

# RELIGIO PHILOSOPHICAL JOURNAL

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

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

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Sunday at the Centennial Exhibition.

The exhibition at Philadelphia has many features of interest, one of the highest of which is that it stands out before the world in a moral and religious aspect as a tribute to the dignity, inspiration and sacredness of conscientious and successful labor. The warriors, politicians, orators, have their honors elsewhere; the Centennial Exposition is an ovation to the "captains of industry." The multitudinous display is all due to the achievements of labor, to head-toilers and hand-toilers—the devotees and the heroes of science and art. Each product that is gathered in that great museum has had its history, which in most cases will show a long, laborious, painful struggle after perfection, by faithful study of the laws of nature, manifested in the operations of forces and the properties of matter. Now, these laws of nature are the laws of God, or there are no laws of God. The divine will is disclosed in the immutable ordinances of being, and the order of the world, or there is no such disclosure to man. And to seek to know the divine will as expressed in the laws by which things are governed, and to conform action and conduct to them, is the essence of religion, or there is no religion. The denial that this great gathering of the noblest fruits of the world's thought and industry has in it a religious element, and is grounded upon a religious basis, answers to our notion of atheism and heathenism. Can we indeed assert that those who have thrown light into the dark places of nature that the earth might be subdued, and humanity elevated, and life beautified and enriched, have not been engaged in an eminently religious service? Shall we say that the Eternal Mind, in instituting the laws of material things—chemical, physical, biological—his claims upon our religious reverence, while the human mind in discovering and applying these laws to ends of beneficence is engaged in a non-religious work? If God framed the mysterious order around us and adapted the human mind to unfold itself by studying out those mysteries, can we render him any truer homage than is implied in the consecration of thought to these studies, and in carrying on the constructive and the creative works which the resulting knowledge makes possible? Not we heartily agree with Carlyle when he says, "Older than all preached gospels is that ever-enduring evangel, work is worship."

The trophies of productive knowledge and inventive genius are brought together in the vast exhibition, and what are they but witness that men have studied faithfully and labored well? The honesty and integrity of human effort are attested in the processes and results. The laws of nature hold true—there is never a break in the continuity of effect—and heat, light, air, affinities, cohesions, attractions, and all the properties of elements, and the fluid of energy, never falter for an instant, and all goes on harmoniously and successfully. Who but the irreligious can fail to recognize the solemn implications of these wonderful results, and how otherwise can they be construed by the reverent mind than as God's immediate maintenance and indorsement of the work?

The exhibition has been planned and carried out for one purpose—to be seen and to become a source of instruction and elevation to the beholders. It is designed for all classes to come and examine its treasures, and learn its lessons. The public has been taxed to establish it for purposes of public use, to be attained only by opening its gates to all comers. Its influence is undoubtedly salutary and elevating and to be every way promoted. Attendance is expensive, difficult to many, and impossible to many more. It has been enormously costly that it might be greatly valuable; and its managers are bound to leave nothing undone to carry out its design, which is to be open to the inspection of the largest possible number of people.

Yet, strange to say, the commissioners who control it have decided that it shall be shut up fourteen per cent. of the available time. They have decided to destroy one-seventh of its usefulness. They decree that one day in the week nobody shall see it. Though so extensive that much time is required for even a partial observation of it, the managers determine that the little time visitors have shall be curtailed. And, what is worse, they shut it up the very day of all others when it would be most available to thousands. Though designed to honor labor, it is closed at the only time when multitudes of laborers have an opportunity to attend it.

And what is the reason of so apparently extraordinary and stultifying a course? After so much trouble to get it open, why do the commissioners shut it up this considerable portion of the time? The answer is it is done in the name of religion! Religious people protest that its opening on Sunday would be a violation of the sacredness of that day, and a violation of the laws that enforce its religious observance. Influential religious bodies have passed resolutions and sent committees to Philadelphia to press this view upon the commissioners. Now, we strongly protest against the assumption that the opening of the exhibition any day of the week will be an irreligious act. The Jew may hold it wicked to visit the show on Saturday, and the Christian may hold it sinful to visit it on Sunday, and both may obey their consciences and stay away on the days they hold sacred; but to force their views upon people who think differently is not a dictate of religion but of personal bigotry. A century or two hence, in revising the "History of the Conflict," it will be contemptuously denied that religion was responsible for shutting up the Industrial Exhibition of 1876 against the people, and nullifying its usefulness one day in the week. It will be attributed

to superstition, to theological intolerance and sectarian intolerance. It will be said it is a libel on religion to charge it with the narrowness and prejudice of the times when such a thing could be done.

The position of the Sunday question is simply this: there are two Sundays, which we are called upon to recognize in different ways, and on totally distinct grounds, namely, the Sunday of rest from labor for secular reasons, and the puritanical Sunday, devoted to pious observances. The former is enforced by the state, on grounds of public and general utility; the latter is enforced by theological influences for reasons claiming to be religious, and stands upon an ecclesiastical basis. The secular Sunday—the Sunday of rest from labor—is an institution aiming to promote the social welfare, appealing to the sanctions of reason, and is enforced with the discretions of common-sense, and under limits which recognize the admissibility of a certain amount of labor for the general benefit. These are the considerations to which all parties appeal in advocating a day of rest, and they are sole considerations by which legislators have any right to be moved in legally establishing it. Granting their right to ordain a general suspension of labor one day in the week, for the general good, they have no warrant to go a step beyond this in the direction of restraints upon the free action of individual citizens. They have no more authority to establish a particular religious day than to establish a particular religion. When people desire to work on Sunday, they comply with all that the state can justly require of them, and are left free to occupy themselves in any way they please, subject to the usual regulations of conduct which are in force at all times.

But ecclesiastical influence is constantly striving to turn the secular Sunday to theological account, and to invoke the interference of law with the freedom of citizens in religious matters. The history of the puritanical Sunday has been for centuries the history of a meddling with the liberties of conduct, of the coercion of conscience, and the enforcement of observances on alleged religious grounds. The most innocent actions have been held as profanation of the Lord's day. All amusements were forbidden as wicked, and it was held as sinful to kindle the fire, or dress meat, or visit the neighbors, or walk abroad in the fields. Acts intrinsically proper have been construed as crimes if done on Sunday. The absurdities of sabbatarian legislation illustrate the grossest superstitions of the past. The following statement from Cox's "Sabbath Laws" represents the character and logic of the old practices: "At Aberdeen, in the month of November, 1608, a great panic arose by reason of an earthquake which had visited the city, and as the cause of the earthquake was distinctly traceable to the custom of salmon-fishing on Sunday, the proprietors of the salmon-fishings were summoned before the session and solemnly rebuked." This may seem ridiculous, but do we not still hear of the judgments that follow Sabbath-breaking?

And it is important to note that, when viewed even theologically, the strictness of the Puritan Sunday is without authority. If the Old Testament is appealed to, the fourth commandment forbids work with emphatic detail on the seventh day of the week, but forbids nothing else. If the New Testament is appealed to, we find Christ nowhere establishing Sunday, but entertaining such latitudinarian views on the subject as to incur the reproaches of the zealous Pharisees for Sabbath-breaking. And in reply to their puritanical notions he curtly told them that "the Sabbath was made for man, and not man for the Sabbath." Hence it has been justly said that "Christ himself did nothing more by word or act than protest against the superstitious abuses which in course of time had grown around the Sabbath." Paul exhorts the Colossians to independence of thought upon the subject, and to let no man judge them in respect of holidays, new moons, and Sabbath-days. It is alleged that there is no evidence that the early Christians kept Sunday, or the first day of the week, with Jewish strictness, but that it was first enforced by law in A. D. 389 by the Emperor Constantine, "who attached as much importance to his own birthday as to the day of the Lord." But the puritanical spirit grew apace. "In proportion as the Church triumphed over paganism, so did the Christian day over those of the old world. The church naturally used every effort to secure an increased respect for the day of its own creation. And though it was not till the time of Leo the Philosopher (890-910) that Sunday field-work was forbidden by an imperial law, in reference to public games and amusements, the ascetic tendencies of the church were earlier and more generally felt. The first innovation in this direction was the law of Theodosius the Elder, which included in its prohibition not only secular business but secular amusements. Abstinence, therefore, from toil and pleasure, having thus become the law of the Christian empire, the subsequent history of Sunday resolves itself simply into an extension of the principle."

Coming down to the Reformation, we find its master-spirits still struggling against the tendency to sabbatarian intolerance. "Cranmer speaks of Sunday and other days as mere 'appointments of the magistrates,' but considers that a sufficient reason for their observance." Tyndale says: "As for the Sabbath, we do loathe the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day a holy day, only as we see cause why; neither need we any holy day at all if the people might be taught without." Luther said: "If anywhere any one sets up his observance on a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to do anything that

shall remove the encroachments on Christian liberty." Calvin, in this, was equally liberal, and set an example by playing the game of bowls on Sunday. In all these cases we note the recognition of Sunday as a human institution, subordinate to the uses of man, while the puritanical Sunday, which represents recreations and stifles worldly enjoyments, is resisted and repudiated. The institution in its theological aspects is, therefore, destitute of any authoritative religious sanction. But, after centuries of contest between liberality and intolerance, the issue is still the same. As a day of rest from labor, Sunday is objected to by but few; and to the slave and the convict, and the millions of toll-worn operatives in factory, mine, and field, who earn their subsistence by the sweat of the brow, it is indeed a precious boon. To the multitudes doomed to a life of brutish drudgery in barbaric times, it came as a blessed relief, and it is, perhaps, scarcely less necessary now than the pressures of interlopers and competition would wear men out if no check was interposed. But the sour and gloomy Sunday of religious asceticism—the austere Sabbath of the sanctimonious Pharisees requires to be resisted now as much as it was resisted by the founder of Christianity himself. In regard to the strict observance of Sunday, men have undoubtedly a right to do as they please under our guarantees of religious liberty; but they have no right to force their views upon others by perverting the legal day of rest to assumed religious objects, and by making it a hindrance to enjoyment and improvement on the part of those who desire so to employ it, and who are not to be judged by others in their manner of doing it.

It is objected to the opening of the exhibition on Sunday that it would involve the labor of many in attending to its operations, running trains, etc. But even the superstitious Jews had sense enough to interpret the fourth commandment as allowing works of necessity. A certain amount of Sunday labor is everywhere recognized as unavoidable, and as long as cooking, the running of Sunday cars and carriages, police surveillance, and the distribution of the mails, are carried on in Philadelphia under Pennsylvania laws, the objection to opening the exhibition because it would violate the law against Sunday labor is futile.

But we insist upon keeping the argument upon its highest grounds. We showed at the outset that the character and influence of such an exhibition are not only in the highest degree moral and salutary, but are also essentially religious; its opening every day of the week is therefore defensible on strictly religious grounds. We have furthermore shown that the religious reasons offered, for shutting it up on Sunday, are baseless. The considerations urged for closing are hence exactly those which require it to be free of access to the public—in other words, religion requires the opening. If it is alleged that the people would not see these higher meanings of the objects displayed, that only shows the defects of their religious training; and that there is all the more need of insisting upon this higher office of the exhibition. And if they are thus insensible to the moral and religious significance of so grand a collection of the noblest and most perfect products of human thought and skill, what more proper than to point out to them the elevated lessons that they teach? And if, instead of demanding that the exhibition shall be suppressed one day in the week, as if it were a public nuisance, the committees who have taken so deep an interest in the matter had asked the commissioners to arrange for religious services in one of the great halls, and to provide for discourses designed to bring out the higher instructiveness of the occasion and the demonstration, we think that they would have much better subserved the interests of true religion. The religious lesson that the commissioners have now lent themselves to inculcate is that people shut out from the Centennial buildings shall go to other buildings to think upon God; and that, therefore, the Centennial collection is a mere godless, sordid, anti-religious affair. But the people do not go to the appointed places of religious assembly. They crowd around the grounds by thousands, and occupy themselves in drinking at the saloons, and in cursing the bigotry of the management which forbids them to look upon the objects within, on the day that the States forbid them to work.

We fear, however, that any considerations of principle will be wasted upon the commissioners. The reasons they avow for forbidding entrance to the grounds on Sunday are not of a very elevated kind. In the report of the majority, after referring to the legislation of the country to prevent "secular business operations" on the "Christian Sabbath," they say: "Any notion of this commission which is in conflict with the public sentiment expressed in these laws and in their practical observance will, in the judgment of your committee, shock the moral sense of the country that it will jeopardize the success of the Centennial Exhibition, and turn the most powerful agency throughout the land from active support to decided opposition. Your committee, therefore, recommend that the commission adhere to the policy which has heretofore governed its actions on this subject." It is not the "moral sense" of the community that would be shocked by opening the exhibition on Sunday. The "powerful agencies" throughout the land that would oppose it by deterring people from attendance on week-days, because those who visit were admitted on Sunday, are not impelled by "moral sense," but by a narrow spirit of intolerance which is as immoral as the spirit of any other tyranny. The commissioners are of course bound to do every proper thing to insure the success of the exhibition; but they are not bound to eliminate all higher considerations from their concep-

tion of "success." We could wish them a little more elevation of view on this great national occasion; and in regard to their Sunday policy a little more of the spirit of Christ and Paul, Tyndale and Luther; a little more, indeed, of the genuine "spirit of Seventy-six."—*Popular Science Monthly.*

### EX ORIENTE LUX.

#### Or the Connection of Spiritualism and the "Bibles," "Faths," and "Saviors" of the World.

By George Farmer, Author of "Spiritualism and Christianity, Their Mutual Relationships, Parallels, and Contrasts."

#### INTRODUCTION.

The inquiry into the relationship and sympathy existing between modern spirit manifestations and the Bibles, faths, and Saviors of the world, is yet in its infancy; indeed, as yet, hardly the threshold has been crossed. It is only within the last twenty years that the origin has opened up to us the treasures of its ancient thought, and though each year is adding to our knowledge of the religions of the world, and the absolute identity of their aims, sympathies, forms, weaknesses, and aspirations, but little has been achieved in pointing out the harmony existing between the Spiritualism of other days in other lands than our own, and the phenomena occurring in our midst at the present time. Oriental research has been prosecuted by men, who though ranking among the most advanced and liberal minds of the age, regard Spiritualism as a superstition and delusion, and who class its believers either as impostors or dupes. Thus in summing up and rendering co-ordinate the vast materials resulting from the systematic study of the Sanscrit, Zend, and Coptic languages—the main sources from which our knowledge of ancient life and thought are being drawn—no account has been taken of the particular branch of study to which the present series of papers are devoted.

Pioneers have, however, broken the ground and pointed out the way for others who may follow in their footsteps. The labors of William Howitt, Mrs. Child, Hudson Tuttle and a few others are not to be valued too highly, but the subject is too wide and the field too vast for much to have been achieved by so few. The achievement which lies before us is of such a magnitude that it behooves all who have time and opportunity to contribute the result of their research, be it little or much, to the general store. No apology is therefore needed for the appearance of these articles, which, however, for the reasons before stated, do not profess to give more than mere glimpses of the Spiritualism demonstrated in and by the "Bible," "Faths," and "Saviors" of the world, and anything like an exhaustive use, even of the materials accumulated, will not be attempted. The object is simply to present a bird's eye view of the subject, and to leave detailed and elaborated expositions to other pens than that of the writer. Let me here, however, acknowledge my indebtedness to those highly gifted men whose researches in the realm of religion and language have opened up the treasures of the orient to the people of the West. Their names are too numerous for me to mention all, but among those, the result of whose labor I have freely used, may be mentioned Max Muller, Edouard Bournouf, Adolphe Foclet, James Freeman Clarke, Samuel Johnson, and A. Langlois.

It has hitherto been the almost universal custom to speak in terms of disparagement of all religions save our own, and to assume that of all the world's faths Christianity alone is the true one; that while it discovers "the glory of God, all others reproach him." It alone can bring man to knowledge and civilization; all the rest keep him in darkness and ignorance. The limitation of the divine government of the world to the Jewish and Christian nations, has been emphatically insisted on, and even the very name of Religion has been regarded, with a feeling of suspicion and horror as the invention of priestcraft, the doctrines of which could tend to a degrading and corrupt superstition. The time, has however, happily passed when the great "Pagan" creeds could be so shelved. The systematic study of the sciences of Religion, has thrown back landmarks of history, and peopled the deserts of time, thought obscure and barren, in the same manner as travelers have met with teeming agricultural and pastoral tribes in the wilds and recesses of Africa, hitherto accounted an almost desolate and unproductive country, so have nations believed to be lost in the ages, and without an history, and almost without language, emerged all at once into the light of day, claiming a fabulous antiquity, with innumerable legends, magnificent literature, and marvellous efforts in the development of intelligence and civilization. History has changed its aspect, and with it our ideas are being enlarged, and our conceptions of ancient life and thought broadened. The fact is being recognized that, ages prior to Christianity and probably to the advent of Judaism, Religions existed, the purity and lofty conceptions of which can not fall to command respect and reverence.

It is further teaching us that all have equal rights and require justice at our hands; that the object of all Religions is the same; that they are the pathways which different races of men are treading in their search after the supreme. That though disguised by corrupt deteriorations from the primitive sympathy of their founders—a deterioration to which all Religions are subject—we can trace in all

creeds an underlying unity of purpose, and similarity of doctrine. It is establishing a new canon of criticism—the only one by which any system of Religion can be approached with any hope of understanding its place and influence in human history. It is to come with a mind free from prejudice and preconceived ideas, and with a determination to do justice to the good and bad alike. The work of the world's prophets and sages can never be understood if we blind ourselves to the good and true in the systems which they taught. If we accept the sacred writings of one race of people as divine, we can not consistently and justly refuse credence to the "Bibles" of other nations, especially if upon examination the evidence for the one appears as strong as that upon which the other claims its *raison d'être*. We can not measure the greatness of divine love by human standards, and even the Christian scriptures declare that God has never forsaken a single human soul, that as he was "yesterday so He is to-day and forever"—a never failing and continual fount of living inspiration. All faths contain much of truth and their very existence proves that they have been necessary to the peoples amongst whom they have existed. Long generations of mortals have found comfort in them, passing from this world to the next stayed up by them as the one thing in which they, and the fathers who had gone before them, trusted. It is therefore a necessity that we should approach them with a loving and just sympathy, endeavoring to see them as their own believers have done.

Max Muller has remarked that of Religion as well as of language it may be said that everything new is old, and everything old is new, and that there has been no entirely new Religion since the beginning of the world. He further points out that the elements and roots of all Religions were there as far back as we can trace the history of man, and the history of Religion like the history of language, shows us throughout a succession of new combinations of the same radical elements! An intuition of God, a sense of human weakness and dependence, a belief in the divine government of the world, a distinction between good and evil, and a belief in the immortality of the soul—these are some of the radical elements of all Religions. Though sometimes hidden they rise again and again to the surface. Though frequently disturbed they tend again and again to the same perfect form.

Thus, though Orthodox writers are in the habit of pretending that Jesus of Nazareth was the first and only incarnation of God in humanity for the purpose of teaching mankind the truth, we find that many Messiahs had appeared in the far East ages before Christ. The parallel is not confined to this fact alone; we find that a close similarity exists between the teachings of Christ and the great Religions of the ancient world. Buddha as well as Christ preached salvation to all, and commanded his disciples to preach his doctrines in all places and to all men. The truth that God has made of one blood all nations of the earth—the idea in fact, of humanity—was first pronounced by Buddha, who did exactly as Jesus afterwards did, in bursting the bonds of creed, inviting all Gentiles to his embrace. But the points of resemblance are not confined to doctrine alone; we read of the pre-existence of Buddha in Heaven, his birth of a virgin, of salvation by angels, recognition by Asita (Simon), presentation in the temple, baptism by fire and water, disputation with the doctors, temptation in the wilderness, a life passed in preaching and working miracles, transfiguration on the mount, descent into hell, and ascent into Heaven—all of which points of agreement with the Gospel narrative naturally arouse curiosity and require examination.

Then again the religious system which owes its origin to Zoroaster is probably as ancient as Judaism, and certainly taught the immortality of the soul and a future state of rewards and punishments for centuries before these doctrines were prevalent among the Jews. For ages prior to Christianity it inculcated the necessity of purity in thought as well as in word and deed; that sins must first be repented of and then atoned for, and its followers were forbidden to kill even animals wantonly. Knowing this, is it not pertinent to inquire whether such a pure and venerable Religion should not command the respect of the civilized world?

The views entertained by Christian apologists—that is to say, the recognition of God in one form of faith but debaring his presence from all the rest—limiting inspiration to Palestine and excluding it from all the world beside—finding a supreme and unique expression of divinity in Jesus of Nazareth but denying it in every other human medium—do not these grounds seem narrow and even irreligious? They find no satisfactory place in the divine scheme of human affairs for the great Pagan world, and all history but one is branded as profane. The potent fact of the equally divine character of all Religions, and their absolute necessity to the peoples amongst whom they exist, has not yet been fairly grasped. We have yet to learn that God has sent his teachers unto every age, to every clime and to every race of man; that revelation has not been committed to the care of a single people or period of time, but that it has been fitted to the growth of man, unfolding as much of knowledge, goodness and right as humanity has been able to perceive.

With regard to the special purpose of these papers—the pointing out the relationship of Spiritualism to the Religions of the world—we find it forming the basis of all creeds, the foundation and groundwork of their sacred writings, and the teaching of prophet, sage, and seer in all ages and amongst all peoples.

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ASTONISHING MANIFESTATIONS.

Dr. Brainerd's Detailed Account of a "Spiritual" Interview.

EDITOR JOURNAL.—Dear Sir.—Attached to this you will find an interesting statement taken from Forney's Sunday Chronicle of last Sunday, which fully explains itself, and I can vouch for its correctness in every particular. Prof. Brainerd is President of the First Society of Spiritualists in this city, a man of unquestioned integrity and an earnest seeker after truth. I desire to further add that the manifestations in Mrs. Hollis' circles since her arrival in the Capital City have given great satisfaction. Skiwanki, familiarly called "Ski," one of Mrs. Hollis' Indian controls, has given a great number of undoubted tests which are very pleasing to those who are examining this Philosophy for the sake of truth. There is a probability that Mrs. Hollis will locate next month for a season in our neighboring city Baltimore. This will be convenient for her friends in this city to visit her, and at the same time she can help those of that city who desire to gain light, knowledge and wisdom. Fraternally Thine, J. W. FAIRER.

Washington City, D. C.

On Saturday, by special arrangement, I attended a seance conducted by Mrs. Hollis, at the residence of Dr. Sonnenschild, No. 616, East St., between Sixth and Seventh. The room, an upper parlor, contained no furniture except a wardrobe and chairs. By invitation Mr. Parish, with whom both Mrs. Hollis and myself were acquainted, was seated with me. Mrs. Hollis was seated about ten feet from myself and friend, some six feet from the southeast corner of the room. That portion of the room where Mrs. Hollis sat was entirely empty, and the floor was not carpeted. A speaking trumpet of ordinary construction stood upon the floor near Mrs. Hollis' chair. I asked her why she had the instrument; she replied that one of the spirits that was in the habit of visiting her used it in speaking. In answer to my inquiry, she stated that during a seance she did not touch the instrument.

After a few minutes' general conversation, Mrs. Hollis asked me to sing. I did so in the following beautiful lines:

"I jump, lover of my soul, Let me to Thy bosom fly, While the near waters roll, While the tempest still is high, Hide me, O my Saviour, hide, Till the storm of life is past, Safe into Thy haven guide, O receive my soul at last."

An interval of profound silence ensued, continuing perhaps for a minute, when a clear and distinct masculine voice, apparently near Mrs. Hollis, said, "Good afternoon, Mr. Parish; I am glad to meet you to-day."

Mr. Parish replied: "Well, Mr. Nolan, I am glad to meet you, and I desire to introduce my friend Prof. Brainerd."

(Note.—Mr. James Nolan was a young man from Indiana, who enlisted in Gen. Sherman's army, and died at Nashville, Tenn., in Sherman's memorable march.)

Mr. Prof. Brainerd, I am very happy to meet you, and form your acquaintance. I remarked that I had come here to-day to gain some tangible evidence that I could use tending to the establishment of what is commonly known as Spiritualism, or the modern spiritual philosophy.

Mr. Parish: I shall be very glad to give you any information I am able to upon this or any kindred subject.

Question. What is the nature and character of Spiritualism?

Mr. Parish: It is real and substantial. It is a life of progress. We study Nature's works and laws, and partake of social and intellectual pleasures.

Question. By what means do spirits correspond with each other? Do they converse in the same manner that we do?

Mr. Parish: No; we spirits have other means of intercourse than speech—a power very nearly allied to what you term clairvoyance. We are able to see as we see, and know as we are known.

Question. Have spirits a faculty or power that might be termed a sixth sense, in addition to the five senses possessed by mortals?

Mr. Parish: Yes, they have, and this sixth sense is being developed in earth-life, and the time is not far distant when the great majority of mankind will be in possession of this sixth sense, or inward sight.

Question. What are the means of locomotion in Spirit-life?

Mr. Parish: We sometimes use our limbs in walking just as you do in earth-life, but in addition to this there are currents of magnetism that carry us from place to place with great rapidity. We generally avail ourselves of this force as a means of travel.

Question. Do spirits grow old in the same manner that our physical bodies grow old in this life?

Mr. Parish: By no means. Age and infirmity are unknown conditions in Spirit-life. Advancement in knowledge is characteristic; it is glow upon the countenance—a kind of halo beams in every feature—by this is truly marked the progress of the individual. Thus every spirit constantly shows his relative standing in advancement and intellectual worth.

Question. Do spirits need to eat and drink as we do here?

Mr. Parish: We have spiritual food and drink suited to our condition, and of which we partake when we need it.

Question. If spiritual bodies suffer no decay do not grow old and infirm, of what need is there of partaking of nourishment?

Mr. Parish: We live lives of activity, involving the expenditure of force, and this force we derive from our spiritual food.

Question. What is the character of the food of which the Spirit-world partakes?

Mr. Parish: It consists of celestial fruit, and our drink is water from the river of life.

Question. Do spirits ever become fatigued, so as to need rest and repose?

Mr. Parish: Yes; we become weary with our labor, and take rest, even in sleep. But we suffer no pain. Our weariness and rest are alike pleasurable.

Question. Have your associations, societies, conventions, or any kind of organizations for intellectual improvement?

Mr. Parish: Most certainly we have. And we have the ablest teachers, too.

Question. How can you study the science of astronomy, for example, without instruments?

Mr. Parish: Of we need no such instruments as you do. Objects at a great distance are just as distinct and as well defined as those near at hand. Your best optical instruments and philosophical apparatus have been the result of suggestions from the Spirit-world.

Question. In the prosecution of your studies what means have you, if any, for preserving a record of your discoveries?

Mr. Parish: We have a record inscribed by the power of magnetism, which serves the same purpose that books furnish you in earth-life.

Question. What do you know about God and Heaven, as taught in our leading schools of theology, and generally preached in our churches?

Mr. Parish: I have never seen a personal God, nor have I ever met a spirit who has seen one. We understand by Deity, a universal spirit of goodness and truth, that pervades all things, the spirit that is in us, and by which we live. You and I are, therefore, a part of that universal whole, and there is no place where this spirit is not. As to Heaven, I have no knowledge of any beyond the limits of the earth's atmosphere. Your philosophy teaches you that the earth's atmosphere extends forty-five miles from the earth. We, in Spirit-life, know that it extends much farther—indeed, we have evidence that the entire interstellar space is filled with matter; that there is no void in the universe.

Question. Have you ever visited any of the planets? And what do you know of other spheres?

Mr. Parish: I have never been beyond the earth's atmosphere, and I know nothing of other spheres, except from the ordinary means we possess here for gaining knowledge. Sometimes spirits much advanced in knowledge do visit other planets, but they must first have passed through the spheres that surround our earth. It is only those who are most advanced that can visit other worlds; and those who go may never return. They reach a higher sphere. There are seven spheres belonging to this earth, and these are gained in regular succession by reason of fitness.

Question. What do you understand in relation to man's nature? Is he a dual being, that is, does he possess in his nature or earth-life a spiritual as well as a natural body?

Mr. Parish: Most certainly he does. There is a natural body and there is a spiritual body. The spiritual body lives in and controls the natural body during the life of the physical body.

Question. Is the spiritual body composed of elementary matter in the same sense that we apply this term to our natural bodies?

Mr. Parish: The spiritual body is, indeed, composed of matter, but the matter that enters into its formation is more refined, or ethereal, than that known to earth-life.

Question. Am I to understand, then, that there are elements in nature, of which we have no knowledge, that enter into the structure of the spiritual body?

Mr. Parish: There are elements in nature so ethereal that they wholly escape your observation in any attempt at analysis by your crude apparatus. Of such are our spiritual bodies composed.

Question. Do spiritual bodies fall into disease and decay like our natural bodies?

Mr. Parish: They do not. On the contrary, they are preserved in perpetual vigor.

Question. In what we call electricity a force or element?

Mr. Parish: There are two kinds of electricity; both are elements. With us they are a source of power, which we can control and use.

Question. Has the nervous system in man any connection with his spiritual body?

Mr. Parish: In physical life the nervous system holds about the same relation to the spiritual body that the honey skeleton does to the muscles and other soft tissues of the body. At the death of the natural body the spiritual body escapes from its mortal tenement.

Question. Does the spiritual body retain the features of the natural body?

Mr. Parish: The likeness is preserved, but deformities which have resulted from errors in life gradually disappear, and the countenance beams with celestial light.

Question. Do spiritual bodies possess gravity in the same sense that our earthly bodies are under the influence of that law?

Mr. Parish: Spiritual bodies, as I have already stated, are composed of matter, and all matter is subject to the law of gravitation; but then you must understand that there are elements beyond the reach of your means of analysis that are so ethereal that the idea of ponderability becomes a term merely of comparison.

Question. What is the nature of materialization, and by what means are you able to speak to me in your natural voice?

Mr. Parish: The organs of speech which I now use are just as natural and real as those you use. They are substantially physical organs for the time being. We possess the power of gathering from surrounding space the material we need in improvising our materialized bodies, but it is difficult for me to explain the phenomenon to those who are ignorant of the laws by which we operate.

Question. Why is a medium necessary in materialization?

Mr. Parish: We constantly draw strength and support from our mediums, and without their presence we could not form nor maintain our improvised bodies.

Question. Why do you require a dark room or dark cabinet for the purpose of materialization?

Mr. Parish: Because the light disperses, or dissipates, the elements we use. Under very favorable circumstances we can maintain our visible forms for a short time in moderate light.

Question. By what means do you improvise drapery in which you appear in the light?

Mr. Parish: By the same means that we form our bodies.

Question. What becomes of this organized material at the close of the seance?

Mr. Parish: It returns to its original, invisible state.

Question. Can fabrics or other materialized substance be preserved for future inspection?

Mr. Parish: Most certainly.

Question. On the evening of April 4th, at a seance of Mr. Wilson, in this city—

Mr. Parish: You saw cut from the materialized form of Prof. Morse a lock of his beard, which you now have, and it is real beard, as much so as that upon your own face.

Question. Why did not that disappear in the same manner that other parts of his form disappeared?

Mr. Parish: It was preserved for your future inspection.

Question. What effect has materialization upon the medium?

Mr. Parish: We constantly receive strength from them with a corresponding exhaustion on their part.

Question. Can you come close to me and speak that I may know that it is not the medium that is speaking?

Mr. Parish: I will try, but I can not remain long at a distance.

Question. (Voice close to my ear.) Are you a Mason? I answered, I am. (Here several Masonic test words passed between us, which, to me, afforded the most positive evidence that this voice was not the result of ventriloquism; and further than this, at some points in the conversation, Mr. Parish and Mrs. Hollis were conversing at the same time the voice was addressing me.)

Mr. Parish: I have talked a long time with you now, and I must go, for there are others here, your own friends, who wish to speak to you. As for yourself, you must labor in the cause of truth and progress, remembering that what you learn of truth here will correspondingly elevate you hereafter. Our whole life is a school, and the future possesses advantages far superior to what you can have in this life. Our course is continually onward to a higher

and more perfect state, but like the mathematical problem, of two lines forever approximating yet never meeting, so we forever move onward toward the Infinite. I must go, now, so I bid you farewell.

In conclusion, I wish to state that there now followed a number of communications in clear and audible whisper, purporting to be from dear and departed relatives, coupled with evidence of identity of a most convincing and satisfactory character, but as their recital would not interest the general reader, and would afford evidence only to those familiar with the family history, I withhold their publication. To me the evidence of genuineness is overwhelming.

J. BRAINERD.

STURGIS ANNUAL CONVENTION.

A Great Success of the 18th Anniversary Meeting—Wonderful Demonstrations—A Clergyman Entranced.

A Lady in the Audience Instantaneously Cured by Spirit Oil Furnished by the Invisibles.

"THE FARMER BOY," A CONVERTED METHODIST "GETS THE POWER" AMID GREAT LAUGHTER AND CHIRING OF AMEN, HALLELUJAH—A PUBLIC CIRCLE IN PRESENCE OF THE MULTITUDE, WHERE THE SCEPTIC WAS CONFOUNDED.

A larger or more enthusiastic meeting has probably never before been held in Sturgis, than that which has just closed. Rev. Mr. Stewart, of Kendallville, publicly stated toward the close, that to his own knowledge over thirty (30) different localities were represented, some of them considerable distances apart. And Mr. Peebles assured the meeting that he never attended a convention where there was so much good feeling or more enthusiasm. The meeting had been advertised for Saturday and Sunday, but all day on Friday the people began to crowd into the village, in consequence of which the church was thrown open, and a lecture delivered by Rev. Stewart that evening; we all felt "the good time coming."

On Saturday morning, the convention was formally organized, the Hon. J. G. Walt, presiding; Mr. Thos. Harding, secretary, and Mr. Sam'l Woodruff, leader of the choir. The regular speakers were Hon. J. M. Peebles, Mrs. Anthony Whiting, lately returned from California, Rev. Wm. Stewart, of Kendallville, Ind., and Mr. Walker, a young Englishman, of Brighton (38), who becomes entranced, an ancient and a philosopher, who, through him, handle ancient lore with a familiarity perfectly astounding. As Mr. Peebles expressed it, "this young man, comparatively uneducated, is a prodigy."

The lectures we shall not attempt to report; to give the whole we can not, and to give an synopsis of each would do an injustice; suffice it to be all of that superior character that to be comprehended or appreciated, should be heard. The success of the convention is largely attributable to the generous liberality accorded by the president to all; he particularly exhorted mediums not to resist their influences, and called on all in his opening remarks to feel quite at home, and enjoy the liberty of the Sturgis spiritual platform. In the conference of an hour which followed the president's opening remarks Mr. Fox, of Sturgis, said, "that many years ago before he knew anything of Spiritualism, he resolved to test the strength of that platform, and came from Oland, Ind., to Sturgis, for that purpose and seeing 'Solonides' 'Truth' in the crowd, he offered her 50 cents to go up on the stand and make a speech, and finding that the platform could stand it, he concluded it was a free platform, a thing unknown to him before."

The forenoon of Saturday was consumed by short speeches, singing, and the recitation of improvised poetry. Among the speakers were Judge Coffinbury, Mr. Brown, of Oland, Ind.; Mr. N. B. Starr, the spirit artist; Mr. Gardner, of Sturgis.

2ND SESSION.—A conference which occupied the first hour, Mr. Peebles remarked that Spiritualists did not sufficiently value their privileges; while he was in South America, a Spiritualist and a medium, was cruelly beaten by some Catholics, who declared they would kill him if he did not acknowledge the blessed virgin and the true church. The poor man was cruelly beaten; he appealed to the magistrates, and some of those men were arrested and put in prison. Before their trial came on, however, the Spiritualist had a vision. He saw many angels; one in particular holding an olive branch in his hand, said: "Peace, peace, proceed; lawyer, told him to stop further proceedings. He then went to the cells of those men and spoke kindly to them, preached the doctrine of Spiritualism and forgiveness. They asked his pardon and embracing, they all wept together.

3RD SESSION.—N. B. Starr's beautiful picture of "Apollonius" was hung on the wall, and a sketch of his history, of a character of that great reformer was given by Mr. Peebles. There were also on exhibition some remarkable pencil drawings, by B. B. Gifford, of Rosecommon Co., Mich., a spirit artist, who works at those pendulings while in a semi-conscious condition, in public and in private.

Mr. Peebles lectured, after which Mr. Walker, a lad of 18 years of age, took the stand and after a sublime invocation commenced his lecture. He was in the trance state. His subject was: "Truth." He made some fine points. "In the latter days, when the stars of heaven shall fall to earth, the sun shall be darkened, and the moon be turned to blood." "The stars," said the speaker, "are the spirits and they fall to earth bringing truth with them. The sun represents the church which was our spiritual guide, but she is being darkened now. The moon represents the pale light of belief, but she shall be turned to blood, which the Scripture declares to be the life, yes, the pale light of belief shall be turned to the knowledge which is life." "Again," he said, "Truth is a rock, the church is a ship damaged and worn; she is tossed to and fro by the angry waves. She is without helm or compass. The waves dash her towards the rock of truth. The ship crew labors hard to keep her off, but in vain. She strikes she is shattered to pieces and she sinks to rise no more; but what of the crew? Ah! they climb the rock in safety."

4TH SESSION.—Mr. Starr gave his experience, how he was brought out by the spirits. He was but 16 years old when he first saw those spirit pictures on the walls, on the floor, all over; at length felt an irresistible desire to paint them over; the first he did, was a lady and child; kept it a long time; at length happened to show it to a lady who called on him. She, to his surprise, burst into tears and declared it to be the picture of her sister and child. Then Mrs. Whiting delivered a fine scientific lecture.

Mrs. Dr. Sales, of Grand Rapids, was invited to the stand. She told of the many strange and mysterious things which tended to educate and fit her for healing and clairvoyance.

5TH SESSION.—After conference, Rev. Mr. Stewart was again called on by the choir, when, to the surprise of every one, he seemed half asleep, and came forward like one scarcely able to walk. His back and limbs were bent up in a strange fashion, and he dropped into a chair, like a man very glad to have a chair to drop into. He said he was John T. Johnson, a so-called Campbellite minister formerly of the South. He hoped they would excuse him for speaking to them in a setting posture, as he felt the infirmities of sickness and old age again as he used to. He spoke for about one hour, exhorting the audience to acknowledge Christianity in their Spiritualism, and lead Christian lives. When he had got through, a gentleman in the audience stood up and said, "My name is Vance. I remember having heard many years ago, Rev. John T. Johnson preach down South, and I recognize the style, accent, etc., and believe this spirit to be the same."

Mrs. Whiting lectured again. "Is it true," she said, "that every word we utter, whether of praise or blame, goes echoing on forever, and that every act of ours leaves an indelible record on surrounding objects?" "He who outside of mathematics pronounces the word impossible, is not wise." "Man is a harp of five strings, his senses." "Self-assertion is the important as self-denial when it is just." She referred to the fathers of the revolution as just self-assertionists. Mr. Peebles, after the above lecture, referred to the wonders he witnessed in this convention. He said that Dr. Watson in the South was laboring in behalf of Christian Spiritualism, and he (Mr. P.) saw at this meeting, a clergyman of 80 years, standing entranced by another clergyman in Spirit-life, for the purpose of advancing the same idea.

6TH SESSION.—The secretary of the convention was called on by the president, to make some remarks. He, the secretary, informed the meeting that in connection with this society, there was a debating club in Sturgis, where resolutions were discussed in a spirit of candor. This club had recently been given one column of the Sturgis Journal-Times, in which to publish reports of its proceedings, each week, and he, the speaker, thought it but fair to introduce that paper to the meeting; an editor liberal enough to make us this offer, deserves patronage at our hands.

In the course of this session, a lady in the audience, a Mrs. Whitley, rose and manifested great emotion with tears running down her cheeks, declared that "though a Spiritualist of twenty years' experience, she never saw or felt anything to equal what she experienced at this convention. She had been a sufferer from sore eyes a long time, and never had found relief till now. A medium in the hall being influenced, held out her open hand and soon her palm was filled with oil from an invisible source, which on being applied to her eyes, she was instantly healed. With a loud voice this lady praised God and thanked all in the church, as she felt assured that the magnetism of every one in that vast assembly had something to do with it. The meeting was electrified. When at the conclusion of her remarks, Mr. Peebles rose on the platform, and with a loud and solemn voice uttered the words: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "This," said Mr. Peebles, pointing to the lady, "is the evidence that we are the disciples of Jesus." Here a brother in the audience who announced himself as "the Farmer Boy," shouted in true-metaphorical style, "Glory to God! Amen! Hallelujah! Shout, about, brethren," he cried, "let the long lectures and speeches go, and all of you shout! Amen! Hallelujah!" At this juncture many rose and with tears and faltering voices confessed that great power was present at the meeting.

Mr. Stewart then delivered a short address, in the normal state, on "The Advance of Spiritualism, its Evidence and Advantages." He was followed by Mr. Walker (entranced) who likened Spiritualism to a life-boat, which takes in all who are in danger without asking questions, the bond and free, the rich and poor, the pious and the sinner, the black and the white, we seek to save you all; "in parting," said this influence, "allow me to say one thing in particular. Spiritualists don't suppose you know everything, but rather that you have everything to learn."

Mrs. Wood, of Middlebury, Ind., being under control, delivered an improvised poem in her own liminal style. She could not have given us then ten or twelve of these poems, and each was as appropriate to the time and the particular exercise of the moment that they were the astonishment of all who heard; many was the laugh they elicited by their dry wit and penetrating power. She was loudly applauded.

Mr. Woodworth declared from the stand that though between 80 and 90 years old, this was the first real feast he ever had. Now "the Farmer Boy" rose again and the shingles rattled, and the people laughed and applauded. "Don't cheer me," said the farmer boy; "I don't want your cheers; I don't want you to laugh either," he said, "for," said he in a prophetic tone, "you will cry before I get through;" but they only laughed the more and cried, "Amen! Hallelujah!"

The president acknowledged the receipt of a letter from Giles B. Stebbins. Mr. Stebbins was sorry that circumstances prevented him from being present. He wished the meeting success. Enclosed in the letter of Mr. Stebbins was a "testimonial," from friends of A. J. Davis, requesting the president's attention to the subject of the fund now being raised for the purpose of testifying the love and regard entertained for Bro. A. J. Davis. Before the convention was dismissed, a public circle was announced for the following morning, at 8 o'clock. The president, in dismissing the meeting, expressed his regret at the parting, hoped that we would all meet again one year hence, and thanked visitors for their presence on this occasion. Then with a benediction from Bro. Peebles this convention in all respects most pleasing, profitable and satisfactory, reluctantly broke up.

Monday morning, a circle was held in the church, at which many tests were given, and so great was the interest manifested all through the village and surrounding country, that the free church was again filled to repletion. The writer never saw so deep an interest manifested in the subject of Spiritualism, so great a triumph of the cause, or so general a search after further knowledge; both among church members and materialists, the very air seemed to yield harmony, and fraternal affection and forgetfulness of self, beamed in the smiling faces of all.

THOS. HARDING, Secy.

Rationalism—Thomas Paine.

The following on Rationalism is an extract from J. J. Moore's discourse: "Going backward some sixty, eighty, or a hundred years, the movement called Rationalism began to unfold itself. Possibly in all ages there has been a mixture of this in the thought of the time, but at the time referred to a great agitation was set on foot by the writ-

ings of Thomas Paine. As these views were developed, and the reasonableness of many of the propositions could not be denied, the orthodox theologians were put on a defense of their creeds for which they were ill-prepared, and their power of rationalistic thought, and their spirit of rationalistic thought, vague and unorganized, wanted the place of a reasonable defense. The more conscientious and thoughtful among the theologians, despising mere denunciation, were driven, by the silent, into more liberal opinions, and thus a liberalism grew up which yet the more favored the progress of rationalistic thought. The plain, practical method of Thomas Paine needs no comment. It was all-powerful on the intellect, and the Church, for its safety, was compelled to put forth its efforts. And of what nature were they? Side by side there grew up a fierce spirit of dogmatic theology and intolerance, which, by its very cruelty and oppression, rather called forth or encouraged the counter movement. Thus everything, even ecclesiastical despotism itself, tended to free the soul from superstitious bondage, though the expressed purpose of the theologian was to keep all men safe within the pale of his so-called truth. And the world moved on.

ODE TO WOMAN.

BY ANNEHATE W. W. COOPERMAN.

Though thine's the woman's form, Yet thine's the priceless wealth of mind, Though linked it be to mortal mould, Yet rising—unconfined To earth—on vigorous wings It seeks, explores new fields of thought, And gathers thence all rarest things By wise inspection sought; And thus the soul's museum crowds With learning's richest gem— The jewels that bespeak thy worth— Thy royal diadem. O, woman! vindicate thy cause, Assert thy woman's right; With truth's unyielding, tireless step Thon't climb the topmost height Of wisdom's sun-bathed mountain range; Of these survey this mighty world, Of ever ceaseless change. Woman 'tis thine to grasp and hold With gentle hand the scepter Of a nobler, purer realm; To guide by truth's unerring light, With ever steady helm, Man's moral barque amid the rocks Of passion's stormy sea; Till life's Cape Horn is reached and passed, With surflutes, stormless seas; Beyond, neath cloudless skies and fair, With gentle breeze and swelling sail, We'll make the port, and anchor there, Where thou shalt rest from work well done, And taste the bliss thy toil hath won, Chicago, Ill.

SHORT SERMONS.

The Literary Pillars of Spiritualism.

BY THOMAS COLE.

Under this caption, we propose from time to time, to offer for the accommodation of the publishers of the RELIGIO-PHILOSOPHICAL JOURNAL, and the edification of the reader, our best inspired thoughts, in the most condensed form. Firstly from the fact that the publishers are almost confused by the amount of manuscript that is pressed upon them for publication; and secondly, that the reader, who may desire to hear more elaborate explanations of these short sermons, may be able to judge of the character and spirit of our lectures. We have preferred to first speak of the two great exponents of Spiritualism in America, the BANNER OF LIGHT and the RELIGIO-PHILOSOPHICAL JOURNAL, our space not admitting of allusion to other and less widely known spiritual periodicals.

The brave old BANNER OF LIGHT is too well and widely known in every household of Spiritualists, as the oldest and firmest pillar of Spiritualism, in not only America, but in the world, to require more than a mere mention. And while it is the oldest and second to no periodical of its character in Spiritualism or out of it, in point of mechanical neatness and editorial ability, the RELIGIO-PHILOSOPHICAL JOURNAL, lacking none of these characteristics of the BANNER, except it be in age, bears away the palm from all competitors in its widespread diffusion. Perhaps no publishers of any periodical of the present century have so tenaciously and persistently made such continued sacrifices to spread abroad their peculiar thoughts as the publisher of the RELIGIO-PHILOSOPHICAL JOURNAL. The huge piles of paper beside the press to be printed to supply the demands of the trial subscribers as well as the yearly, would astonish many a reader of the JOURNAL. By offering it at such extremely low rates to trial subscribers, thousands upon thousands have had their thoughts turned to an investigation of Spiritualism that would not otherwise have done so. For this reason, if there was no other, the RELIGIO-PHILOSOPHICAL JOURNAL and its publishers take precedence of all supports to the facts and philosophy of Modern Spiritualism. We make this statement because due to truth, and having been connected with the JOURNAL, are enabled to speak from knowing; and, secondly, that whilst we find few who read the JOURNAL, but are ready to acknowledge the fact that it grows better and better, yet we occasionally find one who feels anxious towards the publisher, and one who would be asked how we can represent such a paper as the RELIGIO-PHILOSOPHICAL JOURNAL? Our reply is always based upon the foregoing facts, the sum of which is that Bro. Jones is doing more for the cause of Spiritualism than any other man living. It does not follow that we must endorse the JOURNAL entirely, or that we would publish just such a paper as Bro. Jones; a fact well known to him, since he well knows that were we peculiarly able we would continue our little monthly journal, angel named, the Kingdom of Heaven, devoted to the spread of the Christ principles on earth. We will, while traveling willingly take subscriptions for any of the spiritualist or reform periodicals. We desire to live down all invidious distinctions—to give no encouragement to caste, either in or out of Spiritualism. We have the motto: "Charity for all—malice toward none." In this spirit we shall continue to write and preach, ever being outspoken for the truth. We claim no especial solicitude or preference for the JOURNAL, except for the reasons offered, and shall therefore, ever be pleased to represent it in the cause of Spiritualism; knowing, too, that it possesses a pecuniary basis, that precludes the entire possibility of a collapse or failure, as has been the case with so many spiritualist publications. In our next term we shall speak of the greatest man that ever lived, who is still living, and who is also the last great man that shall ever live on this planet. No. 388 W. Lake St., Chicago.



Book Notices.

THE TYPES OF GENESIS briefly considered as revealing the development of Human Nature. By Andrew Jukes. Third edition, 12mo: 421 pp. London: Longmans, Green & Co.

THE SECOND DEATH and the Resurrection of all Things, with some preliminary remarks on the nature and inspiration of Holy Scripture. A letter to a friend. By Andrew Jukes. Fifth edition. London: Longmans, Green & Co., 12mo, pp 194.

We have in these two volumes an earnest attempt to show the spiritual character of the Bible, while retaining the most orthodox views of its inspiration and authority. As a writer, Mr. Jukes is inclined to the mystical school, and seemingly stands upon the Swedenborgian platform, (we say seemingly, because there is no reference in the books to any church in particular, save that of Christ), and sees in the development of Genesis the development of a human soul in all ages.

We see that he treats the book as mythical in its entire character—designed to express truths of human nature and its possibilities rather than as actual history—though we presume the author would be shocked at the thought of rejecting any portion of the Bible, as not strictly authentic.

This is about all that can be said of these volumes by way of criticism. They would not interest the general public, and especially that part of it that have the good taste to read the JOURNAL, but nevertheless they bring forcibly to our mind the prevailing ignorance in respect to the actual character of the composition of the various Bibles of the race.

Looked upon as records of history, we stumble at once; and taken as infallible guides of dogmatic faith, we are compelled to justify our reason in order to believe, and yet the world holds on to the books.

What is it that thus makes its impression upon the mind, and forces the conclusion that their work is not yet done; their full word not yet expressed? We answer, these Bibles of the race are the records preserved of spiritual communication; actual, and oft times verbal, inspiration. The visions of clairvoyance, and the lessons which such visions conveyed to the mind of the mystic, prophet, pythonesse or priest, are therein told in the best way of the different writers, many of these scribes of the inspirational hour, as ignorant of the actual fact of the prophetic states as these commentators like Jukes, and so we have the attempt of blind men to arrange in a consistent way the entrancement, and the history, and the tradition that attempts history; and the curious patchwork is preserved, because the soul of man is a spirit, and consequently has its own spiritual experiences, and finds in the old records the best words to tell its own story of the life within. In such a case, we must expect such books as these upon our table, and every where the vision is made to tell its own truth in a different way, suited to the experience of the man.

But we must not forget that nothing but the intelligent consideration of our own spiritual experience, can build up the personal faith of man upon such a basis, and for no other being can do for us the work of our own soul. We may study the past for its mistakes, that we may avoid them, and the visions of prophets and mystics may explain our own psychological experiences, but the past is gone, and we are "the word of God," to-day; and no "Bible" can stand in our place, interpret and re-interpret it, as we may.

But we must not forget that nothing but the intelligent consideration of our own spiritual experience, can build up the personal faith of man upon such a basis, and for no other being can do for us the work of our own soul. We may study the past for its mistakes, that we may avoid them, and the visions of prophets and mystics may explain our own psychological experiences, but the past is gone, and we are "the word of God," to-day; and no "Bible" can stand in our place, interpret and re-interpret it, as we may.

GEOLOGICAL Survey of Illinois. A. H. Worthen Director. Volume VI. Geology and Palaeontology. Geology by A. H. Worthen and assistants, G. C. Bredford and E. T. Cox. Palaeontology by Orin St. John, A. H. Worthen and F. B. Meek. Published by authority of the Legislature of Illinois. Large 8vo. 536 pp. and 83 plates.

This sixth and last volume for some time to come, gives additional evidence of the great ability and constant assiduity of Prof. Worthen and his staff. Prof. Worthen has devoted eighteen of the very best years of his life to the labor involved in the preparation of these volumes, and he has the satisfaction of knowing that although he has been ill remunerated personally, cramped in his work by insufficient appropriations, with the scientific results of his labors not fully appreciated by our own people, the Illinois Geological Reports are esteemed a valuable acquisition to all scientific libraries, both public and private. The next Legislature should be made to realize the vast importance to the State of this survey and its reports, and brought to see that the saving to the people of the paltry sum requisite to carry on the work is an injury to the State for which there can be no excuse. If the Legislature of the great, wealthy state of Illinois, the garden of the world, standing almost without a peer among her sister states think their state can not afford the paltry sum of three cents per head per annum, wherewith to prosecute the scientific study and development of her resources, then indeed are we to pity our own wiser (?) economical (?) legislators relegated to their original occupations for which they are better fitted.

THE RELATIONS OF THE SEXES; by Mrs. E. B. Duffie, author of "What Woman Should Know," &c. 8vo. cloth, pp. 322. Price \$2.00.

We have read this with interest from beginning to end, and we may add with a happy disappointment. It is safe to say, that no perfect book has been written or printed in the last millennium, and while this book has, we think, its faults, mistakes in idea, mistakes in matters of fact, it has as few, probably, as most of them. It is a good book, and it is actively read by every marriageable man and woman in the United States the effect would be a good one. It represents a woman's views upon the subject denoted by its title, in a broad, deep and interesting manner. It necessarily bears with it the views of opinion. Hitherto we have had usually the views of men, and it is eminently fit and proper that the other side should be heard from. We have never read a book upon the subject that seemed to us nearer the truth, and we heartily wish it very many readers. Chicago Medical Times for June.

THE MODEL TOWN and the detectives. Byroll as a Detective. By Allen Pinkerton, author of "The Expressman and the Detectives," &c. 12mo. cloth, illustrated with 288 pp. Price \$1.50. New York: George W. Carleton & Co., Chicago: Keen, Cook & Co.

This is the fourth volume that Mr. Pinkerton has published within a short time. They have all been eagerly sought for, and in the aggregate reaching nearly one hundred thousand copies. The author in one of the most experienced and successful detectives in the world, and possesses the ability to tell the history of his exploits in a straight forward, picturesque manner and without drawing on his fertile imagination.

American Spiritual Magazine.

Contents for July, Inner Life Department; An Excellent Test; Is Spiritualism a Religion; Omnipresence of Deity; Swedenborgianism; The Popular Error of Modern Churches; One Hundred Reasons why

I Am a Christian Spiritualist; The Spirit Body; Facts and Evidences; Spirit Communication; Extracts; Religion; A Great Medium Coming; J. H. Peebles in Chattanooga; Spiritual Communication; "Food for the Million"; Watson's What of the Night! Spiritualism in Chattanooga; Materializations in Santa Barbara, Cal.; Mrs. Stewart; Matter—What is It; No "Indorsement;" Spirit Photography; The Cause in Texas. Terms \$3.00 per year in advance, single copy by mail 25 cents. For sale at the office of this paper.

Mediums and Test Conditions.

Should mediums be put under absolute test conditions? The discussion of this question has been forced upon all honest, earnest, and intelligent Spiritualists by many recent, sad and humiliating events. When the heat of the discussion has subsided, and when the personalities have been forgotten, and the disputants have become negative enough to survey the field in a calm and receptive mood, I think that they, as well as the mediums themselves, will quietly settle down into the following conclusions:

1st. There are certain absolute test conditions to which all mediums can be subjected without in the least interfering with the requirements of their mediumship, and without giving them any more pain, physical discomfort, or mental disquietude, than do those conditions to which they generally submit with alacrity, but which leave such unlimited opportunity for fraud and deception, and hence give rise to so much suspicion and dissatisfaction.

2nd. Under such absolute test conditions as are above referred to, all genuine and honest mediums can obtain as good, and perhaps better manifestations than those which they obtain under less satisfactory conditions.

3rd. Under such absolute test conditions, one of the greatest disturbing elements of all circles would be, to a great extent, removed, namely, the unsatisfied, suspicious, accusing, and watchful state of the mind into which practical and sensible people are generally thrown, when asked or expected to believe the most strange, wonderful and important things without satisfactory evidence.

4th. Under such absolute test conditions the minds of the mediums would be in the most favorable state for the occurrence of the manifestations—a state of passivity, because under such conditions they are not liable to the humiliating and disturbing thought that they are already condemned as deceivers, or strongly suspected of fraud by the majority, if not all of those who sit with them.

5th. One honest medium who always sits under absolute test conditions, and none others, is of more permanent value to the world, than ten thousand who always sit under conditions which leave room for the practice of suspicion of fraud. The one and his manifestations will stand forever, and their influence will enlarge forever. The ten thousand and their manifestations will, with absolute certainty, be ultimately rejected, leaving those who once accepted them more doubting than ever, and in many cases irreconcilably hostile, and opposed to any further investigation of the subject.

6th. In justice to themselves, in justice to their sitters, and in justice to the great fact which they represent and which is ever crying aloud for a firm establishment upon a solid rock that nothing can shake, all honest mediums should submit to absolute test conditions, not merely with a condescension and a grudge; but they should take the lead in the matter, and be earnest and zealous in their endeavors to devise the simplest possible form of conditions consistent with their peculiar mediumship, and adequate to the removal of every doubt and suspicion from the minds of investigators.

NEW YORK CITY.

Charter of the "The Spiritual and Liberal Association of the State of Texas."

Be it known: That Wm. L. Booth, A. B. Bristol, Paul Bremond, Sarah J. Painter, John P. Richardson, John W. McDonald, Richard Talbot, Dwyer, E. H. Norton, J. H. Howell, J. H. Young, C. T. Booth and their associates and successors are hereby created and established a body corporate and politic, under the name of "The Spiritual and Liberal Association of the State of Texas," with capacity in said corporate name to make contracts, to hold, buy and sell property both real and personal; to contract and execute leases, to take grants, gifts and legacies, to execute mortgages and deeds of trust; to have succession and a common seal; to make a constitution and by-laws for the government and legislation of its affairs; to sue and be sued; and to do and perform all such things as may be necessary to the fulfillment of its objects and maintenance of its rights under this act consistent with the laws of the State.

The purpose of this association shall be the propagation of the spiritual and progressive philosophy and its teachings, and thereto may sustain public worship, establish local societies throughout the State, ordain ministers and appoint missionaries and lecturers. The place of business of this association shall be the city of Houston, Texas. The directors of this association shall be the president, vice-president and secretary of this association, and trustees. The names and residences of those appointed for the first year are:

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SARAH J. PAINTER, Secretary.
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RICHARD TALBOT, Galveston.
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Is the Devil Dead?

NUMBER XXXVII—(WHOLE NUMBER LII.)

THE DEPLORABLE CONDITION OF EVIL SPIRITS—The Victims of Swedenborg.

Light is not darkness, black is not white, red is not blue, health is not sickness, happiness is not misery, love is not hate, selfishness is not generosity, vice is not virtue, the dirty, filthy person is not clean, an arid desert is not a beautiful fertile plain, a clouded sky is not a clear one, a tornado is not a calm, peace is not war, ignorance is not wisdom, sweet is not sour, gentle words are not harsh and boisterous, kindness is not malignance, the red hot spark is not a snow-flake, and evil is not good!

One is simply the opposite of the other, and therein the distinction lies. The good man ascends to regions of ineffable bliss, where he can survey the beauty and grandeur of creation, hold communion with the wise sages of every clime, and sense those unutterable thrills of ecstatic joy wisely adapted to his nature. Inspired by lofty emotions, and ever anxious to extend his knowledge, he has access to libraries that enrich his mind with ancient lore, giving him correct views in regard to the history of mankind on each of our planets. "The best part of beauty," said Lord Bacon, "is that which a picture can not express," and we may add that the greatest pleasures of the truly good spirit, are those to which he can give no utterance. Ever ascending in the scale of knowledge, life to him is ever more than an ecstatic dream, even superior to the pictures of a most vivid imagination. There is, however, his antipode—his opposite—struggling beneath him—in darkness and filth he lies, knowing absolutely nothing of the magnificent world beyond him. Such are the spirits of Digger Indians, Congo negroes, cannibals, etc., and their life is more wretched than pen can picture.

Swedenborg truly pictures evil spirits' condition. He says, "It has also been granted me to look into the hells, and to see what is their quality within; for when it is well-pleasing to the Lord, a spirit or angel who is above, may penetrate by sight into the depths beneath, and explore their quality, notwithstanding the coverings; thus likewise it has been granted me to look into them. Some hells appeared to the view like caverns and dens in rocks tending inwards, and hence likewise into the deep obliquely or diametrically. Some hells appeared to the view like caves and dens, such as wild beasts inhabit in forests; some like to arched caverns and holes, such as are seen in mines, with caves toward the lower parts. Most of the hells are triplicate, the superior ones within appearing in thick darkness, because inhabited by those who are in the false of evil, but the inferior ones appearing fiery, because inhabited by those who are in the evils themselves; for thick darkness corresponds to the false of evil; and fire to the evils themselves; for in the deeper hells are those who have acted interiorly from evil, but in the less deep are those who have acted exteriorly, that is, from the false of evil. In some hells there is an appearance as of the ruins of houses and cities after fires, in which ruins the infernal spirits dwell, and conceal themselves. In the milder hells there is an appearance as of rude cottages, in some cases contiguous, having the aspect of a city with lanes and streets; within the houses are infer-

nal spirits, engaged in continued quarrels, enmities, blows, and fightings; in the streets and lanes robberies and depredations are committed. In some of the hells there are mere brothels, which are disgusting to the sight, filled with every kind of filth and excrement. There are likewise thick forests, in which the infernal spirits wander like wild beasts, and where likewise there are subterranean dens, into which those flee who are pursued by others. There are likewise deserts, where is nothing but what is barren and sandy, and in some places ragged rocks, in which are caverns; in some places are also huts. Into these deserts are cast out from the hells such as have suffered every extremity, especially they who in the world had been more cunning than others in attempting and contriving art and deceit; their last end is such a life.

If Swedenborg had referred to those regions, as the very lowest planes of Spirit-life, instead of speaking of them as "hells," his narrative would have sounded less harshly to our ears. Accustomed to hear the churches constantly talking about hell, Spiritualists are apt to turn from those who allude to it, in disgust. As darkness is the antipode of light, so the home of the wise old sage, is the antipode of those dark regions where spirits dwell, whose hands on earth were steeped in all manner of crime! It is time that Spiritualists thoroughly understood this, that there are rewards and punishments in the Spirit-world for each one, and that our life here determines our status there; and we say this, and defy successful contradiction, that no one can progress in Spirit-life, without first forgiving those who have injured him, and making proper amends for those he has wronged in word or deed. You must not only forgive those who have seriously injured you, but you must make proper reparation in some way to those you have wronged. We are well acquainted with some Spiritualists, who are now reveling in wealth fraudulently obtained, and who in vision we see in Spirit-life, seeking out those they have wronged, and imploring forgiveness. Their task, however, is difficult, their pathway covered with thorns, and their efforts in some cases attended with poor success, for those they have injured are slow to forgive them. As the magnet prevents iron filings and needles from leaving it, so do those whom you have injured prevent you from leaving the sphere of their influence. You must, old sinner, make amends for all your wrong deeds before you can progress in Spirit-life.

To those who claim there are no evil spirits we would say that they might as well assert that there are no arid deserts in contradistinction to valleys of beauty and scenes of loveliness. The pugnacious bull-dog, fierce and troublesome, has his distinguishing qualities, entirely different from the poodle-dog that makes friends of all. Thus it is with the Spirit-world. The dark devilish spirit can be found there, as well as the grand old sage whose features are illuminated with gems of wisdom culled from the mines of truth, and whose whole time is devoted to redeeming the world from the effects of error and its teachings.

THERE IS WORK TO BE DONE.

What Have Spiritualists Done to Aid Spirits in the Great Work of Intercommunion of Mortals With Immortals?

In our last week's issue, in commenting upon a letter from Bro. A. B. Church, in regard to publishing of books, we directed the attention of the readers of the JOURNAL to the importance of endowing a Publishing House, to the end of making public, in cheap book and pamphlet forms, thousands of volumes that are being given by intelligent spirits, through mediums, for the enlightenment of the world, and which are laid away in manuscript, because no means as yet have been provided for their publication.

R. Cleanness of restraint, and a sort of don't-carefulness for anything or anybody, should not be manifested by Spiritualists. They of all other people, should deeply feel a debt of gratitude for the kindness that good spirits are showing, in their great painstaking to manifest themselves through mediums.

Admitting spirit communion to be possible, the cold hearted, selfish person, who never thinks of the blessedness of doing unto others as he would have others do unto him, would query, why do spirits spend their time in controlling mediums to commune with mortals? Why do the old masters control Bro. Wm. Anderson, Bro. N. B. Starr, Bro. E. A. Straight, Sister Luta M. Black, Sister Andrus, and many other mediums to execute fine works of art? Why do spirits spend their time aiding other spirits to materialize and show themselves—as seances—to aid others in epistolary communion with friends, and to give absolute tests of the presence of loved ones, who have passed the portals of death?

Why do distinguished physicians and thousands of others in Spirit-life, band themselves together to control mediums for curing millions of sick people, going daily from place to place, to watch over the sick and smooth the pathway to death, and open wide the gates and intronit the agonized soul into the presence of loved ones in Spirit-life before the final closing of the earth-life, thus dispelling the natural horrors of death?

These things and many more are done by the combined effort of humanitarians in Spirit-life—no one spirit can do these things alone.

The selfish man or woman wonders what inducement spirits have to do these things. And some even stand aloof and refuse to give audience to a dear father, mother, brother, sister or child, because, forsooth, the medium is in the same repute among the people, that the Nazarene was with the Jews.

An excess of selfishness, self-esteem blinds the eyes and blunts the powers of perception

to the extent of even extinguishing the light of the soul, which would but for such blindness, embrace every opportunity for intercommunion with the loved ones "gone before."

These stumbling blocks are the offspring of ignorance and must be removed by the light of divine truth.

Cold selfishness looks only at the material side of life. It hoards up the representatives of wealth, but seldom imparts it for the real treasures.

All of material life is but for the development of the soul. Soul culture is the legitimate object to be attained by all of our earthly exertions.

Selfishness to the end of soul culture is laudable, but when so perverted as to blind our eyes to the wants of others, we become fossils, to be broken up and pulverized by those who come after us.

Millions reach the spiritual plane of life before they realize the great truth that they were virtually dead and fossilized years before they gave up their physical forms.

Then it is that they keenly feel that they omitted to do a great and good work, which would have blessed multitudes, who in turn would have blessed them for their good deeds.

Such men and women often pass to Spirit-life but to witness and grieve over the scattering in dissipation, in a few years, the money they were a lifetime hoarding up, without a single philanthropic thought about its proper use ever warming their cold calculating bosoms.

The sorrows which are endured in Spirit-life by those who hoard up money without a single thought above the selfish plane, of the proper use to which they should devote it, is well illustrated in Brother Singer's message and warning to the world. He said in a communication written with his own spirit hand:

DEAR FRIENDS—Can you understand how a rich man can be unhappy in the Spirit-world? If you would like to know, live the life I did. I would give all my fortunes if I could come back and reform—but now I must suffer until I can do something in my way to make good my past dark life of shame. I hope you will bring this truth to all souls and teach them what this life is.

Yours Truly, ISAAC M. SINGER.

Bro. Singer was a Spiritualist. We sat in circles with him more than twenty years ago, and we never met a man who was more deeply interested in spirit communion than he was.

But selfishness was the predominant trait in his character. He was seeking for improvements in his then newly invented sewing machine. He knew well that it was an old mechanic who had been and then was inspiring him to bring out and perfect his machine.

The result was favorable, and Bro. Singer became a millionaire, and he became oblivious to the higher requirements of life but to regret it when he reached the immortal shore.

How many Spiritualists are in like manner being inspired with financial ability, and where is the evidence that they feel that their responsibility to work for the enlightenment of the world runs parallel with the blessings they are receiving?

What have Spiritualists done as humanitarians? What have they done to aid spirits who are devoting their whole time to bestow blessings upon mortals?

We have already seen that the selfish man and woman manifests surprise that spirits will devote their time to healing the sick—to aiding little children and other spirits to materialize that they may be seen by their mothers and others, that mourn them as dead.

This selfishness holds a firm grasp upon the all potent dollar, until the hand that grasps it becomes fossilized and powerless for good. Death alone breaks the spell, and then long years of grief only, will awaken the spirit to that sense of duty and compel a performance through mortals, of that which was neglected when the best opportunity offered.

When we look for the good fruit which Modern Spiritualism has born, and when we look for the humanitarian duties which Spiritualists have performed, we find little more than we do where the sturdy husbandman has spent half a lifetime in grubbing out roots and stones from a naturally sterile soil, in hopes some day to raise a crop, while within a day's journey he might have found the rich prairie, which he could have broken up and raised a crop on the first year, to say nothing of the rich harvests every successive year thereafter.

We find Spiritualists digging away at the roots and stones in the old sterile theological soil, and badgering with the old fossils, long since buried deep in the hardpan of theological dogmas, or running after all manner of quirks, crotchets and fads, while the beautiful field of the Harmonical Philosophy—the real Philosophy of Life, is overlooked. Spiritualism at present may be likened unto the wild prairies when roamed over by the untutored savage, which blooms and blossoms with the native and uncultured loveliness only.

While the devotees of the various schools of old theology shrug their shoulders and wag their heads in derision at our new-found philosophy and the truth of spirit communion, they keep on grubbing away at the roots and stones in the old hardpan. They raise millions of dollars annually to support a priesthood in influence, to build churches, to scatter books, papers, tracts, and Bibles like snow-flakes among the people, and send missionaries to foreign lands and new home territories, to proselyte the children and youth, and make them in turn diggers and grubbers in the old sterile fields of an effete but venerated religion.

They are earnest workers—they believe that their cause is just, and when they go to Spirit-life they will have no regrets as they did not bury their talent in a napkin. No man regrets doing that which he believed to be his duty.

Those who have regrets on passing to Spirit-life, are those who hear the complaints of

their own consciences, saying, "I knew my duty but did it not."

The spiritual philosopher feels from the depths of his soul that ignorance is the bane of life, and lies at the base of all sorrow and suffering, and that knowledge is the the Saviour of mankind.

Thus far, in looking over the great field of Spiritualism, we find no earnest efforts (two or three instances excepted, which we will speak of with words of marked approbation before we get through this series of articles,) on the part of believers in spirit communion to contribute necessary means for the general promulgation of Spiritualism. No general well digested plans have been adopted to support public teachers and mediums; few respectable public halls have been erected; no academies and colleges have been endowed for the promulgation of spiritual knowledge; no missionaries, or at most very few, are sent out among the people to teach the Gospel of eternal progression, and that knowledge is the only true Saviour.

No Publishing Houses have been endowed for the purpose of scattering spiritual literature among the masses, nor has any institution of any kind become the recipients of donations during the life time of generous Spiritualists; and few bequests by wills to go into effect at the decease of testators.

The whole spiritual field is open and uncultivated as were the Illinois prairies when we established our home upon them thirty-nine years ago.

As our own handwork has left its traces upon the then wild but now blooming prairies, so we hope (ere we pass from this sphere of life, too, with the aid of millions of other Spiritualists, spirit mediums and spirits,) to make an impression for good to mankind, and future soul satisfaction to ourselves, upon the now great uncultured field of Spiritualism.

We trust we shall not in vain ask our readers to follow up this train of thought, (which we at best, shall but hint at in these articles,) and elaborate them in your own minds, and give us your thoughts upon the all-important subject.

We deeply feel the importance of a united effort in promulgating the great truths which the angel-world is devoting its time and energy to imbue us with. As the soil, sunshine and showers do not produce the desired harvest without human culture, so to insure the rich harvest of spiritual knowledge—the Philosophy of Life—the most positive energies we are capable of bestowing upon the subject, will be required as a guarantee of success.

Materialization of Distinguished Personages.

Mrs. Lucie E. Lewis of Cincinnati, an intelligent lady in efficient circumstances, and the wife of a gentleman who idolizes her for her rare mediunistic powers as well as for her personal charms, has from childhood been a clairvoyant and clairaudient medium.

General George Washington and lady Martha Washington have from her youth, not only shown themselves to and held familiar conversation with her, but through her mediumship have often conversed with other people, who felt honored thereby.

These distinguished personages have manifested the same affectionate guardian care over Mrs. Lewis from childhood to the present time, that they would in mortal life have bestowed upon a beloved daughter.

General and Lady Washington have often manifested to Mrs. Lewis, a great desire to show themselves on the 4th of July at Philadelphia, fully materialized and dressed for general recognition, in costumes corresponding with their portraits, with which the public is familiar.

They directed her to attend Mrs. Stewart's seances in Terre Haute, Ind., with an assurance that they would there materialize in her presence, so as to give her evidence of their ability to fulfill their promise to her.

Accordingly she went to Terre Haute, and there the promise was verified. Gen. Washington showed himself on thirteen different occasions, in full costume, several times presenting a beautiful silken American flag.

Lady Washington also showed herself several times, and was recognized by the audience from her portrait.

They directed Mrs. Lewis to correspond with the editor of the RELIGIO-PHILOSOPHICAL JOURNAL in regard to a seance with Bastian and Taylor, the world renowned materializing mediums of Chicago.

The following is Mrs. Lewis letter to the editor of this paper:

Cincinnati, Ohio, June 23rd, '76. Bro. Jones—Washington wishes to materialize at Chicago, and give to the world another proof of his power to come to us, and that it is not confined to the mediumship of Mrs. Stewart alone, but that he will do so especially through Mr. Bastian and with great power. All he asks in my presence which seems to be always necessary. He is anxious to materialize at Philadelphia, on the 4th of July. At the last seance at Terre Haute, Gen. Washington stood in the cabinet door nearly fifteen minutes, and closed his remarks to us by saying: "One hundred years ago I, as a member of a patriotic band, aided in insinuating Political Freedom, so again will I aid in inaugurating Spiritual Freedom by materializing, if possible, on the 4th of July, 1876." Dear brother, do all you can to help me consummate Washington's great earth work. I will be in your city very soon. Look for me the first of the week. If Mr. Bastian is absent, please telegraph me so I may proceed at once to Philadelphia.

Respectfully Yours, Mrs. L. E. Lewis.

Thinking that it would be a better test if we kept all knowledge of Mrs. Lewis' intended visit, and the object of the same, a secret, we did not communicate to Bastian and Taylor, nor any other person anything upon the subject.

Mrs. Lewis arrived at the Tremont House Saturday night, and on Sunday evening she attended Bastian and Taylor's seance.

At this seance, in the dark circle, General and Lady Washington presented themselves to

Mrs. Lewis and affectionately caressed her, and without a word being uttered by her, Mr. Taylor, the clairvoyant, recognized them from their portraits, and announced to the circle that General and Lady Washington were by the side of and caressing Mrs. Lewis.

In the light seance, which follows immediately after the dark circle, and is called the cabinet seance, Lady Washington fully materialized and walked out of the cabinet in plain view of all who were present—more than twenty persons.

On Monday evening, the next day, June 26th, we were present at the seance of Bastian and Taylor, and there beheld a scene never to be forgotten.

Here General Washington, a majestic spirit, fully attired in a costume corresponding with the most beautiful that we have ever seen him represented in, presented himself time and time again, at the open door of the cabinet.

He then most gracefully raised his three cornered hat, showing his hair as white as the driven snow, saluting the intelligent audience of gentlemen and ladies present, and waving a beautifully materialized American flag, he distinctly said, "God bless our Country."

He then retired to the cabinet and after ordering the light to be made brilliant, he threw his flag out through the cabinet window into the full light, that all might see its dazzling beauty.

General Washington as a spirit, is of majestic proportions, and the light was sufficiently brilliant that we could see his clothing, even to the burnished silver slipper and kneebuckles and long close fitting stockings, as if they were really material fabric; as we suppose they were for the time, fully materialized.

We think all persons present were fully satisfied that it was not only a spirit, but that it was none other than the Father of our Country—the idolized Gen. George Washington; "the first in war, first in peace, and first in the hearts of his fellow countrymen."

Through the mediumship of Dr. Withford in our presence, General Washington told Mrs. Lewis, by independent state writing, to have no more anxiety about a medium for him to materialize through at Philadelphia, on the 4th of July, as he had selected Nelson Holmes, through whom, if she (Mrs. Lewis) would be present, he would successfully materialize himself, so as to be distinctly recognized by all who would be present on that occasion.

Mrs. Lewis accordingly left for Philadelphia on the evening train of June 26th.

We shall expect to have an interesting report of the 4th of July seance, to present to our readers in due time.

Only Three Responded to the Call.

Mr. Jones Dear Sir—I wrote you some weeks since respecting the letter in your JOURNAL, about our school, etc., trying to beg books. I wish to say, Mr. Jones, that never a man lived who had more faith in anything, past, present or future, than I had, that your society would help me more than any other class of people, because I knew them to be liberal and holding the advanced views they do about poor human nature. Since the insertion of my letter in your paper, I have heard from three of its readers, one of whom, Mrs. Emma Lively, of Washington, Iowa, has sent me a box of books, for use in the Cell rooms. I wish to thank her for myself and comrades through the JOURNAL for her kindness, and assure her that we will remember it. I told you some time ago that I was not a Spiritualist; I can now tell you something which surprised me. I have had the most positive proof from Mrs. Lively that there is some foundation for your belief. I tell you, sir, I am astonished; this lady wrote me a letter, and in it she made use of some remarks as an argument tending in favor of her philosophy. I did not answer immediately, but wrote to her, and destroyed the letter myself, on account of something I had said that I did not like. In a short time she wrote to me again, telling me of having sent the box of books, and she gave me a list from her controlling spirit, called "Bad Wing," and she actually told me the remarks that I had made in the letter, which I had destroyed. Now, Mr. Jones, tell me please, how this is. One of my comrades knows of the words, and is surprised as well as myself; I want to know the truth. God knows, now I am in doubt. How did this lady know this? I should like to hear from you, Mr. Jones, on this matter. I am always, yours truly,

WILL L. MARSH. Lock Box 84.

We regret to learn that so few persons responded to the call for books and means to purchase writing books for those who are disposed to get an education while serving out a sentence, (the result of ignorance) in the State Prison at Lincoln, Neb.

The writer of the foregoing said in his former letter, which we published, that most of the convicts in that prison were young men, sons of early settlers, not really bad young men, but creatures of circumstances, and that most of them were trying to become better men, and anxious to become better educated. Mr. Mercer is a good scholar and is freely giving instructions to classes in prison. He said that boxes of books and papers would be taken from anywhere and delivered to the Warden of the Lincoln, Neb., State Prison free of charge. Or money could be sent for the purchase of writing books by mail.

We hope many will respond to the call—send on your old books that are lying away unused upon your shelves, that these young men may have a chance to acquire knowledge, and become better men.

"I was in prison and ye came unto me," said Jesus in the parable, with words of approval.

Point out the better way to these men, and when liberty is again theirs, they will cease to do evil, and bless you for teaching them that crime leads to misery.

A guardian angel promoted Mr. Mercer to destroy the improper letter, and then inspired the medium to inform him of the fact.

In the new States and Territories, convicts are by law allowed to improve their minds by reading liberal books and newspapers, while New York, Vermont and Ohio refuse to admit any books and newspapers that are not of



Roman Catholic or of the bluest of Orthodox brimstone order. Come, friends, respond to the cravings of these poor dwarfed souls for mental food. Remember that knowledge is the only true Saviour.

Philadelphia Department

BY HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 624 Race St., Philadelphia.

In Memoriam.

Passed on to the higher life, Ebenezer France, of Falmington, Bucks Co., Pa., in the 81st year of his age. Our really good brother has been a Spiritualist almost all his life. He was a member of the Society of Friends, and when Modern Spiritualism first appeared, he became interested in it and soon found that it furnished a key to many of the most interesting phenomena of life, and that it enabled him to understand many of the wonderful things recorded in the Bible.

He remarked that he found nothing in Spiritualism that conflicted with the principles and testimonies of the Society of Friends, hence while he accepted these teachings fully, he remained an active member among the Friends, though he always bore a faithful testimony to his convictions in regard to the truth of Spiritualism. He was interested in calling meetings for lecturers and mediums, and was known in the community as a man of sterling integrity, just and true in all the relations of life. Shortly before his departure he had an attack of paralysis, from which he was partially recovered. He visited the writer after this in Philadelphia, and when leaving our office, said, "Henry, can not these come up and hold another meeting before I go over? But whether they do or not, I shall not be long with you in the form, and when I am permitted to go I want thee to come and speak at my funeral. Tell them that I accept the truths of Spiritualism, that I have a certain knowledge that there is no death, it is only the laying off the old worn-out garment. In less than a week we were informed that he had realized his hopes and entered the land of the blest. A large congregation assembled in Friends' Meeting house to pay the last tribute to his remains, and listen to our testimony to the gospel of Spiritualism. We endeavored to show by the life of our friend that it was not only good to live by, but that it took away all fear of death, by giving us absolute knowledge of continued life, and that what men call death, is in reality but a resurrection to a higher and better plane. It was pleasant to be able to speak earnest words from our brother to those who had known him long and well, and who realized that though dead as to the outward, he yet spoke unto them. There are no better occasions to present the truths of Spiritualism than when we stand beside the open coffin, and give utterance to the sentiments of loved ones who have gone before us; on such occasions there are tender feelings that render the minds susceptible to truths from spirit life. One by one the old pioneers are leaving us, but the impress of their lives, the strong convictions of their souls are not lost. Truth becomes more real and tangible, and is easily resoled and appreciated as it takes form in the mold of human thought. The living ideas of one age transmitted to the next, and by this means each generation takes the thoughts of a former, as imaginations, and turns them to shape, and gives to that which appeared to be airy nothing, a local habitation and a name. Take courage then, oh! weary and humble workers in the mines of truth; though you may not know what you are doing, or see the results of your labors. God hath appointed unto you a mission to resolve some truths from shadowy forms into living and divine realities that have a practical bearing on the destiny of the race. Know this truth, oh, ye humble toilers in the vineyard of mind, that no living effort, no divine aspiration of your souls can ever be lost, but somewhere in the realm of mind the fruit of your labors will be made to bless the world, and there is no one however obscure and unknown may be their position, but what has a part in this glorious work.

CONDEMN no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason or persuade a man into the truth, never attempt to force him into it.—John Wesley.

Notice of Meetings.

Some one who does not subscribe his name to the communication, writes as follows from New Boston, Ill.:

The weather having proved unfavorable for the Grove Meeting at Toolborough, Iowa, the friends determined to hold another meeting at the same place July 23rd, 29th and 30th. Mrs. H. Morse and Dr. Dunn are engaged to be present to conduct the meeting. A general invitation is extended to all. Provision will be made in case of rain.

Mrs. H. Morse will lecture at the following times and places: Keithsburg, Ill., Aug. 1st and 2nd; Bluff, Universalists church, Aug. 5th and 6th; Aledo, Aug. 8th, 9th and 10th.

Mrs. H. Morse will still continue to take subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL. Her permanent address is Beloit, Wis.

Mrs. ORRIN ABBOTT MASTERS the celebrated developing medium can be found at her residence in the rear of No. 117 West Jackson Street. The old lady has been for nearly twenty years one of the very best developing mediums before the public. Her charges are so reasonable (only one dollar a sitting) that any one can afford to take sittings from her and find out their mediumistic powers. There are but very few persons who have not one or more natural mediumistic gifts.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY on the 27th of June, 1876, granted a Letter of Fellowship and ordination to Brother John Wilcox, of Eddyville, Iowa, constituting him a regular minister of the Gospel, and authorizing him to solemnize marriages in due form of law.

Mrs. TAPPAN, whose lectures have excited such a wide special interest in this city, has concluded her engagement with the Spiritual Society, that meets at the corner of Green and Washington Streets.

DR. WITHEFORD held a seance at our Seance room, a few evenings ago. The manifestations in the dark circle were very fine. Conditions were not favorable for cabinet materialization.

See advertisement of the pamphlet containing Judge J. W. Edmond's Experiences in Spirit Life.

An Unfortunate.

Leo Miller has been lodged in jail at East-ling, Minn., to await trial on the indictment lately found against him by the grand jury of Dakota County, for low practices, etc.—Chicago Times, June 1st.

Puzzled to Spirit Life.

(Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding five lines. Notices not exceeding twenty lines published gratuitously.)

Passed to Spirit-life, June 7th, 1876, HARRIS I., wife of Willard W. Dennis, of Decatur, and daughter of Eliza West, of Lawrence Mich., aged 27 years, 7 months, and 24 days.

Distress and all terrors are past, Distress can not reach her again, Her trials are ended at last, And earth with its sorrows and pains.

NOTICES.

SUMNER KING STOVES, advertised in another column, is said by those who have given it a thorough trial, to be all that its makers claim and a great desideratum.

The Wonderful Healer and Clairvoyant!—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

DIAGNOSIS by Letter. Give Lock of Patient's Hair and \$1.00. Involuntary and Sex. REMEDIES sent by mail to all parts of the United States and Canada.

Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, P. O. B. 3512, Boston, Mass. Residence No. 4 Knoll street. Take Grove Hall and Dorchester street cars. v20a1612

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. ROBINSON, 894 Dearborn St., Chicago, DEAR MADAM.—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL 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 Van Arman, Little Valley, N. Y. G. W. GALLAWAY, 581 W. Erie St., Chicago, Ill., Nov. 4, '76.

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 morphia 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 use 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 offer 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 soon.

Your Sister, AGNES VAN ARMAN, Little Valley, N. Y., Oct. 30, '76.

Mrs. Robinson diagnosed 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, 894 Dearborn 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. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphia, 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. Y., March 20, '76.

Mrs. A. H. ROBINSON, 894 Dearborn St., Chicago, DEAR MADAM.—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphia. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your ever grateful friend, T. W. GALLOWAY, No. 581 Ada St., Chicago.

Scrofula Cured by Spirit Power.

Mrs. A. H. ROBINSON, 794 Dearborn Street, Chicago, Ill., DEAR MADAM.—This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. J. W. GILLES, Burlington, Iowa, May 31, '76.

HIS WIFE WAS CURED.

Mrs. A. H. ROBINSON, 394 Dearborn Street, Chicago, Ill., DEAR MADAM.—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existence. Yours with many thanks, E. B. GILSON, Frankfort, Ky., May 29, '76.

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 acted first rate. It cured my corns so that I now have no soreness at all from them. Respectfully Yours, W. H. WHEATSEDE, Frankfort, Ky., Mar. 16th, '76.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person'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. Robinson treated 6443 patients by letter, and over 3000, who called upon her in person. A majority of these cases had been given up as incurable 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. ROBINSON.—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 swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her eyes are twice as large as it usually is; her age is 58. Very truly 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:

Mrs. A. H. ROBINSON, Medium, 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. It is now discharging considerably. The swelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it erysipelas, which is now agreed to be correct by all. I think your hand of spirits can assist as much in effecting a final cure. Very truly yours, JACOB A. FLOURNOY, Marionville, Mo., Jan. 30, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. ROBINSON, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm. 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 hand. 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 he said no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain. Yours respectfully, Mrs. S. L. PROR, Topeka, Kan., April 13th, '76. Box 651.

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

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other. Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS O. FOLLARD, Los Nietos, Cal., Oct. 3rd, '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 ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS O. FOLLARD, Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON.—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS O. FOLLARD, Azusa, Cal., May 29th, '76.

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

Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object, we rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the case, leading symptoms, and the kind of medicine which has been used, when sick, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

On receipt of the claim, or knowledge of the healing art, but when her spirit-guides are brought as rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief in curable cases, in the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and he 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 secures the cure.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for to smoke in any form, is for sale at this office. Sent to any part of the country by mail, 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, the craving for the weed will be cured. This antidote is made from genuine root. It is false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to the system and reduces it to its normal condition, as it was before tambling the hankering desire for a tobacco-antidote. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

TESTIMONIALS.

Mrs. A. H. ROBINSON'S TOBACCO ANTIDOTE. Mrs. A. H. ROBINSON, 394 Dearborn St., Chicago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for use. W. F. BURLEY, Tama City, Iowa, Mar. 30, '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, '76.

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 THORNDEN, Tama City, Iowa, April 10, '76.

Mrs. A. H. ROBINSON.—I used one box of your Tobacco Antidote in April, 1876, 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. 16, '76. PRICE—\$3.00 PER BOX. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO, ILL.

SP Agents supplied (on receipt of the pay) at \$13 per dozen boxes, and sent free of charge.

J. J. MILLER writing to Mrs. A. H. Robinson, in regard to cures performed through her mediumship, says that he was referred to her by his Uncle Speed, who lives near Homer in Texas. He said in his letter to me, you have performed some of the most wonderful cures on record, and advised me to give you a trial. He did the writing for a man who had a cancer on his nose, and that you actually cured it, so that now it is sound and well. Hazlehurst, Miss., May 1, '76.

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The Witch of Endor, And Samuel morally compared. This pamphlet, and other publications, (64 pages) sent postpaid to those enclosing ten cents to the author, M. B. Craven, Richmond, Bucks Co., Pa. v20a1831

MAN AND BEAST, HERE AND HEREAFTER.

BY REV. J. G. WOOD, M. A., F. L. S.

In this work the reader will find opened up a field of rare interest. Psychology generally deals with man, and with man in the abstract, but Mr. Wood here uses it to explain the traits and motives that actuate even the lower animals, and give them the same vitality, as their masters. It is by no means an ignoble study to seek a rational explanation for many acts performed by animals that refuse to conform to the limited measure of instinct, and the author has carried his investigations to a considerable length and conducted them in a thorough manner. He endeavors to show that the lower animals do possess those mental and moral characteristics which belong to the immortal spirit and not to the perishable body. He clearly shows that the Scriptures do not deny a future life to the lower animals, and these hundred original anecdotes, well authenticated, which show that such animals share with man the attributes of reason, language, memory, a sense of moral responsibility, and a desire for glory, are so arranged that the reader can fall to be deeply interested in the character of the discussion or the practical examples upon which the author relies to point his conclusions.

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INSPIRATIONAL POEM.

[Delivered at Los Angeles, Cal., Feb. 23d, 1876, at the residence of Thomas A. Gray, on the anniversary of the "second birth" of Mary Julia and Annie Bella Gray, daughters of Thomas A. and Louisa J. Gray, by our beloved and gifted sister, Mrs. E. H. Watson, of Titusville, Fla.]

All things in life this lesson teach, Our Father's will is ever done, His power no soul can ever impeach, The universe and God are one. If in the circling paths of space, A flame-winged comet goes astray, It flies to its appointed place, Along its God-appointed way. The atom that in silence burns, The star of greatest magnitude, The mote that in a sunbeam burns, Life's busy throng, death's solitude, All yield obedience to the power That marks the periods of time, And sets the music of the hour In tune with love's eternal chime. By law life's patterns all are wove, The shuttle moved by heaven's breath, And each thread girt by God's sweet love, There is no chance in life nor death. 'Tis not for finite souls to see Perfection in the smallest thing, For wrapped in buds of prophecy Are all life's tender blossoming. Though brief our human sojournment, Of harmony midst mortal strife, There's perfect accord none the less In all the purposes of life; And not a single note is lost, And not a single false struck key, The need of one not less, not more Throughout the matchless melody. And love's sweet gifts, as pure as snow, That in home's pleasure look such great, But just a little year ago, Are treasured still within the heart. The patter of a baby's feet, God knows how dear it was to you, And now instead of sound, so sweet, How hard to hug an empty bed. But through the outer world's bereft Of all your little daughter's charms, Her spirit presence is still left Within the circle of your arms. The maiden who with modest grace Fulfilled her mission with such ease, Pouring love's sunshine through the glass, Employing all life's powers to please, Is now home's blessed comforter, Uplifting life's rough load of care; Silently drawing hearts to her That need the balm of purer air. And when the stars of eventide Point pathways through the stellar deep, The dark shall blossom by your side With those whose absence you now weep. When shall your souls forget to sigh For feeble, mortal ministry, While hope and love bear heaven-high Your faith in immortality. Even now their soul lips sweetly sing, With countless more as glad and free, "O Death! where is thy bitter sting? O Grave! where is thy victory?"

SHAKERISM.

None None Tekel Upharsin.

Ann Lee was one of the most remarkable spiritual phenomena that has visited this planet. That is, she embodied and manifested more of the phenomenal in her short career, than can be found in any other similar character in history. Heretofore, the record of her eventful, though short career, has been in the custody and keeping of her devoted people; but the time has come when humanity can with reason and justice, put in a claim as rightful heir to the rich inheritance given to the world through this woman, because her professed followers have proved themselves unworthy the trust bestowed upon them by the heavenly agents, to whose care the work was intrusted. At some future time I will take up the subject at this point and set forth wherein I think the Shakers have perverted and misused their privilege and forfeited their legacy of exclusive ownership of Ann Lee, and, of course, brought upon the "order" this calamity of decay and final extinction, unless important concessions and changes be made before it is too late. But now I will show how this destructive element of centralized power became engrafted upon the body of the "order," and how it has brought about the actual results which follow in its train. The individuality of Ann Lee was her most remarkable characteristic. When under the divine effluvia, there was something in the woman Ann Lee that made her more than human. Without the eloquence which is born of language, and the gift of oratory, this unlettered woman could make her hearers literally wet the floor of their meeting room with their tears, and then in turn its walls would echo with exclamations of ecstatic joy and thanksgiving. Her exhortations made sad havoc with the rules of grammar, but they were models of forcefulness and intense fervor. No sermon or discourse by Ann Lee appears in the literature of the "order," though they may exist in manuscript. But it would seem as though nothing but this wonderful personality, this rare magnetic power over her hearers, could make what she said the same thing, when separate from herself. But the "gift" of spiritual discernment was really the secret of her success as a leader. Going among a promiscuous company, she would single out those who were to become useful in the "gospel order," and assign each their appropriate place and duties, and show such power of penetration into their inmost thought and intent of the heart, that they would become indeed, as little children in her hands. Hypocrisy, envy, jealousy, revenge, malice, or any moral taint whatever could never escape her searching gaze, and strict justice, always tempered with mercy, was meted out to all alike. It is a fatal mistake to suppose that the Shaker of a century ago was a common sort of person, illiterate, of small mental calibre, and not worth much for anything else. Some of the best men and women in this country one hundred years ago were drawn into the Shaker ranks; but in respect to natural endowments, culture, scholarly attainments and morals. And such were the instruments with which to build this new "gospel order." Such were the persons upon whom the difficult task of construction was imposed. Ann Lee was the one to gather the material through divine direction then she was called to receive her reward.

All the "Apostolic gifts" were found among the Shakers during the first half century of their existence. It took far more to become a Shaker one hundred years ago than now, but far more was received in return than now for the sacrifice. The inexorable law of compensation can not be set at naught or avoided, and the Shaker of to-day has yet to learn the meaning of, "where much is given, much will be required." This absolute and unquestioned dictatorship of the "lead" (elder) in the "Shaker order," was the child or outcome of this wonderful inspirational character of Ann Lee, and others to whom she imparted much of her power, and the "gifts" exercised under such a "lead," were so marked and comprehensive a character, as to leave nothing more to be desired, while no thought was entertained that such "gifts" would not continue, with those who were to follow as the "lead" in the true "gospel order." The wisdom of the spiritual agents directing this work may be called in question by those who judge of such things from a material standpoint; but they may have seen the end from the beginning, and yet found abundant reason for doing the work as it was done. I have no time, however, in this connection to indulge in speculations or discussions upon the wisdom or unwisdom of the souls in the body or out of the body, in the system I have to deal with. It is the lesson to be found in the logic of these events, rather than the possible mistakes of those who produced them, that I would make so plain that "he who runs may read." Perhaps it may be well at this point to explain in what particulars this authority of the elder is manifest. It is in the entire control of the individual body, soul and mind. The member of a Shaker family is required to set in all things through the elder; not only in his daily labor, his coming and going, but in the occupation of his mind. No letters can be sent or received without being read by the Elders, and no leaving the premises without his permission. No conversation of a worldly nature allowed. No whistling even of Shaker tunes, because it "brings in the world." No conversation allowed with a "young visitor," unless in the presence of some one of the elder sisters, but with any of the sisters "in authority" you can talk as long and when you please as they are willing. This and much more of the same sort is what comes under the Elder's supervision and control. You are simply working machines, to be operated by the will, guided by the inspiration (if he have any) of the Elder. Now, when we get a clear idea of what "inspiration" meant to the original Shaker "lead," the great care and conscientious scruple exercised in the discharge of his duties, we are not at a loss to understand why such authority vested in one individual, should be "in order" then, but entirely "out of order" now, when the inspirational qualities have been reduced to the minimum point—in fact to an unknown quantity, as I shall presently have occasion to show. During the seven years between 1837 and 1844, Shakerism passed through a period in its history of more importance to its existence, than any time since its birth in England one hundred and fifty years ago. The Shakers have freely given to the world certain information about this episode in their history, but the facts of most importance, both to themselves and the world, have been withheld for reasons of their own. This episode, as is well known, was marked by new manifestations of Spiritism—by new elements, not heretofore acting through that source. We have heard from the Shakers this much: that it required all the force they could command to prevent being torn to pieces, and the destruction of the "order;" that the new spirit force was driven away after a long and severe struggle, and that they (the spirits) said they would soon begin to manifest to the world, elsewhere. But something can be added to this brief statement, of considerable importance as matters of history. An entire change was demanded, in many essential features of the Shaker system, among which was that of the absolute power vested in the Elder; that this authority, though of great use in the past, would prove baneful in its effects and ultimately work the destruction of the "order;" that there must be more room in the system for the growth and development of the mind and soul, untrammelled by any interference from any human source whatever; that more must be done to care for God's poor in the world, by providing for them, education and industry. It must not be forgotten, that at this time, the Shakers were exceedingly prosperous, and numbered nearly 7,000. The changes called for were more radical, calling for the sacrifice of personal pride, power and place, whilst those who had all to say in the matter, were those in authority. It was human to reject these demands made by the angel forces, but in that rejection a birthright was forfeited. At the end of this seven years' contest, the spirit forces withdrew, saying that they had performed their mission in coming to the chosen people of God, the only acknowledged source of open communication with the earth, but being repulsed, they would go to the Abolitionists and Infidels of the world, as soon as they could prepare a place in which to commence their work. This is the way that the Shakers knew that the world was to be visited by spirits in open communication eleven years before it occurred at Hydeaville, N. Y. It is common to hear it said among the Shakers, that they were saved from destruction as a body, in that contest, by the firmness, good sense and foresight of those in authority at the time. But that is not the opinion of all of them by any means. Many among the Shakers to-day, feel that a great mistake, if not a fatal blunder, was thus made by rejecting the advances and counsels of the angel-world, and would welcome most heartily any effort that would give promise of success in repairing the injury then done, and in relieving the ground lost by the selfish course then pursued. I will now state briefly what my experience was as to the spiritual "gift of discernment" manifest in so high a degree among the old-time Shakers. I found a total inability "to discern the thoughts and intent of the heart." Complaint would be made by one brother against another, bringing upon the head of the one complained of, violence, and sometimes abusive reproach, when it would be found that the complaint was made to gratify a revengerful spirit. It was not an uncommon thing, for such gross mistakes of this nature to be made, as to bring an apology from the Elder. Abusive language and manner were often the portion of those leaving, who had been on trial for a year; they feel the loss of good material very much. One person was made much of while with them, and great hopes were entertained of him for the future as a Shaker, but when he had left them, very hard and unjust things were said of and about him by the Elder. Was his spiritual insight so weak that he must be uncharitable to be consistent? The time was, when no fears were indulged about fire. Now, conspicuous over the entrance to shops, barn and sheds is seen, "Brethren, be careful of fire." The loss by fire at Mt. Lebanon within three years, is over \$800,000. No help from "spirits" in that direction, as in former years. The "gift of healing" left

the Shakers many years ago, and they go to the world's leaders like other people; but being careful lives and simple in habit, they have little trouble "from ill that flesh's heir to." When they want direct communication with Shaker spirits, they go to the world's mediums like other people. But for all this and much more that might be said showing the crystallized condition of the "Shaker order," there is still much genuine spirituality found among the calm, quiet, self-sacrificing brothers and sisters, whose chief end and aim seems to be, how they can do the most to bring sunshine and joy to those around them. More of Christ on earth I never have seen, than I found among this people. What glorious possibilities are there? What untold wealth lies hidden beneath the lifeless form and husk of Shakerism? No discerning person can go among this people without, sooner or later, seeing the untenable position they occupy, and probably leave in disgust, or, more likely, in sincere sorrow at what must be a loss, whether they go or stay. Now, shall we say with Mr. Howells, that the decay of Shakerism "is but their share of the common blight, and how to arrest it is their share of the common perplexity?" or rather, that it is caused by nervousity and wrong doing, and that the remedy lies in ceasing to do evil and learning to do well; to "return to the Lord who will abundantly pardon;" to seek for the truth and find it, though by so doing the form and system so long in use, utterly perish and pass away forever. The great wealth of the Shakers will enable them to last many years yet, but only as a shadow of what it was and is possible for them to attain, so then the works of Whittier may or may not be of spirit. "Of all sad words of tongue or pen, The saddest is, it might have been." W. B. BRIDGES. Ancona, N. J. A Love Beyond that of Earth. The following spirit message was given through the writing mediumship of a lady:—"In heaven love joins all in softest bonds; no element of discord is known or could be endured for an instant; it would send a jar painful in the extreme through the whole of heaven. Ah, when a single nerve of the body is subjected to violence, the whole system responds with an exquisitely painful sympathy, so in heaven a single thought or emotion discordant to the general harmony of love, would send a thrill of agony through every breast. Souls then must be trained to that state of harmonious response which will enable them to belong to the company of the brighter beings who form heaven, and this is brought about by degrees through states of trial, whereby all the old earthly inharmonious conditions are put off, and the soul gradually grows into harmony of love, and by self-exertion constantly preserves that harmony in perfection, as man instinctively strives for health on earth. This effected, a soul is fitted to enter heaven, being no longer repugnant to its life; and it enters, giving forth, as flowers their perfume, those exquisite auras, those soul-fragrances which are the outbreathings of a purified nature, which clothe it around with celestial glory, and with God-like comeliness. Sending itself out before itself, the approach of such a being would be felt as surpassing rapture. The higher the state, the nearer to God-like perfection, the more overpowering is the entrancing sweetness, inducing worship upon interior souls, who prostrate themselves in delighted adoration, drinking in the new revelations of divinity possessed and given forth by the glorious one, and raised by the very presence into a higher state for all eternity. No man lost in a transport of admiration of the beauty and sweetness of a perfect woman given for the first time to his gaze, but feels that he has been lifted into a higher state by the new revelation made to his mind and senses. His spirit bends in blissful worship, and never, to all eternity, is the uplifting effect of the few short moments of ecstasy lost to him. Such is the effect of visits from the higher angels to their brethren occupying lower grades of existence; but how much greater is the worshipping rapture of souls so transparent in their purity that they may gaze upon the effulgence of divinity. This is indeed to see God; thus doth He give Himself to His beloved. It is folly to suppose a recently risen from earth-life can attain to this state of super-excellence instantaneously. Even in souls of the highest training on earth, there exist certain peculiarities of discord which have to be discovered and eliminated. As an experienced tuner will strike a note again and again, subjecting it to repeated modifications until it rises to the proper pitch of harmony with other notes, so even the most elevated soul from the earth, feeling its discordance painful, puts off from itself with continued efforts all inharmonious elements, until it rises into the heaven of perfect love, when, bathed in its own aromas of celestial sweetness, it soon finds its allotted place amongst souls affiliated to itself, and becomes conjoined with them by indissoluble links of harmony. Heaven is one in the perfection of harmony—love makes that oneness, that harmony. Counterparts of souls are blended in complete oneness, and brother and sister souls in fraternal interchange of interior excellences. No soul thinks itself complete without the perfect correspondence of other souls; hence no soul can possess anything for itself alone; receiving it long to give. No beauty, no excellence, no divine outbreathing is received by a soul which is not immediately imparted going forth as an effluence throughout the whole of heaven; and as these effluences proceed from myriads of souls, constantly receiving, according to their capacities, from the Fountain Source of excellence, so there is an infinite variety in the beauty, excellence, and consequent delight of heaven. Elevated thus into the very bosom of God, filled by the divine indwelling—pure, unobstructing, transparent—an angel becomes the embodiment of the Spirit of God, and is to lower ones a divine presence, wearing the likeness of God; a being of love, beneficence, and almost omnipotence, and God-like action, and existence. As all heaven is one, all angels are one, by the very perfection of harmony, correspondence, love; and as one angel, so myriads of angels, moved on by the Divine Will—obedient as a body to a mind, or spirit—may proceed through the universe, forming new worlds for human residence, governing them, and eventually raising the inhabitants, incarnate souls, to angelic glory."—London Spiritualist.

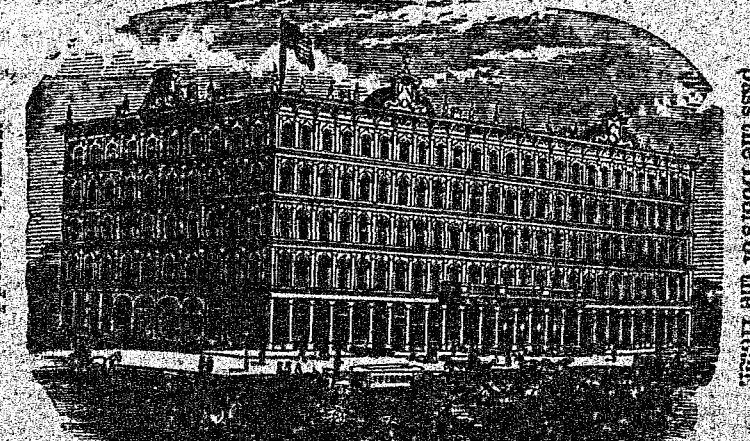
Are We Alarmists?

[Portland (Maine) Daily Press.] A worthy patron of the "Press" requests the publication of the following from an exchange, and says that when we desire to call the attention of our fellow citizens to the spirit and purposes of the Romish Church in America, let the following extract from the "Shepherd of the Valley," published at St. Louis, Mo., under the immediate supervision of Archbishop Kendrick, answer: "We confess that the Roman Catholic Church is intolerant; that is to say, that it uses

all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of its infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics, but hates them morally, and employs all her force to secure their annihilation. When the Catholics shall have been in possession of a considerable majority—which will certainly be the case by and by, although the time may be long deferred—then religious liberty will have come to an end in the republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our Church, and in what concerns this, her history is open to the eyes of all. They know, then, how the Roman Church dealt with heretics in the middle ages, and how she deals with them to-day, everywhere, where she has the power. We no more think of denying these historical facts, than we do of blaming the saints God, and the princes of the Church, for what they have done or approved in these matters. Heresy is mortal sin; it kills the soul, and precipitates the whole soul into Hell. It is moreover a most contagious disease, and propagates itself indefinitely wherever it has got foothold, and thus puts in jeopardy the temporal and moral welfare of innumerable generations to come. This is the reason why princes, truly Christian, extirpate heresy, root and branch, in their kingdoms, and that Christian States drive it out of their territories, as far as they are able to do it. If we now abstain from persecuting heretics here, we holdly repeat it, it is because we are too weak, and because we believe that in this condition of things, we should, in attempting it, do the Church we serve more harm than good." STRANGE, AND MAY BE NOT TRUE. Carious Franks of an Engineer's Imagination—A Presentiment Realized. [From the New Orleans Bulletin.] The following story was told us yesterday by a gentleman who vouches for its correctness, and whose statements are entitled to full credit; it may, therefore, be considered as entirely reliable. The details are very singular, and we give them publicity because they are not only strange, but develop a new species of presentiment unlike anything of the kind of which we have heard or read. A few nights ago the train of the Morgan railroad started from Brashear heavily laden. There was an unusually large number of cars, and the locomotive traveled at a very slow rate of speed. When about half way between Lafourche and Terrebonne station the engineer gave the portentous and loud danger signal, and immediately whistled "down brakes." When the train was stopped several persons ran up to the engine to enquire the cause, the engineer responded that he was sure he had just run over a man; the train was backed slowly for fully half a mile, and every inchtrack and the surrounding locality minutely searched, but nobody was found. The engineer was told this, but he persisted in his statement, and only after renewed and very careful search was he convinced of his mistake; he stated, however, that he would have sworn that he had run over a man, and described his peculiar and terrible sensation as he imagined the wheels of his engine rolling over the body, and instinctively he blew the regulation whistle to stop the train. The man must have actually suffered, so intense and acute did his imagination work, and it was some time before he became fully satisfied of his mistake. This part of the story is in itself peculiar, but the sequel is still more strange; for hardly had the train reached the end of another mile, when the whistle again sounded, "down brakes," and again the train was brought to a stand. Inquiry elicited the same story from the engineer, and the same degree of positiveness characterized his assertions; attempts were made to induce him to proceed, but he would not do so until the road was examined some distance back. This was finally agreed to, and contrary to all expectation the searchers discovered that this time the engineer was right, the train had run over and killed a man just the moment the whistle blew. Of course all were astonished, and were very sorry to find that the engineer's fears were realized. The body was brought to the city on the same train. Concluded from First Page. In short Spiritualism is the corner stone of all Religion, and the more we delve in the vast storehouses of the past, the more does its absolute universality impress itself upon us. It is only when we place the Spiritualism of to-day side by side with the Spiritualism of the past, comparing its phenomena, teaching and influence, in order to ascertain wherein they agree and wherein they differ, that we can hope to understand its nature and perceive the influence which this universal faith of the past has upon the religious ideas and opinions of the present. London, Eng. (To be continued.)

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