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

VOL. XX.

S. S. JONES, EDITOR, PURLISHER AND PROPRIETOR.

CHICAGO, APRIL 1, 1876.

\$3.00 A YEAR, DE ADVANCE:

 $\mathbf{NO}.3$

Letter from Philadelphia—Materialfeations, Slate-Writing, Tests, Etc.

Having been an investigator of Spiritualism for two years, I desire to submit for publica-tion a plain narrative of certain manifestations for two years, I desire to submit for publication a plain narrative of certain manifestations
which seem to me to possess a degree of novelty, not hitherto made public, and therefore,
mo doubt, will prove to be as interesting to the
general, as well as spiritual reader. Although
I have always been cautions or incredulous in
my nature, and therefore more or less skeptical, yet I never belonged to that class of genus
homo who place a bandage on their eyes and
then insist that the sun does not shine. Nor
do I claim affiliation with another class of individuals who condemn as fraudulent any subject which they have not brains enough to
comprehend. I have, therefore, in a peaceful
way, pursued my investigations of the various
phenomena incident to Spiritualism, and consider myself entirely competent to describe
developed facts, leaving the cause to be
made known in the progressive future. I have
had within a few days the most positive and
unmistakable demonstrations, in broad daylight, of physical as well as mental communication, with intelligent spirits, under the superior tests of the first, second and last of the
human senses, to wit, sight, hearing, feeling.
Such tests as these should certainly command
respect of the most skeptical member of the
human family.

There are two spiritual mediums in Philadel. human family.

There are two spiritual mediums in Philadel-phia, Mrs R. K. Stoddard, a pleasant, unob-trusive woman, and her son DeWitt O. Hough, 24 years old, perfectly child-like, though reticent at times. They live at No. 216 North 13th Street, at which place I have attended several seances, public and private, in company with one or more friends. Allow me to say right here, that it is not a possible thing for any investigator to form a correct conclusion without attending a series of seances, which, it seems to me, should command the earnest respect of all intelligent beings who believe in man's pro-

gressive deatiny. festations, both the mediums remained in their normal condition, and during these demonstrations, Master Hough seems to take great de-light in them, with all the gleeful simplicity incident to the tender years of childhood. At times he is as much surprised at the phantom visitations as the investigator. These interesting scenes occur in daylight.

In the cabinet scances he passes into the entranced state, leaving the material world behind him, and the spirits which issue through or by means of his organism appear, to those in the circle, and at times are recognized by relatives. Of this latter there is no mistake, and it should be received at once as the practical and spiritual exemplification of plain truth. mysteriously developed. Of these particular seauces, different from all others that I have attended, I may speak hearafter, my present self-imposed mission being to give you an account of the daylight demonstration.

In company with a philosophical friend, I paid a visit to Mrs. Stoddard and her son, on Tuesday, March 7th, 1876, at 11:30 A. M. The atmosphere was more or less cloudy, the wind fresh from the South, and the temperature spring like, the mercury indicating fifty de-

A very small table was placed in the middle of the parlor, around which the two mediums and the two visitors scated themselves for independent slate writing. The conditions were only tolerably favorable. At other times, (so I was informed) they were much better, still the present one was satisfactory enough to proceed with the investigation. The slate asving been cleansed, a small piece of pencil was placed upon it. Then it was held under and against the top of the table. Sometime elapsed before anything like a signal was given. Finally in answer to repeated questions, three taps were heard, and the scratching noise incident to writing attracted attention. Upon ex-amining the slate, the following communica-tion was found to be written therson:

"I will do all I can. The next communication written on the alate was in these words:

A small paper box, such as is used for packing envelopes was placed on the slate, the pencil being on the slate's surface under the box. This was then keld under and against the table top by Master Hough and one of the inves tigators. The scratching of the pencil could be distinctly heard more freely than before. Upon examining the slate the following com-munication was observed. It was written on both sides of the slate:

both sides of the state:

"Mr. Wilson and friend, I am very happy to
see you. I will do what I can for you.

Con. B."

The conditions did not seem to be favorable, as the following written answers indicate. The slate and box being held in the position already described, the following was written

"Mrs. Stoddard, I will do all I can; it is hard to get the power."
The next written response was this:

"Another time I will do better I am gorry but it can not be helped." The next and last communication was in

hese words: "Good by. COL. BARNE."

You will observe that the previous communications were simply signed "Col. B.," the last one with the full signame. Upon inquiry I was informed that Col. Ba-ker, killed at Ball's Bluff at the head of his Cal-

fornia regiment, is one of the medium's con-The ringing of small call bells, the playing of a small musical box deriving its power from

a crank movement were performed by spirit

hands. These hands, or a hand small like a baby's hand, appeared in full view on several ocaasions, and took the bells or musical box from the hands of Mr. Stoddard or either of the investigators. This is certain, and it is equally certain that physical collusion with the medium was absolutely impossible.

Probably I should have stated before that from the table to the floor pended a dark covering, so as to exclude the broad glare of light. I took one of the bells in my hand, and putting it under the partly uplifted curtain, the spirit hand grasped the handle in order to exhibit by feeling, the strength of spirit power. It was more than equal to the strength of my hand. I am quite sure that my hand is equally as strong a that of the medium's, and very probably considerably stronger.

There were quite a number of other demonstrations, but I will close this part of the narrative by introducing one more. Placing a handkerchief on my lap, with my knees close against the curtain hanging from the teble too.

narrative by introducing one more. Placing a handkerchief on my lap, with my knees close against the curtain hanging from the table top to the floor, I awaited further developments. Presently I felt a movement on the leg of my boot, and from the top of it to my knee, distinctly felt finger impressions. The next moment the curtain began to raise,—the fingers of a delicate hand appeared to my view, they closed on my handkerchief and rapidly disappeared beneath the curtain. In a few moments it was placed in my right hand by the same mysterious power that removed it. The handkerchief was tied up into knots, and it remains in this condition and so far as I am concerned shall always remain so. cerned shall always remain so.

The more interesting and most positive man-festations of a physical character are yet to come. A rough box with the lid off was placed upon a chair, and the small table pushed up against it, so that a part of the box could be below the table and the remainder above. The investigators sat close to the table so that they could see into the box, to its bottom. Master Hough, adjusted himself in a position entirely to the satisfaction of the visitors. This arrangement was merely improvised for ed, as it draws heavily on the physical endurance of the medium. The results were truly astonishing. In a short time the fingers of a hand, pretty good size appeared, and grasped a bell handed towards it; and merrily indeed did the bell ring. The other investigator also handed a bell into the box, and it was grasped by something invisible. It was also rung. The little musical box was also handed in. It was received by a very delicate baby-like hand, the crank was turned, and the resulting music was accompained by the ringing of the two bells—correct in regard to time. I here state that the tone of the bells form a second and treble to that of the musical box, therefore correct time being maintained, the music was

agreeable. I placed my hand over the edge of the table, and felt one or more hands carressing my fingers. The touch was cold, though soft or silky in feeling. This continued at our pleasure, when my fellow investigator said:

"I wonder if the spirit hand could turn the crank of the musical box, if I held it."

Three unexpected raps were made on the table beneath my hand, or as they seemed to be made.

"Try it," I responded. He took the box in his hand, and held it over the edge of the table for a few moments. Master Hough, the medium, seated by my side;

he being in a normal state, and enjoying the scenes, suddenly gave a slight shudder, as though a cold chill ran through him. "In a moment, in the twinkling of an eye." a little hand was seen approaching the musical box-its tiny fingers, for they certainly were not larger than those of an infant a few months old-took hold of the crank, and turning the same brought forth music. It was an interesting sight, distinct and unmistakable, true as "holy writ." Two bells were on the bottom of the box at this time.

"Can't the two bells be wrung now," asked Mrs. Stoddard. Three raps were instantly made on the table, and at the same time the bells were rung; the baby fingers turning the crank of the musical box all the time. This. to say the least, was unequivocally interesting, and possibly you and your readers may think so, too, but what do you think of the follow-

The music ceased, and silence ensued, in-spired with a feeling not easily described; I had not expected any such demonstration. Numerous raps were made, and after calling out the letters of the alphablet it was ascertained the slate was wanted. My follow investigator handed the slate into the b x, and it was instantly taken hold of by an invisible force or power. He forgot to hand the pencil in, and sundry raps on the table ensued When it was ascertained the pencil was desired, it was handed into the box, and taken hold of by small sized fingers, larger than those which turned the crank as above stated. In order, it would appear, that no misappre-hension might be entertained, the fingers held up the pencil so that all could be seen.

The pencil was between the first and second dingers of the right hand, in the same manner in which a reporter holds a pencil when writing in phonographic characters. The slate was moved backwards and forwards, then turned over, then placed against the side of the box, and then against the back of the box; all this in full view; please bear this in mind, gentle reader, but no fingers or anything else could be seen moving the slate. It seemed, that whatever the power might have been, in so doing, it was merely to adjust the slate so that it could be written upon. At lest it was held in a slanting position, and as plain in the sight as the hand writing these lines; the fingers holding the pencil appeared in full

view; scratching incident to writing was distinctly heard, and when the writing was done the slate was handed out of the box by an invisible power. The words, recorded were these

"Can do better sgain."

There were many other singular manifestations, exhibiting forces and intelligences, but it is scarcely worth while to elaborate them at

the present time.

In regard to the dark seances at which faces; arms, hands, full forms and parts of forms are materialized, I will make the subject of a future report. Suffice it to say until then, that persons enter the cabinet with the medium, the most skeptical of the visitors being the most welcome. My first and second experience in the cabinet would make an interesting chapter, but I am promised greater developments, and until them I shall forboar to write. In the language of the immortal band, allow In the language of the immortal band, allow me to exclaim, "can such things be, and over-come us like a summer cloud without our opecial wonder.

OCCASIONAL. Philadelphia, Pa.

IS THE DEVIL DEAD?

Whether Dead or Alive, His Satanic Majesty Heard From.

Ms. Editor:—As you have given space in your terrible engine against my kingdom for an open letter addressed to myself. I presume you will for once give me the same liberty to answer it. This question with regard to myself seems to be agitating the minds of many at present; and as I noticed in your last issue an open letter addressed to me, I think it would be neither brave, polite nor wise in me, to remain silent. to remain silent.

In the first place, I will not attempt to answer all the questions propounded therein, as policy is now, and always has been, a fixed principle with me, sud I never turn to the right nor left to deviate from a straight line. Perhaps before getting to business, it will be proper to inquire which Devil the writer of the letter above referred to, has reference to; for according to King James Directory, there are i u burgio many. See Mark 5:h from the 9th to the 14th

verse: also James 2: 11-19. One Mr. K. Graves asserts that there are Sixteen Orucified Saviors that can be accounted for. Perhaps there is one for each Davil. Now it would be policy for me to ascertain which Devil you mean, as I understand there is a heavy reward offered for my apprehension

and delivery. The first question at the very head of the "open letter" is, "Is the Devil Dead?" 'According to a favorite theory entertained, by many of the children of men, it would seem to make very little difference whether I had died once. twice, or a thousand times, if their theory of reincarnation be founded in fact. As to my-self, I am aware that there has been a great amount of back-biting and underhand chesting going on against me, for I have been charged up in account with a great many individuals whom I never received, such for instance as Thomas Paine, and many thousands of kindred spirits with him. As proof that I never received them, I can show that it would not have been good policy to accept and admit such men as Paine, for long ere this, by his unanswerable reason and logic, he would have converted the entire population of my domain to the doctrine of universal liberty. And with such a soul as his at the head, aided by a few inquisitive Yankees, I should have been compelled to fly for my existence; for souls continue to follow their former inclinations and avocations after they cross the great river; and, by the way, I will just say here that I don't want some of your city tax gatherers to come this way, for the assessments on my capital stock are a great many million times larger than the actual stock on hand.

As to my personal appearance, policy again dictates that I should keep a little silent, or else all the telegraph wires in your land would be scattering descriptions of me. I will admit, however, that I have horns with which I have slain many thousands. The scene of ac-tion where these horns have been the most destructive to mortals, is in the dram shops so profusely scattered over your earth. I have given many a plous descon and devout minister a secret dig in the neck with my horns, which seldom failed to inflict a telling wound upon their breath. My horns are often used in many of the popular churches on stated Sundays. I also have a tail which "I might un-

fold," and will at a proper time. As to the Daluge off coing me materially, I will ask you, do you think such a little affair could have had any effect upon me, if I could stand a thousand chances and gain every one of them, over perishing by water when I was precipitated into the deep see, at the time when such a corner on pork was gotten up in the east, over 1800 years ago ?

You ask me if I am responsible for all the temptations of men. / I refer you to James 1: 14. Another old Patriaron said that the Lord nimeelf sent out lying spirits to deceive even the elect, that they might believe a lie and be damned. You ask me if I was created. I am being created every day. Mr. R. bt. Ingersoll says that an honest God is the noblest work of man;" and I will say at a rejoinder. If in the man;" and I will say as a rejoinder, if in the process of creation, I had lacked anything to render me complete, the Rt. Rav. Prof. Edwards furnished all that would have been necessary to my perfection when he gave to the world those reflections of his brain, entitled "The Miseries of the Damned," in which he describes the great delight parents and friends will experience as they gaze over the battle-ments of heaven into the infernal region at their children, while they will behold the marrow boiling in their bones; streams of fire shooting from the sockets of their eyes; brains boiling in their skulls, and listen to their cursings and howlings forever." If I wanted to employ a faithful foreman—one who would perform his whole duty to the best of his ability, I should not look any further for a sub

I expect my office will be througed with applicants for high favors; but as I said before, not one in a million charged up to me in account ever reach this station—notwithstanding the shipping tags were properly marked and fastened on by duly authorized shipping agents, whose uniform is black cloth and white choker. But vice versa, many upon being unpacked, will find to their chagrin that instead of being delivered at the other station, to which they were chalked, with an order for a first class guitar and a pair of wings, they will have to take up their quarters in a place to which they have been all their lives promising to their neighbors. I can not refrain from laughing now as I think of the protests they will offer.

I will admit that I am not all powerful; for when men and women begin to do their own thinking and act according to their enlightened wisdom, I have but little if any power over them. And I am even shorn of my power over their offspring; for where the parents observe the laws of life and health, and live up to their highest natures, I am not even known or recognized. Or recognized.

You say that if I am dead, to rap out a com-munication, as it is said I have a patent on Spiritualism. Now, this is a mistake. I claim but one patent right in my own name, and that is on social-freedom, and I assure you I make

those who use it, pay a handsome royalty.

Now, dear mortal, if I have taken your letter through mistake, I hope its rightful owner will yet answer it, perhaps more to your satisfaction.

Yours Sulphurously,

DHYIL. Given through the hand of my amanuencin et Springfield, III.

IS THE DEVIL DEAD?—REPLY TO U. D. WARREN BRO JONES:—I find in the Journax of March 11th, 1876, an article headed, "Is the Devil Dead?" Let us be honest, and signed by E. D. Warren. Can you, Brother Jones, spare me room in the columns of the Journal for a few sentences in the form of a critical inquiry? It appears that Brother Warren has lately changed his views in regard to the mooted question of the Davil and wicked spirits. He speaks of "exchanging blind faith for positive knowledge." He says that the idea "that man carries to the Spirit-world his animal passions and propensities, is a proposition at once pre-posterous in the extreme." And that "these passions belong to the animal body, from which, thank God, the spirit escapes at the transition period."

transition period."

I had supposed that the passions, the sentiments and affections all belonged to the sphere of mentality, and that the body was only the house in which they dwelt. But if part of these mental forces belong to, and perish with the body, will Brother Warren tell us what part? And will he also tell us, if part of mentality is thus lost, what becomes of individual identity? And if the mental forces prompting to licentiousness, envy, hatred, malice and ing to licentiousness, envy, hatred, malice and revenge all perish with the body, will not all those who have been controlled thereby, until the transition, jump from the lowest grades of selfishness, to the heights of angel joys, thus abrogating the law of eternal progression? For does not the law of progress consist in the cultivation of the higher, or God like faculties of the the human soul, so that they can con-trol the lower or brute forces, and thus bring them into subjection? Are the statements of Judge Edmonds in regard to pandemonium, the descriptions of A. J. Davis, of the wilderness of the Diakks, and the accounts of A. B. Child, and Emma Hardinge, of numerous cases of obsession, all sophistries—the products of blind faith? If so, will Brother Warren tell us how he gained his "positive knowledge." and how he knows his knowledge to be the truth? Will he give us a rational view. of obsession? And how it is that clairvoyants see dark spirits? For instance, how Mrs. Harsee dark spirits? For instance, how Mrs. Hardinge saw the dark spirit of a man in spiritlife, who still neld the object of his lustful nature in his iron grasp, and by his obsessing
power, led her away from home and frier 's to
a house of ill fame; and though a young lawy of
considerable attainment, yet Mrs. Hardinge
failed to persuade her to break the chains of
his obsessing power, and return to home and his obsessing power, and return to home and

But as I wish to be honest, and am only seek-ing for more light, I pause for a reply. W. F. Geneu.

Oak Center, Minn.

FROM THE TRACK TO THE QUESTION AT 1850B ARE WE SLAVES OR PHEE MEN?

Is the government of the Universe a Despotism or a Democracy, a Monarch or a Repub-lic? Are the powers that govern the Universe derived from what they govern the Universe derived from what they govern, or from a source or being that is independent of them? As the visible and invisible constitute all there is, are they distinct entities, or interchanging relations? Is it complimentary to the government of the Universe, to place it on a level with the despotisms and monarchs of the earth, and then claim that our Republican govern-ment is the best this world ever produced, and in proof point to our unparalleled growth from an infant colony of Mother England to one of the most powerful nations on the face of the earth? I say no! A thousand times no! It is neither complimentary nortrue. The powers that govern the Universe and all its constituent parts are derived from what they govern,

or else our Republic is a rebellion against legitimate authority and the sooner we acknow-ledge the existence of one, or fifty Gods, in the constitution, if r quired, and sneak back like whipped curs to the kennel of our master, the

better for all concerned.

Is it not about time to awake from this dream of childhood to a realizing sense of our condition. The past history of the world and its present condition, would seem sufficient evidence. dence to satisfy the most devoted advocate of the supremacy theory, of its utter fallacy and more especially those who believe in Republi-can institutions. Must not the fathers and mothers of our Republic look down with pity, if not contempt, upon the snobbery, dough-facedness and double dealing of those who inherit the patrimony they sacrificed so much to obtain, and to cap the climax of absurdity and hypocricy, call themselves Damocrats and Republicans. That the dcuble condition represented in the sexes exists in the world, is provon by the interchange between the seen and unseen by birth and death, so-called, aside from communications from those who have crossed to the other shore; but this does not lessen the fact, that the powers that govern all, are derived from what they govern. It only makes the relation between the two reciprocal, a balance of power vs. supreme power and proven by every healthy condition of being that ever existed, a fact that challenges refutation, and is assure to revolutionize the opinions of the world as time is to continue, and the sconer the batter for the cause of humanity.

J. Tinney.

Westfield, N. Y.

N. B.--When Miss'or Mrs. Phillips, can give satisfactory evidence that our powers are God-given instead of inherent, that reward is sub-ject to her order; that excesses are the producing causes of evil, even when applied to the Supreme Being, then I am well satisfied.

The "Evil Eye"—Is the Devil Dead.

ED. JOURNAL:-Your recent editorials on the effect of the "evil eye" in your search after the Devil, reminds me of a very remarkable human monstrosity on the farm of Mr. V. C. Wright, about three miles west of this place. It is a negro child eleven years of age, and ab out as large as an ordinary two years' infant. It's peculiarities consist principally in its actions, which are both snakish and bear-like, forever in a restless, hurried motion, like a chained bear, uttering all the while a low, dogish growl, and appears to be as vicious as a snake. If you irritate it by touching it, or pulling its dress, it will utter such a flerce growl, and dart its little round anakish eyes at you so wickedly, that you would turn the thing loose in a time so much short of nothing, you would declare upon your honor, you hadn't touched it at all. In fact I can not conceive of anything you would drop sooner. The glance of its devilish eyes sends a thrilling sensation through the system, never to be forgotten, and one very difficult for some persons to shake

The child's teeth have nearly all come out; those remaining are very large, and unlike human teeth, while those which came out were wire shaped, Mr. Wright says, and resembled those of a snake. It can walk crect for a few steps, then suddenly drops on its hands and feet. and rack off with the sgility of a bear, and not unlike one in its movements, and was never known to fall out of a door, or off anything. Now, if this thing hasn't the spirit of a Devilwhat is it?

J. D. McLw.

Rutherford Station, Tenn.

Test Communication.

BRO. JONES:-Will you be so kind as to publish the following statement of facts:

I called upon Dr. Huntoon, the mental and independent slate-writing medium, at room 15. RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, for the purpose of getting a communication from some dear apirit friend. I gave him no name, and he had no knowledge who I was. I held the slate under the table leaf—firmly against it, so that there was no space between the slate and the loaf of the table excepting about one-eighth of an inch—the thickness of the slate frame. A small piece of pencil no bigger than a kernel of wheat was left on the slate. The medium's hands were in plain view on top of the table. In this manner I received the following written communication from my deceased son, Arthur. He died when he was an infant over nincless years ago.

The communication, was written upon the alate in a plain delicate hand, and reads as fol-

DEAR MOTHER:—I am here with you this afternoon, and am very glad to know that you are able to discriminate between good mediums and impostors.

I can communicate to you more readily through this medium than any other. His guides say. for me to request you to be kind to, and assist him all you can.

I know that there was no possibility for any deception to be practiced upon me. It was all done in open daylight and in a manner to preclude the possibility of imposition.

Respectfully yours,

MRS. M. B. CARY.

469 North Dearborn St., Onlongo.

WHAT SHALL WE ACCEPT AS **AUTHORITY?**

A Lecture Delivered Before the Society of Spiritualists, Church corner of Green and Washington Streets, by Hudson Tuttle.

Two Hundred and seventy five years ago almost this very day, a vast crowd assembled in an open area, in the city of Rome. In their midst was a man bound to a stake with brist-ling fagots heaped around him. Who is he? Of what crime is he convicted that he must suffer so awful a penalty?

That man is Giordano Bruno, the most der-ing philosopher of his age, and his crime is simply daring to think. He has said that Aristotle had not all the truth; that in the wide universe there was room for one other soul. So the priesthood have seized him, and seek to bow his stubborn neck or break it asunder!

Around him gather men of learning casting a glance of sympathy; friends who shed tears at his fearful fate; bigots who gnash their teeth, and cry that a hundred such deaths were too few for such a demon; mothers hold up their children and point out the man who is given to Satan, and whose fagot flames are but the beginning of unending fire, and warn them against thinking otherwise than the priest tells them to think. Chained there they present him the sacrament, the body of Christ—he turns away! They hand him the crucifix, holy emblem of that Christ who died for him—he will not kiss it! Then from all that vast assembly, from the firrce bigot, the gentle maid-en, the rough boor and the polished statesman; even from gentle childhood, one flerce, loud hoares growl, such as a wild beast tormented by pain glace cre it leans upon its tormentor:
"Burn the vile heretici"

This man has dered to think! His story can be briefly told: He was born in that eventful age which stands between the present day and the med wyal night. In the dim twilight of the revival of learning. Aristotle held despot-ic dominion over the learning of the world, and such was the reverence for his works, that he came very near becoming canonized as a saint, and his teachings were considered a part of Christianity. Men believed him because none dated to contradict him. They saw the inevitable result. Bruno dared. Galileo succeeded him, dared, but was forced into silence. Bruno would not recant; he suffered martyrdom, and stands alone as the only man who has, in the history of the world, so died rather than rencunce a scientific truth. Religion claims its martyrs by the thousand, who smiled in the flames for the sake of opinion, true or false; who smiled, though suffering for what to us are foolish conceits; but science, cool, clear, devoid of fanaticism, claims but one. Early in life he assumed the freek of a Dominican out of seeming wantonness of a nature ardent and reckless as the heat of his native land. He was a true Neopolitan, and his whole career is that of exuberant intellectual strength, wild, with ecstatic delight in its

But the cell can not hold him. He is not of the stuff of which bigots are made. His wen-tal nower will not flow in that channel. Eagerly it festens on the creed presented for its reception. Trans-substantiation felt the first rude assault, and other dogmas followed. Then Aristotle, the chief pillar of the Church, was assalled. He fied. From city to city, from country to country, this modern Xenophanes wandered. But his transcendent elequence made him friends wherever he went. Everywhere he cast bold denance to the and staid until the storm he raised rendered

flight necessary. Those were eventful times. From stupid belief men had become skeptics equally stupid. From believing everything they had come to doubt everything. This skepticism was sim-ply a reaction, and by it was not only Europe severed from Rome, but science was separated from the puerile scholasticism of the middle ages. Many brave men went down in the me-Telesio, Campanella, and a host of others fell because they believed in a truth. Bruno found a home in England, and with such men as Philip Sydney, Greville and Harvey, enjoyed the high pleasure flowing from the contact of noble minds. But fate drove him thence. It is hard to possess a truth and not tell it. Is it egotism? Is it ambition? Perhaps; and perhaps it is the voice of God wishing to peak, and the man obeys the mandate of des-He went forth singly against the redhanded spirit of intolerance. He threw the gauntlet from England clear across Europe, and awaiting not the coming of his adversary, he went forth to meet him. For ten years he fought from city to city, in France and Germany. He became daring. He resolved to beard intolerance in its den, and went direct to Padua. A terrible dungeon of Venice received him. For six years he languished there-Alone, without books, deprived of his penthat mind, whose only erjoyment was vigorous battling with others, which joy, ed in its strength as an athlete, caged there to be broken by solitude, presents a refinement of punishment not easily conceived. In England punishment not easily conceived. In England in Germany, he drew audiences which appreciated and admired, and with them he might have remained undisturbed. But that very cause drove him away; impelled him against

tion, burning at the stake. "Calmly he received the sentence, and brokon as he was by six dreary years of confinement, he haughtly said to the judges: "I cuspect you pronounce this sentence with more fear than I receive it." It was not Galileo they had there. He would not bend. So to the stake. The multitude howled and bissed with the flames that wrapped his form. In an hour the ashes of Bruno and of the fagots blended,

his enemies. From the dungeon to the inqui-

altion was a step. He was excommunicated and condemned to a "punishment as meyolful

as possible, without effusion of blood." What

did that mean? In the tongue of the ir quisi-

and the winds blow them away! Did he perial ? Never! Intolerance blund-exed. It thought it had a truth, which had no business in the world, at the stake. It only had Bruno. No. it did not even have Bruno ned Bruno. No. it did not even have Bruno-only his body. The winds blew the sales of that body all over Europe. Every grain was impregnated with his spirit. Men everywhere asked: "Why was this man slain? Because he dared to think! And is it wrong to think?" Human costs. by his death accomplished more than by a thousand lives. The truth he strove to utter was not slow in finding other speakers. Mind had grown to that status when nothing but freedom would satisfy its aspirations, and now every man became a Bruno, daring to think

The conflict was between the authority of reason represented by Bruno, and the infallibility of Church interpretation of the Bible. This interpretation is infallible or it is nothing. Its strength, influence and value depend on its absolute acceptance. Reason has no place, for Reason presupposses the right of recoting whatever corflicts with its decision.

It is hollow mockery to confer the right of

door for reason, it peremptorily forbids it going out. It is all well if it range wwill around the walls of its theological integen. To go out of that would be described. To hear the Theologicus talk, God hever hid but one good and right sot, and that was the making of the

NATURE IS A BOTCH, MAN A SHAM, IMMORTAL ONLY THAT HE MAY BE DAWNED.

It is one of the mysteries of godliness that a being capable of doing nothing else aright, should be able to write an infallible book—a

guide to remotest generations.

Catholic and Protestant make the Bible the superior court of appeals in Theology. They rest on its foundation and every shade of be lief seeks and finds support among its passages, and having thus established some certain form of belief they make salvation depend on its acceptance. The Church, be it of whatever creed it may, arrogates divine authority. Its traditions are sacred, its early fathers holy and

xceptional men. In this search after reliable authority. It is essential that we learn the status of the Church claim, and the evidence it is able to produce in its support. If it had divine authority, because a Church, or has delegated authority from the Apostles, or in any other manner has a right to make its tremenduous claims, we should acknowledge the fact in the beginning. In this research we are met by the anomalous circumstance that,

CHRIST FJUNDED NO CHURCA.

No where is he recorded as establishing or advising an organization. \He said not to his Apostles go forth and establish churches at Antioch, and Tyre, and R. me, but, go and preach the truth. He had not the zeal of the tiniest member of the Young Men's Christian Association, in proselyting. When he went into Gallilee, he did not say, let us go over and hold a protracted meeting to convert the infidel. Nor did Paul when he went forth to the Gentiles, await a five thousand dollar call. The souls of all were filled with divine truth, with clear perceptions of spiritual life. They were compelled by its irresistible power to let it shine out on the darkness of their time. They knew no j y like that of disseminating this new found treasure. They were not as sured by the good Methodists of Carthage two thousand a year for preaching to an aristocratic congregation. Ephesus did not send a louder call by way of doubling that salary. The young men of Rome did not invite Paul to give a lecture on the resurrection at one hundred a night. Nor did the true Episcopals of Athens promise the largest salary, and introduc-tion to the elite of the city. None of these, but the master himself presciently knowing the struggle his spiritual revealings would austain against the projudice, ignorance and passions of men, promised his followers, stripes, beggary, martyrdom.

Their mission was to teach regardless of results, and when Paul reached Athens, the cradle of philosophy, and stood upon Mars Hill, surrounded by the bigoted worshipers at the shrine of mythology, and the caviling philosophers who found error in all things, he did not set about creating a "revival," or attempt "bringing them over to the Lord." He simply pronounced in language the most polished scholar of Greece might envy, the truth as revealed to him. What did he demand? That they receive this truth because ressonable to them, not through fear, or because the Congregational Church of Athena was popular, or pows were higher priced than anywhere else.

There was no Church. There was no need of one, and the Spiritualism which came like and unheedful of worldly aggrandizement. After the movement had lost its pristine purity, the world came in with its share of tect and management. Men began to talk about "our cause," and the fathers to advocate

Lying for Christ's Sake."

Creeds began to grow like knotty excres sences, and there was hot warfare ever the meaning of passages, which had not spiritual perception given place to worldly wisdom would have furnished no difficulty.

NOR DID THE APOSTLES CLAIM AUTHORITY, except as their words were expressive of truth which of itself is authoritative. The Catholic Church founds their claim on St. Peter to whom was given the keys of heaven and hell but this tremenduous assumption rests entirely on one passage of Scripture, which critics uni versally pronounce interpolated by the honest Church fathers for the express purpose of supporting this doctrine so necessary to the power of that Church.

The Protestant cut off from the mother church can make no such claim. His authority is the Bible, as he understands it; and as no two interpret it alike, Protestant authority becomes a singularly conflicting and distracting

The Bible itself is singularly free from creeds and dogmatic utterances. These exist only in the minds of interpreters, and are wrung and distorted from plain and truthful statements; with the exception of a few sentences, it makes no claim to infallibility, and these sentences as repeatedly shown were in-serted by craft to support the dogmas which claim them as invincible evidence.

Ah, Christianity! once expressive of the flood-tide of Spiritualism as revealed under the bright sun of Palestine, broad and deep as the soul of mankind, how changed have you become! In place of meekness, pride and pow-er; of universal love, hate for those who chance to believe differently; of living inspira-tion, dead forms and blighting observances.

In tropical regions the traveler is often terrified by what appears a monstrous serpent simulating the bos constrictor, winding fold on fold to the height of the tallest forest tree. Carefully examined its summittee found to support a crown of leafy branches.

IT IS THE LIANAS.

vine which, no larger than a thread at first winds around the stem of the palm, and sup-ported by delicate tendrils accends in a spiral way to the topmost spray where abroad in the brilliant aunlight it flaunts its coronal of branches. Striking its roots deep into the rank and missmatic soil, fed by foul exhalations, its tiny stem expends and tightens its hold on its support with ever contracting fold until the noble tree, strait as a column from base to summit, unbent or broken by a cen-tury of tropic atorms, is pressed in ugly seams and bulging proluberances; its sap held at its roots its leaves withered, it expires and crumbles away. The deadly rpiral stem of the Li ansa surrounds the place of the once beautiful palm like a gorged serpent, to frighten the traveler.

Thus has the pure and elevating Spiritualism of Christ, by furnishing support to Churchianity, been destroyed in its deadly embrace, and nothing is now apparent but the pesti-lent coils of hydra-headed creeds and dogmas. A delicate vine at first, but with roots striking down into the rank stratum of selfishness and passions, it grew like the fabled gourd, with fibre of iron, until the beautiful support around It is hollow mockery to confer the right of private judgment, as Protestantism pretends to do, and then forbid the acceptance of any judgment conflicting with time honored doctrines. While Protestantism opens wide the post forget the good the Church has accom-

plished, its great men, noble and true, its wise seges, its meck prophets, its self denying mar-tyrs, neither do I forget the

Passions engendered in the Bosom of the

CHURCH and ripened to a demonic manifestation observed no where else in listory. It is not con-sistent for Churchianity to claim the civilisation of christendom as its own work, where it has constantly been arrayed sgainst every advancing step of that civil zation. The plains of Europe were whitened by the bleaching bones of men slaughtered in religious wars, most dreadful of wars, and the day was darkened with the fagot's smoke.

IN THAT NIGHT MARE OF RELIGION known as the "Dark Ages," Churchianity throttled civilization. It rested on its prostrate breast, like a collosal genii of Arabian fancy. It hated learning with a deadly hate, it scoffed at knowledge as of the devil, and erecting itself over its victim, its hands red with the blood of the greatest thinkers of the world, holding the Bible in one hand and sword in the other, hearsly muttered through its black lips, Believe or be damned."

Let us examine the statement that the Bible is the infallible word, and man being last could not arrive at the truth by his own unassisted mental powers. In order to comprehend this ravelation, he must have faculties of mind enabling him to do so. If you would teach mathematics there must be mathematical faculties in the mind else the simplest proposition can not be comprehended. But having such faculties they can work out of themselves all that the revelation can teach. As man has worked out mathematics because he possesses those necessary faculties, without a revelation, go he can arrive at his moral relations in the same manner.

We sek why a divine revelation is needed, and it is said in reply that the unaided mind of man could never have learned its duties to other minds and to God. We are ready to admit that the mysteries of the trinity, of the three-one God, of the incarnation and its necessity through the fall of man, how a virgin can produce a son, and that son he the mother's creator, and although very God the Father, ascend and sit down at the right hand of himself; such ideas necessitate a revelation! The unaided mind could never have believed in these dogmas, and even with a revelation is unable to comprehend them!

It is not dogmas but moral truths and the right conduct of life which especially calls for divine inspiration. Did man learn these from the Bible? Is the moral code of our civiliza-tion the exclusive property of the Old and New Testament? No historian calls in question the statement that the Persian law-giver Zoroaster lived before the time of Moses, how many centuries matters not, and is perhaps impossible securately to determine. It is recorded in the sacred book of the Persian, that he went up into the mountains to meet the Almighty, just

BIBLE RECORDS OF MOSES CENTURIES LATER. There with the mountain shaking to its foundation, storm clouds surcharged with lightning and resoundant with bellowing thunder, he received the law written by the finger of God on a tablet of stone, and reverently carried it to his people. That code of moral laws, which it is the fashion to call heathen delusion, was elmost identical with the decalogue, the foundation of Christian morality. In the divine books of the Hindoos, the Shaster, written at nearly the same time, or perhaps at a still earlier date, the same moral code appears, in near-

ly the same wording. language already dead, when the Hebrew was a living speech and the Greek scarcely fashioned into permanent form. If we take the golden rule which certainly is the highest expression of moral relations we find The Shaster was written in the somewit, t sion of moral relations, we find

CONFUCIUS, THE CHINESE

sage, belonging to an entirely distinct race of people, almost six hundred years before Christ writing in the celestial hieroglyphics, "Do not unto others what you would not have them do unto you," and nearly at the same time, Pyth-agoras repeating this beautiful command to his Grecian disciples. From whence came these moral maxims to those men of pre-biblical times? Were they of inspiration? Has God always been imminent in the minds of men? Truly he has through their reason. So soon as mankind were brought into relations with each other, they recognized these cardinal principles of morality, with a distinctness proportioned to their mentality. They needed no other revelation than the revealings of their own souls. The duties of parents and off spring, of friends and offizens, the innate superiorty of the spiritual over the carnal, was perceived at the moment man ceased to be an animal, a brutal savage and became a spiritual, thinking, reasoning being. The Bible was not the first concrete statement of these spiritual ideas. In fact it is a modern book compared with the antique revelstions of the spirit which carry us far beyond historic times beyond even the dim and shadowy outlines of mythology. The Gods and Goddesses who adorn the myths of pre-historic times, were the embodiments of cardinal moral obligations, the virtues that were admired, and the vices held in abhor-

How could this be otherwise? How, being a revelation foreign to the mind, and expect would be in a foreign language untranslatable into the ideas of that mind. There would be no words for its expression there would be no words for its expression, there would be no thoughts in the mind to which it could be compared. It would be like a discourse on music o one who born incapable of hearing, can not form the least idea of the harmony of sound; or as colors to one born blind, and in whose thind the chameleon hues of light are unseend, for, if there is anywhere doubt of infalliknown Hence, in order to comprehend a distribution and the sustant vine revelation, man must possess the intellectual and moral faculties, to which such revelstion appeals, as in order to understand music or color, he must have musical faculties, and organs by which the symphonies of mind, or the harmonies of light are mide cognizable. Having such faculties,

SUCH DIVINE REVELATION IS UNDECESSARY, for the mind evolves out of itself its own moral code. It is remarkable that such codes. Or maxims of conduct are among the first efforts it puts forth, and that they gain a startlingly clear expression in the earliest age of thought. They who embody the highest and most perfect statements of these, at Confucius, Zoroaster and Christ, make no claim for the necessity of diving interference. They give niterance ty of divine interference. They give utterance because such is their conception of the truth. The supernatural claim is made by their followers, inferior men standing far beneath. They repeat to remote generations, afar off, who view these greater bitellects bathed in spritual light, through the mists of centuries, and their form in the clouds of uncertainty become college. and their form in the clouds of uncertainty become collossal, superhuman and God-like. They have given such perfect concrete form to the thoughts common to mankind, that succeding generations place them with the gods, as exceptional men.

All divine revelations have been received as the barrance of the content of the co

cause old, honored by tradition, satisfying to The large generations.

CASTING ASIDE THE BIBLE.

When in order to compel their observance, as an assistant to the weak spiritual parceptions, in their combat with brutal passions, the moral code gained strength by its supposed supernal origin; it was man believed in the terrors of Sinal, the incarriation of God. Perfect acceptance, the questioning of revelation is only found in ignorance. They who think least, or think only as taught are the uncompromising devotees. If all men were equally advanced there would be no difference of opinion, but there are always a few in every genion, but there are always a few in every gen-eration far ahead of the masses. These are crucified in their own, to be defied by a succeeding age. There has been in the past the strongest and purest expression of truth, contrasted with the densest night of error. Theory and practice have been strangely at variance. The conquering force has not been revelation but the steady development of the intellect. With its progress ignorance disappeared, carrying its dependant dogmas and beliefs with it to oblivion.

THE STUDY OF NATULE HAS RENDERED THAT OF THEOLOGY CESOLETE.

It is self evident that God, imminent in the world, is better authority than God in a book. His revelations are made daily to the pulsing brain, and not confined to the gypsy camps of Israelites. Whatever revelations he may make are spontaneously evolved by and through the laws of the world. If we go to Revelation for authority we learn that

THE W. BLD WAS CREATED IN SIX DAYS. by a personal God, standing outside of creation and working at his task as a manufacturer. Observation teaches that creation is the result of infinite ages of growth, and the forces which work the grand evolution of world and living beings, reside within, and are inherent in the constitution of Creation itself.

REVELATION TRACEES

that for the wickedness of mankind God caused a universal deluge, saving a few indi-viduals to re-people the earth in an ark, and at the end of this catastrophy, God placed a rain-bow in the heavens as a promise that he would not drown the world again. Observation teaches that

A universal deluge is an impossibility, that the ark could never carry representatives of every species of animals, and ages previous y, even when the first shower fell on the chaotic surface of the early earth, the rainbow was painted by the sunbeams on the forehead of the storm. Had it not been for this march of mind, by which it liberated itself from the thraldom of Theology, the pulpits of our land would yet resound with prayers for the interposition of God, to stay the plague, erect the whirlwind or bring the rain in seasons of drought. Now the Sanitary Commissioners cleanse the streets, purify the sewers with dis-

enfectants, secure pure water, AND THEN THE CLEEGY PRAY

God to ward off the cholera! A great mass of the people still have helief in providence, a legacy from their fathers, but the most reliant on God's help, believe in dry pouder, making the most of their opportunities to help them-

Without intellectual culture, outside of, and in direct antagonism to Churchanity based on revelation, Europe would still remain in the night of the dark ages; the monk and nun would be the ideal of human perfection, we uld tremble at the blazing train of the comet, fall prostrate before the tempest, and re-maining smyeling children, in constant dread of an avenging God.

THE VAST PROGRES

made from that pight of ignorance when the priest was everything and man nothing; when authority of the Bible blasted and withered the aspirations and sat like a vampire on the breast of civil'sation; s progress from Simeon Stylites, believing perfection gained by genu-flexions on the top of his lofty column, of crazy flagellants, and arrogant priests, has been achieved by the inherent growth of the mind. Revelation the cause of civilization! So does a millstone tied to the neck of a strong swimmer, carried despite its weight, bucy up and support him.

THE BIBLE MAY OF ITSELF BE ALL THAT IT IS CLAUMED TO BZ.

We accept it as a record of beautiful spiritual phenomena and truth, with much that is erron eous, set down by uncultured, wonder believing men. This we accept, and at the same time clearly perceive that Churchanity has surrounded it like the blasting Sianss, and the influence excited is of Churchanity, not of the

Assist and promote progress! By placing Galileo in a dungeon? by burning Giardino Bruno? By audo de fes? By the inquisition? THE MORALITY OF THE THUMBSCHEW,

of the stake, the rack! Are they the text

books of science? Ab, no. Theology, religious systems, by their claim to infallibility have no desire or capacity of change. Scientific associations press to the front and offer great rewards of merit for new discoveries. Medals are bestowed on those who win from nature her occult secrets. Did a theological college ever offer a prize for new ideas in the domain of theology? On the contrary the standing of the pupil depends on the success with which he delves in the dust of the past, and the more thickly he has encrusted the present, the higher his standing. Desire new ideas? Nothing will produce greater turmoil, nor sooner excommunicate the student than the suspicion of novelty.

bility, the system goes by the board. Progressed, churchianity assuredly has, but its progress has not been of itself but by the force of the civilization in the midst of which it is placed

—it is pushed forward. There is more mildness in the general treatment of hell-fire, future punishment, and the Devil does not as formerly take the first place in the Godhead. He is now secondary and by the most judicious rarely spoken of, and is not the leading character in the melo-dramatic theatrical of the loss and salvation of man. There is more humanity in theology, because more in the century. It would not do to preach to day that hell is paved with infant skulls a span long, or the reality of the lake of fire and brimstone.

When we recall there hopeful indications, we ask where will be the end? Will the converging lines of churchlanity and reason ever meet? When churchianity and reason ever meet? When churchianity becomes reasonable, they will, not before, for reason can not yield the least of its position.

Thus passing in review, we can not accept the authority of the church, of holy men, of sacred books. They have all proven unreliable,

unsatisfactory and misleading. The reason on which all rely for their comprehension is of itself capable of yielding all the results claim-ed for these supernal characters and divine

to that reason we then turn as the final COURT OF APPRAL.

What the mind can not reach by reason, it

can not understand and can make no part of

This proposition is true of this life and true of all spiritual existence. It applies with equal force to payaical and spiritual existence. What ever is presented, whatever source it may claim, while finally be weighed in this balance and indeed.

There has been a tendency in some instances exceedingly strong to place departed spirits on the tarolic of reason, and make them umpires of truth; nothing can be more ruinous. If they take the place of special providence, and we accept the "thus saith the spirits" for "thus saith the Lord," what have we gained? We have changed our phraseology, but not the idea. Who are departed spirits? Men and women like those around us, who are as limited in and fallible in judgment. Dear they may be to us, but if they are able to give us exact utterance of their thoughts, the same as while in the physical bodies, they reason as we reason, and are amenable to the same laws of mind. Let us cast aside the idle reverence that lingers with us, remnant of old educational ideas of the perfection of spirit. Relatives and friends they are, but not couniscient. We may and shall love them, but reverence for them is vain, and implicit reliance which sets ludgment saide, is ruinous.

Ah, exclaims the weary one who having cast authority aside, finds self-reliance a task and no where relief from the weight of his burden, it is a bard lot.

BETTER THE CLD DAYS

when Christ shared my cross, and I reposed in the bosom of the church, trusting all my doubts to the final decision of the Bible. True, this is not an idle life. If you enjoy repose, floating with the tide, without the effort of thinking, keep with the church, drink deep draughts of its lethenn waters, nor venture beyond its

he who casts all aside,

and gains the breezy highlands of thought must stand alone. No one can do his think-ing for him; no one share the burden of his exrors; he can make no appeal for salvation through the atoning blood of another. He in the outset confesses that the knowledge with which he is to corquer is extremely limited. The physical and spiritual domains shut down with impervious veil close around him. Every step he advances must be wrung from the un-known. The damarcane sword of reason is his only weapon with which to send the well concealing the problems of the world.

ME IS THE TRUE BEARER OF THE CRUSS. The sneer of the priest is his portion, the hiss of the layman. They claim to be bearers of that heavy burden for Christ's sake. It is not so. Not the laity who sleep on luxurious-ly cushioned seats lulled by sweet music and the monotony of sermons preached for the thousandth time,—not the jewel-fingered clergyman drawling through the service is burdened with the cross. It is not even essential to have marality when to have morality, when

CHURCH OLGANIZATIONS RENT THEIR PROPERTY FOR SALOONS, GAMBLING BELLS, AND BECTHELS,

and thus salary their pastors, exponent of the Spiritualism of Christ, with the concrete blood of innocence, the tears of unutterable angulah, and sale of countless victims offered on the unholy altar of Mammon.

They bear the cross? If Christ, followed by his chosen twelve unlettered, half-clad fishermen from the shores of Galileo should chance to enter the vestibule of the noble Methodist or Episcopal church of Chicago to-day, they would be shown—not seats—but the door, by

It is popular to belong to the church, to go with the crowd. It is a good mercantile in vestment, and a pew is as essential as an advertisement in the daily papers.

Charity covereth a multitude of sins, but the

CHUECH WILL COVER THEM OUT OF SIGHT OF

ALL CHURCH MEMBERS. The cross is borne by the brave and independent thinkers. The Confucius, Zoroasters, Christs, Socrates, Brunos, Luthers, and Paines, who strive to extend the domain of thought, and ameliorate the condition of mankind.

We scoff to-day, to-morrow we enshrine them with glory. They are the vanguard of the grand army, and generation after generation will pass while the warfare is waged, but in the end, superstition, bigotry, churchianity, intolerance, dogmas, creeds, systems and laws. binding the bodies and souls of men, ofispring of ignorance, shall pass away, and high in the blue heavens, over a world regenerated by in-herent growth, shall shine forever with undi-minished rays the glorious Sun of

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ANCIENT SYMBOL WORSHIP. Influence of the Phallic idea in the religions of antiquity. By Hodder M Westropp and C. Staniland Wake. With an introduction, additional notes, and an appendix, by Alexander Wilder, M. D. One Vol. 8vo. cloth. Illustrated. New York: J. W. Bouton, Publisher. Price \$3. For sale by the Religio-PhilosophicalPublishing House, Chicago.

We have not only read this work with interest as a contribution of the scientific to the devotional thought of our times, but are pre-pared to recommend its careful perusul, to the many readers of the Journal; not that we are ready to fully endorse the conclusions of its trinity of authors, for we are not; still we are satisfied that they have here presented in a well written manner, many of the facts connected with ancient symbol worship, which the careful research of the day has placed in the possession of students in this particular field of investigation; and we can also say that the deductions from the facts, for the most part are well put before the mind of the reader, nor are they, as is too often the case in such papers, "far fetched;" and if they fail in any point, the failure is not in the outward lesson of the symbolism, but rather in the full comprehension of the spiritual or interior meaning of the

aymbol. We may be allowed however, to criticise adversity one or two points in the work, (though even here, in the thing we have just written— Le., lack of full comprehension), and the first we would especially notice is the Mosain idea of God; for we consider that the Jah, or Joof God; for we consider that the Jah, or Johovah of Moses, is nothing more or less than a personification of the purely spiritual, or intelectual life of eternity. The various authors whom we have consulted upon this point, all agree in saying that this name embraces in itself all the past, present and future of a time; by short eternity; and Matthew Arnold in his work. "Literature and Dogma," has shown work, "Literature and Dogma," has shown most conclusively, that the ancient Jewish writers used it in this strictly spiritual sense, instead of, as in later times, that of a personal,

or anthropomorphic Deity. We do not say however that these writers have not given the more common idea of the peo-ple of those days, for we think that the most ththe Hebrew nation, were as gross in their ofought as the Egyptians from whom the most of their symbolism was so evidently derived; but still Moses or the author of the Pentateuch was evidently brought to a higher conception of the truth of all things and recognized the fact of a spiritual life, so full of individuality, that he was no longer a worshiper of blind

fecundity. So too in regard to "the ancient Christian symbols," we feel that these which are men-tioned belong to the relapse of Christianity, instend of its first inception, and though apply ing with marked force to the churchism that has kept the name of Christian though ignorant of its true spiritual life; the work has here "missed its mark."

But notwithstanding these few points, which we would recommend to the author's revision, we can commend their work to the thoughtful feeling assured that they will be well paid for the time and money they may expend in putting themselves in possession of the latest results of the skilled artizan in the ancient quarries of religious faith and symbolism.

To those who have not yet learned to look upon the spirit rather than the material body of Religion in Man, this work will seem to be exceedingly iconoclastic, for it shatters with a strong hand the old notions of the divine sanc-tity and consequent infallible authority of "our Bible," as Modern Christendom denominates the ancient Hebrew and Greek Testaments of the faith; but to the intelligent thinkers who have come to know, and understand the nature of true inspiration on the one hand, and the eternal conditions of all impartation of idea subject of necessity to the intellectual development of the medium of spiritual communication, on the other There is nothing in this book of the contraction. of the medium of spiritual communication, on the other. There is nothing in this book that is destructive but rather it is constructive, for by it we are presented with the rude expression of the thought of other days, and we, who have been born into an inheritance of refinement, may born into an inheritance of refinement, may see in these pen and ink sactches of the past, the designs upon the treatle-board, that under the creative hand of a progressive, intellectual and spiritual being and becoming of the race, have been transformed from gross material structure into a beautiful spiritual faith, and so with broader vision, we the builders of today, go on building the everlasting temple of human worship; not as our fathers built, but better, learning to senarate, and understand better, learning to separate, and understand the voice of the spirit from the transient phe-nomena, and so becoming ourselves "possessnomens, and so becoming ourselves "possessed of God;" a worshipful life, we for ourselves, and in ourselves may manifest to the living world the ever "Immanuel" of the conscious human soul. So now we say to the readers of the Journal, here in this book, there is for you a good thing, worthy of your thought, (which we are sorry to say we can not do of all books); the style is good, and the typographical appearance commendable.

The striking and suggestive illustrations add much to the interest of the book for the gener al reader. J. O. M. HEWITT.

LORETTE; or, The Work of an Earnest Heart, by Mrs. M. L. Beckwith Ewell. 12mo. cloth, 260 pp. price \$1.50. New Haven, Conn.: J. H. Benham, publisher.

This is a novel written, so the author pro-fesses under spirit direction and influence. The heroine Lorette, is a pecceious child who davelops into a remarkable woman and a medium for some of the highest and best displays of spirit influence. While the work plainly shows the hand of a novice, it is a book that will do a good work and have a healthy influence. Under cover of fiction it expounds much sound philosophy and many, beautiful truths. We shall be pleased to see other works from the same source.

The Lierary World On Dr. Crowell's Book.

"The author is an earnest believer in Spiritualism, and effectively disposes of some of the most serious objections to it. To the charge that it is not a system, he answers, that there was no system in Jesus' teaching, and in this absence lies a strong and significant likeness between Spiritualism and primitive Christianity. ty. He advances the proposition that is well worth considering, that, of Bible doctrines, Spiritualism especially resilicums those of the Now Testament. But he does not neglect the Old, drawing from it liberally in the early chapters of his book.

"The chapter on Somnambulism is very interesting, being full of illustrative aneodotes, and that on Clairaudience is entitled to like praise.

The author draws an interesting, and we think, just distinction, between dreams and visions.

The author believes that "Holy Ghost" and "Holy Spirit" do not convey the idea of personality, and makes the point that If the Holy Ghost were equal with the Father, it would not be proper to say that the Father would send it.

The author believes that "Holy Ghost" and "Holy Spirit" do not convey the idea of personality, and makes the point that If the Holy Ghost ware equal with the Father, it would not be proper to say that the Father would send it.

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For the distensions among Spiritualists he finds a precedent in the blokerings of primitive Christians. He believes in the efficacy of prayer only when it is employed for a worthy purpose, and his remarks on this subject are devout, and truly spiritual.

devout, and truly spiritual.

"The author concludes that true Christianity and Spiritualism are identical in essauce, and reviews the present condition of the latter hopefully. He writes in terms of warm sulcay of the Bible, though he deplores the errors in the Old Testament. While we can not admit all his arguments, or accept all his conclusions, we must admire the spirit of his book—calm, tolerant and courteous—the evibook,—calm, tolerant and courteous,—the evident sincerity of his opinions, and the industry which he has displayed in the preparation of this work. It is surely one of the clearest and most judicious expositions of Spiritualism that we have ever seen."—The Literary World, Bos ton, March 1, 1876

Startling Facts.

Buo Joses:—I desire to add my testimony to what has already been published in commendation of that most excellent work, "Startling facts in Modern Spiritualism," by N. B. Wolfe. The book was presented to me by a walked friend and Lose not represent the mineral friend and the mineral friend the m valued friend, and I can not repress the mingled feelings of joy and emotion enkindled anew by the perusal of this invaluable acquisition to Spiritual literature. I most earnestly recommend the same to all who desire to become stronger in the faith of angel communion. The letter of J. Edwards published in the Journal of Feb. 12.h, strikes a sympathetic chord in my nature. Wherein he laments the icchord in my nature, wherein he laments the fact of our Spiritual newspapers and periodicals languishing for want of suitable support, while the works of literature "remain mouldering upon the dusty shelves." I can answer for but one; were I possessed of the necessary means, there is not a paper or book in the land that could shed additional light upon the Harmonial philosophy, but what I would have and circulate among those whose minds need il-luminating, but I am assured it will not always E. D. WARREN. Brooks Grove, N. Y.

WHO ARE THE HEATHEN?

Wong Chin Foo at Concert Hall.

Owing to the rain-storm, but a small audience Twing to the rain-atorm, but a small addience greeted the "Heathen" orator, Wong Chin Fgo, who lectured in Concart Hall, last evening, upon "The Great Religions of China and Japan," and contrasted Confucianism and Buddhism with Christianity. His English is fluent and forcible, and without any foreign accent. He wore the costume of a "red-button" mandaling as China heatows that title accent. He wore the costume of a "red-button" mandarin; as China bestows that title upon all her learned men, the degree of proficiency being indicated by the number and color of the buttons. On the platform sat his college-mate, Moung San-win. His listeners were so pleased with his graceful and easy manner that after the leature they created. manner that after the lecture they crowded around the rostrum to shake hands with him. an operation adverse to Chinese customs, but to which he socially submitted. The follow-

ing is an extract from the discourse:
"Lidies and Gintlemen:—I rejoice very much, this evening, to feel so free to express to you sentiments which, if presented in other lands, would, I fear, excite a great deal of prejudice for themselves; but we are in one of the greatest countries of the world, and where men can freely and fully express their ideas. Let us reason together upon one of the most important subjects of the time. There are ore than five hundred millions of people who have never heard of the name of the Lord Jesus Christ. Naw, according to your Scriptures, what is to be done with all these? Is it possible for a great and merciful God to care for one portion of the human family and neglect the other? I could see nothing reasonable or just in God's sending three-fourths of the human race to hell, for no other reason than the difference between their honest convictions and those of the rest of men. God has given to the various nations a way to salvation fitting their respective peculiar needs. A prevalent idea in this—I am at a loss to know how it originated—is, that the Burmese and Chinese have no proper idea of the Burmese. have no proper idea of a Supreme Being.
Why, before Germany or France or England
knew the art of civil living—when their people were clad like the wild Indians of the
West,—then Unins and Hindostan were as
highly civilized authors and Almostan were as West,—then Unins and Hindostan were as highly civilized as they are to-day. They knew the art of printing, and thousands of years ago some of the most useful instruments of modern times were invented by them. Is it possible that such people could bow down to wood and stone, and not know the difference between the Creator and His creatures? I admit we have images. I lately saw an intelligent gen-tleman kneel before a cross; I did not disturb him, knowing that he was communing with his God. When he arose I asked: 'Why do you kneel to a cross of wood instead of to God?' He told me that that cross represented the sufferings of the Lord Jesus Christ, and recalled to him the whole Bible; he did not reverence the wood as wood, but as a sacred

memorial. "In our temples we have images to remind "In our temples we have images to remind us of God's greatness, and the more readily to inspire fear and humility in our hearts. We, like you, have the Ten Commandments of God; but we have not your first commandment, because the Chinese, until the Jews to whom yours were given on Sinai, never fell into idolatry. And yet the Jews were in direct communication with God. Here are ours: First, Thou shalt not kill the smallest creature; second, thou shalt not steal; third, thou shalt not lie; fifth, thou shalt not caluminate; six'h, not lie; fifth, thou shalt not caluminate; six'h, thou shalt not revenge injuries; seventh, thou shalt not excite quarrels; eighth, honor thy father and mother; ninth, preserve faith in the Holy Writings; tenth, believe in immortality. The Golden whe of Confucius is the same as The Golden Agie of Communities in the same as the great Christian commandment, except, like everything else in China, which is on the opposite side of the earth, you know, it reads backward, thus: 'Whatsoever you would that men should not do to you, do you not to them.' The Christian religion would not take in China; neither would Confucianism in this country, associally our rule. 'Grisva not because try, especially our rule, 'Grieve not because thou art not promoted to high offices.' You live in order to do well; we live in order to live well; loving our fellow man, practicing morality, never thinking of death till the hour comes, and when it does come, if our lives have been good, we are prepared."—Philadelphia Times.

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The Human Rys-An Illustration of Poycholog teal Influence - Foor Jennie Inglo

Norman XXII

"I witnessed, the other day," cays the Philadelphia Ickgraph's correspondent, "one of the colobrated eights of Paris, of which I had often heard before, but never before had seen. Orozsing the Tuileries garden on one of the late falld days, my attention was attracted by an intense commotion among the spairows which abound in that locality. They were chattering and flying to and fro, and finally collected in swarms at a single point. There I gaw the cause of their agitation, the well-known bird-charmer of the Taileries garden. She is a person about thirty years of age, pale, with very black hair, dressed in the deepest mourning, and wearing no bonnet. She was surrounded by birds that hopped and perched right at her feet, or flew circling around her head apparently without the slightest fear. She would hold out a bit of bread, and instantly three or four would hover around it with ropid whirling wings, like humming-birds around a flower, some perching on her fingers, while others would peck at the covered morsel on the wing. Then she would throw crumbs into the air, which would be adroitly caught by the swittest winged birds before they could reach the ground. A shower of crumbs brought the little creatures to her feet like chickens, nor did the presence of the bystanders that coop collected in great numbers appear to terrify her proteges in the least. They ssemed to feel perfectly secure while in the presence of their benefactress. She walked slowly on, followed by hundreds of the eager, Auttering, chattering birds, and I lost sight of her in a distant walk. I am told that she sometimes sits down, and the sparrows will perch all over her, and will get into her lap to eat bread from her apron. No one knows who she is; she never speaks to any one, and pays no attention to anybody or anything except to her beloved birds, which she feeds daily through-

out the winter." There is a magnetism in the mild eye of this wonderful lady that reduces to subjection the little sparrows that cluster around her. Bhe has not, however, a malicious eye that charms or fessiontes only to destroy. She goes forth animated with philanthropic purposes, and attracts the sweet songeters of the air, only to administer to their wants. From those eyes omanotes a potent influence that partakes of the characteristics of her aspirations, and the little birds cluster pround her to bathe in the aroma of her exalted nature, and feel the exstatic thrills of her augelic emotions. The little birds someo the magnetism of her eyes with the same potency that they do the morning light, and they love it as well. The fazcinating eye may be malignant in 'its nature, or possessed of those qualities which diffuse a ho-

ly, genial influence. In each person are all the characteristics of the brute creation—so modified and controlled that he is, in contradistinction to animals, designated as human. If those characteristics are not modified, refined—humanized—he remains virtually a brute. Some men are designated still as "snakes in the grass, so maliciously cunning in all their operations and business

transactions. When Rubenstein murdered a little girl and concealed her body, he ceased to be human, and became a brute. His "evil eye" reduced his reason to subjection, and for a time he became a flend. Man is a chemical compound, composed of all the characteristics of the animal creation, so modified in many, that they are distinguished for their high moral character. A complete analysis of a man, recently made by Dr. Lancaster, of London, has been described by him in an interesting chemical lecture. The body operated upon weighed 158.4 pounds, and the lecturer exhibited upon the platform 28.1 pounds carbon, 2.2 pounds lime, 22 8 ounces phosphorus, and one ounce each of sodium, Iron, potassium, magnesium, and silicon. Dr. Lancaster, apologized for not exhibiting 5,595 cubic feet, of oxygen, weighing 191 pounds, 105,900 cubic feet of bydrogen, weighing 16 4 pounds, and 53 cubic feat of nitrogen, likewise obtained from the body, on account of their great bulk. All of these elements combine into the following: 191 pounds of water, 16 5 pounds gelatine, 189 pounds fat, 88 pounds fibrim and albumen, 7.7 pounds phosphates of lime, and other mineral substances.

If your eyes have the came chemical combination of certain snakes, they possess to a wonderful degree the power of fascinating, and if not modified in their action by the humane impulees of the soul, they become an instrument of evil. The Spaniards at their tournaments wave red fligs before the eyes of animals to render them angry. The chemical effect thereof when imprinted on the retina of the eye, renders them furious—fires them with madness. If you wish to cultivate "evil eyes" in your children, furnish them with obscene pictures, and let the same make an indelible impression on the retine of their eyes. Jesse Pomeroy's eyes became evil by gazing on the pictures of the exploits of robbers and murderors, and he hacked to pieces a little girl.

The eye can be so modified that only sensual

ougravings excite pleasure to the mind. The

evil sergual eye is ever busy, and it alone is instrumental in feeding the current of elime, debris, and all manner of uncleanness that oncircles this globe. The N. Y. Herald says that several years ago, Dr. Sanger, through the assistance of the police force, burial certificates, etc., in New York, prepared for the Ten Governors, having in charge the asylums on Blackwell's Island, a history of fallen women. He then estimated that there were twenty five thousand of the different classes in that city. and that the average life of all of them was about seven years. Hence then, in the city of Naw York alone, is engulfed a steady stream of come four thousand recruits yearly, a very lerge proportion of whom are the victims of circumstances as foreign to their intentions, as are the enflerings which come from physical accidents. It is very well for moralists to say, "There are no admissible excuses, girls of common-zense ought not to do so." But they do-a certain proportion of them always have and always will. It is the mission of humanity to look upon all errors in a practical light. To say that charity towards unfortunate girls will but invite them to dissoluteness, is a slander upon the female sex. Their delicate minds as naturally shrink from impropriety as do all persons from contact with a viper. But when their confidence is won, their suspicions have been lulled, their ears have drunk in the sweet music of plighted faith, and their confiding natures seek advice from more experienced upon her healing balm cheered her encourminds; or when, at times, they even take refuge in the holy sancluary, and seeking consclation of a trusted servant of God, and then yield up their souls to some betraying Glendenning, it is too late to moralize. Restoration then becomes the duty of the philanthro-

The "evil eye," ever restless, fastens itself

upon the young confiding girl, and she at once falls a victim to its malignity, and floats on the current of scum that meanders in all parts of the globs. Man's physical organization is a chemical compound, so organized that he demands certain nourishment. Mutton is a poison to a friend of ours. The sight of an oyster will make another sick. The pork that abounds in Trichinae will poison one person, but nourish another. The eyes in a man, that are chemically organized like those of a brute, his animal passions predominate, and he will probably be hung for committing rape, or some other impropriety towards woman. The eye being the window to the soul, it effects all the passions in accordance with its organization. Green glass conveys to the eye green light. Orange colored glass a red light; blue glass a bine light. So does the impression made on the retine affect the soul in a like manner. If the eye is chemically organized like a brute, invariably the impressions it sends to the soul will be of a damnably selfish, and mal'gnant nature. A man who possesses eyes like a hog in appearence, or chemically organized the same, will invariably be hogish in disposition. That driver on a Sixth avenue car in New York, says a correspondent, is watched for daily by a midget of a child, thinly clad. but clean, and the wee toad stands, rain or chine, at just such an hour, with a tin pail of supper for her father, who is always on the look out. The baby makes its way through the street, leaving sometimes another, still smaller, on the sidewalk; the father stoops for his pail and instantly kisses the little face. It's a picture for a painter. The small figure in a big shawl, with a pail as tall as herself, straining her tiny eyes for the far off car, and when the right one approaches the gleeful leap from the curb into mud, through which she plunges and gains a kies from the fired, wet face she loves so well.

Thus a bright spot appears on the surface occasionally, repiete with purity and innocence. Such scenes are the head-lights of civilization, meteors in advance of the grand army of humanity. The father in Minnesota who drowned his twins in a pan of water soon | per year.

after they were born, presents to us a man with the chemical combination or make up worse than an animal. The hog occasionally eats its own young, but panthers or lions become infuriated when their offsprings are moleated. Flends, then, are peculiarly organized as such, and they carry to Spirit-life all their propensities—some of which by the change are lessened; others intensified. The glutton has one characteristic, at least, of a hog. Man, being a compound of sulpher, phosphorus, iron, ect., and if they are united in about the same proportion as in some beast of prey, he becomes a robber or murderer, possesses an "evil eye" that fascinates only to destroy.

In order to banish flends from this sphere of existence, and have the "evil eye" become only a matter of Listory, children must be so reared that all the brute passions are humanized and rendered subservient to the mind. Mothers during maternity must be surrounded with exalted influences, and then they will not give birth to monstrosities.

Many years ago, while living in the West, we became acquainted with a young lady, the daughter of a backwoodsman. She was one of nature's children—her silvery peals of laughter and merry voice, it was indeed refreshing to hear. But as the sweet flower attracts the wasp and the poisonous bud, so did Jeunie Ingle attract to her own side a wolf in eheap's clothing, and those who were much superior to him in every respect, were repalled! Strange, bewildering fascination! Oh! whet power in that "evil eye" of his, and it was exerted to subdue—to reduce to his vile purposes one of the fairest of creation! With a clear vision we saw through the hypocritical mask. penetrated his soul, and noticed the seething pool of licentiousness reposing there ready to burst forth and pour its slime on Jennie Ingle. What a scene! Geze at a black snake charming one of nature's songeters, and then imagine the loathsome snimal in the body of this man, Henry Tyrol, and you have the scene transferred from the brute creation to the human family! The same role is played exactly —the same result follows—Jennie Ingle falls a victim! She could not withstand his fascinating eye, and she fell in his intriguing meshes, the same as the bird falls in to the rapacions iaws of a enake.

When her min was completed, Tyrol was called upon by the father of the girl to marry her! He laughed at him, and in his derision you could hear a faint hiss of a snake, and see its eyes manifested in human kind! The father, heart broken, returned to his humble log cabin, and then what a scene! The fatherand the angel seemed illuminated in his features then-embraced his child, bathed her with his tears, thowerd down upon her his benedictions and love! In this diagrace of his child. he did not frown upon her, but the old men's coul seemed to be illuminated with a love divine, like Jesus, when surveying Jerusalem, and in bitter angulah expressing his feelings! This forgiving emotion of the old backwoodsman-this divine spirit that scintillated in his soul, sending out its tendrils to support his daughter, was a grand picture indeed. No words of censure did he utter! Prince of Peace, glorious old hero, from that moment we loved you! His daughter had fallen-wandered, as it were, into forbidden paths, and as he saw her prostrated with grief, he sent no polgnards to her soul to render the wound deeper or more lasting; but he showered down aged her. Poor Jennie, with her features bathed in holy tears of regret, she embraced her father—then her mother—and then as if her heart would burst-brought them together, and encircled both with her arms. Angels surveyed the scene and shed tears, for there surely was a cluster of human hearts wed with a divine chord of love. It was a sad spectacle indeed—no pen can accurately describe the picture,-it was so full of the spirit of goodness, scintillating with tears. And where was her seducer? Playing cards not far distant, caring nothing for the wrong he had perpe-

trated. Poor Jennie Ingle retired to bed that night, sadness enveloping her soul. She magnified the misstep she had made, magnified the offense she had committed, and rendered insane, she took a chord and adjusting it to the calling, arranged it properly for the purpose, and then hung herself! Oh! what a picture the next morning, as the noble-hearted backwoodsmen surveyed the scene, his wife standing by his side, terror-stricken! The old man's grief had taken a deeper shade—too deep for moans -too intense for tears-to unutterable for words of lamentation! Jennie Ingle said the distrusted her seducer, but could not resist him—her ruin was complete—and in her death, the world has an example of psychological influence-of an "evil eye"-like that of the

poisonous snake! We followed this victim to her grave. When laid in the coffin, there seemed to be a divine radiance nestling on her features, like the twilight that lingers to kiss the clouds a sweet good night, and she appeared like an ancel sleeping. Up there, in the courts of heaven, where wisdom judges, this noble-hearted girl will be held guiltless;—she could not realst the evil, fascinating eye of a villain, any more than the inhabitants of Herculaneum and Pompeli could the torrents of lava from Vesuvius, or the residents of Lisbon, the rapacious jaws of an earthquake.

Notwithstanding all these facts, there are many who would have us believe that there are no Davils—no ovil spirits.

(To be continued.)

John H. Noves, who standent the head of the Oceida Community, N. Y., is about to commence the publication of a large weekly, entitled the American Recialist. He will devote one department to Spiritualism. Terms \$9.

Letter from S. S. Baldwin,

EDITOR JOURNAL, DEAR SIR:—In the smaller towns here, I can't find your paper for sale; can't subscribe for it because I am traveling 'all the time. Euclosed find ten cents. I am told that some medium has challenged me. Please mail a copy of the paper containing the challenge at once to me at Galyston Tayan. Please mail a copy of the paper containing the challenge at once to me at Galveston, Texas. I also enclose a postal card. Please reply and let me know if you will accept an advertisement from me at your regular rates. Remember, if Spiritualism be true, all I can do or say against it, will be of no harm to it, and if the mediums are humbugging the people, certainly all should know it. I will advertise with you permanently, if you will accept the advertisement. I don't propose advertising in order to gain your favor; on the contrary I rather admire your occasional denunciations of me; it makes business lively, and I draw bigger houses; nothing like opposition to induce investigation, and when sensible people attend houses; nothing like opposition to induce investigation, and when sensible people attend my scances. I generally convince them that Spiritualism as manifested by the popular mediums, is a grand humbug. In my advertisement, I wish to challenge any test mentuce to put up his money, and I will cover it and prove him or her an impostor; that is, I willdo all they do, and expose it. willdo all they do, and expose it.
Yours very truly,
S. S. BALDWEI.

Galveston, Texas.

CHICAGO, March 15th, 1876.

S. S. BALDWIN, Ecq., Galveston, Tox. Yours is at hand—contents noted. The col-

umes of the Journal are open for your adver tisement, at usual rates.

Spirit communion and physical manifests tions of spirits are facts demonstrated—hence impostors—bad men and women, from merce, nary motives, counterfeit the genuine, as like men and women counterfeit genuine coin or

True Spiritualists will aid you in exposing and punishing impostors in Spiritualism, as they would aid in bringing counterfelters of money to justice.

It would be a simpleton who would spend his time in ferreting out counterfeiters if there

was no genuine money. Nothing personal, however, is intended, nevertheless you may see a point.

I know of no medium that has challenged you, on a wager of money.

That would be small business—it belongs to the mountebank side of the question. The sincere investigator seeks for communion with the loved ones who have passed the portals of death-seeks to know whether it be a truth, that notwithstanding a man dies, be shall live

In view of this all-important subject, which sooner or later, comes home to every soul money, wagers and mountebanks, sink into insignificance.

The popular eclat that you may receive from religious bigots and unreasoning skeptics (accompanied with the almighty dimes-admis sion fees,) may for the time catisfy you with a work which by and by, you will abhor.

Like the man in the fable, who to rid his barn of the weasel, burned it; so you to rid the world of impostors and counterfeit mediums, profess to believe, and teach that there are no genuine spirit manifestations.

Now, my dear sir, allow me to say that mill: ions of good men and women, as quick and willing to detect fraud as yourself, have given close and careful attention to this subject, and know that there are spirit manifestations of all the phases claimed by Spiritualists, and that many exposes are but bungling imitations. You could by careful investigation know the same.

Mercenary men exist as a matter of necessity, and evils are not very long in righting themselves. The agitation of thought is the beginning of wisdom. You make religious bigots think of the subject, which they pay you to denounce. Aye, more you make Spiritualists more cautious, and guarded against receiving and endorsing impostors. Hence we frankly say to you, if you can stand it to play the role of exposing impostors, by denying all that is known to be genuine, we certainly can. Hence we say work on until you are tired of it. Our columns are open for your advertisement. Respectfully yours,

S. S. Jones, Elitor, RELIGIO PHILOSOPHICAL JOURNAL

The Social Freedom Centennial Fandango.

The "germanes" have a promise of aid. Wil son and Beverance fired the first alarm gun to call out their cobrots at the Dubuque campmeeting, and had themselves appointed delegates. Chauncey Barnes took up the refrain upon the Pacific Coast. Now comes a call universal.

If there is a single thoughtful Spiritualist who has contemplated uniting with the "social free domites" who talk of inaugurating a Centennial convention to be held on the 4th of July, at Philadelphia, and to be continued, as Chauncey Birnes proposes, for four weeks, we think he or she will feel a slight nausea at the stomach when the following call is perused:-

a call for conventions. To nominate can-DIDATES FOR PRESIDENT, AND VICE-PRESI-DEST OF THE U S, FOR THE EQUAL RIGHTS PARTY, UNDER THE MOTTO, OF EQUALITY, PHATERNITY AND DEMOCRACY.

All persons of every color and nation of both sexes, and residing in the United States, are invited to meet at the post-offices in the town or precluct they live in, on the let Monday of May, 1876 at 2 o'clock P M, when a commit-tee of three persons of each town should be chosen, to select a delegate to represent the town in the county convention, to be held at the court house of every county on the 2nd Monday of May, 1876 at 2 o'clock r m, when a committee of three persons should be chosen to select a delegate to represent the county in the State or territorial convention to be held at the State House of every State and territory, on the Std Menday of May, 1876, at 2 o'clock P R, when a committee of three persons of each State and territorial convention, should he chosen to select a delegate to represent the State or territory, in the national convention, J. W. BROWN, pap to be held in Philadelphia, at the north side Post Office Address.

of the Centennial Pavillon, on the 4th day of July, 1876, at 2 o'clock P. M., when a commit-tee of three persons should be chosen, to nom-inate candidates for president and vice presi-dent of the U.S., to be voted for at the next

By order of the National Central Council of

C. P. Coleman, Pres't. H. H. BURLINGHAM, Sec'y. March 4th, 1876.

N B.—Four principles are suggested for the platform, viz: 1st, Every individual to be entitled to a vote, without distinction of color, sex or age. Those under twenty-one years of age to be represented by their parents or guardians; 2nd, Equal division of all the wealth among all persons annually; 3rd, Equal pay to all persons employed by the governments: to all persons employed by the government; 4th, All laws to be made by a majority vote, and also, officers elected to execute the laws: Warren Chase is suggested as a candidate for president; with the privilege of naming the candidate for vice president.

Of men and women, bilked, Open your eyes and see the judgment, The sword of truth run to the hile, Organiz: justly in governments

Touch off the canoni all is set, Revolution is the watchword; 2017, Justice is the end, you bet! We'll show you the way, and how.

He and she that would be free, Must themselves strike the blown; Now's the time to raise the tree,
Open and justice, and knowledge flove. God and angels behind the curtain,

Materialization of good spirits; Victorial victory! is certain, That industry will reap the fruits.

CALL FOR A PHRENOLOGICAL CONVENTION. All phrenologists in practice in America and the world, are invited to meet in convention, on the 4th day of July, 1876 at 11 o'clock A. M. in Philadelphia, on the south side of the Centennial Pavilion, when a committee of three phrenologists should be chosen, to examine the gifts and the capacities of each one, and give them certificates according to their merits.

N.B.—Phrenology should be represented at the great exhibition. Many are calculating to be there, so let us have a show, and judgments

O. P. COLUMAN, Prest H. H. Bunlingham, Stoy: Sacramento, Cal., March 4.b, 1876. Editors please copy.

FRAUD PREVENTATIVES.

The Way to Test Physical Mediums Traveling Around the Country.

Don't use thirty or forty feet of rope, and place the medium in an uncomfortable posttion—it is altogether unnecessary. Have a staple driven in the back of the cabinet, and take a common handkerchief, sew it thoroughly to the neck of the medium, and then pass it through the staple, and securely sew it to that: or what is better still, take thread thoroughly waxed, such as used by shoemakers, the it around the neck of the medium, and then to a staple in the back of the cabinet. By this method the medium can sit in a chair, and ba perfectly comfortable, and if genuine, the manifestation will take place. All physical mediums who hold forth in our cabinet, must submit to this test. Waxed thread, such as used by shoemakers, when tied in good solid knots, will be apt to remain.

All the material for bogus mediums to im!tate spirit manifestations, can be so concealed about the person, that the most rigid search may fail to find it. A common silk neck-tie. tied around the neck under a paper collar, will conceal a gauze-like texture, white silk hand. kerchief, etc., sufficient to produce your sister. mother or daughter, as the case may be. The expert, too, can conceal them in the lining of his pants, vest, and coat, with threads so arranged as to deceive the eye, and in a moment's time they can be taken out, and replaced. Those who have never investigated this matter. would be astonished at the small space required for the articles necessary to materialize a

first-class spirit. Tissue paper also acts an important part in

bogus materialization, it being used on the head, and various parts of the body, to complete the dress. It can be concealed in the lining of the vest, coat or pants, and you may search for it, but will not discover it easily. It is an easy matter to deceive three out of five who attend these bogus circles. Dr. Gordon, of New York City, charmed many with his "paste-board spirits," and it would not have been safe to have accused them of having. "been deceived"—you would by so doing have insulted them. Raynor, too, played the same role successfully until exposed by us, for doing which one person of this city abused us shamefully, saying he had at one of his circles recognized his spirit friends. He carried his false faces, whiskers, etc., in a bag suspended around his waist. We say, then, that some people like to be humbugged; they take plessure in it, as those did who attended Gordon's circles in New York

Try shoemaker's thread, thoroughly waxed, as suggested above, and our word for it, all impostors will be driven from the field in twenty four hours.

OLD DR. THESTONE continue: to heal the sick by the laying on of hands, as the Apostles use to do, and with similar success. All aches and pains are speedily removed, and the worst chronic cases are generally cured by a few

treatments. His office is at the Rulidio Pullocopinoal PUBLISHING HOUSE BUILDING, Room 19.

Prof. Lister the Astrologer,

Our readers will remember the Horoscope of Gen. Grant, published in No. 1, Vol. 20, of the Jouanal, by Prof. Lister. Prof. Wella Anderson, the world renowned Spirit Artist, says Prof. Lister, the Astrologer, reads life lines with remarkable accuracy.

J. W. Brown, paper received, give us your

Philadelphia Pepartnent

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

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

WHAT IS MAN? Man Physically. exction i .

THE MENOUS SYSTEM CONTENUED.

The branches of the spinal chord ramify in-to millions of fibres; those of motion going to all the muscles, while those of sensation are distributed all over the entire surface of the body so that there is no sput that the point of o and needle will not reach some of these and Convey a sensation of pain. By a wise provision these nerves are confined to the surface of the body, as they are only needed there to

protect us. It is true as the poet has said that "pain is the hody's keeper," and if it were not for this we should soon become indifferent to the obfects which come in contact with us, and our bodies would be destroyed.

As there is not this necessity for protection within the body so these nerves are not found there, in a healthy condition, but when discuss comes and parts become inflamed, then they are succeptible, and pain comes as a pro-teator, warning us to take measures to remove the disease. Let no one then complain of pain; it is a faithful watchman summoning us to be-

Ware; an enemy is approaching! The communication between the nerves of sonsation and those of motion, although car ried on through the brain, is instantaneous in its action. For instance, a person sees a disgusting object, a sense of this is conveyed to the brain, and from that instantly to the stom-sch, producing a feeling of sickness; this is immediately sent back to the brain, when the motor nerves send down the necessary power to cause a spasmodic action of the diaphragm and other muscles necessary to produce vomit-

ing, and it is all done in an instant.
These reflex actions as they are termed are exceedingly interesting; thus a foreign body lodges in the bronchial tubes and produces ir-Eltation there; a message is sent up to the brain giving information of the presence of an intruder, a writ of ejectment is immediately dispatched to the muscles of the chest, and a cough, which is a spasmodic action of these, expels the object. The same is true of snerzing; there is an irritation of the schneiderian membrane, which lines the nostrils, the sensa-tion is immediately conveyed to the brain, and a spacemodic action of the respiratory organs, produces the violent action known as sneczing,

which usually dislocges the offending object.
When an injury is inflicted upon any part of the body, the nerves of sensation immediately telegraph the information to the brain, and it promptly sends out the motor power to move the body, or the object.

The nerves of sensation give us our ideas of all objects which we touch, and enable us to regulate our movements so as to perform the various labors of life. The nervous system is the real point of contact, and of consciousness between the man and the external world, as we chall see when we come to consider man spir-Ruclly.

DR. SLADE IN PHILADELPHIA.

Materialization Without a Cabinet.

On Saturday evening the fourth o' March we had a sitting with Dr. Slade. He had a small pine table, unpainted and unvarnished, two and a half feet high, three feet wide, and about four feet long. This was placed in the corner of a room near two solid blank walls, so as to leave an angular apace about eighteen inches. The light was turned down low, but we were able to see the figures on the wall paper. In a few minutes a pale form of a man with black whickers was seen to rise up in the corner at the opposite side of the table from us. The bust rose about eighteen inches above the table, and then at the doctor's request, the face was lowered near to the surface of the table where it could be seen better. We were not able to recognize who it was. After a short interval a female form appeared, presenting a bust about the size of the former; buth were clothed in white raiment. There were motio: of the head, but neither of them spoke. The second form appeared twice. After this the doctor and I held his alate about eight inches above the table, when some invisible power wrote these words, "Your brother and your friend Allie." I have a brother John in Spiritlife, and my friend Allie is Mrs. Aloinda Wilhelm Slade.

On Sunday evening the 5th, we had another sitting with the same arrangements, and there appeared a female figure, with long dark, flowing hair, and a luminous rose on the right side of the head. There seemed to be an effort to speak, but we could not recognize either the face or the voice. The next day we had a sitting with Dr. Slade and

OWASS), HIS INDIAN GUIDE,

gave the following:
"Our object in giving these manifestations in to teach the mediums in this city how they may have materializations; they should have no cabinet. These always lead people to think there is something wrong and that at once disturbs the conditions. The mediums of this city have had many trials to pass through, but it will all be right. The manifestations will be better. Knowledge and charity are required, knowledge to understand the spiritual laws, and charity for the mediums. Who, stand beand charity for the mediums, who stand be-tween the people and the spirits and are influ-enced by both. There are many today who are ready to cut the last cord that is holding the people to this subject, and many of them will not strive again for years if this is done. These people do not understand what they are doing, when they attempt to cut this chord and let the people down into old theological ruts. I have been with my medium for many years, and his experience has been bitter as well as sweet, but if it had not been for the bitter, neither he nor you would have known the truth as you now do. We can always reach the people when they have trouble or sorrow. the people when they have trouble or sorrow.

I am going to take my medium away, and he will not come back to this country to work much; we want him to go through those continents, and then come back and write his experiences. We would like to have it all put in print; perhaps you can help us. There are many persons yet who fear old Mother Grundar but there are many more coming up to dy, but there are many more coming up to stand by the truth, and it will support them. We see that there are hundreds and thousands who are now standing just by the door, and looking from behind the screen. Soon these will come and say, "Why we have always be-lieved this;" but we know them; we don't like these; we like a person who walks out boldly to the front, the old ploneers who have stood firm in the ranks of Spiritualism will never be forgotten by the spirits; we come around them eighty-five cent with sympathy and love, and are ever ready to cided bargain.

lend them a helping hand, and to place them upon the rock where they can stand in safety. Mediums have only to do their work truly and be faithful to the Spirit-world, and try to do as near right as they can, and if they fall get the stain and go on

up again and go on.

I often go to Katle B. Robinson; she is to have a change in her mediumship. She has been faithful to her trust, and she is to be promoted. I can't tell you what it is. It belongs to her band, and it would not be well for her to know it. It would prevent its coming so well. I want you to understand another thing, when people blame mediums they are often more to blame themselves. It is often the people that make the mediums what they are; if they want them good and true they can have them so by being good, and true themselves. them so by being good and true themselves and taking such influences to them. If they think a medium has done wrong they too of-tengo to others and tell them, rather than go to the medium, and give them a chance to explain. There are persons who go to mediums who have quite as much influence over them as the spirits have, and if their influence is not for good it may overcome all the efforts that the spirits can make, and thwart their purposes entirely; now it is not just to blame the medi-ums, or the spirits. You should rather seek to improve the conditions of yourselves and the mediums, by the cultivation and growth of the principles of truth and purity, and then there will be such a change that we shall not hear so much complaint of mediums. Allie squaw sends her love to you, and to all her friends, and she wishes that the day from the heaven. and she wishes that the dew from the heavenly world shall descend upon their souls, and bless them and make them better, wiser and

MOTE.

We agree with our Indian brother that there is much to be learned about the influences of mortals upon mediumistic persons and spirits. We have frequently seen cases where persons gave credit to spirits for communications which came from their own minds. Positive persons who go to mediums should understand that their influences are often reflected to them, and that it may be their own spirits who are giving the communication. In all cases there is a mixture of our personal influences with those of our spirit friends, for which due allowance should be made. It is a well known fact that mortals are influenced by their surroundings in this life, and it is equally true that spirits who approach mediums for the purpose of communicating with their friends, are necessarily brought under many infliences which

We hope this lesson will be appreciated by many and that they will learn to bless themselves, the mediums and the spirits, by seeking for those conditions which tend to elevate and purify all who come within the sphere of their influence.

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

Through the Journal we wish to give notice to the many flends of John Pawcett, that he left the form on the 25th of February, 1876.

on the 25th of February, 1876.

He was born in the St. te of Ohl; and came to this place in 1857 and was an estermed citizen which was veil attested by many friends. He was cick only a few days—hir di case being preumonic, which terminated in infiammation of the picuria, which was very severe until relieved by the "welcome messenger" which he did not dread. Being a firm believer in the spir tual philos phy all feara of death had long since been banished from his mind, leaving it effect to imbibe the new truths comming fresh and freely from the angel world as fast as his mind was able to receive and appropriate them. He had many relatives on 'the other side of the river." who have welcomed him ere this to their home. We believe he had the reading of the Jouenal size: its first publication, and was a great remirer of its bold stand for truth in its many phases. He is a see a wife who is an age to for milistering spirits to communicate through, and two sons, and oth r members of the family who realize the fact that 'death is but the kindly frost that crache the shell and leaves the kernel room to germinate."

Dr. A. D. Howard.

DR. A. D. HOWARD. Emporla, Kan.

Anount Band. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 cents.

Ausiness Notices.

PERSONAL .- We received a call from the noted medium and successful physician. Dumont C. Dake, M. D., who has been opening up offices and lecturing in Michigan, Illinois and Iowa, to large and appreciative audiences. The doctor has indeed been on the war-path, but has not destroyed life, but has secured a score or more of cancers, tumors and tape worms, and other monstrosities which he has removed from suffering humanity. Dr. Dake will make Detroit, Mich., his head quarters. / Residence 887 Cass Avenue.

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THE Medium and Daybreak is the name of an interesting English weekly paper published by James Burns, London, and devoted to Spiritualism. Price \$2 50 per year, specimen copies flye cents. Subscriptions received and specimens furnished by the Relieso Phulo SOPHICAL PUBLISHING HOUSE. 220:f.

The Voices.

We kave in stock a small number of copies of the fifth edition of "The Voices," which are in every respect equal to the sixth and last edition, except that they do not contain the "Voice of Prayer." In order to close them out, we will send a copy to any address, post paid, for eighty:five cents; at which price they are a de-

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 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Birs. Robinson's treatment, without a change from the Aret prescription.

Testimonials.

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

Mas. 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 xed 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 arm is twice as large as it usually is; her age Very truly yours.

JACOB A. FLOUBROY.

Marionville, Mo, Jan: 10, '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. Rodinson, 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; 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 band of spirits can assist us much in effecting a final Very truly yours.

JACOB A. FLOURNOY.

Marionville, Mo., Jan. 80, 76.

A Spirit Physician Materializes and Cures His Sick Patient.

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

Yours respectfully, Mrs. S. I. Prok. Topeka, Kan., April 12th, 75. Box 651.

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

A. H. ROBINSON,—MEDIUM.—CHICAGO,—] 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 olease let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect,

Lewis C. Polland. 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.

Mas. 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 C. POLLARD. Los Nietos, Cal., Dec. 9th, '74.

Mea. 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 eubscribe myself.

Yours with Respect, Azuca, Cal., May 29th, '75.

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

Building, Chicago.

MRS. ROHINSON, while under spirit control, on rethe disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the
better practice is to send along with a lock of hair, a

brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently

with without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought as respect with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in carable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or 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 science takes cognizance of.

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

the disease.

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

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ply.

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

K.H.—Mes. Robuston will hereafter give as private diffings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above chated, must be strictly compiled with, or no notice will be taken of letters sent.

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The above named sure remedy for the appetite for tohacco in all its forms, is for sale at this office. Sent to
any part of the country by mail, on receipt of \$2.00. It
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when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Mrs. Robinson's Tobacco Antidots tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a band of chemits long in spirit-life, and is warranted to be perfectly
harmless. This House will pay any chemist one thousand deligra

who will, upon analysing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address Realett Phulosoppings, Prazishing Houss, Chicago, Ill., either for wholesale orders, single boxes or

TESTIMONIALS.

Ura. A. II. Bobinson's Vobusso Antidote. Mr. R. T. Wyman, of Wankan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please sand me a box. Oshkozh, Wix., Sept. 19, '71

It closed please find two dollars for a box of your To bacce Autidote. You remember I obtained a box of you for my brother, Stephen Ashley, and it has entirely cured him of thewing and smoting. He has chewed and smelted tobacco for twenty-five years. Would you like to have an agent in this part of the country? Respectfully yours.
Christina Frabile.

Centreton, Huron Co., O.

M 2. A. H. Robinson. Chicago:—You will recollect about two months ago I sent for a box of Tebraco Anti-dote. I: teme easely to hand, and I used it as directed. After the second day, I had no desire for the poison weed. Thank God, I am done with it.

J. N. Clark. Coldwater, Mich,

I received the box of Tobacco Antidote and it has cured me. I have no appetite for in acco now. Thave prevailed on a friend of mine to try the Artidote and herewith gerd the pay for it.

Perry City, N. Y., April 19th, 74.

The Tobacco Antidote comprunded by Mrs. A. H. Robinson, of Chicago, came to hand March 3rd. One half box en'irely cured me. J. F. Klunn. Orange, Tex., March 27. h, '74. R. B. Avery, Jackson, Mes., writes: I think your Tobacco Antidote has cured me of the habit of using tobacco, though I had the misfortune to split some of it. March 30 b, '74.

Mrr. A. H. Robinson:—Your Tobacco Antidate relieved me from the appetite of tobacco last August. I sent for and received two baxes. I did not use the full contents of one yet. I have not used one particle of the weed since, nor have I sny inclination to do so.

Respectfully,

A. J. Maxwell.

Elko, Nevada, Jan. 28th, 76. MRS. A. H. Robinson: This is to certify that the box

of Tobacco Antidote that you sent at the request of my wife (I having no fallh in it) cured me of the net of the weed, that I have used nearly thirty years. The sight or smell of it now makes me sick. I inclose the money to pay you for so kindly sending it to my wife.

Yours truly, Julius F. Case.
Eau Claire City, Wis.

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Church and State.

Bismarck has solved the perplexing problem in Germany, and that country breathes all the freer from it. He will have no priestly hierarchy dictating the policy of his government, nor teaching the rising generation that they owe a paramount allegiance to the tenets of any church creed. He entertains small respect, too, for the "divinity that doth hedge" a gown and surplice, and, instead of millions squand-ered on costly edifices, he would have a uni-versal church, or school of instruction, open once a week to all classes and conditions, which should be made attractive by lectures on art, science, literature, physiology, natural history, etc., and from which the masses of the people could derive some substantial gain in useful knowledge. If it were not for its despotic system of military rule, Garmany would be as free in act as she is in thought, and she even now ranks with any other nation on earth for general intelligence, excepting the United States. In England, France, Spain, Italy, Austria, wherever the Courch has claimed precedence, or even gained recognition on terms of equality with government, the result has been detrimental to the freedom, morals and intelligence of the masses. There are chape's, churches and cathedrals in Europe whose rich endow-ments and accumulated gifts of centuries in gold, silver and precious stones, would—if hypothecated to building railroads, private dwellings, cultivating the soil, and other varied industries—confer inestimable benefits upon mankind.

In this country, the tendency of churches of every sect to accumulate vast wealth is on the increase, and the special favor of immunity from taxation has transferred the burden of maintaining the government and paying its necessary taxes, to men and classes less able to support it. At a very moderate estimate (less than half what we believe it really is,) church valuations in the United States are placed at the following figures: The Methodists hold church property to the amount of \$69,854 121; R men Catholics, \$60,985 556. Presbyterians, \$53 265 276: Baptists, \$41 608 199. Episcopalisms, \$16 184,470; Lutherans J14 917,746; and Others. \$35 000 000. Here is a total value of Three Hundred and E ght Millions. Two Hundred and Harding and Harding Theorem 1987. dred and Saventy-nine Thousand, Eight Hundred and Ninety-six dollars, which pays no tribute its Christ did to Carar, Elisking it perfectly decorous and right so to do), and a storm is raised by zealots in divers places that such a thing as taxation of all this vast nonproductive source of revenue, should be thought of —much less openly advocated. It is inconsistent with the genius of our free institutions, which guarantees protection to religious worship of every phaze, that the church, or churches, should demand as a right what has hitherto been tolerantly and indul-gently conceded. The affairs of a church are run like those of any corporation, and with as much business shrawdness, and it has no more claim to be exempt from taxation than a bank, a theater, a railroad, a farmer, a stock grower or common laborer. It is a pitiable confession of moral weakness and power when the Church holds on to its inordinate monetary and landed possessions with such an eager, avaricious grasp.

The fact is, that a free press, free schools untainted by sectarianism, popular lectures, scientific progress and discoveries, free discus-tion, and such teachings as those of David Swing (whose field is broad as the Universe). and the elevation of humanity to the practise of charity, patience and goodness based on love to God and man," is rapidly superseding the mission of churches in evangelizing and bettering the race. The tyranny of church creeds is rapidly losing its terrors, and the time for exclusive church privileges is as rapidly approaching its destined end. And when that finality is reached, the world will be mightily the gainer in its onward progress to altimate redemption. ultimate redemption -Denver Mirror

A Canary Brought by Spirits.

EDITOR JOURNAL, BIY:-On Wednesday even ing. March 1st, Dr. Witheford, of 188 West Mudison street, gave a circle at the house of Mr. Markell, 56 South Carpenter street. The circle was composed of skeptics with two ex ceptions, and the medium was secured by s staunch unbeliever in a bag made of mosquito-netting, belonging to Mr. Markell, sewed up and drawn tightly around his neck, and firmly secured below his feet.

In this position manifestations with the instruments occurred, and after the lapse of about ten minutes, the spirits introduced a canary into the room, which they said they brought from a Mr. Murray's house on the North Side. Unfortunately a gentleman in the circle feeling the bird on his lap, threw it on the floor and stepped upon it. When a light was produced the canary was found

Test communications were given to various members of the circle, in two instances, in German and Italian, referring to matters in which the parties alone were specially interested. On the day following, an anxious and critical member of the circle, called on Mr. Murray, who counted his canaries, found one short and that night came and identified the

Chicago, III.

ALEE. G. DONNALLY.

Poices from the People

TYNGSBORO, MASS.—W.B. Commings writes. —I had rather go to bed without my supper every other night, thus do without your paper.

WILLIAMSTOWN, MASS.—H. A. Rider writes.
—My Journal goes from house to house till it is almost worn out. I know it is doing good.

J. M. Culver, foreman of the "Dally Rocky Moun tain Nows," writes.—The JOURNAL is very popular here, and is steadily growing in favor, as is evidenced by the fact that—I am told—the news dealers are increasing their orders from week to week

HONEY CREEK, ILL.—A. Newton writes.—
I admire the course you have taken in regard to
the medical profession. I have been in the practice of medicine between thirty and forty years,
and I do aver, that the longer I practice, the less
confidence I have in drug medication.

SICKLERVILLE, N. J.—Oliver Bliss writes.—
Type errors are to some besides myself, a matter
of importance. If you will notice my announcement in a late issue, it is headed Sickleville, N.Y.,
instead of N. J.; the same mistake was made with
Wm. Eddy's notice two weeks ago.

MONTROSE, ONT.-Jesse O. Dell writes. you or any of your numerous subscribers, will send me the address of one J. Wilds, a medium, who lived some years ago at a small place some five miles above Lockport, Mich., you would confer a

CHILLICOTHE, O.—J. W. Reed writes.—I got more information out of "Death and she After life" than any book of the same size that I ever read before. Those books ordered of you previously are going the rounds, hardly having time to read them mass? read them myssit.

HAVANA, ILL.—J. T. Ballard writes.—I have not been a constant reader of the Journal, but notwithstanding, it ever finds a welcome and hear-ty greeting at my hands. I have ever considered

the Journal as a messenger of light and philosophy, revealing the grand truths that have been so long hidden beyond the reach of the intelligence of this country.

ADMAH, NEB.—T. A. Wentworth writes.—On the 9th of February about 50 of my Spiritualist friends met at my house, and brought their baskets well filled with eatables, and spent the afternoon and evening, and they said they never had a better time. They donated about \$20 worth to me, for my services as a speaker and medium, for which I was very grateful.

Which I was very graceful.

OMAHA NER Mrs. L. C. Browne, writes.

We believe a trance speaker and test medium could do as well here as in almost any city. In the West. Though the times are hard, the people will pay something for positive evidence of immortality, and the power of departed loved ones to communicate with them. Spiritualism is at work in Omaha, and though as yet not very demonstrative, its elevating influence is felt more or less among all classes. The Children's Progressive Lyceum is being revived, and we hope by summer time to is being revived, and we hope by summer time to get it in fine working order. We have a hall free for first class lecturers, trance speakers and mediums to occupy.

PRICETOWN, O.—T. Harris writes.—I have been taking the Journal for the lest fifteen months, and must say I esteem it far above any other paper published. I like the bold stand it takes in advocating the truth of our glorious philosophy, and dealing death blows to superstition and bigotry. There are but few outspoken Spiritualists here in this place, 'but hundreds that seem to be anxious to investigate. I think if a lecturer and good test medium would come here, it would advance the cause very much. We have been holding circles at my house two evenings out of each week, for three weeks, and have succeeded in developing three trance mediums, one clairvoyant.

ROCK ISLAND, ILL.—John Wilder writes.—
I have taken quite an interest in those articles which have appeared of late in the Journal, under the head, "is the Devil Dead?" I have a little grand daughter six years of age living with me, and at present live on the street leading from the city to the cemetery. Well, as I took the Journal and sat down to read its precious treasures, fresh with the dew from the Kingdom, my eyes rested on the heading, "Is the Devil Dead?" and I read it aloud. In the meantime my little grand daughter perusing a book a short distance from me, and upon hearing the the title of the piece read, dropped her book and was instantly at my side, exciaiming, "Grandpa, I don't believe he is dead, for I have not seen his funeral go past here; or else they don't bury devils in our cometery." So, Brother Jones, keep up the search, for I don't think he is buried yet. ROCK ISLAND, ILL.—John Wilder writes. think he is buried yet.

LEWISTOWN, O.—L. D. McKinnon writes.—I sm a full believer in the grand and glorious cause. I think it must have been bown in me; and I thank the dear Savior for his blessing When I was a child I had no children to play with; that is, I had no earth form children to play with, but I had a spirit companion with whom I spent a great deal of my time—a child, seemingly of my own age and size. Her conversation was always of the beautiful spirit-world above; of the dear Lordand Savior Jesus; of our duty here to become a fit subject for the Savior's love. Oftimes she would give me a glimpse of the Summer land. This continued until I began to play with earth-children give me aglimpse of the Summer land. This continued until I began to play with earth-children and going to school. She came to me one night and awoke me with a kies, and told me I would not see her any more for a time, but I would feel her presence often. In trials and troubles, she is ever near to comfort and console me, and tell me that never was there a cloud so dark but that it had a silver linting.

OSCEOLA, IOWA.—Mattle Hulett Perry writes.
—I send you papers from Oskaloosa and Eddyville, from which you will observe that I have
nothing to complain of in matter of audiences, and
good fair reports by press. I commenced a course
of lectures here (Osceola) lest evening; second
course this winter; have also given second course
at Eddyville. I shall probably go from here to
Council Bluff; am to go to Ottumwa as soon as I
fill engagements further west. There seems to be
a general awakening of the people mentally to the
importance of investigating liberal questions, all
through this State; not that it takes the shape of
Spiritualism exclusively, but all questions of liber-Spiritualism exclusively, but all questions of liberalism. I am more and more impressed every day with the necessity for liberals of all shades of beliefs, to unite under one banner, in one common cause of enfranchisement mentally, for the race, in order to utilize their strength, and every day I am more and more disgusted with this hobby riding, that draws its line somewhere and makes an lam. There is some considerable local excitement about this region in matters of materializa-

CAMPBELLSTOWN, O.-Wm. Bulls writes. In the JOURNAL I frequently see accounts of cir-cles being held for the purpose of developing mediums, and I am well satisfied if more were held that it would not be very long till we would see Spiritualism taking the first rank in the world. I will give you an account, in brief, of what is being done at our circle, though we have only been at-tending to it about four or five weeks. We set tending to it about four or live weeks. We see regularly twice a week, and sometimes offener, for the purpose of developing our mediums. The first night our daughter Lizzle was controlled very powerfully; the next night the same way, only powerfully; the next night the same way, only stronger, the controlling spirit purporting to be an Indian doctor, intending to develop the medium for a healer, and pretty soon proposes to talk to us through her. Now, if rough handling and loud hollowing and yelling will develop mediums fast, I think it won't be very long before we may have something interesting. I think that I never have seen such antics, capers and tricks, such as shooting the buffalo, using the tomahawk, and taking the scalp off a man's head, etc. The LITTLE BOUQUET was a perfect treat to my two little girls.

BREMER, KAN.—J. H. Lancaster writes.—I have read several pieces in the JOURNAL, the authors of which seem to want to use the Bible for a kind of apology for spirit manifestation in its modern form. Now, it seems to me that such reasoning is better calculated to cater to the popular beliefs than to stand on the truth alone. A modern fact wants no ancient precedent. Professe modern fact wants no ancient precedent, profane or sacred history to carry conviction. Modern Spiritualism is something that is demonstrated to the human mind by actual facts occuring daily in our midst; that is, we can be made to believe by the sense of hearing, seeing and touch. We can hear our spirit friends converse on matters un-known to all but ourselves. We can see them, recognize them, touch them, and be touched by them. If I see the sun at noon, do I want some one to tell me that I see it? If I feel its genia rays, do I want some one to tell me that I am warm? If my mother or wife speaks to me, do I not know the voice that is most familiar to me without being told who it is and why it is, by some long train of historical events written in the spirit of darker ages, and handed down to us through popes and priests, who have slaughtered their millions merely for opinion's sake? For the sake of truth and consistency, do not try to prove a barrier a savegular that comes to us fact by a hearsay, especially that comes to us through such a channel as the Bible "hear-says," and you will be rewarded. Keep on, Journaz, for

SAN FRANCISCO, CAL.—Laverna Mathews, President, and A. W. Allen, Secretary, write.—Our esteemed friend and sieter, Mrs. Addie L. Ballou, has been laboring under the auspices of the Sau Francisco Spiritualists' Union, in their hall, for the past six months; and the following test months was the unanimous expression of the Society and a crowded audience, on last Sunday evening, at the close of her engagement:

WHEREAS, for some months past, the San Francisco Spiritualists, together with the large audiences in attendance each Sunday during the Summer in this hall, have been instructed and highly entertained, in listening to the earnest, eloquent and highly intellectual discourses of Mrs. Addie L. Ballou, we desire to attest our appreciation of her untiring efforts in successfully juriasing new life and vitality into the cause of Spiritualism and liberal principles in this community; therefore, be it.

Resolved. That we hereby tender her our heart-felt thanks, and that in leaving our platform for other fields of labor, she carries with her our best respects and wishes for her future welfare and happiness; and we cheerfully commend her to the fa people who desire a faithful and effective worker for intellectual emancipation from error, and the amelioration of humanity.

Resolved, That these resolutions be spread upon the minutes of the Society, and a copy be furnished to the Religio-Parlosophical Journal and Banner of Light for publication, and presented to our much esteemed friend and sister.

FRONT ROYAL, VA.—A. R. Boone writes.—In regard to the so-called exposure of Mrs. Stewart as a medium, under the auspless of Dr. Pence, of Terre Haute, Lhave to say that from reliable information new in my hands, in regard to the honor sand standing of the parties in question, I am in honor-found to retract every word I so hastily said derogatory to the character of Dr. Pence and Mrs. Stewart. I find upon reliable authority that Dr. Pence is a gentleman of ample means; stands Dr. Pence is a gentleman of ample means; stands high in his profession, and enjoys the respect of all who have the favor of his acquaintance, and that he stands above any suspicion of deception or in-tentional fraud in any shape whatever in the esti-mation of all who know him best. And added to his general goodness of heart, he possesses the rare qualification of being independent of Mrs. Grundy, knowing his rights and freely asserting them. Just the right man in the right place in these de generate times; would to God we could have many such men to do battle in the cause of reform. Beng only a probationer in the new philosophy, my opportunities for the investigation of Spiritualism have been very limited, indeed, and hence, by the by, this little controversy about the so-called fraud at Terre Haute, has done much to strengthen my faith in the Spiritual phenomens. I am fully satisfied from information in my possession, that Dr. Pence could have no motive whatever to deceive any one in advocating the truth of the new philosophy, except for the good of mankind and the glory of God. Instead of making it a pecuniary object, he has often bestowed liberally of his own private means to aid indigent mediums. For what purpose? Not for his own pecuniary ends, but for the dissemination of what he honestly believes to be a heaven-born boon to the world.

CHICAGO, ILL.—Dr. Cyrus Lord, 420 West Madison St., writes.—The author of the following communication was for many years a resident of Cumberland Center; has many friends and relatives in that place; also at North Yarmouth and Grey, who are now liding. She wearened in more than in that place; also at North Yarmouth and Grey, who are now living. She was reared in more than comfortable circumstances, and moved in the first society—a lady of quiet, modest demeaner, loved and esteemed by all; one whom to know was to love. At early life she was bereft of the care of a father although possessed of a comfortable support. Soon after she was stricken by disease, and for six years was unable to walk, but through the efforts of Dr. J. R. Newton, was placed upon her feet, but finally, through over exertion, had a relapse, but was eventually able to walk through the careful nursing and attention given by Mrs. Gordon Brown. She was a great lover of all the beauties of nature in all its forms. The birds and flowers always posin all its forms. The birds and flowers always pos-sessed a charm for her. She delighted to visit at my house, and was a favorite with all the members of my family. She was a faithful, conscientious member of the Congregational Church. She passed away about two years ago, and now she comes to us and tells us of her beautiful home, giving a communication at my circle room, 420 West Madison St. Chicago. III son St., Chicago, Ill.

THE COMMUNICATION: Spiritualism is a pearl of great price to mortals. You can have it without money and without price. If I had known as much when on earth as I do now, I should have made better use of my time; but I have come to do the work I ought to have done while in the form. This is a delightful place. I am as happy as a spirit can be, but I like to come here. I think I can do good by coming. E. PORTER.

ADMAH, NEB.—Morris G. Higley writes.—
Please give place through your ever welcome columns, for the notice of a medium here, by the name
of Miss Jennie Hagan. She is 15 years of age and
is destined to be one of the greatest poetical mediums of the present age. She takes subjects given by the audience, and elaborates upon them,
poetically, in the best of style, and in the grandest
thoughts imaginable. An eminent divine at Decatur, the Rev. J. Warner, says that Miss H.'s poems
are "perfectly grand," and that there are utterances
in them that are "sublime." In two evenings consecutively, she gave poems on 60 diffe. entaubjects,
aggregating 640 verses of various metre. As far as
my knowledge extends she has never been crossed ADMAH, NEB .- Morris G. Higley writes .my knowledge extends she has never been crossed or disconcerted by the statement of any subject. The poems are delivered without the slightest heat-tency. She is the "wonder" wherever she goes. The before mentioned clergymen state that she is a "living miracle," and "out of the general course of nature." The girl is uneducated, and I am credibly informed that her scholarship at school is below the average. Miss Hagan is clairvoyant at times, and when conditions are favorable is altimes, and when conditions are favorable is almost constantly so. She is a good test medium, and likewise psychometric. When she is under influence and giving a grand poem, she is radiant with splendor! Her poetical effusions, startles even the most skeptical. The universal exclamation from skeptics is, "If she is not helped by unseen powers, she is one of the most wonderful persons living." In her early childhood, she has given an entire poem of 500 verses. If all things are equal, you will hear much of Miss Hagan in the future.

Mrs. C. C. Flint writes the following reply to B. Mrs. C. C. Flint writes the following reply to B. G. Merril's "Five Reasons for not being a Christian Spiritualist." In your "Five Reasons why I am not a Christian Spiritualist," you say, "I am confidently convinced that Jesus Christ had only a mythical existence," and farther, "that if he ever did dwell upon the earth, there is no history to prove that such was the fact." I believe the Jewish Inistorian, Flavius Josephus, is considered truthful, and his history of events occuring in his own lifetime, and in the years immediately precedown lifetime, and in the years immediately precedown fletnine, and that years interestable as that of United States, or of England, France, or any other nation. Permit me to refer you to the book 18, 3 chapter, 3 clause of the Antiquities of the Jews, where this testimony is found: "Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man,—for he was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentlles. He was Christ; and when Pilate, at the suggestion of the principal men amongst us had condemned him to the cross, those who loved him did not forsake him, for he appeared to them alive the third day, as the divine prophet had foretold." Are you not a trifle wild too in your estimation of numbers when you speak of "thousands of Christian denominations?" Really I had never heard of so many before. My friend, did you ever consider that every time you write a did you ever consider that every time you write a date with 1876 attached, you publicly declare the birth of Christ? 1876 years since what?—the birth of Christ. But Christ, you say, was a myth—an imaginary person. Is it not passing strange that the people of the United States, England, Scotland, Ireland, Norway, Sweden, Denmark, Frussia, Persia, Austria, Germany, France, Spain, Italy, the most enlightened of Asia, Africa, South America, and the Islands of the Ocean, should reckon time from the birth of a myth? Let us imagine how such a delusion could be brought about. Some such a delusion could be brought about. Some person or body of people wrote their dates and reckoned their time as the year 1, from the birth of an imaginary person; that year passes, and now it is the year 2 from the birth of the same person, another year produce and it is the year and another year revolves and it is the year 3, and so on down to 1878 years since the birth of a myth.

TORONTO, CAN.—T. P. Thompson writes.— Enclosed please and copy of challenge sent by our Liberal Association to Rey. J. Gardner Robb, a prominent Toronto minister of controversial tendencies. The matter will perhaps be of sufficient interest to many of your readers, who know Mr. Underwood, to induce you to give it place in your

FREE THOUGHT VS. ORTHODOXY. The Toronto Liberal Association has issued the following challenge to Rev. J. Gardner Robb to de-bate with Mr. B. F. Underwood, the questions at issue between Christians and Free Thinkers:

"TORONTO, March 6th, '78. "To Ray. J. GARDNER ROBB. Toronto, "REVEREND SIB:—A feeling of dissatisfaction having been expressed on the part of a large section of the orthodox community, with the result of the debate in this city some months since between Rev. John Marples and B. F. Underwood, (during one of the evenings of which you did us the honor to preside) the Liberals of Toronto are desirous of having another debate on the same or similar topics to those then discussed. Exception was then taken to the position of Mr. Maples, as a recognized and capable champion of the orthodox side of question, and we feel that it would be intile to engage in another contest unless the opponent of

Mr. Underwood were a gentleman who could be thoroughly endorsed by the general Christian public as an unexceptional advocate of their views.

Your prominence and ability in the field of polemics, your thoroughly representative character, and the readiness you have ever displayed in coming forward in defence of your principles when attacked, have given you a position as a controversalist that can not be impugned. We therefore, being duly authorized by Mr. Underwood, on his behalf, challenge you to a public debate on the subject of the existence of a Personal God and the Inspiration of the Bible, upon such terms and conditions as may hereafter be agreed upon as mutually satisfactory, to take place on some date convenly satisfactory, to take place on some date conven-venient to both parties subsequent to the 15th of

Ample credentials as to Mr. Underwood's stand. ing as a leading exponent of Materialism from the Liberal Associations of the United States can be furnished if you desire it. On behalf of the Toronto Liberal Association we subscribe ourselves,

Yours respectfully, T. P. Thompson, Pre't. R. B. Rotland, Sec'y.

MUSCOTAH, KAN.-Harvey L. Brown writes-I have been a constant reader of your valuable paper for over a year now. The more I read it the better I like it. I have read of Spiritualism, and better I like it. Thave read of Spiritualism, and heard it talked of for 20 years and upwards, but never could believe it or pay any attention to it until two years ago, when I lost a dear companion, who was a firm believer, and whom I have no doubt now, has gone to the better land. Since she was called away from me, I have been more interested, and have studied and investigated the glorious spiritual philosophy. On the 6th of September last I started for Mr. Mott's, of Memphis, Mo., arriving there on the 7th. I attended a seance the first night, with some five or six persons. I went to the aperture, and say what claimed to be my departed wife. I could see some resemblance to her as she appeared in life, but I felt so doubtful and was so aftald I should be deceived, that I could not believe for some time. She talked that I could not believe for some time. She talked to me for several minutes, telling me she was glad I had come to see her, but it made her feel sad that I could not believe it was her. She then told me all about her little boy; how well he was doing; how healthy he had been since she passed away; how I had gotten clothes for him. She told me his name, who was taking care of him; spoke of her mother still living; how she had failed in health the lest year, all of which was literally true. She told all about her sickness and death, and the incidents that occurred at the time. She told of many that occurred at the time. See told of many things that had occurred during our lives, that no one else knew anything about. At the second seance she called me by my given name, and I could recognize her more distinctly. She told me of things I had done through the summer, and how the grasshoppers had destroyed my crops, etc., and of my living all alone, and doing my own work, and how lonely I was. I was called up by a gentleman who had passed away twenty years ago, whom I did not know anything about. He said he was the husband of the woman who was keeping my little boy, and described her and the folks very correctly. He wanted me to buy their place, or help them sell it so that they could go back East where they come from. When I returned and told the family of him, they readily recognized him by my description.

PITTSFORD, VT.—Carlos A. Hitchcock writes.
—A few evenings since the Hon. Capon Leonard and wife, and myself and wife, made a visit to the elster of the Eddys, Mrs. Huntoon, in Chittenden, Vt. Having concluded our examination of cabinet atc. we took our seats in the small kitchen. vt. Having concluded our examination of capi-net, etc., we took our seats in the small kitchen about eight feet from the cabinet door. Mr. Ho-ratio G. Eddy was present and gave us the music needed. A curtain was hung up to the door with an opening or parting in the center for face-presen-tation, while the lower half of it was hung loose, go as to admit the passage of a stooping figure. The medium now takes her seat in a chair partly in the door, so that she was plainly in our sight, though one of her arms and her right side was in the cabinet. The light was turned down by Mr. Huntoon to a fair twilight, and in less than a min-ute the bell and other instruments were heard in the cabinet, followed by movement of the up-per part of the curtain and some 12 or 15 faces ap-peared at different times, and several of them were peared at different times, and several of them were recognized by those present as some of their departed friends, and in two cases the forms were shown of full size—one an old lady, and the other a little girl; both were recognized by friends present. We were allowed by the spirits to go as near the cabinet door as we pleased; also to shake hands with them. My brother appeared and shook hands with me His hand felt like a man's hand, and as he let go of mine it was again grasp by a smaller hand, say two-thirds the size of the first. The medium does not seem to be in any trance, talks with the spirits as well as with the spectators present, all of the musical instruments, bells, etc., were made to give us good music while bells, etc., were made to give us good music while the medium was in sight of us all. At one time a room (cabinet) full of Indians came, and the rumpus and noise made by them can perhaps be imagined by the reader better than I can describe it, and the medium to get rid of them opened the curtain and let light in to drive them away, as she said. As soon as the seance was over we were invited to examine the cabinet, and any part of the house we pleased, which we did to our entire satisfaction, and must here say we saw no chance for fraud by the medium. This is the first time I have attended one of Mrs. Huntoon's circles. I do not call myself a Spiritualist, but this visit, and three heretofore made to William and Horatio G. Eddy's seances, with some table manifestations in my own house must necessarily shake my skepticism somewhat. · ·

CLEVELAND, O.—D. A. Eddy writes.—I en-close you a little scrap taken from the Cleveland Herald. The lecture was a masterly effort through out, exhibiting a thorough knowledge of the life and character of of the great hero, statesman and patriot, with an honesty of purpose to do justice to the illustrious dead, seldom if ever before com-ing from the pulpit. Dr. Hahn is a Jewish Rabbi of great learning and consequently progressive and liberal in his religious opinions; is a man universally respected by all classes, and especially by those who "dare" to think and act for themselves, independent of the cramping, blighting, stultifying influence of old theology. Please copy this notice from the Cleveland Herald into the JOURNAL, for the benefit of your ten thousand readers as evidence that the world moyes, and although justice is slow sometimes, but sure:

THOMAS PAINE.

Rev. Dr. Hahn delivered a lecture in Huron Street Temple on Friday evening, taking for his subject, Thomas Paine. The speaker pronounced this individual to be one of the greatest men who ever lived in this country. He was remarkable for his display of common sense in all his actions and writings. He came to this country in 1774, bringing with him a recommondation from Berlamin. ing with him a recommendation from Benjamin Franklin. On being introduced to the public men here he at once took an active part in political affairs, and to him more than to any other man is due the idea of independence in this country; in fact it was he who first originated it. Paine issued a pamphlet about one hundred years ago which created great excitement among the people, and it was really a remarkable document. He was not greedy for gain, but distributed his writings free. He was always diligent in his work, and was a very hard student

Leaving this country he went to France, where he created another excitement and brought down a crowd of persecutors upon him for his religious writings. He was there imprisoned for his boldness in assailing what he asserted were errors in the systems of Christianity. He was not an infidel, though he was so accused by the priesthood. He was a believer in a God and the equality of all mankind. He had a clear idea of the Bible, and pointed out discrepancies without fear, for which he received the condemnation of all Christians. The speaker saw much in the life of this man to respect and venerate, and remarked that there were but few things in his life which Jews could

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FACLIBIES FIRE MINDLERS, for Kindling Wood or Coal Fires without sharings or paper. Twenty fires made at the cost of one cent. Nothing so good for exterminating worms or caterpillars from fruit trees. Forty diplomas awarded by State and Counties. Bele control of a town or county to one agent. Esimples mailed for 60 cents. Address R. P. Skitth, Cor. Elm and Pearl Streets, New Albenty, Ind. va0n1t8

OPIUM 'HABIT CURED

RNAD THIS. They Tell of Hearts and Homes Made Happy

by Dr. Collins. La Porne, Ind., Mov. 17, 1933.

Dr. B. B. Collins, La Porte, Ind.; Ind., Mov. 17, 1933.

I used 1,930 grains or opium per month; have been cured cines November, 1639. JOSEPH G. DARROW.

Se. Jonest, Ho., Nov., 1871.

Dr. S. B. Colline, LaPorte, Lod:

I unca 250 graine of opinin per month; have been quest class November, '71. JOHN B. HOWARD, ILD.

Presone of , Ind., Flored 17, '74.

Dr. S. B. Colline, Laporto, Ind.

I used 640 greins of opinia per month; have been cared cince July, '78. DR: W. HAYEG.

GRATVILLE III., Oct. ED. "78. Dr S. B. Colling, LaPorte, Ind:
We need 1.800 grains of opinin for month; have been cared since Esystember. 73.
TROMAS AND FANNY MOSS.

Recomposes, Ind., May 18, '71.

Dr. S. B. Colling, LaPorts. Ind:

I need 9.650 grains of option per month; have been oured dince March, '71. John J. Patterson, Li. D. O'MON PIEZO, Ind., Copt. 89, 70.

Dr S. B. Collins, LaPorto Ind:

I used 1,030 grains of opium permonth; have been gerea cinco July, 773.

Dr. S. B. Colling LaPorte, Ind:
I used 1,000 grains of oplum per month; have been cured since September, "10.

Proprieterowit, III., Dec. 6, Fig. Dr. S. B. Colline, LaPorto, I.d.:
We used 840 grains of opinm per month; have been cured cines August, 173

WH. SANDERSON. MRS. B. P. SANDERSON. Brielbynkie, Lic., Jan. 67, 70.
Dr. S. B. Colling, Ludowe, Lad:
I used 460 grains of opium per month; have been cured clace July, 73.

T. M. ENDICOTT. Enappolytele, North Adams, Co., Heen L. Herch 8, 1678.

Dr. G. B. Colling, LaPorte, Ind:
I used \$10 grains of optum per month; have been cured since October, 73. JOSEPH COOPER.

United States Marine Hospital }
Ex. Louis, Mo., March 16, "72.

Dr. S. B. Collins, Laborto, Ind:
I used 720 grains of option per month: have been cared since August, "73.
GEO. T. ALLEN, H. D. eince August, '73.

ALTCONA, ILL., May 18, 778.

Dr. G. E. Collins, LaPorto, Ind:
I used 1,030 grains of opium per month; have been cured since Decomber, 72.

JAMES HANLEY. New Beners, N. Y., July 10, "78.

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

I used 540 grains of Opium per month; have been cured cines July, "78.

OHARLES BEARDSLY.

Tablequae, C N. Indian Tennisody | July 27, '70.

D: S. B Colline, Lapprete, Ind:
I need \$60 grains of Opium per month; have been coned aince July, '78.

JAMES S. PRICE. _ Gharville, Ill. Oct. 57. Dr. S. B. Colling, Loporte, Ind: I used 48.0 grains of Opium permonth; have been oured aince lierch, '78. HOMER C. J. OLARED.

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

1 used 1,633 grains of opium per month; have bren cured since October, '73.

JAMES J. BUTTS, M. D. Banta Clara, Cal., Dec. 80, 178.

Dr. B. B. Collins, Laporto, Ind:

I used 780 grains of opium per month; have been cared since January, 171.

W. H. FARWHLL.

Chawfondsville, Ind., Jan. 23, 74.

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

I used 240 grains of orium per month; have been cured since October, 73. HARRIETT TOWNSLEY.

KINGSTON, R. I., Feb. 1, 74. Dr. S. Collins, Laporte, Ind: I used 3.600 grains of opium per month; have been out ed since August, '72. ELISHA O. CLARKE. Cotile Landing, Red River, La. February, 4, 74.

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JACOB HARDY.

NASHUA, Iq., Feb. 31, 774.

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GREENVILLE, ILL., March 19, 774. Dr. S. Collins, Laporte, Ind:
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Baserwood, Williams Co., Tenn., April 10, '74. Dr. S. B. Collins, Laporte. Ind:
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A Good Head of Half Restored by a Spirit Prescription.

EDITIOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely baid for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

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

Mrs. R. immediately prescribed for me. . did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money can not buy. I am asked simost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted bat given any encouragement, but, on the constary, and told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 wilnesses, if necessary, and will answer correspondents it desired.

M. K. Sarra.

Springfield, Mo. Don't forget to send a letter stamp to pay the postage on the answer desired.

Mr. Smith enclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man

of twenty. Mrs. Robinson diagnoses the case and furnishes the Restorative (sent by mail) on receipt of a latter in the handwriting of the applicant with a lock of his or her hair, She diagnoses each cass, and compounds the Hole Restorative to suit the temperament of each person

whose hair is to be restored. The Restorative sell om falls to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, 394 S. Dearborn Street, Oricago, Ill., inclosing \$5.00, which covers full expense of diagnosing, one box of the remedy, and postage.

\$1 05 cents renews trial subscriptions one year.

BEFORE I GO.

The following poem, of "sad and sweet refrain," was written by Dr. T. B. Taylor, just before going on the platform to lecture, a few Sundays ago, in Baltimore, and was read to the audience, as a part of the opening exerciscs. A suppressed, but general applause followed the reading of it, and by request it is published in the JOURNAL. The Doctor sometimes suffers terribly from depression of spirit. This trait in his "make up" appears very fully in this poem:-

Why do I shrink, this burden small to bear Hefore I go? Will not a hest of nobler souls be here,

My work to do? Of stronger hands? unfalling? unaffald? O doubting soul! what matters my small aid Before I go ?

Yes who will feed my hungry children here If I do go? e, notification to the design of the colling cahool

While here below? Who will train them in plain old nature's way When this my form is mingled with the clay? I do not know. I have cought to be myself, alone, while here, Before I go, To chake the trammels from my sorrowing soul While here below: I cought to find, and to enjoy soul-rest, I drove the demon, superatition, from my

precie: This well I know. And now, I'd rather beg my brend and clothes Or work with hands, and head, how long, God

For those I love, Rather than bow my neak to any yoke, Or ever take back the glorious truths I've Dogo While here below.

But when I'm cansured by those whom I love,
Traviling below,
And told "'twould be best the truth not to Suffering sol". Then down on my heart there is sure to fall-

A darknezi, wores than au Egyptian's pall As here I go.

I've tried to find, that I might show to them Before I go, The vay of truth and love, tho' the path is

But still I know That I have found some "footfells" of the Some bright landmarks. Would they could head what I say

Before they gol I might be entired, if I could tell, Before I go, This bless'd truth,—that I have loved them

Ahl loved them col And would have done for them a greater good; Have cought it long; still seek, if but I could Before I go. And yet, this good to them, I must not do

Before I go. If in doing co, the God of wrong I woo, Before I go. For the principle of truth is dear to me,

An all my friends that know me, plainly as: Yes, this they know Then, what am I to do! pray, tell me now, Before I got Well, come have said, "Back to the church!

that's how, Before you go!" Back to the church! And preach to them a lie! The truth would cost them many a deep heard

This well I know. No, back to the church, I can never go While here below, Unice they agree, truth's seeds I may sow While here below. And this 'tis not likely they ever will do, Bessus, in the church 'twould be something

Down here, you know, So, banding life's burdens, a few days more,
On the earth below,
My heart, with trembling, shall reach the bright shore,

Rejoicing so, That a better and brighter world I see, In which we'll be safe, my loved ones and me, Fled from earth's woel Baltimore Md.

TEST SEANCE IN NEW YORK.

Mits Hardy Nobly Sustains Her Reputation.

COMMUNICATION FROM J. F. SNIPRS.

Republican Hall, 23rd street, near Broadway, New York city, Sunday evening, March 13th inst., was the theatre of a most remarkable physical test seance, by Mrs. Mary Hardy, of Boston. The hall was filled with a very intelligent and interested audience, the rain not withstanding. Mrs. Hardy, at the appointed time, ascended the rostrom with her husband, Mr Newton, and Mr. Bisco. The medium is a lady of medium stature, pale face, large, clear, cool eye, and a manner of decided refinement and self repose. Mr. Hardy, is a gentleman of large figure and agreeable voice, de-liberate and gentlemanly. He first read a po-em. The choir sang expressively. Mr. Hardy then read an extended and interesting account of his wife's mediumship, the subject matter of which was, that her phase of materialization was an accidental discovery with them, and the results were the consequence of repeated experiments; that the spirits found it necessary to use means on their side, as well as we on ours; that these experiments were new to both. The first experiment was the lifting of the table curtain, and a request that the coating of paraffine be removed from the fingers of the spirit as projected. They made progress as new suggestions arose. Mrs. Hardy's mediumship for independent also writing was developed three years ago. No pencil

WAS EMPLOYED in the writing. Touches followed. A table was separated in the centre and a cloth spread; when the cloth was lifted, while the hands of the sitters lay in sight in the light. Then a finger would be thrust upward in view, and same has continued since, with hands entire, of all sizes and shapes, some soft and delicate, others rough and worn, and one a large black hand, belonging to "Big Dick." Usually these materialized hands were solid; at other times soft, and again of the appearance of mere shells of hands. But to produce molds they must besolid, and then dematerialize. Generally the arm is dressed in character with the hand and wrist. The drapery which appears vanishes, but bits of apparent lace have been cut and retained. Rings, as many as five on one hand, have appeared. Last October, Mr. Hardy received a letter from the well-known scientist. Prof. Denton, announcing his discovery of a process for obtaining molds and casts of spirit hands, and proposing a trial with Mrs. Hardy. The proposition was accepted, without any statement of particulars. Parafilne and plaster

were used in the experiments, and molds were made by the invisible intelligence, and casts by the Professor, of fingers of five different sizes, from that of a child to that of a man. No far there has been no fallure. But no gen-nine medium will promise a result. There is a third party to be consulted. So far they had

FORTY HANDS AND FOUR FACES.

At first the spirit-workers desired darkness, but now the light is sufficient for a satisfactory observation of everything and everybody. In all her seances Mrs. Hardy sits with the company, and in the light, and not behind doors and curtains. They had submitted to various tests demanded by materialists and skeptics, but did not propose to sever the wire that brought the message. Every new feature had its imitators. Granulated sugar was perfectly imitated and made of old linen rags, and equally as good as the genuine. What could be done by spirits out of the body could be done by those in it. those in it. Moses and Jesus had their imitators; yet the genuine is not denied. Mrs. Hardy was not alone. Prof. Denton had successfully tested Mrs. Weston, of Boston, Dr. Carter, of Springfield, the Allen Bros., and Dr. Jack, in same manner, and with similar results

After the address, the following persons were nominated by the audience as a Committee of Observation, (the audience making it a point to object to the name of any nomines who was a Spiritualist, or not known to them and the public, more or less): Messra. Oliver Johnson (of Beecher memory), Erastus W. Smith, John Griscom, Mrs. Austin, and Miss The committee retired to an upper room, where water was boiling, poured a quantity of solid paraffine into a pale of hot water, and brought the pale, and a bowl, to the rostrum. They next took up the carpet of the platform, exhibiting a plain floor, replaced the carpet, examined the table, which was about 416 feet, drawers out, and open to full inspection. The medium was then enclosed in a netbag, which exhibited no holes large enough for aught but musquitos, the top being tied closely around her neck, so that it was physically impossible to employ any part of her person in the subsequent results. Medium sat, thus enfolded, between the table (under which were placed the pail of hot, melted paraffine, and the bowl) and the wall. A green baize clothwas thrown over the entire table producing negative darkness about the material beneath. The committee then sat around the platform closely eyeing the medium, as did the audience, the gaslight burning so as to permit full observation. One of the committee, Mr. Griscom, remained immediately upon the right hand of the medium. Question was asked if the gen-tleman was allowed such close quarters. The gentleman was informed he had better step down a few paces. Said he, "I want to see for myself. I am neither a Spiritualist nor a materialist." Some one suggested he be allowed to remain if he would envelope himself like the medium. Other voices, exclaimed, "We don't want any accomplice; we don't know you." While the positive committeeman continued to vent his opinion in advance, the choir by request sang several melodies, restoring a better feeling. The medium sat quietly in her chair, in full view. Soon very distinct raps or thumps were heard issuing from beneath the table, apart from the medium and everyone else. After a patient sitting for half an hour altogether, the heavy raps indicated a completion of the experiment by the party of the third part. The entire audience then arose on the qui vive, or the tiptoe of expectancy and wonder, when the positive committeeman aforesaid raised the cloth, glanced under it, straightened himself, clapped his hands ve-hemently, and exclaimed, "Just as I expected nothing whatever." Another of the commit-tee, less hasty, drew out from the floor beside the pail a perfect mold of an adult hand, still warm and soft! The audience applauded most heartly, and the prepossessed gentleman blushed amid cries of "Ah!" "Bah!" "Just as you didn't expect," etc. The mold created great excitement and interest, was handled by all in reach, looked like a glove with the hand just withdrawn, the nalls, etc., being perfectly natural and life like. The entire proceeding was so open and fair, there seemed no possibility whatever for any other reasonable theory than the spiritual, and of this the entire-audience now felt convinced, judging by their continued exultation and good natured banter of the nonplussed committeeman. The entire committee then reported the facts as above, but the satisfied audience seemed to require no further guarantee of good faith than their own eyes, the netting being perfect, and the dis-

Mrs. Hardy holds private scances at the residence of the investigator, under test condi-tions, in the light. These physical demonstrations are powerful arguments for the consideration of materialistic minds, and answer their purpose in a general direction as well as the mental phases of the medium, and we commend them as good physical physic for phys-

tance inadmissible.

AN IMPORTANT DISCOVERY. Silk and its Effects on Mediumship

and Obsession. LETTER PROM EUGENE OROWELL, M. D.

I here lay before your readers an account of two experiments made by me, and of another made at my suggestion, which may be of inter-

Some time since while the organism of Dr. C. B. Kenney of this city was being used in my presence, by his controlling Indian spirit— Old John—in treating a patient, he objected to a silk dress which the lady wore, and requested her to exchange it for another of different material, and in reply to my question, he stated he had found that the magnetic or healing force could not penetrate a garment of silk.

Reflecting upon this about two months since, I requested him to permit me to try the experiment of covering the head of his medium with a silk fabric previous to his controlling him, and ascertain whether this would interfere with the exercise of his power. He acceded to my request, and upon his next visit I was prepared with two well-worn old-fashioned black silk neckerchiefs, which I placed one over the other upon his head, so that they should loosely envelop the head and neck. The understanding with Old John was, that the attempt to control should be made as soon as these were arranged, and with watch in hand, I requested Dr. Kenney to describe his sensa-

tions as they changed.

At the expiration of two minutes, he said he felt no influence exerted upon him. In another minute he complained of painful sensations in the lumbar region on both sides of his spine, extending anteriorly; then of a slight dizzlness, and in just five minutes. Old John succeeded in acquiring control of him, and informed me that it had been with great difficulty he had succeeded; that his efforts applied in the usual manner had entirely failed, as his magnetism could not penetrate the silk coverings, and he at last accomplished his purpose by reversing the process—that is by primarily influencing the body, and secondarily the head through that, and he added that had his mind not been herein lies the means of discriminating be-prepared for the experiment, he would have tween original insanity and that induced and

been exceedingly puzzled how to overcome the difficulty, and might not have succeeded even after repeated efforts, and as to cases of obsession, by low or temporarily insane spirits, he was quite confident that covering the head thus immediately upon the appearance of the first symptoms of an attack would prevent it, and if applied during a parcxysm, he thought it would terminate it.

Both he and his companion, Big Bear, were much interested in the experiment and results; it had fortunately happened a day or two previous to this time, that Dr. Kenney had been called to visit a young lady, who for about one year had been subject to maniacal attacks daily, drying which the during which the would act and speak in the wildest and even most outrageous manner, requiring extraordinary force to restrain her, and would threaten and attempt her own life and the lives of those around her. Upon his; visiting her, Old John at once discovered the cause of the malady. The young lady was obsessed by three or four

LOW FRHALE SPIRITS.

who had passed away ineane, and who had not yet escaped from their insane conditions. This was just the opportunity I desired to further test the protective quality of silk fe-brice against the influence of obsessing spirits. Dr. Kenney had described the symptoms of this case to me, but I was disappointed when upon further conversation with him, I was informed that he had been requested by the friends of the least to respect the least to respect the least to respect to to r friends of the lady to carefully guard it against publicity, and I could only recommend Old John to direct the head of the patient to be covered with silk and note the result.

Three days after this, Dr. Kenney again had occasion to visit me, and stated that the friends of the young lady had complied with the directions of Old John, and to their astonishment and delight she had not suffered any recurrence of her paroxysms, and what was very remarkable, within an hour from the time she first covered her head with the silk, she be-came calm and rational, and declared that for the first time within six months, she then fully realized her existence in this life, she previously having been in a bewildered state and uncertain even in her best moments, whether objects

and scenes were real or otherwise:
Another week elapsed, and Dr. Kenney again repurted progress in the case. It seems that on the fourth day of the trial of this means, the patient feeling herself fully restor-ed, had cast off the silk head-covering, but within an hour thereafter, she was again at-tacked, her former symptoms recurring in nearly their original force, but upon again re-sorting to the silk for protection, she soon re-covered. Two days after this, also the silk covered. Two days after this, also the silk covering became thrust aside so that one side of her head was exposed, when certain of the old symptoms reappeared, but upon her re-adjusting the covering there, soon subsided.

It is now nearly two months since the experiment was first tried with the young lady. I have, through Dr. Kenney, had frequent reports of her condition, and she has had no trouble since the twelfth day, being entirely restored to her proper mind and feelings, and her health and strongth greatly improved, and for more than a month she has entirely dispensed with the use of the head covering. The insane paroxysms up to the time of trying this experiment had occurred daily, and on many days she had been subjected to repeated attacks, and this was the first interruption of them. Neither she nor any of her family were or are now Spiritualists.

I am now to record another experiment, the results of which, to my mind, establish beyond a reasonable doubt, the possession by silk fabrics of a quality which can be made use of to ward off or intercept the magnetic or psychologyzing force or influence employed by disembodied spirits in controlling the organs and senses of certain mediumistic persons.

About a week since, at my own house and request, D. Kenney and his controlling spirit consented to allow me to envelop the former, while in his ordinary conscious state, completely in silk. This I proceeded to do, employing for this purpose a loose silk gown belonging to my wife, and covered his head as before with the black silk neckerchiefs. When he was thus completely enveloped, and being seated, I noted the exact time by my watch, and in an audible voice requested Old John to endeavor to control him-which he can usually do within a minute. In the previous experiment, at the expiration of three minutes, the medium had complained of painful sensations around and through his body, but now at the expiration of an equal time no unusual sensations were experienced. Four, five, and ten minutes elapsed without any indications of Old John's power being exerted upon him, and as I knew he had other pressing engagements, I then removed the coverings, and within thirty seconds he came under control of Old John, who then informed me that the silk had rendered futile all his efforts-seconded by those of Big Bear-to control the medium, and they were both of the opinion that no spirit could possibly control or successfully obsess any mediumistic person thus protected. Old John added that it is his opinion it would be quite unnecessary to envel-op the lower limbs with the silk, and I would further say that he complained of exhaustion. and of feeling very uncomfortable generally from his efforts, and soon remarked that Big Bear had been compelled to leave and he must also go, which he then did.

At the present time I have not the facilities for prosecuting, extended, experiments in this direction, but hope soon to be so situated as to be able to again apply myself to the further investigation of this subject, and in the meantime as amongst our lunatic asylums, there must be at least one under the medical charge of a Spiritualist, and as there also are other liberal minded physicians who possess oppor-tunities that I do not at present enjoy. I ask their assistance in following up this subject. With my limited opportunities the results have been so remarkably encouraging that I can with much confidence recommend further experiments in this direction.

The allk might be applied in one or more folds, of variable texture and thickness, of different colors, and arranged differently, and new silk may be preferable to old, etc., and although I am inclined to believe black to be the best color, yet perhaps blue or violet may be preferable. In ordinary cases it might be best to wear the silk head covering constantly, perhaps for a week or more, then to dispens with it, but to have it near at hand, so that it can be applied upon the appearance of the can be applied upon the appearance of the very first symptoms of an attack, and then worn for the remainder of the day. Or after the expiration of a week, have a alk cap or turban—if the patient be a female—made which can be worn constantly when within doors for a week or two longer. I would also recommend to, at first, envelope the entire bend for a red reck contracting the all to over head, face and neck, contracting the silk covering around the latter, and I can perceive no objection to having apertures of necessary size opposite the eyes and mouth. Perhaps wearing silk undershirts would enswer quite as well as clothing the person outwardly in silk

In cases of insanity dependent alone upon cerebral disturbance no benefit can result from the employment of silk in this manner, and herein lies the means of discriminating be-

maintained by obsessing spirits. large proportion of the inmates lums are victims of obsession by insane or degraded spirits, few intelligent Spiritualists can for a moment doubt, and I am hopeful that by the employment of this means, not only the exact proportions of these two classes of lunatics may be demonstrated, but that all those who are insane from obsession may be reatored to themselves and the world. It would be somewhat remarkable if Spiritualism after so long and patiently bearing the glib and false accusation that it tends to insanity, should be the means of liberating a large proportion of the inmates of our asylums.

EUGENE CHOWELL, M. D. Brooklyn, N. Y.

Read, What the Inventor Says of the Mystic Cup.

Bro, Jones:—The Mystic Cup or Spirit Mirror which you so kindly noticed in your paper as being sold by my wife, is an invention given by spirit direction through myself some time ago. I was told by them at the time that it would be a great assistance in the developing of mediumship, and in fact that all mediums would be assisted by the use of it, so I had a few of them constructed according to directions, and immediately set down to test them myself. I looked into the mirror for a good half hour, and to my utter disgust I could see nothing, so I threw it aside as a worthless humbug, until a few days before Ohristmas, when I was again informed that it was a good thing, and must be brought to the notice of the public, so not wishing to place myself athwart the path of progress, I gave a few of the cups to friends, for the purpose of having them thoroughly tested before putting our name to them, and the result in some cases was highly eatisfactory, while in others it was nearly or quite a failure. I then began to reason that the fault might possibly be in myself and the conditions at the time of altting, so I have tried them several times since with bet

I at one time saw an Indian Chief and described him so that a gentleman present recog nized him as an old acquaintance of his youth I have also had several other good tests which leads me to the belief that I haven't been deceived in their pretended virtue. I find that surrounding conditions, as well as atmospherical conditions has something to do with the result, even the light being too strong may change the result, so I think the successful use of it depends much upon a person's degree of patience, as well as medium's powers.

We have received a number of verbal mes sages from parties who are using them with greater or less success, and also a few written testimonials, one of the most remarkable of which I herewith inclose:

TESTIMONIAL IN FAVOR OF THE MYSTIC CUP.

New York, Feb. 24th, '76.

DB. JAS. A. Morrell.—Dear Sir.—Having one of your Spirit or Mystic Cups in my possession and wishing to test it, and learn of its utility. I placed it one morning in the hands of an Irish servant, who was ignorant regarding the cup, or its use. She nad looked in the cup but a few minutes after placing it in the required position, when she made an exclamation of surprise, and said that the ceiling over head had separated, and through the opening she saw bright shining clouds, which were soon followed by dark ones, and then the opening closed; in a moment afterwards, beautiful scenery presented itself, representing flowers strewn in every direction, and in the midst of which she saw her old mother looking and dressed just as when she last saw her in Ireland, and by her side stood her brother. The old servant's astonishment knew no bounds. A few days after the cup was again placed in her hands and in a few minutes she saw an old uncle of hers, whom she plainly recognized, and by his side, some one she had no recollection of. Upon an other occasion she saw scenery which she had been familiar with in her native country, consisting of the church where she attended divine worship, in her younger days, and the old grave yard con-nected with it, wherein were buried her ances-

The cup has been tried by the servant several times in addition to the ones described, and has never failed to exhibit some new form or scenery, and is truly what you say it is, a Spirit or Mystic Cup.

MES. C. MAGNAN, Station D., New York City. THE MYSTIC CUP, OR SPIRIT MIRROR, for the development and use of clairvoyants and mediums, sent by mail for \$1. Address;
MRS M. U. MORBELL,

No. 70, 7th Ave., New York.

Rev. E. F. Strickland Coming West.

Rev. E. F. Strickland, the recently develop ed seeing medium, is coming West, leaving Boston after the first Sunday in April, and is prepared to negotiate with Societies along the route to Chicago. By a resolution received from Springfield, Mass., which we print below, it will be seen that our brother is likely to become an instrument in the hands of the angels, of doing a great work in the cause of our beautiful philosophy. At the conclusion of each lecture, twenty persons may be select, ed from the audience to whom he will describe their spirit friends, and this is done so minutely, that in thirteen cases out of twenty. they ere immediately recognized. This is done before the entire audience, thus affording to skeptic and believer indisputable evidence that their loved ones are ever present with them. The Subjects of Bro. Strickland's lectures are "The Pulpit and Platform, or My Experience as a Minister and a Medium;" Second, "The True Value of Character in the World of Matter, and the World of Spirits;" the last is de livered under spirit control and according to a Springfield correspondent, "is delivered in an interesting and dramatic manner, and sparkling with beautiful thoughts and practical illustrations drawn from experience and observation." When it is remembered that our brother was for nineteen years a Baptist min. ister, occupying a distinguished position in that denomination, and that his record is clear from the least taint of suspicion, we welcome kim freely, as one who will take very high ground among those public mouthpieces of the Spirit-world, which are destined to revolutionize the Religious ideas of the age.

Societies needing his services will address him after March, thus: Bov. E F. Strickland, care of G. Booth, Eeq., Banker, 59 Woodword Avenue, Detroit, Mich. We append the Resolution of the Springfield Correspondent to the

Bamber of Light: Resolved, That the thanks of this Society

are cordially tendered to the Rev. E. F. Strick-land, of Chelsea, Mass., for the lectures which he has given here the last two Sundays—lectures marked by an interesting and dramatic manner of delivery and sparkling with beauti-ful thoughts and practical illustrations drawn from experience and observation; and especially would this Society congratulate Bro. Strick-land upon the rapidly maturing gift of the sec-ing of spirits, which will enable him to carry the conviction of the truth of spirit-intercourse to thousands of his hearers.

Dr. Huntcon.

Col. McFarren and wife, of LaBalle, Ill., visited Dr. Huntoon, one day last week, $\mathrm{and}^{\mathrm{p}}$ the following communication was written on the slate by the materialized hand of a spirit. It is needless to say that the name was 18003 nized at onco:

Dear Daughter of Earth.

Your mother and I are constantly with you to guide you in the way of truth. Be not discouraged by reason of your present circumstances; for we shall soon behold you in a better condition.

Your Loving Father, W. L. Olari,

A. J. David, Augusta, Ga., cando 85 cando for the Prisoner's Fund.

Mes: Bullene's lectures, at the Ball corner of Green and Washington streets, are well

B. F. Undiravood lectures at Controlla, Ill., March Alot and Blad; at Oakalooca, Ia., Lias. 24th, 25th and 26th; Newton, Iowa, March

PROF. D. C. SEVMOUR WILL ANSWER CALLS to lecture after April 1st, in N. W. Kenece. Ho will chiciate at funerals when desired. Post Office address, Olay Center, Kansas,

There is no abstement of the interest taken in the circles at Bastian and Taylor'c. Investigators visit them from all parts of the coun-Ty.,

A. J. Freeback, whose lectures are always well received, has located at Webster Grove, Saint Louis Co., Mo. Ho will answer calls to lecture within two hundred miles of St. Louis.

De. Chowell's book, "Identity of Primitive Christianity, and Modern Spiritualism," is commanding much attention from unexpected quarters. - Every library should contain the book.

THE New Orleans Picayune says: . "The lectures of J. Madison Allen under trance control, show a high order of intelligence, and we think all who hear him will be highly entertained. This is his second Sunday at Minezva Hall, 188 Olio Street. Lecture at 11 A. M. and 7:30 P. M. Topics may be suggested by the audience.

WK. C. Thomas writes as follows from Fowler. Ind.: "On the 7th of this mouth I solempized the marriage of Bruce Speed and Jennie E. Cariner, both of Crawfordsville, Ind. Mrs. Curtner is one of our best mediums, of whom I have written you on several occasions. Her present husband is a regical opithusliss. They came here to have me marry them, as they wished to be married by a Spiritualist Minister. They were married in the parlor of the "Summit House," in this place. All were highly pleased with our manner of marrying

Furnished Rooms.

Spiritualists visiting Chicago, can be accomodated with elegantly furnished, warmed and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the Reliefo-PHILOSOPHICAL PUBLISHING HOUSE BUILDING. No. 127 Fourth Avenue, two blocks South of the New Custom House. Restaurant as next door.

Anniversary Meeting at Battle Creek.

The First Spiritualist Society of the city of Battle Creek, Mich., will celebrate the 28th anniversary of Modern Spiritualism at Suart's Hall, March 31st, 1876. The Society will make arrangements to accommodate all who may come, free of charge, as far as it is in their power to do so, hoping thereby, in consideration of the hard times, to induce the friends who live at a distance, to come and participate in celebrating the greatest event of modern human existence, a voice from the land of the so-called dead. Therefore, in consideration of this meeting, let us unite as one body, in bringing out the highest and noblest sentiments of man, that the Spirit-world may blend with us and we with them, inspiring us with a spirit of goodness, love and charity for each other, thereby becoming a nobler and better people. Good speakers will be pres-ent. All are cordially invited. J. V. Sfore, M. D., Pres't. H. Clark, Sec'y.

Contents of the Little Bouquet,

for April, 1876.

"Over Which the White-Winged Angels Go;" The Brave Dog that was Under the Wagon, (Illust.); The Zitter; To the Boys and Girls— Habit; The Mysterious Dove; A Horse's Love; The Orchard Spirit; The Guardian Spirit; or. Out in the Cold; No Progression Without Pen-Itence and Forgiveness; A Wonderful Boy; Hunting for Childhood; A Tale of the Sea; A Trained Canary; The Hare, (Illust); A Silk-Lined House; A Haunted Heart; Au Item for the Boys; The Eland, (Illust.); Little Charley Rose; When the Dark Comes, Sleeping Stories: Varieties; Items for Young Theologisms; Child of Earth—Born for a Brighter Sphere; The "Ojo De Agua;" Back from the Summer-land: Birds Simulating Suffering—Animal Instinct; How the Little Clades Behaved; "Sweeping the Baby Away; Mathematical Faculty of Orows; A Thrilling Affair; Some Facts About Bables' Legs; Reptiles, Insects, Etc.; The Philosophy of Life.

The Little Bouquer is only \$1 per year. Address Religio Philosophical Publishing HOUSE, CRICAGO.