lamp in England, which emitted a faint light? Why is it we read nothing of the kind among mediums now? We believe that phenomenon is often witnessed in England at the present time. Mr. Burns, of London, in the Medium and Daybreak, says that he visited a seance in Scotland where the spirit form came out bearing a light under the cord of his dressing gown. On a subsequent appearace of the spirit, he carried it on the left breast, in the position usually occupied by the outside breast-pocket. Phosphorescent lights are very often seen; at physical scances, but we have never known an object to be materialised that emitted light for even five minutes. Church, the physical medium, frequently had his circles illuminated with a lambent phosphorescent light.

MEMPHIS, TENN.-If elementary spirits are seen, as clairvoyants assert, then they must exist or clairvoyance is a humbug and a cheat. What BAY YOU?

· Reply.-We do not treat contemptuously the belief that there are elementary spirits easking incarnation. We candidly differ in opinion with those who claim they have seen them, and who explain the object of their existence, to seek incarnation. M. Aksakof, an eminent scientist of St. Petersburg, says, "Perhaps it will be interesting for you know to that Prince A. Dolgorouky, the great authority on mesmerism, has written that he has as-certained that the spirits which play the most prominent part at physical seauces are elemen-taries, etc. His clarroyants have seen them and describe them." We do not say that spirits with grotesque forms, do not officiate at some scances for materializations. The spirits of dwarfs—there are nations of such in Africa—are looked upon as elementaries, gnomes, fairles, etc., when they are simply desembodied spirits. It becames the property of the second of the ing true, too, that spirits can if they so desire, ma-terialize as children, or as men with silvery locks, and if the same law holds good, they can also appears dwarfs, fairies, etc., etc., and may, for wise purposes, under certain circumstances, do so, hence giving rise to the belief in elementary

SOUTH BEND, IND.-Bro. E. O. Trueblood inquires of us in regard to the propriety of admit-ting skeptics and others who take little interest in spirit communion, further than to manifest their own self-conceit, into developing circles.

There is as little propriety in admitting such people into a developing circle as there would be for a chemist to admit into his laboratory, a similar class of people, who would as soon as the opportunity presented itself, throw some foreign substance into the crucible, with an ignorant lear and sneer at the scientist.

The magnetism of such people is as repellent to intelligent spirits, and as deleterious to legitimate results in a circle of refined people, as a foreign substance would be in the refiner's crucible. .

Developing circles should be conducted with the utmost circumspection and aspiration for the truth.-[Ed. JOURNAL.

BLOOMING VALLEY, MICH.—Hannah H. Moore writes.—I do not feel willing to do without the Journal. I am well pleased withit. Your expose of impostors I like. There are only a few Spiritualists here, or at least in our neighborhood, therefore we can not afford to have mediums visit us, though we sometimes have L. A. Persall come and lecture to us, which makes a little green spot

and lecture to us, which makes a little green spot in our—shall I say—desert!

GOUVERNEUR, N. X.—H. E. Dimock writes.—
We have been holding a circle for development here for the last three or four months, during which time Mr. R. A. Van Denson has been development in the control analysis and claim our less than the control and the control analysis and claim our less than the control and the control a oped as an inspirational speaker and clairvoyant healer. We have had him before the public in this place several times, and we think that he bids fair to become an eminent speaker and a success ful clairroyant healer. He is now ready to an swer all calls to speak, and also to treat the sick His guides rank among the most eminent of speakers. They are ready to speak upon the state of the Nation, Theology, and man's relation to God. We will state that the medium is a true gentleman in every sense of the word, and his character is

beyond represch. MANCHESTER; IOWA.—R. D. Blaisdell writes.
What legions of "friends" always bless us,
When golden success lights our way;
How they smile as they softly address us,

Bo cordisi, good humored and gay.
But ohi when the sun of prosperity,
Has set, then how quickly they frown,
And cry, in hard tones of severity,
"Kick the man—don't you see he is down!" What though, when you knew not a sorrow,

Your heart was as open as day?
And your "friends"—when they wanted to borrow
You'd oblige, and ne'er ask them to pay,
What though not a soul you e'er slighted— As you wander on now through the town, Your friends become very near sighted, And don't seem to see you when down.

And don't seem to see you when down.

BELOIT, ICWA.—I. H. B. writes.—I was one of the Committee, who with your correspondent "V," obtained the test scance at Terre Haute, Indians, March 21st, 1876, at Pence Hall. I had the privilege of nine public scances prior to the test scance, eight of which proved very satisfactory. From five to nine forms were produced during the eight evenings that proved a success, sagregating fifty-one in all. And with the two produced under test conditions, making fifty-three, living, moving human forms, which I saw while at Terre Haute, but two of which I recognized as friends of mine, a sister and lady friend, both of whom appeared as natural as life, shook hands with both, and was kissed and caressed by my friend, and as and was kissed and caressed by my friend, and as to her identity I think I could not be mistaken. But what to me was the most convincing of all,

was the independent writing on the slate or paper.

I received twelve communications, splendidly written, from dear friends on the other slde. Of J. H. Mott, I would also speak. He too is a most powerful and reliable medium for materialization. I spent three nights with him on my way home, saw forty-seven forms, all recognized by those present.

Is THE DEVIL DWAD? In an old religious book it is observed: "The acquired knowledge of the devil is very great, he being an advancing student, partly by the quickness of his nature, and partly by long experience, being now very nearly six thousand years old." "He assumed various forms. One day he would visit the earth as a black dog; on another day as raven; on another he appeared as a white man in black clothes; and sometimes as a black man in black clothes; when it was remarked that his voice was ghostly, that he wore no shoes, and that one of his feet was cloven. Usually he wore the garb of a layman, but, on more than one occasion, he had impudently at tired himself as a minister of the Gospel."

WESTFIELD N. Y.—J. Tinney sends the fol-lowing aphorism.—The idea seems as firmly rooted in the minds of Spiritualists that helief in a God or the supremacy of spirit over matter is necessary to a conscious existence beyond the grave, as it is in the mind of the materialist that the death of the body is the end of all conscious existence. The time may come when both Materialist and Spiritnalist will learn how easy it is to be mistaken. In ualist will learn how easy it is to be mistaken. In our present condition we are simply in the caterpillar or grub state, and as the grub from which the butterfly is born, is as dead to the surrounding grubs as all that constitutes our individuality is to the Materialist after the death of the body, and as the butterfly is only a different condition of matter of the grub from which he was born, why not all higher grades of being who have passed the same change? When he has passed the same change that we have, will he not he a constituent of just such beings as we are? euch beinge as we are?

QUERY.—C. W. G. writes.—As church people have their own idea about hell, what they are to do about being saved, and how much they must do to be saved, then what detriment will it be to a man if he espouses the church according to his own ideality, and so continues to work in its ranks all his life? Certainly it will not stain him morally, for there was never a men who taught a better code of morals than Christ did; it will not deter him socially, for the church people in general, spread in society as good an example of morals as any other class of people; then where do we find the loadstone that will keep him from higher grades of apiritual progression?

REMARKS.—Our queriest should know that liberal views have a tendency to expand the mind, and imbuo a person with philanthropic feelings. The one who believes that God is good—purely good—too good to create any one to render him miserable by everlasting punishment, is a far bet ter man in every way then another can possibly be who entertains the idea that God is vindictive, and that a certain portion of the human race should be punished forever We believe that the pure Spiritualist will gravitate to a higher position in the Spirit-world, than any Methodist, their moral character being equally good.

ROCHESTER .- Mrs. A. Howard writes .- Two ROCHESTER.—Mrs. A. Howard writes.—Iwo years have passed away since the dear Journal came to me like a pure wandering spirit, guiding me in the right direction to my loved ones, for whom I had mourned as dead. From the enlightened pages of Journal many beautiful thoughts and suggestions have come to stimulate and adorn my inner life. It has been an angel of light to me; these pages of the preventing plans fraud It has been most effectual in preventing plous fraud in my family, all of whom it has freed from the alavery of the church. We are spreading the docelavery of the church. We are spreading the doc-trine of Spiritualism as rapidly as our friends and neighbors will receive it. If Spiritualists are, in-deed, the children of light, walking in the sunny path of truth, they ought to, each day, do some little good for the advancement of the Harmoniat Philosophy; then would we become happier and brighter. It seems that, although we are a pro-gressive people, we don't understand how to cap-ture Satan. We must take him by surprise; let no one speak his name above a whisper, for his ears are always open, and he is off like the wind at the first loud word spoken by a Spiritualist; as much as to say, "I hate and defy you, as I ever have done, and was never born to perish by your heads?" done, as

BIRMINGHAM, MICHIGAN-K. E. Alexander writes.—It has become a fashion in these parts for clergymen when called upon to conduct servi-ces for liberal people at funerals, to make it the ces for liberal people at funerals, to make it the occasion for denouncing the living and insulting the memory of the dead. There are few families whose members are all Spiritualists, and the charity and good feelings of the spiritual members are proverbially strong, and their disposition to conciliate makes them give way to plous friends. So the Spiritual philosopher sits and hears a tirade of weak spite and vile presumption poured out upon himself and the doom of damned souls given the dead friend. Many times have I witnessed the dead friend. Many times have I witnessed such a scene. Tell us how to avoid such misera-ble farces. There seems to be no forethought among Spiritualists in the matter of funerals. I speak of those who are isolated from societies (and there are hosts of them) and are unable to get a speaker in time, and many who are not able to bear alone the expense of sending for one. Some-thing should be said to instruct and strengthen these friends on this point. If they could be made to know that a silent civil funeral is better than the arrogant heathen or Christian mummeries of priests they would save themselves from public personal insult.

When a competent Spiritualist lecturer can not be obtained, the service of a minister should be dispensed with, and selections read by some one from the series of articles entitled, "Death, or the Pathway from Earth to Spirit-Life," or from the works of Andrew Jackson Dayls on the subject of Death. The funeral exercises would then be distingulahed for common sense, instead of vitupers. tion from the lips of a-perhaps-Godlers divine.

LOUISVILLE, KY.—A. A. R. inquires; If Jesus was with Hafed the Prince of Persia, as indicated in the book entitled, "Hafed, Prince of Persia; his Experiences in Rarth-life and Spiritiffe," etc., why is it that the Bible, or that Paul and Judas in the "Life of Jesus," as given through the mediumenip of Alexander Smyth, (one of your best books on sale) does not contain some mention of the fact? Please give an answer. of the fact? Please give an answer.

REPLY.—Perhaps there were incidents in the life of Jesus that the apostles knew nothing about, or did not care to record; just as three travelers visiting Africa will give different accounts of the people, etc., from their respective standpoints. According to the Medium and Daybreak, "There is an air of candor and straightforwardness about the work which it would be most difficult to simulate. The problem to solve is,—How came the book to exist? It is a fact to be accounted for. But we are forgetting that those who have not seen it may be impatient to be told something of what it is all about. 'Hafed' is infroduced to us as the Prince of Persia who lived at the commencement of the Christian era. His own life story is deeply interesting. Much professedly authentic information is given regarding the state of the nations of the East as they were in his day; but the grand fea-ture of the Communications is what he has to tell about the middle life of Josus. 'Hafed' claims to have been one of the Wise Men that came from the East to Judes guided by the star. Jesus is said to have spent years with him in Persis when growing up's young man, to have studied in Persis, and ing up a young man, to have studied in Feria, and traveled in India, Egypt, Greece, and Rome. The history embraces most of the time between the Savior's boyhood and the period when his public ministry commenced. The impression which perusal of the narrative will leave upon the mind of a reader who is a lover of the Savior will be such, if we mistake not, as to lead him to wish he could regard it as suthentic. A considerable part of the book is occupied with an account of the isbors and sufferings of 'Haffed' and others in the service and sufferings of 'Hafed' and others in the service of Christ, after he had given commandment to go into all the world and preach the gospel to every crostore." Bo far as the life of Jesus is concerned, we regard the narrative of Paul and Judas as truthful. There is a beautiful connection in the incidents as woven together, and though altogether of a historical character, there is a tinge of romance connected therewith, that gives the book and sufferings of 'Hafed' and others in the service

the delightful air of a midsummer's day. Jose and Mary's declaration is thrillingly interesting, while the wonderful tricks and dissimulation of Cosbi are illustrative of human nature, as existing esent time. Any one who reads the book will find himself amply remunerated. BOSTON, MASS .- A Subscriber there thinks

that circles should always be of a religious turn, and he deprecates the existence of "infidelic seances." J. M. Gully, M. D., of the Spiritualist, London, England, thinks differently, saying, "To make a seance a religious meeting would be the most disastrous step it harmony be essential to powerful and trustworthy communications; for theology ful and trustworthy communications; for theology holds more casus bell within its many-chequered field than ever cropped up in our disputes between the Roses, or during the Thirty Years' War, or the modern Eastern question; no hatred comes near in bitterness to that of theologians. Here Mr. Varley steps in with words of wisdom; our modes of thinking, he says, are as diverse as our physical bodies; so that some will take hold of Spiritualism as a religion, others as an exhibition of natural phenomena. Seeing that such is the case, would it not be better to exclude theology—and jokes also, for Heaven's sake!—from the inquiry, and leave each man to digest the religious food he finds in it at home—that is, in his "interior man," and not trouble other people with stories of his supepsia or dyspepsia? and to crack all his jokes in the home of his interior consciousness, and laugh at them in the most private and distant room he can find?" We are of the opinion that when prayerful inem in the most private and distant room he can find?" We are of the opinion that when prayerful Methodists, Presbyterians, Campbellites, Episco-pallans, Baptists, Catholics, Unitarians, Universal-ists, Shakers, Quakers, What nots, etc., all collect together in a circle, that there could be little if any barmony. Such contrariety in religious sentiment together in a circle, that there could be little if any harmony. Such contrariety in religious sentiment must, as a natural consequence, prove discordant. Water and fire are not very good friends; nor can feelings harmonize that are so firmly moulded in different religious grooves. The only religious circle that could prove advantageous or profitable, should be composed entirely of one religious denomination. If several different ones unite, possessing positive religious feelings, discord must prevail, as a natural consequence. LAWRENCE, KAN.—An inquirer desires to

know if the charges are true that our insane asylums are crowded with "crazy Spiritualists." We answer emphatically and loudly, too, NOI The various religious denominations are prolific of insanity. According to an Exchange, thirty years ago, William Fair, a prominent citizen living pear Black Lick, Indiana Co., Pa., attended a revival meeting then being held in the manner of the Primitive Methodists. He became a religious enthusiast, and, imagining he had committed the "unpardonable sin," lost his reason. He passed his entire time in singing and praying. He believed his wife and family prevented his obsaining pardon for his sins, and became so violent against them that it was found necessary to place him under restraint. A room was fitted up with stout oaken bars at the doors and windows, and he was imprisoned therein. The skill of the best physicians has falled to restore his mind, and he has remained in confinement since 1845. His cell is as comfortable as it can be made, and he has every attention. For 30 years he has occupied every hour in the day with lamentation over his lost soul, in pitcous appeals to God for pardon, and in singing revival hymns unknown to the church goers of today. By pacing up and down the floor of his room, and by constant kneeling in particular spots, he meeting then being held in the manner of the and by constant kneeling in particular spots, he has worn great hollows in the boards, which it has been necessary to renew several times. The unfortunate man is over eighty years of age. He is tall and apparently in the best of physical health. His hair and heard are of extraordinary length. His hair and beard are of extraordinary length. He keeps his person and spartment neat and clean, but silows no one to approach him. He will not engage in conversation, his whole attention being given to his incessant devotions. Several were made insane in New York, by the Moody and Sankey religious hifaintim fandango. We believe their efforts are always attended with disastrous efforts.

INDIANAPOLIS, IND .- Dr. Wesley Clark some returning life, and our glorious cause is be-ginning to look heavenward; the dry hones in and around the place are mightly shaken. Orthodox, like Belshazzer of old, is trembling in its boots, and calling, not on rocks and mountains to hide her deformity, but on necromancers and alight-ofhand workers and pouring out the treasures of the Lord's people like floods of rain into the pockets of tricksters, to save herself from utter ruin and downfall. But the writing on the wall is so plain and indelible that he that runs must read. We have many private circles here, which are doing a good work. We have also a good materializing medium in the person of Bro. Morris, whose scances are well attended by many skeptics and church goers and professional Christians, and I have heard some of them remark, "I now know that we do live." I have attended several of Bro. Morris' seances, and find them not only satisfactory, but convincing to the honest skeptic. The one last evening was given under strict test conditions. Some nine or ten spirits appeared, of different heights, dress, and of both sexes. One spirit ap-peared for some time in front of the strongest light of two gas burners. One spirit, a lady, after walking around the room and shaking hands with sev eral, slowly dematerialized in front of the audience. The spirit of an Irishman walked the foom shaking hands and conversing in a loud and fluent voice. As to the cabinet, it is composed of double doors, with a wire screen across the middle portion of the cabinet. The medium sits in one spartment and the spirits come out at the other door; collu-sion is impossible. And now, Bro. Jones, I find a great lack here, and that is the weekly visit of at least one thousand numbers of the RELIGIO-PHIL-OSOPHICAL JOURNAL. Ohl may it long live to great the welcome, cheer, and happing the souls of the weary and lonely pilgrims as they journey along their way on this side of the beautiful river. And may Bro: Jones still be blessed, and when his long years of earth toll shall have ended, may he look back with the conscious feeling, "Well done good and faithful servant," for thousands will call

REMARKS .- We are glad to hear that Indianapolls has such a splendid medium as Mr. Morris. It does not seem possible, however, that a spirit should stand fully materialized before the blaze of two brilliant gas burners, vet we have no reason to doubt the assertions of our good Brother, He is right in stating that Indianapolis should be isfored with 1000 Journals weekly. We hope yet to have that number of subscribers there.

A MINISTER SUES FOR THE WIDOW'S MITE,-IL is well-know that the widow's mitchasever been a coveted auxiliary in running the gospel car, but I do not know that any instance of suing for it is do not know that any instance of suning for it is upon the records of any sge. If not, then Gahanna, Ohlo, has at last become distinguished; It seems that a worthy steward who felt the responsibility of his position, called upon a widow in the vicinity to get the usual "quarterage." The woman stated that she had but two dollars in the house and was almost barefoot, but as the minister must be supported she yielded up her mite, and took the chances of cold and wet for Christ's sake. After consideration, the better feeling of the steward prevalled, and word reached the widow that by sending after it, her money would be refunded. Of course she lost no time, but reclaimed it at once. What was the steward's consternation when once. What was the steward's consternation when he found himself arraigned before his church, by his pastor, for "dishonesty in puriolning and embezzling money," and that this widow's mite, that had been returned to her was the money that had been puriolned from God's treasury. The sacred treasury must indeed be reduced to terrible straits if stewards must be dragged up before the assembled church to answer for the ain of not extorting tha last farthing from the widow and fatherless. the last farthing from the widow and fatherless. What does it mean? Is God's cause growing so poor that his ministers are obliged to resort to such strenuous measures? or are they preaching merely for the loaves and fishes, regardless alike of the souls and bodies of the widow and orphan? It matters not into which horn of the dilemma the truth has fallen, the results remain the same, and neighborhoods thus afflicted had better suspend the means of grace than seek to drag coward the Christian juggernant unmindful of the helpless cries of the victims beneath the wheels. C. M.

Rewarks.-This is a simple example of the feeling that exists in the churches everywhere, yet our

good Br. Danskin in the BANNER deplores the present status of Spiritualism, saying, "Men, and womon who love feedom will be dayen into the old organisations from fear of that disorder which ever grows out of reckless defiance of laws." We don't know where we can find a greater degree of harmony than among Spiritualists; if we did we would go there at once. Brother Danakin was suffering badly from the "blues," undoubtedly, when he penned the above. To leave Spiritualism and join the church, would be like stepping from a pure crystal spring into a muddy pool, to bathe.

MARKESAN, WIS.—Mrs. H. Sevrens writes.—
I wonder if any subscriber to a Spiritualist paper can feel really at ease while perusing its columns, knowing that it is still unpaid for. Here are I, some four or five weeks in arrears, with a feeling akin to shame in telling you so. I am very greatly attached to the Journat, as who would not be after being a constant reader for more than fifteen months. "The kingdom of heaven is like unto a not that was cast into the sea and gathered of net that was cast into the sea and gathered of every kind." Just so the Journal comes weekly net that was cast into the sea and gathered of every kind." Just so the Journal comes weekly freighted with its burden to me, and though there are often articles that I regret to see, there are so many others that more than compensate for all the ill, by bringing me to clasp my spirit hands with the unbounded circle, in the great household of faith, that I want to remain a subscriber until I see Spiritualism established in its just rights, on the solid basis, the "rock of Christ." I know I am regarded as an Infidel, and have often in church, been prayed at as being one. So was Jesus an Infidel. One churchwoman said to me, "Do not call yourself a Spiritualist, 'tis so low." I replied, "God is a spirit." Another says, "Tis so disreputable." I reply, "so was Jesus, conceived and born in disrepute," a la Woodhull and Co. I am making my note already too long, but, Bro. Jones, if the love of money is the root of all evil, then the "lucre" itself must belong to the Old Fellow for whose capture you offer so liberally? Don't you think so? I should be very unwilling to do without my paper until I could win the reward, though I think he could be found a few miles north of here, for a Spiritualist of that vicinity lately passed on to the higher life, and the releads saked for the use of the M.E. Church, for miles north of here, for a Spiritualist of that vicinity lately passed on to the higher life, and the friends asked for the use of the M. E. Church, for holding the funeral in, and when with the expectation of having it they came there at the appointed hour, only to find themselves refused admittance to the sacred house. The minister is reported to have said "that the church had better be burned down than opened to Spiritualists; and that he would never preach there again if it was done." The services were held at a public house near by, with an address by Mrs. Green, a good medium of

We presume but few feel at ease when reading the Journal, knowing it is still unpaid for! That minister who thought his church better be burned down than be used by Spiritualists, is a little devllish, but not the Old Fellow that we are looking

NEW ORLEANS, LA.—Ancea Edwards, Scoretary, writes.—During our lecture season, just closed, Rev. J. M. Peebles gave us an interesting course of lectures during the months of January and February last. During his stay here our mem barship was increased from about forty to upwards of eighty members. Bro. James Madison Allen, the inspirational speaker, succeeded Mr. Peebles during the months of March and April. He gave us a very able and interesting course of lectures, which were received with much approbation. I should first state that, under the auspices of the ladies of our association, we held an Anniversary Festival Entertainment at Minerva-Hall, our lecture room, in honor of the advent of Modern Spiritualism, on the Sist of March. The festival was attended by something unways of two hunwas attended by something upwards of two hundred ladies and gentlemen, who appeared to enjoy the good things provided for 'them. Music and dancing ended the pleasure of the evening, dispersing at the early hour of 12 o'clock. I would be a seried to be a seried like to say a good word for our ladies, and would name some of the most active ones, but can not particularize where all acted their part so well. Suffice it to say that it resulted in a benefit to the Association of upwards of eighty three dollars, and was the means of freeing, in a good measure, the Association from the indebtedness incurred during our lecture season. Our Association is now, happily, free from the incumbrance of debt, and we look forward to a steady progression in the knowledge of the great truths. The Society passed the following resolutions:

Resolved, That the members of the New Orleans Association of Spiritualists do hereby declare themselves greatly indebted to Bro. James Madison Allen, and to his distinguished controls, for the valuable instruction which they, as Spiritual-ists, derived through his form; and that they sineerely hope he may live long and continue to be enabled to perform his mission so that others elsewhere may be equally benefitted by his valua-

ble teachings.

Resolved, That we heartly, and without reserva-tion, reccommend Bro. James Madison Allen, as worthy of the confidence and esteem of all good men and women; particularly all who admire those who possess, in a large degree, intellect governed by admirable laws, and who is capable of making his lessons of wisdom plain and pleasingly accept-

We are glad to learn that Mr. Allen's labors were so highly appreciated in New Orleans. He is now we believe in Texas.

Notes of Travel.-Bro. Thomas Cook writes from Atchison, Kansas.—To his more civilized and self-important brother, the Indian is a study. Our Brother and co-laborer, Prof. Denton, enter-Our Brother and co-laborer, Prof. Denton, enter-tains a supreme contempt for the "primitive man" and his feats in architecture. "Why," says he, "a band of civilized architects of the present gen-eration will accomplish more in a given time, with the same number, than the ancients or primeval man would by a hundred fold." "Talk about the primitive man," said he, "why, when I met him on my recent tour to California, the first thing he said to me after my introduction to him, was, "Hye me to me after my introduction to him, was, 'Give me a chaw tobacce,' for savagism and tobacce go haud in hand the world over.' Be this as it is, his ways and customs are interesting, indeed, to the naturalist. He does not take to the ways of civilized man as a 'duck taketh to the water.' In Osage County, Kansas, where we have had some opportunity to study him, we find only a few who adopt the manner of clothing their persons of their white neighbors; there being enough, however, to constitute two classes; they who retain their primitive habits being known as the Blanket Indians.

There were two tribes, the Fox and Haes, in possession of this reservation, which was happened. acsalon of this reservation, which was bought of them some years ago and the two tribes removed session of this reservation, which was bought of them some years ago and the two tribes removed to the Indian Territory, but a portion of them still refuse to acknowledge the treaty stipulations, and so are to be found encamped or wandering about in various parts of Osage County. While living here the government encouraged benevolent persons in their efforts to improve them intellectually as well as physically. Some hundreds of the youth were taken and clothed after the manner of white children and educated, but there was not a half dozen of them but donned their blankeds just as soon as again left to themselves. The latter are extremely suspicious of the educated or Yankoelzed Indians, for no sooner is he "educated or Yankoelzed Indians, for no sooner is he "educated or Yankoelzed Indians, for no sooner is he "educated or Yankoelzed Indians, for no sooner is he educated or Yankoelzed Indians, for no sooner is he educated or Yankoelzed Indians, for no sooner is he second by cheating his red-skined brothers "out of their very eyes," which is the most prominent feature of a Yankee education, which an instance or two will serve to show, as also to illustrate how the government seems have systematically defranded the primeyal man. When a white man went to an agent's or government store he bought, for instance, five pounds of pork for one dollar, five of sugar, eight yards of calico, etc., etc., but when an Indian went, his dollar purchased only half that amount, and this was the trick, with many similar ones, that the educated Indians learned. No wonder is that the "brimitive man" remains as der the poor illiterate ones became auspicious; but der the poor linterate ones became suspicious; but the wonder is that the "primitive man" remains as quiet as he does, and is not oftener found on the war path than he is. Henevolent persons, aided by the Government, also build many comfortable houses for them to dwell in, both of wood and stone, putting in good floors, but providing no bedsteads. The "Socsoa" atfirst cut holes through the floor to drive down forked atakes to put poles. the hook to drive down torked atakes to put poles, etc., across to put his beds on, then gave up the houses to his ponies, and returned to his "wickee-up" constructed of poles and bark. It is also their custom to instruct their children, to swim before they are three years old, and they are all given to much bathlag.

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Concluded from First Page. drepped into a postrate position on the ground in which attitude they remained until the "chaplain," or priest, had finished the prayers when everybody kissed the ground and arose. All then formed into a rude line or procession, and walked in a signing course, toward the furthest cross, stopping at intervals to pro-strate themselves and kiss the ground. These

took up their position about the cross. Then another fifer, and another priest, and man bearing an image of the crucifixion, came out of the lone house, followed by fourteen penitentes, each one accompanied by an attendant. The penitentes were nearly naked, the only thing in the shape of clothing being a cloth over the head and face and a sort of Indian breech clout. The appearance of each was that of abject debasement. Crouching along side their attendants, with heads nearly touching the ground, they creep to the crosses.

One end of each of these is lifted by an attendant, the positionte lies flat on his face, and a cross is laid across each one of the twelve, the other two being bound hand and foot so securely that it is only possible for them to move an inch or two at a step. In this position they remain while prayers are chanted; then they rise, each man takes the end of a heavy cross upon his shoulder, and they start on the march. The men, worn by pain and privation, seem as if they would drop from sheer exhaustion. Every few yards the procession would halt and the attendants would take the crosses mutil the penitentes could be faced down in the dirt, when the crosses would be laid across the maked bodies. After a little mummery the miserable fanatics started on their march. They finally reached the big cross, and, after going around it and depositing their loads, they prostrated themselves on the ground with their backs around to really the prostrated themselves on the ground with their heads nearly touching the cross. At this juncture everybody in the assemblage lay down and atretched himself or herself out full length. With exactly the same ceremony their steps were finally retraced. On arrival at the house the crosses are the contract and the contract of the contra the crosses are thrown down, and the penitentes and their attendants re-enter the lodge-

In the interval our informant says he strolled off some distance, where he found an adobe house, the door of which was open. He en-dered, hat in hand, and, passed through one room, came to a large spartment destitute of furniture, with sand floor and whitewashed walls. A sort of altar, covered with black cloth, stood in one end of the room, and images of crucifizion and the Virgin and child were placed against the wall. This is the zoom where they flagellate themselves, and, as ghastly proof thereof, the gentleman noticed that the white walls were speckled by a thousand crimson splashes of blood, thrown against it from the whips with which they torture themselves.

Returning to the lodge-room the gentleman discovered that the second act was just opening. As before, a fifer, priest, and image-bearer emerged first, followed by the peniten-tes, each one carrying a whip. These whips were made from the dried leaves of the soap were made from the dried leaves of the sosp weed. This material, when woven into thongs, makes a terrible scourge. With each step each penitente struck himself with the whip across the naked back. The blows were very regular—right, left, right, left—and in a few moments the whip-lashes were crimson with blood. For three miles these self-torturers walked and whipped themselves, though towards the last they were too weak from pain and loss of blood to wield the scourge with any force.

The third act is described as even more re-volting and barbarous; than the first and second. Again a fifer, a priest, and an imagebearer came out of the lodge-room, and behind them came a penitente with a heavy cross shaped like that upon which Ohrlst suffered crufastened to his back and outstretched hands. Two men, carrying whips, appeared, and, as the cross bearer stepped away slowly shese fellows gave him two hard licks around the body for every step he took. To make the cruelty more, the executioners aimed each blow of the whip a half inch or so lower, so that by the time they got through, the flesh was torn and cut and hung in shreds and patches, and the blood streamed down the duskycolored legs. The poor man walked to the furtherest cross and back.

RELIGION AND HYSTERICS.

An English View of Moody's Work.

From the London World.]

The increase which, according to an official report published recently, there has been in the number of lunatics received into the asylums of Edinburg, is attributed to the wave of revivalism and the religious excitement which swept not long ago over that part of Scotland. The statement is at least suggestive. If religious feeling, carried to excess, can and does produce insanity, it becomes necessary to decide when the indulgence of it begins to be in the indulgence of its begins to be in t jurious. Messrs. Moody and Sankey nightly filled crowded halls with rapturous devotees, and the effect of these exciting performances was watched by osychological students with keen interest. Unfortunately the deductions they may have drawn have not yet been published to the world.

What is it that attracts large audiences, and what are the results morally and physically? Every one is aware of the electrical properties of an assemblage of human beings. There seems to run some subtle sympathy through the aggregate multitude which is utterly wanting to the solltary unit; the orator essily moves a crowd to sobs, tears, and frantic laughter by wary simple means, though, using the same means, he would fail utterly with one lonely listener. When we talk of the audience being carried away by the speaker the expression is a just one; they are carried away, and are thoroughly transported out of themselves. Orowds do not reason, they only feel; but because they do not reason is that, therefore, the best and truest sort of education which works through the emotions only? Many writers have expa-tiated on the evils of an unlimited indulgences of the imagination; some have compared it to a horse without a rider; others to a devastating torrent; all have agreed to condemn it: yes, revivalist preachers, and the sacredotalists who would fain graft an antiquated ceremonial upon the simplicity of the apostolic fait... rely for their success on such agencies alone. Pathetic descriptions of the sorrows of human-ity; harrowing narratives of ain and its eternal punishments; voluptuous expatiations on the material rewards and the happiness of the blest; sensual accompaniments of lights, music, and perfumes, the whole subtle influence of which on the brain is scarcely as yet fully recognized; the aids of fasting, privations, and castigations—all combine to swell the long string of imaginative aids, and form the

strains such people delight to harp on. An undue use of the emotions blunts the fine edge of the reasoning and intellectual pow-ers, yet this is precisely the object aimed at. "Never mind what reason says; only feel that you are saved," is the dictum of the Evangelieals. "By all means restors church disci-pline," Is the watchword of the Ritualists. Those latter aim indeed at a very real power, yet the cliest on their worshipers is but a phase of the emotions—nothing more—a sensational

experience like any other "intellectual dramdrinking," as the Bishop of Manchester once aptly expressed it. Those who have seen the evils of revivals—the languor succeeding on evils of revivals—the languor secceeding on such exhaustive sensations, the duliness and despondency as the glitter and glamour faded away; people discovering they are in pretty much the same condition as before, only a few minds unbinged, a few families broken up from mistaken ideas of duty, as some of the shining converted lights have followed the preacher's fortunes, otherwise the body of the proportion being in the same state of ignorpopulation lying in the same state of ignor-ance and darkness as before, except for the additional effects of the reaction consequent on excitement; those who have seen all this may well be tempted to share in the elder Mill's hatred of everything that savored of enthusiasm. No doubt the enthusiasm of an apcetle giving up his life and his energy to the dissemination of what he believes to be the truth is a fine and stirring sight, but the enthusiasm of a crowd is mere bubble and froth. Our Lord to-day, Barabbas to morrow, are equally the cry and the idol of the hour. The sensation is passing, and the effects of it are not less trans-

The most poor and unlearned occasionally feel within them a longing for something bet ter-a yearning for enjoyment superior to the material indulgences of a hard and grinding life. The rich, again, in this age of enervating luxury, demand that even religion should be highly spiced; and many amongst educated women go out of their minds from a stimulating course of religion, just as the Turk dies from an unlimited use of "hasheesh." Maddoctors will tell you that almost all their female patients are crazed on the subject of love male patients are crazed on the subject of love or religion, the preponderance being on the side of the latter. Surely, if religion is indeed a valuable and a sacred thing, it ought not to be used to unhinge the splendid mechanism of the mind, and leave the little gray matter—that source of wonder even to Plato and the philosophers of old—to perform no better functions than a rabbit's brain? But, then, those religious enthusiasts, of whom there have been plenty since the world began, say men must be awakened from the sleep of death at any price. What! is religious lunacy a more admirable thing than reason and sanity? Minds perpetually stimulated and perpetually at high pressure, trying constantly to feel a de-gree of emotion of which our imperfect, faculties are not capable, must lose the equilibrium which constitutes a well-regulated mind. Our Lord's teachings were of a very different order. When people made to him violent demonstrations of attachmentior unworldliness, he quietly tested them by such sayings as, "Sell all that thou hast and give to the poor." His own en-thusiasm was the perfect serenity of faith and a good life.

To sum up, no religion can be good that leads to lunacy—reasoning being the sole inter-lude between ourselves and the brute beasts. lude between ourselves and the brute beasts. Far too much stress is laid in the present day upon a man's feelings. Jeremy Taylor says: "A good life is the beat way to understand wisdom and religion." Religion being the science of God, what we feel is not the important part, but what is the truth. If religion is a science, it must be governed by the laws of progress and enlightenment, and sustained by the fundamental principles of truth and order. The fact is, true religion is of so subtle and delicate a nature that the ordinary wulgar mind can not conceive it in its purity, vulgar mind can not conceive it in its purity, and clothes it in the fleshly fancies of a grovel ing mind. Mme, de Montespan confessed and communicated regularly, conceiving that by thus, as it were, compounding for other sine, she was free to follow the desires of her heart. How many converted sinners, whose reception has been matter of talk and congratulation in religious circles, have really persevered in good ways, and have not, while adopting the special phrases and cant expressions or observances of their own particular religious set, carried on their business or their pleasure exactly as they did before? Religion founded on mere impuls es or states of feeling of necessity evaporates when brought into rude contact with the evils and the hardships of human existence; honest minds are apt to relapse into sheer negation, while indifferent and ill-balanced natures retain a veneer of sentiments which their whole life and modes of action belie. The sole use of religion is to give men a rational object of being, better and higher than mere money-getting, and to point out the best way of obtaining that object. The greater number of emo-tional enthusiasts care not to reason thus calmly; they usually surrender themselves, their thoughts, and their free will to some spiritual guide whom it pleases them to erect into a demigod, and to whose dictates, whether right or wrong, they unquestionably bow. Especially is this the fact with women; and in their case, being the weakest, the most sensitive, and by aducation the least logical, the results are naturally the most deplorable. The longing of the present for inquiry rooms on the one hand and the confessional on the other is nothing but a very natural expression of weakness on the part of mankind, and of the easy desire to shift moral responsibility on to self chosen monitors, warranted to govern their actions and decide for them those questions which ought fitly to be settled between God and a man's soul alone. But the whole subject is well worthy of con-

sideration. The influence of emotional religion in destroying the balance of reason; the apparent craving entertained by the nation for more racy teaching than is supplied by the Church, and the implied uselessness of that institution herself if she falls to carry out the purposes she was evidently instituted for: the spread of luxury and self-indulgence even into the ordinances and principles of religion—all these are questions pregnant with meaning, and fraught with interest not only to this but to future generations. In the words of a great living writer, to whom such hysteric enthusiasm is hateful, religion "is a meek and bleased influence, stealing in as it were upon the heart; it comes quietly and without excitement; it has no tarrow no gloom in its annotation. it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untram-meled by the creeds and unshadowed by the superstitions of man; . . . it uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation, and breaks, link after link, the chain that binds us to materiality."

Art in Spirit-Control.

BY J J. Mohee, OF THE MEDIUM AND DAYBREAU.

The functions of the human mind are the avenues through which the immortals project their activities into the human sphere of life. If it were otherwise, spirit control would do. velop the anomaly of exercising through mediums functions without organal. It may be safely stated that all that transpires in the physical world must do so in harmony with terrestrial laws; and all that transpires through the personality of psychologised mediums must be in harmony with the organic and functional possibilities of their natures. Poetry, oratory, painting, music, and singing are all functions of the consciousness, and, when quickened into activity by inspiration, give us those who are reckoned eminent in those several walks. Let those who are notive mediums possess the temperament necessary for the above developments, and we then have medi-

um-poets, orators, painters, composers, and vocalists. The angels are thus enabled to reduce to our life some of the sublime and infinite harmonies of the great bayond that cause us, as we listen, to feel the deep music of the universal harmony of being. American Spiriniversal narmony of being. American ispiritualism has given us, among the walks of poesy, Doten, Tappan, Tuttle, and Harris; while, as orators, Emma Hardinge, William Denton, and a host beside, stand boldly forward on the roll of fame. In this department England has a fair claim for consideration, as also has she from the artistic plane. Deguid and Rippon, exponents of opposite schools though they be, are each stupendous wonders of art in spirit control. The correct delinestion of oil coloring—in total darkness—of Duguid is marvelous to behold—the like of which is unexceptional to this time. The illustrations of the interesting volume, "Hafed Prince of Persis," given direct, are still more curious illustrations of the matter of art in spirit control. While the marvelous fidelity to nature of the inspirational drawings of Rippon need but to be seen to be admired beyond expression! Bo far as the writer is aware, America has nothing equal to either the above. However, if lacking in that direction, she makes amends in another. If she has not a Duguid or Rippon, she has an Anderson! Wella Anderson of New York is certainly one of the wonders amongst the curiosities of trans-Atlantic mediumship. He may be truly called a spirit photographer in pencil. For a long series of years Mr. Auderson has—en-tranced—drawn faces, busts, and full-length figures of deceased friends, and with such success, that in innumerable cases the complete cess, that in innumerable cases the complete identification is readily made, as in the case of the spirit-photographers, Mumler, Hudson, and Parkes, even when no portrait of the person previously existed. Anderson was a wood-turner prior to becoming a drawing medium, and he was often disturbed by drawing figures against his will upon his work. Occasionally he would, while asleep, spend the entire night in drawing faces, figures, etc., until, finally, he in drawing faces, figures, etc., until, finally, he commenced his career as a drawing medium. Such, in substance, is his account of his development. While in the United States lest year, I called upon Mr. Anderson, in company with my friend Mr. R. Ucoper. We had quite a pleasant chat together, and Mr. Anderson afforded us a slight specimen of his powers. He requested us to bandage his eyes. We did so, in a manner that completely blindfolded him; further, he then became entranced. While in the above condition he took a piece of cartridge paper, about 8in. by 21in., and drew a face on each side, the drawings being executed upside down; no hitch, or faltering, but done as naturally as though he was in full possession of his normal sight. I have the pictures in my possession now. Released from control, Mr. Anderson's guides requested me to favor them with half an hour's quiet on a certain day. assented, though I was 270 miles from New York, and a few days after I received the following letter:-

803. W. Eleventh St., N. Y., July 31, '76.
"Dear Bro. Mores:—The last touches are
on the picture of the bright and beautiful
Chinese, completed this p. m. The picture
awaits your order. Please accept it, with the
kindest regards of truly and fraternally thine,
Wella Andreson."

On receipt of the picture, I wrote as to the time of its production, and the following let-

ter, from the above address, dated September 14th, 1875, was received:—
"Dean Bro. Moran:—Your kind and welcome letter is before me; it came while I was ill in the country. I feel very gratified to know that the picture of your bright and noble guide was admired by your many friends. In regard to the time occupied in its production, it was eight and a half days, of one sitting per day, of twelve to thirisen minutes—or say, one hour and forty-eight minutes in all, drawn by Raph-eal Sansio through the fingers of your humble servant, with a No. 2 Faber's pencil, except the hair, which was done with a No. 1. I am truly and fraternally thine.

Wella Anderson." The picture is pronounced by competent judges to be a splendid specimen of pencil drawing. It now adorns my sitting room, and, so vivid is the likeness to my guide, as I have often seen him, that I could almost say he lived in his picture. Its commercial value is £25, but I would not sell it for any considerstion. I have had it photographed, and a large sized one, that I had framed, has kindly been accepted by Mr. Burns of the Spiritual Institution, so that visitors can form some idea of the original picture.

To have the angels thus brought visibly before us, is, indeed, a magnificent consumma-tion. It is of itself sufficient to demonstrate the utility, as well as beauty, of art in spirit-control; and, as a certain author states, that "the excellencies of genius are but the expres-sions of the powers we all possess," so we may conclude that art and mediumship are latent in all. Let us labor for the day that will bring each into union, and all into relation to the great controlling spirit—God.

[Mr. Morse has donated a packet of photo-

graphs of this picture, album size, which are being sold at 1s, each for the benefit of the Spiritual Institution.—Ed. M.]

Magazine for June.

AMERICAN SPIRITUAL MAGAZINE.—(S. Wat-son, Editor and Proprietor, Memphis, Tenn.) Contents for June. Inner Life Department; Elementary Spirits; The Mission of Christ, or Elementary Spirits; The Mission of Christ, or The Millennial Reign; One Hundred Reasons why I am a Christian Spiritualist; Christian Spiritualism—A New Movement; Crucify Him! Crucify Him! The Coming Church; Opposition to Materialization; Letter from Chauncey Barnes; Spiritual Centennial Convention; Spiritualism vs. Priestcraft; The Duty of Spiritualists; Letter from Chicago; Communication from Horaca Greeley: A Murder munication from Horace Greeley; A Murder Disclosed in a Dream; The Double; Visit to New Orleans; Questions; Editor's Table; J. M. Peebles in Chattanooga; Fair Play; Spanish Notice of the '* Magazine."

Terms: \$3.00 per Annum, in Advance. Single Copies, 20cts. Sent by Mail 25 cents. For sale at the office of this paper.

Anniversary Meeting.

The regular annual meeting of the Sturgle Harmonial Society will be held at the Free Church, in the village of Sturgle, on Saturday and Sunday, the 17th and 18th of June, 1876. The Rev. J. M. Poebles, who has just returned from his travels in Mexico and Central America, will be in attendance. Also other prominent speakers.

By Omer of Con. Sturgle, Mich.

A Petition for Executive Clemency.

TO HIS EXCELLERCY, SAMUEL J. TILDEN, GOVERNOR OF THE STATE OF NEW YORK:

The undersigned, citizens of the United States, having become somewhat acquainted with the history of the imprisonment of ALBERT PRACE, in the Auburn State Prison, and the circumstances connected with the supposed commission of the crime for which he was convicted, and the character of the evidence given upon his trial, feel in duty bound to call upon you to extend to him that Executive Olemency, which alone can release him from a life-sentence of physical confinement and mental torture.

Already he has served the State faithfully and meekly, as a convict, within the walls of a Prison, almost fifteen years; enough time, indeed, to subserve the ends for which justice demands imprisonment, for anything less than a capital offense.

When your Excellency takes into consideration how easy it is for the charge to be made and proof secured by designing and conspiring individuals, to ruin, convict and imprison, even an innocent man, of the crime of rape, you will pause and carefully consider the barbarity of a law that consigns an intelligent man, to life imprisonment on the evidence of a frail coman, who at least, may have first tempted, and then, when passion had deprived the victim of his better reason, advoitly ensuared him in the colls of a legal orime. Such is Albert Prace's version of the matter, and we believe he tells

So barbarous and unwise was the law under which Peace was convicted, that the wisdom of modern times repealed it, and yet he remains a victim, to serve a life sentence under it, unless Excentive Clemency restores him to liberty.

Although an educated man, and for many years a newspaper editor and publisher, yet he has performed the servile labors of a prison convict, without a murmur, as all of the officials of the prison will testify, for nearly fifteen years, and until his health is nearly broken

Bls aged parents, and his old friends and acquaintences, hold him in love and esterni, and do not believe he should, or would ever have been, (if he had had a fair trial) convioled, of the foul orime of rape.

Your Excellency, by interposing the pardoning power in his behalf, will restore a talented man to liberty and to usefulness. You will gratify a high sense of justice, entartained by all who know of him, and the wrongs he is now suffering.

Believing your Excellency's high sense of justice will prompt you to grant the prayer of your pstitioners, we as in duty bound, will ever pray.

ST. JAMES HOTEL METROPOLITAN HOTEL National Bank ঞ Cornera, Opposite 181 N

(Site of old St. James Hotel.) 💛 🧀 J. N. STRONG, Propristor, CHICAGO. J. J. STRONG, Manager. Corner State and Washington Streets.

The management have to say that while axtending to the general public every courtesy which politoness and duty sided by long experience over dictate they will welcome to their hotel with sepecial pleasure, all residers of the limitation-framework and convenience a matter of special consideration endeavoring to be prepared to give these all the information they seek with regard to the location of mediums, meetings, lyonesis, newspapers, etc.

EBAD THIS.

They Tell of Hearts and Homes Made Happy by Dr. Collins.

Dr. S. R. Collins, LaPorte, Ind.; Ital., Nov. 17, 1868.

I used 1,000 grains of oplum per month; have been cured since November, 1869. JOSEPH C. DARROW.

Br. Joseph, Mo., Roy., 1871.

Dr. S. B. Collins, LaForte, Ind:

I used 800 grains of opium per month; have been cured since November, 171. JOHN B. HOWARD, M. D.

Prescriven, Ind., Merch 17, 74, Dr. S. B. Colling, LaPorte, Ind:

I used \$60 craims of option per month; have been cured since July, '75. DR. W. HAYES. Geavule. III., Oct. 20, 718,

Dr. S. B. Collins, LaPorte, Ind.
We used 1,600 grains of opium per month; have been cared since Soptember, '73.
THOMAS AND FARMY MCSS.

Rockfore, Ind., May 18, Vil.

Dr. B. B. Collins, La Porte, Ind:

I used 2 890 grains of opium per month; have been evered since March, Vil. John J. Pattheson, H. D.

. Union Mure, Ind., Sopt. 20, '75.
Dr. S. B. Colling, LePorte, Ind.:
Lused 1,939 grains of opinm per month; have been suren en since July, '75. JOHN MOLANT.

Processor, Ind., Nov. 7, 72.

Dr. S. B. Collins, LaPorte, Ind.

I used 1,620 grains of optum per month; have been cured nine September, 72. HOBBET MOMERL

Dr. S. E. Collins, LaPoute, Lot:
Wo used \$10 grains of oplum per month; have been cured since August, 77. WE. SANDERSON. MRS. B. P. SANDERSON.

Breavynes, Ind., Jen. 37, 72, Dr. S. B. Collins, LaPorto, Ind: I used 430 grains of opium per month; have been 62103 since July, 73. T. M. ENDICOTE.

Braytonymus, North Adams, Co., Mess | Merch 2, 1878. Dr. S. H. Coillins, LaPorto, Ind:

I used 960 grains of opinia per month; have been exted since October. 772. JOSEPH COOPER.

United States Marine Rospital |
St. Louis, Mo., March 15, 773, |
Dr. S. B. Collins, LaPorte, Ind:
I used 730 grains of oplum permonth; have been cured since August, 72. GBO. T. ALLEN, M. D. Dr. S. B. Collins, LaPorte, Ind:
I used 1.600 grains of opium per month; have been exred tinco December, 73.
JAMES HANLEY.

Dr. S. B. Collins, LaPorte, Ind:

I used 540 grains of Opium per month there been cared since July, "78.

OHARLES BEARDSLY. TARLEQUAN, O. N. INDIAN TRESTORY).

Dr. S. B. Colline, Leponto, Ind:

I used 450 grains of Oplum per month; have been cured since July, "R. JAMES S. PRICE. GRAYVILLE, ILL., Oct. 87, Dr. S. R. Collins, Laporte, Ind: I used 4.8.0 grains of Opium permonth; have been con-ed circo March, 73. HOMER C. J. OLARKU.

MARISTYA. Cobb Co., Ga., Nov. 8, Te.
Dr. S. B. Collins, Laporte, Ind:
I used 1,830 grains of opism per month; have been corciaince October, 73.

JAMES J. BUTTS, M. D.

Harra Chara, Cel., Dec. 20, 72.

Dr. S. B. Collins, Laborte, Ind:

I used 720 grains of optam per month; have been cared since January, 71.

W. H. Fa Durry Orawsondeville, Ind., Jan. 28, 76. Dr. S. B. Collins, Laporte, Ind. I used 240 grains of opinm per month; have been cared since October, '78. HARRIET' TOWNSLEY.

Kingston, R. I., Feb. 1, 774, Dr. S. Collins, Laporte, Ind:
I used 3.600 grains of optum per month; have been cured since August, '72.

ELISHA U. CLARKE.

OCTUM LANDING, Red River, Le. |
February, 4, 774.

Dr. S. B. Collins, Laporte, Ind:
I used 1.930 grains of opium per month; have been careed since March 71.

JACOB HARDY.

NASHUA. Is., Feb. 21, 74.
Dr. S. B. Collins, Laporte, Ind:
I used 980 grains of oplum per month; have been cared since August, 73.
JOSEPH COLER. Gasseymus, Lil., March 19, '74. Dr. S. Collins, Laporte, Ind: I used 1,440 grains of opium per month; have been oured since January, 74. WM. P. BROWN, M. D.

BREETWOOD, Williams Co., Tenn., April 10, 74.
Dr. S. B. Collins, Laports, Ind.:
I used 750 grains of optum per month; have been cured since December, 71.
H. ZELLINER.

Privature, PA., May 13, 74.

Dr. S. B. Collins, Laporte, Ind.

I used 120 scains of optum per month; have been cured since May, 74.

WM. AUGUST.

EARMAR CITY, Mo., Sept. 6, 774.

Dr. S. B. Collins, Laporte, Ind:

I need an equivalent of 1,440 grains of oplum per month; have been cured since Aug., 774.

R. H. SPALDING. Thor, N. Y., Nov. 20, 74.

Dr. S. Collins, Laporte, Ind:

I used 1,300 grains of opium per month; have been cared since Jan., 74.

MAROUS P. NORTON.

Dr. H. B. Collins, Exporte, Ind:
I used 7,900 grains of opinm per month; have been cured since November, '72. WM. SHEFFIELD, Benker. Franklin, Ga., Jel. 99, 78.

S. B. Collins, Laporto, Ind:
I used 1,800 grains of opinin per month; have been cured since October, 74. MOLLIE E. DUKE. Laord, Wis., Feb. 19, '75,

Dr. S. H. Collins, Laporte, Ind.:

I used 2,040 grains of optum per month; have been cured sizes September, '74. MARY H. MOCORELE.

FRANKLINVILLE, N. Y., March 2, 75.
Dr. S. B. Collins, Laporte, Ind:
I used 960 grains of opinin per month; have been cured since Decamber, 74.

JOHN BURLINGAME. BROOMAND, Potter Co., Pa., May 18, '75.
Dr. S.B. Collins, Importe, Ind:
I used 1,308 grains of optum per month; have been cured since Boc., '74.

MRS. E. A. HAMILTON.

Changes, Is., April 14, 726
Dr. S. B. Colins, Laports, Ind:
I used 500 grains of optims per month; have been cared since December, 73.

MARTIN NEFF.

Dr. S. B. Collins, Laporte, Ind:
I used 200 grains of opium per month; have been cured gines October, 78.

CARLIE EDSON.

JAURSONVILLE, Ill., Nov. 28, 72.

Dr. S. B. Collins: Laporte, Ind:
I used 840 grains of optum per month; have been cared since July, 73.

S. P. GUIN.

Evansviran Honk County, Wis., April 6, 74.
Dr. S. Collins, Laporta, Ind:
I used 350 grains of opinin per month; have been cured since January, 74.
SOPHRONIA PALMER.

ELWARD.

For each and every name of a patient, used 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. Dr. Collins idude aim-self to pay to any person making such discovery, the sum of ave hundred (\$500) dollars. All Orders and Commit-nications addressed to

DR. S. B. COLLINS, LA PORTE, IND., Wile by Property Americans. Yord als Departmen. Viscostis