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VOTED TO

ROMANCE AND GENERAL REFORM.

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

VOL. XX

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

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NO. 3

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

Having been an investigator of Spiritualism 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, no doubt, will prove to be as interesting to the general, as well as spiritual reader. Although I have always been cautious or incredulous in my nature, and therefore more or less skeptical, yet I never belonged to that class of genius 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 observed 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 Philadelphia, Mrs. R. K. Stoddard, a pleasant, unobtrusive woman, and her son DeWitt C. Hough, 24 years old, perfectly child-like, though reluctant at times. They live at No. 318 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 progressive destiny.

It may state here that in a number of manifestations, both the mediums remained in their normal condition, and during these demonstrations, Master Hough seems to take great delight 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 seances 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 seances, different from all others that I have attended, I may speak hereafter, 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 15, 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 degrees.

A very small table was placed in the middle of the parlor, around which the two mediums and the two visitors seated 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 having been cleaned, a small piece of pencil was placed upon it. Then it was held under and against the top of the table. Sometimes elapsed before anything like a signal was given. Finally in answer to repeated questions, three raps were heard, and the scratching noise incident to writing attracted attention. Upon examining the slate, the following communication was found to be written thereon:

"I will do all I can." Col. B.

The next communication written on the slate was in these words:

"Try the box."

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 held under and against the table top by Master Hough and one of the investigators. The scratching of the pencil could be distinctly heard more freely than before. Upon examining the slate the following communication was observed. It was written on both sides of the slate:

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

Col. 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 thereon:

"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 sorry but it can not be helped."

The next and last communication was in these words:

"Good by." Col. B.

You will observe that the previous communications were simply signed "Col. B.," the last one with the full name.

Upon inquiry I was informed that Col. Baker, killed at Ball's Bluff at the head of his California regiment, is one of the mediums' control.

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 occasions, and took the balls or musical box from the hands of Mr. Stoddard or either of the investigators. This is certain, and it is equally certain that physical collision 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 balls 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 as 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 crossed 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.

The more interesting and most positive manifestations 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 the occasion, it being very seldom demonstrated, 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, perfectly 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 accompanied 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 seances, 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, clear, 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 wrong 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 following:

The music ceased, and silence ensued, inspired 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 alphabet it was ascertained the slate was wanted. My fellow investigator handed the slate into the box, and it was instantly taken hold of by an invisible force of 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 misapprehension might be entertained, the fingers held up the pencil so that all could be seen.

The pencil was between the first and second fingers 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. As last 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 again."

There were many other singular manifestations, exhibiting force and intelligence, 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 then I shall forbear to write. In the language of the immortal bard, allow me to exclaim, "can such things be, and over-coming us like a summer cloud without our special wonder."

Occasional.

Philadelphia, Pa.

IS THE DEVIL DEAD?

Whether Dead or Alive, His Satanic Majesty Heard From.

MR. 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 in a notice 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.

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, and 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 many. See Mart 9th from the 9th to the 14th verses also James 2: 11-18.

One Mr. K. Graves asserts that there are sixteen Crucified Satans that can be accounted for. Perhaps there is one for each Devil. Now it would be policy for me to entertain 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 myself, I am aware that there has been a great amount of back-biting and underhand cheating going on against me, for I have been charged up in account with a great many instances as Thomas Paine, and many thousands of kindred spirits have been. 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 telegraphic wires in your land would be scattering descriptions of me that I will admit, however, that I have horns with which I have slain many thousands. The scene of action where these horns have been the most destructive to morals, is in the dram shops so profusely scattered over your earth. I have given many a pious deacon and devout minister a secret dip 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 unfold," and will at a proper time.

As to the Deluge flowing 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 sea, at the time when such a cover on pork was gotten up in the east, over 1500 years ago?

You ask me if I am responsible for all the temptations of men; I refer you to James 1: 14. Another old Puritan said that the Lord himself 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. B. Ingersoll says that an honest God is the noblest work of man; and I will say as a rejoinder, if in the process of creation, I had lacked anything to render me complete, the Rt. Rev. 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 battlements of heaven into the infernal region at their children, while they will behold the mar-

row 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 boss.

I expect my office will be thronged 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 faces 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 chartered, 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 nature, I am not even known or recognized.

You say that if I am dead, to rap out a communication, 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,
Devil.

Given through the hand of my amanuensis,
at Springfield, Ill.

IS THE DEVIL DEAD?—DEEPLY SO. E. D. WARREN

BRO. JONES—I find in the JOURNAL 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 Devil 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 preposterous in the extreme." And that "these passions belong to the animal body, from which, thank God, the spirit escapes at the trinitarian 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 dwell. 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 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 human soul, so that they can control the lower or brute forces, and thus bring them into subjection? Are the statements of the Rev. Ed. Davis, of the wilderness of the Diakka, and the accounts of A. B. Child, and Emma Hardinge, of numerous cases of obsession, all sophisticated—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. Hardinge saw the dark spirit of a man in spirit-life, who still held the object of his lustful nature in his iron grasp, and by his obsessing power, led her away from home and friends to a house of ill fame; and though a young lady of considerable attainment, yet Mrs. Hardinge failed to persuade her to break the chains of his obsessing power, and return to home and friends.

But as I wish to be honest, and am only seeking for more light, I pause for a reply.
W. F. GREEN.

Oak Center, Minn.

FROM THE TRACK TO THE QUESTION AT ISSUE, ARE WE SLAVES OR FREE MEN?

Is the government of the Universe a Despotism or a Democracy, a Monarch or a Republic? Are the powers that govern the Universe derived from what they govern, or from a source or being that is independent of them? Are the visible and invisible constituents all there, are they distinct entities, or interchanging relations? Is it complimentary to the government of the Universe, to place it on a level with the despoticisms and monarchs of the earth, and then claim that our Republican government is the best the 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? Lay not! A thousand times not! It is neither complimentary nor true. 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 acknowledge the existence of one, or fifty Gods, in the constitution, if required, 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 to satisfy the most devoted advocate of the supremacy theory, of its utter fallacy and more especially those who believe in Republican 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 hypocrisy, call themselves Democrats and Republicans. That the double condition represented in the sexes exists in the world, is proven 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 as sure to revolutionize the opinions of the world as time is to continue, and the sooner the better for the cause of humanity.

J. AMERY.

Westfield, N. Y.

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

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 about as large as an ordinary two years' infant. Its peculiarities consist principally in its actions, which are both enish and bear-like, forever in a restless, hurried motion, like a chained bear, uttering all the while a low, dog-like 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 fierce growl, and dart its little round snailish 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 off.

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 erect for a few steps, then suddenly drops on its hands and feet, and rack off with the agility 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 Devil, what is it?

J. D. McLIV.

Rutherford Station, Tenn.

Test Communication.

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

I called upon Dr. Hutton, the mental and independent slate-writing medium, at room 16, REXBURG PHRENOLOGICAL PUBLISHING HOUSE, for the purpose of getting a communication from some dear spirit 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 leaf 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 nineteen years ago.

The communication was written upon the slate in a plain delicate hand, and reads as follows:

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.

ARTHUR.

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., Chicago.

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 the midst was a man bound to a stake with brilliant 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 daring 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 fierce bigot, the gentle maiden, the rough boor and the polished statesman; even from gentle childhood, one fierce, loud, hoarse growl, such as a wild beast tormented by pain gives ere it leap upon its tormentor: "Burn the vile heretic!"

This man has dared to think! His story can be briefly told: He was born in that eventful age which stands between the present day and the medieval night. In the dim twilight of the revival of learning, Aristotle held despotic 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 dared 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 renounce 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 frock of a Dominican out of seeming wantonness of a nature ardent and reckless as the heat of his native land. He was a true Neoplatonist, and his whole career is that of exuberant intellectual strength, wild, with ecstatic delight in its power.

But the cell can not hold him. He is not of the stuff of which bigots are made. His mental power will not flow in that channel. Eagerly it fastens on the creed presented for its reception. From a substitution felt the first radical sentiment, and other dogmas followed. Then Aristotle, the chief pillar of the Church, was assailed. He fled. From city to city, from country to country, this modern Xenophanes wandered. But his transcendent eloquence made him a host wherever he went. Everywhere he cast bold defiance to the old dogmas, and stood 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 simply 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 melee. 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. He is heard to possess a truth and not tell it. Is it godliness? Is it ambition? Perhaps; and perhaps it is the voice of God whispering to speak, and the man obeys the mandate of destiny. He went forth singly against the red-handed 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 pen, that mind, whose only enjoyment was vigorous battling with others, which joyed in its strength as an athlete, caged there to be broken by solitude, presents a refinement of 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 his enemies. From the dungeon to the quiet station was a step. He was excommunicated and condemned to a "banishment as merciful as possible, without effusion of blood." What did that mean? In the tongue of the inquisition, burning at the stake.

Clearly he received the sentence, and broken as he was by six dreary years of confinement, he haughtily said to the judges: "I suspect 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 hissed with the flames that wrapped his form. In an hour the ashes of Bruno and of the fagots blended, and the winds blew them away! Did he perish? Never! Intolerance blundered. 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—only his body. The winds blew the ashes 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 in it wrong to think? Human consciousness answered not Bruno 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 for himself.

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 presupposes the right of rejecting whatever conflicts with its decision. 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 traditions. While Protestantism opens wide the

door for reason, it peremptorily forbids it going out. It is all well if it ranges itself around the walls of its theological prison. To go out of that world is to desert. To hear the Theologians talk, God never did but one good and right act, and that was the making of the Bible!

NATURE IS A BOOTH, MAN A SHAM, IMMORTAL ONLY THAT HE MAY BE DAMNED.

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 belief 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 exceptional men.

In this search after reliable authority, it is essential that we learn the status of the Church claim, and the evidence 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 tremendous claims, we should acknowledge the fact in the beginning. In this research we are met by the anomalous circumstance that,

CHRIST FOUNDED NO CHURCH.

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 Rome, but go and preach the truth. He had not the zeal of the timid member of the Young Men's Christian Association, in proselyting. When he went into Galilee, 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 in the darkness of their time. They knew not, y like that of disseminating this new found treasure. They were not assured 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 Episcopalians of Athens promise the largest salary, and introduction to the elite of the city. None of these, but the master himself personally, knowing the struggle his spiritual revelations would sustain against the prejudice, 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 worshippers 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 reasonable to them, not through fear, or because the Congressional Church of Athens was popular, or pews were higher priced than anywhere else.

There was no Church. There was no need of one, and the Spiritualism which came like a tidal wave, flowed on unfettered by barriers, and unheeded of worldly aggrandizement. After the movement had left its pristine purity, the world came in with its share of tact and management. Men began to talk about "our cause," and the fathers to advocate

LYING FOR CHURCH'S SAKE.

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

NO 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 tremendous assumption rests entirely on one passage of Scripture, which critics universally 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 guide.

The Bible itself is singularly free from creeds and dogmatic utterances. These exist only in the minds of interpreters, and are wrong and distorted from plain and truthful statements; with the exception of a few sentences, it makes no claim to infallibility, and these sentences so repeatedly shown were inserted 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 power; of universal love, hate for those who chance to believe differently; of living inspiration, dead forms and blighting observances.

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

IT IS THE LIANNA.

A vine which, no larger than a thread at first, winds around the stem of the palm, and supported by delicate tendrils ascends in a spiral way to the topmost spray where abroad in the brilliant sunlight it flaunts its coronal of branches. Striking its roots deep into the rank and miasmatic soil, fed by foul exhalations, its tiny stem expands 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 century of tropic storms, is pressed in ugly seams and bulging protuberances; its sap held at its roots its leaves withered, it expires and crumbles away. The deadly spiral stem of the Lianna 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 pestilent 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 which it clung was entirely concealed, spleen, mouldering, and then it arrogantly claimed to be Christianity itself, and infallible authority over the minds and souls of men. While I do not forget the good the Church has accom-

plished, its great men, noble and true, its wise sages, its meek prophets, its self denying martyrs, neither do I forget the

PASSIONS ENGENDERED IN THE BOSOM OF THE CHURCH,

and ripened to a demonic manifestation observed nowhere else in history. It is not consistent for Churchianity to claim the civilization of Christendom as its own work, where it has consistently been arrayed against every advancing step of that civilization. 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 fagots of smoke.

IN THAT NIGHT-MARK OF RELIGION known as the "Dark Ages," Churchianity throttled civilization. It rested on its prostrate breast, like a colossal giant 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, hoarsely muttered through its black lips, "Believer 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 revelation, 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, so he can arrive at his moral relations in the same manner.

We ask 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-in-one God, of the incarnation and its necessity through the fall of man, how a virgin can produce a son, and that son be 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 the Old and New Testament? No historian law-giver Zoroaster lived before the time of Moses, how many centuries matters not, and is perhaps impossible secretly to determine. It is recorded in the sacred book of the Persian, that he went up into the mountains to meet the Almighty, just as the

BIBLE RECORDS OF MOSES ORIGINATES LATER.

There with the mountain shaking to its foundation, storm clouds surcharged with lightning and resounding with bowing 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 heathenish, was almost identical with the Decalogue, the foundation of Christian morality. In the divine books of the Hindus, the Shaster, written at nearly the same time, or perhaps at a still earlier date, the same moral code appears, in nearly the same wording.

The Shaster was written in the Sanskrit, a 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

CONFUCIUS, THE CHINESE

age, belonging to an entirely distinct race of people, almost six hundred years before Christ, writing in the celestial hieroglyphics, "Do unto others what you would not have them do unto you," and nearly at the same time, Pythagoras repeating this beautiful command to his Grecian disciples. From whence came these moral maxims to these 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 of spring, of friends and citizens, the innate superiority 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 revelations 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 abhorrence.

How could this be otherwise? How, being a revelation foreign to the mind, and except that mind to receive and comprehend it? It 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 thoughts in the mind to which it could be compared. It would be like a discourse on music to 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 mind the chameleon hues of light are unknown. Hence, in order to comprehend a divine revelation, man must possess the intellectual and moral faculties, to which such revelation 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 made cognizable. Having such faculties,

SUCH DIVINE REVELATION IS UNNECESSARY,

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 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 intellects bathed in spiritual light, through the mists of centuries, and their form in the clouds of uncertainty become colossal, superhuman and God-like. They have given such perfect concrete form to the thoughts common to mankind, that succeeding generations place them with the gods, as exceptional men.

All divine revelations have been received as such, by ignorance. They can only be entered, by ignorance or reason. The former is the mother of faith as well as superstition; the blind reception of the ideas of the past, be-

cause old, honored by tradition, satisfying to preceding generations.

And thus we see not as scoffing at revelation, or

CASTING ASIDE THE BIBLE.

When in order to compel their observance, as an assistant to the weak spiritual perceptions, in their combat with brutal passions, the moral code gained strength by its supposed supernatural origin; it was then believed in the terrors of Sinai, the incarnation of God. Perfect acceptance, as questioning of revelation is only found in ignorance. They who think least, or think only as taught are the uncomplaining devotees. If all men were equally advanced there would be no difference of opinion, but there are always a few in every generation far ahead of the masses. These are crucified in their own, to be deified 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 NATURE HAS RENDERED TEAT OF THEOLOGICAL OBSOLETTE.

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 WORLD 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 TEACHES

that for the wickedness of mankind God caused a universal deluge, saving a few individuals to re-people the earth in an ark, and at the end of this catastrophe, God placed a rainbow 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 previously, 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 thralldom 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 disinfectants, secure pure water,

AND THEN THE CLERGY PRAY

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

Without intellectual culture, outside of, and in direct antagonism to Churchianity 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 should tremble at the hissing train of the comet, fall prostrate before the tempest, and remaining unwept children, in constant dread of an avenging God.

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

We accept it as a record of beautiful spiritual phenomena and truth, with much that is erroneous, set down by uncultured, wonder-believing men. This we accept, and at the same time clearly perceive that Churchianity has surrounded it like the blinding flames, and the influence excited is of Churchianity, not of the Bible.

Assist and promote progress by placing Galileo in a dungeon! by burning Giordano Bruno? By auto de fe? By the inquisition? Of the stake, the rack! Are they the text books of science?

Ah, 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 excite excommunication the student than the suspicion of novelty. As the fathers taught so must the sons to the end, and for if there is anywhere doubt of infallibility, the system goes by the board. Progress, 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 fullness in the general treatment of hell-fire, future punishment, and the Devil does not as formerly take the first place in the God-head. He is now secondary and by the most judicious rarely spoken of, and is not the leading character in the melodramatic 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 these hopeful indications, we ask where will be the end? Will the converging lines of churchianity and reason ever meet? When churchianity becomes reasonable, they will, not before, for reason can not yield the least of its position.

As this 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 claimed for these supernatural characters and divine writings.

TO THAT REASON WE TURN AS THE FINAL COURT OF APPEAL. What the mind can not reach by reason, it

can not understand and can make no part of itself.

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

There has been a tendency in some instances exceedingly strong to place departed spirits on the throne 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 omniscient. We may and shall love them, but reverence for them is vain, and implicit reliance which sets judgment aside, 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 hard lot.

BETTER THE OLD DAYS

when Christ shared his 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 lethargic waters, nor venture beyond its pale.

HE WHO CARRIES ALL ASIDE,

and gains the breezy highlands of thought, must stand alone. No one can do his thinking for him; no one share the burden of his errors; he can make no appeal for salvation through the atoning blood of another. He in the outset confesses that the knowledge which he is to acquire 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 unknown. The Damascus sword of reason is his only weapon with which to send the veil concealing the problems of the world.

HE IS THE TRUE READER OF THE CROSS.

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 cushions staid lulled by sweet music and the monotony of sermons preached for the thousandth time,—not the jewel-fingered clergyman drawing through the service is burdened with the cross. It is not even essential to have morality, when

CHURCH ORGANIZATIONS RENT THEIR PROPERTIES

FOR SALOONS, GAMBLING HALLS, AND

RECTORIES,

and thus salary their pastors, exponent of the Spiritualism of Christ, with the concrete blood of innocence, the tears of unutterable anguish, 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 Galilee 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 the obsequious sexton.

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

Charity covereth a multitude of sins, but the

CHURCH WILL COVER THEM OUT OF RIGHT OF

ALL CHURCH MEMBERS.

The cross is borne by the brave and independent thinkers. The Confucius, Zoroasters, Christs, Socrates, Bruno, Luther, and Paines, who strive to extend the domain of thought, and ameliorate the condition of mankind.

We soot to glory, to-morrow we enshrine them with clay. 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, offspring of ignorance, shall pass away, and high in the blue heavens, over a world regenerated by inherent growth, shall shine forever with undiminished rays the glorious Sun of REASON.

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Book Reviews.

ANCIENT SYMBOL WORSHIP. Influence of the Phallic Idea in the religions of antiquity. By...

We have not only read this work with interest as a contribution of the scientific to the devotional thought of our times, but are prepared to recommend its careful perusal to the many readers of the JOURNAL...

We may be allowed however, to criticize adversely one or two points in the work, (though even here, in the thing we have just written, we lack of full comprehension) and the first is the lack of special notice in the Mosaic idea of God...

We do not say however that these writers have not given the more common idea of the people of those days, for we think that the most likely Hebrew nation were as gross in their thought as the Egyptians from whom the most of their symbolism was so evidently derived...

So too in regard to "the ancient Christian symbols" we feel that these which are mentioned belong to the relapse of Christianity, instead of its first inception, and though applying with marked force to the churchman that has kept the name of Christian though ignorant of its true spiritual life...

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 artists in the ancient quarries of religious faith and symbolism.

To those who have not yet learned to look upon the spirital 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 sanctity and consequent infallible authority of "our Bible," as Modern Christendom denominates the ancient Hebrew and Greek Testaments of the faith...

The striking and suggestive illustrations add much to the interest of the book for the general reader.

J. O. M. HAWKINS.

LORETTE; or, The Work of an Earnest Heart, by Mrs. M. L. Beckwith Haven. 12mo. cloth, 250 pp. price \$1.50. New Haven, Conn.: J. H. Benham, publisher.

This is a novel written, so the author professes under spirit direction and influence. The heroine Lorette, is a peevish child who develops 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.

The Literary 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. He advances the proposition that it is well worth considering, that of Bible doctrines, Spiritualism especially reaffirms those of the New 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 anecdotes, and that on Clairaudience is entitled to like praise. The author draws an ingenious 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.

For the distinctions among Spiritualists he finds a precedent in the bickering 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.

"The author concludes that true Christianity and Spiritualism are identical in essence, and reviews the present condition of the latter hopefully. He writes in terms of warm eulogy of the Bible, though he deprecates the errors of 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 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, Boston, March 1, 1876.

Startling Facts.

BROOKS JONES.—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 valued friend, and I can not express the mingled feelings of joy and emotion unkindled 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, strikes a sympathetic chord 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 illuminating, but I am assured it will not always be thus.

B. 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 greeted the "Heathen" orator, Wong Chin Foo, who lectured in Concert 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" 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, Mong San-win. His listeners were so pleased with his graceful and easy manner that after the lecture they crowded around the rostrum to shake hands with him, an operation, as far as Chinese customs, but to which he socially submitted. The following is an extract from the discourse:

Ladies and Gentlemen—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 more than five hundred millions of people who have never heard of the name of the Lord Jesus Christ. Now, 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 Chinese and Japanese 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 China 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 be 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 gentleman 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 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 once a people who shall not kill the smallest creature; second, thou shalt not steal; third, thou shalt not infringe the laws of chastity; fourth, thou shalt not lie; fifth, thou shalt not calumniate; sixth, 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 Rule of Confucius is 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: 'Whatever 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, especially our rule, 'Grieve not because thou art not promoted to high office, nor 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.'"

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Mrs. A. H. Robinson has just been furnished with a pure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are not strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

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We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition. —[Jen. Journal.]

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FURFELIN is the name of a new remedy mentioned in the Journal of Materia Medica for January, as particularly valuable in catarrh, bronchitis, in all affections of the throat and lungs—those of public attention, and gives several cases of cure.

THIS MONTHLY is published by the Ohio Book Concern, 100 N. 1st St., Cincinnati, Ohio. It is published for the Proprietors, by A. L. SMITH, 100 N. 1st St., Cincinnati, Ohio. Price, \$1.00 per Annum, in Advance.

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Come in person, or send by letter a lock of your hair, or a photograph, and I will give you a correct delineation of Character, giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present Physical, Mental and Spiritual condition, giving Past and Future Events, Telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, and what you should do to succeed in it. I also advise business matters, also, advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for Marriage. Give and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

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10 MARK TWAIN'S BOOKS (best selling book published) given free to our agents. Live a fortune of all classes—address at once, THE SAVERLY CO., CHICAGO.

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NOTICE.—ISSUED JANUARY, 1876.

5000 AGENTS The BODY & ITS AILMENTS WANTED

A FAMILY HAND BOOK FOR HOME PRACTICE. By GEO. H. WATKINS, A. M., M. D. 200 pages, 12mo. Price, 25 cents. Contains full directions for the treatment of all the most common ailments of the body, and is a most valuable and practical work. It is a most valuable and practical work. It is a most valuable and practical work.

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100 young men and women, 20 years of age, for the purpose of teaching in the schools of the State of New York. Salary \$200 a year. Situations guaranteed. Address: J. W. WELLS & CO., 300 Broadway, New York City.

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Never fails to give a good appetite. It purifies the blood, and restores to the Liver its primitive health and vigor. It is the best remedy in existence for the cure of Dyspepsia, Loss of Appetite, Sourness of Stomach, Sick Headache, Chronic Diarrhea, Liver Complaint, Biliousness, Jaundice, Consumption, Scrofula, Catarrh, Rheumatism, Erysipelas, Salt Rheum, Fever and Ague, General Debility, Nervous Headache, and Female Diseases.

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Medium's Column. HENRY SLADE, CLAIRVOYANT, NO. 18 WEST TWENTY-FIRST ST., New York. 1876

SEVEN LETTERS ANSWERED BY H. W. WELLS, 374 West 52nd St., New York. Terms: \$3 and three-cent postage stamp. Money returned if not answered.

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NOTICE.—CHICAGO, March 15th, '76. My friends, Mrs. E. F. PIERCE, an obliging and reliable medium and patron at a distance that it is out of my power to answer letters asking for treatment and clairvoyant examinations. Although sincerely thankful for the kind and liberal patronage that has extended to me, I am compelled by the only and increasing pressure at my own (although I am anxious) to decline treatment and examinations, except by personal application. Address: Mrs. E. F. PIERCE, 47 State St., Cleveland, Ohio.

The New Gospel of Health. Send one dollar and fifty cents to Andrew Stone, M. D., 100 N. Y., and receive by return of mail, the most valuable work on Vital Magnetism, No. 100, containing all malades without drugs and stimulants. Bound in cloth, 160 pages, 64 pages, 140 illustrations.

JENNIE LORD WEBB, MEDIUM AND HEALER. Communications from spirit friends, by independent writing, furnished those who will send a lock of their own hair and one dollar. Mrs. Webb also examines and prescribes for diseases with marked success. Examination and prescription, send lock of patient's hair, one dollar and three-cent postage stamp. Address JENNIE LORD WEBB, 18 West 41st St., New York City.

Mrs. KATE BLADE, No. 338 W. Madison St. Clairvoyant and Magnetic Healing Medium, located and described a disease. All mediums magnetized and put up by spirit electricity. Spirits identify themselves, give advice on business and on relations of life. Hours, from 9 A. M. to 9 P. M. Consultations, 50 cents.

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Mineral Examination. Mines located, minerals examined, charts marked, etc., on the most liberal terms. Mineral water "Cut Bone" mailed by request. Extensive and valuable Mineral Collection for sale. Preliminary correspondence solicited. Address: F. O. VOGL, BOSTON, MASS. P. O. Box 318, STATION A, BOSTON, MASS.

Newspapers and Magazines. For sale at the Office of this Paper: Banner of Light, Boston, 5 Cents; Spiritual Magazine, Memphis, 50 " " " " Boston Investigator, Weekly, 5 " " " " The Spiritualist and Journal of Psychological Science, London, 5 " " " "

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American Spiritual Magazine. Devoted to the elevation of our race and country, it is published at Memphis, Tenn., by S. WATSON. Belonging to no sect or party, it is open to all creeds or churches. It will be independent upon all subjects. Believing that the teachings of Jesus, Science and Spiritualism are perfectly harmonious, this periodical will be published from this standpoint. This has been our aim and policy for a score of years, and while we expect to adhere to these principles, we expect to extend to those who may differ with us respectful consideration and calm reasoning for ourselves that we do not concede to all those who have their own views and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto regarded as unobtainable. That we have extreme greatly in the majority against us, but none of those things deter us from our work. It will be our aim to keep the readers of the Magazine posted in regard to Spiritualism and its developments generally, especially in our own country. A new era is dawning upon us; the day long looked for is at hand when the gloom shall lift from death. The Magazine is published monthly, containing 48 pages besides the cover, at the very low price of 25 cents per annum. Postage paid. Terms: Address: S. WATSON, 26 Union St., Memphis, Tenn.

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CHICAGO, SATURDAY, APRIL 1, 1876.

\$750 REWARD.

Is the Devil Dead? The Human Eye—An Illustration of Psychological Influence—Poor Jennie Ingle

NUMBER XXII.

"I witnessed, the other day," says the Philadelphia Telegraph's correspondent, "one of the celebrated sights of Paris, of which I had often heard before, but never before had seen."

There is a magnetism in the mild eye of this wonderful lady that reduces to subjection the little sparrows that cluster around her.

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.

transactions. When Rabenstein murdered a little girl and concealed her body, he ceased to be human, and became a brute.

If your eyes have the same 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 impulses of the soul, they become an instrument of evil.

The eye can be so modified that only sensual gratifications excite pleasure to the mind. The evil sensual eye is ever busy, and it alone is instrumental in feeding the current of alicine, debris, and all manner of uncleanness that circulates this globe.

When her ruin 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 "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 globe.

Thus a bright spot appears on the surface occasionally, replete with purity and innocence. Such scenes are the head-lights of civilization, meteors in advance of the grand army of humanity.

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 molested.

In order to banish stands from this sphere of existence, and have the "evil eye" become only a matter of history, children must be so reared that all the brute passions are humanized and rendered subservient to the mind.

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.

When her ruin 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!

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 ceiling, arranged it properly for the purpose, and then hung herself!

We followed this victim to her grave. When laid in the coffin, there seemed to be a divine radiance resting on her features, like the twilight that lingers to kiss the clouds a sweet good-night, and she appeared like an angel sleeping.

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

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.

CHICAGO, March 15th, 1876.

S. S. BALDWIN, Esq., Galveston, Tex.

Yours is at hand—contents noted. The columns of the JOURNAL are open for your advertisement, at usual rates.

Spirit communion and physical manifestations of spirits are facts demonstrated—hence impostors—bad men and women, from mercenary motives, counterfeit the genuine, as like men and women counterfeit genuine gold or currency.

True Spiritualists will aid you in exposing and punishing impostors in Spiritualism, as they would aid in bringing counterfeiters 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, he shall live again.

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 cult that you may receive from religious bigots and unwarranted sleepies, (accompanied with the almighty dollar—admission fees), may for the time satisfy 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 millions 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 exposures 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, Editor, RELIGIO-PHILOSOPHICAL JOURNAL.

The Social Freedom Centennial Fandango.

The "germanes" have a promise of aid. Wilson and Sovereigns fired the first alarm gun to call out their cohorts at the Dubuque camp-meeting, 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 freedomites" who talk of inaugurating a Centennial convention to be held on the 4th of July, at Philadelphia, and to be continued, as Chauncey Barnes 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 CANDIDATES FOR PRESIDENT AND VICE-PRESIDENT OF THE U. S., FOR THE EQUAL RIGHTS PARTY, UNDER THE MOTTO, OF EQUALITY, FRATERNITY 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 precinct they live in, on the 1st Monday of May, 1876, at 2 o'clock P. M., when a committee 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 P. 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 8th Monday of May, 1876, at 2 o'clock P. M., when a committee of three persons of each State and territorial convention, should be chosen to select a delegate to represent the State or territory, in the national convention, to be held in Philadelphia, at the north side

of the Centennial Pavilion, on the 4th day of July, 1876, at 2 o'clock P. M., when a committee of three persons should be chosen, to nominate candidates for president and vice-president of the U. S., to be voted for at the next election.

By-order of the National Central Council of Equity: C. P. COLLEMAN, 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 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 runs to the hills, Organize; justly in government!

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

Ho and she that would be free, Must themselves strike the blow; Now's the time to raise the tree, Open and justice, and knowledge flow.

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 after the trials.

C. P. COLLEMAN, Pres't. H. H. BURLINGHAM, Sec'y. Sacramento, Cal., March 4, 1876. Editors please copy.

FRAUD PREVENTIVES. 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 position—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, tie 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 be perfectly comfortable, and if genuine, the manifestation will take place. All physical mediums who hold forth in our cabinet, must submit to this test. Wax thread, such as used by shoemakers, when tied in good solid knots, will be apt to remain.

All the material for bogus mediums to imitate 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 handkerchief, etc., sufficient to produce your alster, 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 pleasure 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. FLEMSTONE continues 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 RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, Room 19.

Prof. Lister the Astrologer.

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A Good Head of Hair Restored by a Spirit Prescription.

ERRATA JOURNAL. For the benefit of my friends and the world, I desire to make the following corrections...

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.

Address Mrs. A. H. Robinson, 304 S. Dearborn Street, Chicago, Ill., enclosing \$3.00, which covers full express of diagnosing, one box of the remedy, and postage.

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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 exercises. 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
Before I go?
Will not a host of nobler souls be here,
My work to do?
Of stronger hands? unfeeling? unafraid?
O doubting soul! what matters my small aid
Before I go?
Yet who will feed my hungry children here,
If I do go?
Who will keep them out of separation's
calceol?

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 sought to be myself, alone, while here,
Before I go.
To shake the tremors from my sorrowing soul
While here below:
I sought to find, and to enjoy soul-rest,
I drove the demon, superstition, from my
breast:

And now, I'd rather beg my bread and clothes
Or work with hands, and head, how long, God
knows.
For those I love,
Rather than bow my neck to any yoke,
Or over take back the glorious train I've
upoke.

But when I'm captured by those whom I love,
Traveling below,
And told "would be best the truth not to
move

Suffering so!
Then down on my heart there is sure to fall
A darkness, worse than an Egyptian's pall
As here I go.
I've tried to find, that I might show to them
Before I go.

The way of truth and love, tho' the path is
dim,
But still I know
That I have found some "footfalls" of the
way:
Some bright landmarks. Would they could
lead what I say

Before they go!
I might be satisfied, if I could tell,
Before I go,
This blessed truth,—that I have loved them
well.

Ah! loved them so!
And would have done for them a greater good;
Have sought it long; still seek, it but I could
Before I go.
And yet, this good to them, I must not do
Before I go.

If in doing so, the God of wrong I woo,
Before I go,
For the principle of truth is dear to me,
As all my friends that know me, plainly see:
Yes, this they know.

Then, what can I do to pray, tell me now,
Before I go!
Well, come leave said, "Back to the church!
'that's' now.

Before you go!
Back to the church! And preach to them a lie!
The truth would cost them many a deep heart
ache.

This well I know,
No, back to the church, I can never go
While here below.
Unless they agree, truth's seeds I may sow
While here below.

And this 'tis not likely they ever will do,
Because, in the church 'twould be something
new.
Down here, you know,
So, bearing 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 woe!
Baltimore Md.

TEST SEARCH IN NEW YORK.

Mrs. Hardy Nobly Sustains Her Reputation.

COMMUNICATION FROM J. P. ENPES.
Republican Hall, 283rd 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 notwithstanding. Mrs. Hardy, at the appointed time, ascended the rostrum 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, deliberate and gentlemanly. He first read a poem. 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 to their aid, 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 paraffin be removed from the fingers of the spirits as projected. They made progress as new suggestions arose. Mrs. Hardy's mediumship for independent plate 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 be solid, 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. Paraffin 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. So far there has been no failure. But no genuine medium will promise a result. There is a third party to be consulted. So far they had obtained

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 wear 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. 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 nominee who was a Spiritualist, or not known to them and the public, more or less): Messrs. Oliver Johnson (of Beecher memory), Erastus W. Smith, John Griscom, Mrs. Austin, and Miss Burns. The committee retired to an upper room, where water was boiling, poured a quantity of solid paraffin 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 4x6 feet, drawers out, and open to full inspection. The medium was then enclosed in a net-bag, 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 enclosed, between the table (under which were placed the pale of hot, melted paraffin, and the bowl) and the wall. A green baize cloth was 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 gentleman 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 accomplices; we don't know you." While the positive committee member 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 *qui vive*, or the tipote of expectancy and wonder, when the positive committee member, straightened himself, clasped his hands vehemently, and exclaimed, "Just as I expected—nothing whatever." Another of the committee, less hasty, drew out from the floor beside the pale a perfect mold of an adult hand, still warm and soft! The audience applauded most heartily, 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 nails, 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 committee member. 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 distance inadmissible.

Mrs. Hardy holds private seances at the residence of the investigator, under test conditions, 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 physics for physicists.

AN IMPORTANT DISCOVERY.

Silk and its Effects on Mediumship and Obsession.

LETTER FROM EUGENE CROWELL, 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 interest to them. Some time since while the organism of Dr. O. 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 assented 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 sensations 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 dizziness, 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 mind through that, and he added that his mind had not been prepared for the experiment, he would have

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 paroxysm, 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, during which she 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 FEMALE SPIRITS.

who had passed away insane, 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 fabrics 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 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 became calm and rational, and declared that for the first time within six months, she previously 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 reported progress in the case. It seems that on the fourth day of the trial of this means, the patient feeling herself fully restored, had cast off the silk head-covering, but within an hour thereafter, she was again attacked, her former symptoms recurring in nearly their original force, but upon again resorting to the silk for protection, she soon recovered. 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 strength 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 psychology force or influence employed by disembodied spirits in controlling the organs and senses of certain mediunistic persons.

About a week since, at my own house and request, Dr. 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 mediunistic person thus protected. Old John added that it is his opinion it would be quite unnecessary to envelop 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 opportunities 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 silk 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 dispense with it, but to have it near at hand, so that it 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 silk 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 head, face and neck, contrasting 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 undersuits would answer quite as well as clothing the person outwardly in silk etc.

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 between original insanity and that induced and

maintained by obsessing spirits. That a very large proportion of the inmates of our asylums 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 restored to themselves and the world. It would be somewhat remarkable if Spiritualism after so long and patiently bearing the gibb and false accusation that it tends to insanity, should be the means of liberating a large proportion of the inmates of our asylums.

EUGENE CROWELL, 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 by my utter disgust I could see nothing, so I threw it aside as a worthless humbug, until a few days before Christmas, 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 satisfactory, 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 sitting, so I have tried them several times since with better success.

I at one time saw an Indian Chief and described him so that a gentleman present recognized him as an old acquaintance of his youth. I have also had several other good tests which lead me to believe that I haven't been deceived in their pretended virtues. I find that surrounding conditions, as well as atmospheric 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 messages 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.

DE. JAS. A. MORRILL.—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 had 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 another 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 connected with it, wherein were buried her ancestors.

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.

MRS. 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. O. MORRILL,
No. 70, 7th Ave., New York.

New York.

Rev. E. F. Strickland Coming West.

Rev. E. F. Strickland, the recently developed 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 selected 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 are 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 Palpit 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 delivered 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 minister, occupying a distinguished position in that denomination, and that his record is clear from the least taint of suspicion, we welcome him 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: Rev. E. F. Strickland, care of G. Booth, Eq. Banker, 59 Woodward Avenue, Detroit, Mich. We append the Resolution of the Springfield Correspondent to the BANNER OF LIGHT:

Resolved, That the thanks of this Society

are cordially tendered to the Rev. E. F. Strickland, 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 beautiful thoughts and practical illustrations drawn from experience and observation; and especially would this Society congratulate Bro. Strickland upon the rapidly maturing gift of the seeing of spirits, which will enable him to carry the conviction of the truth of spirit-intercourse to thousands of his hearers.

Dr. Huntoon.

Col. McFarren and wife, of LaSalle, Ill., visited Dr. Huntoon, one day last week, and the following communication was written on the slate by the materialized hand of a spirit. It is needless to say that the name was recognized at once:

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. CLARK.

A. J. DAVIS, Augusta, Ga., reads 88 cards for the Friscoer's Fund.

Mrs. Ezzaman's lecture, at the Ball center of Green and Washington streets, one well attended.

B. F. UNDERWOOD lecturer at Centralia, Ill., March 21st and 22nd; at Oakbrook, Mo., Mar. 24th, 25th and 26th; Newton, Iowa, March 27th.

Prof. D. C. SEYMOUR will answer calls to lecturers after April 1st, in N. W. Kansas. He will officiate at funerals when desired. Post Office address, Clay Center, Kansas.

TEXAS is no abatement of the interest taken in the epistles of Bastian and Taylor's. Investigators visit them from all parts of the country.

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

Dr. CROWELL'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 Mineral Hall, 138 Ohio Street. Lecture at 11 A. M. and 7:30 P. M. Topics may be suggested by the audience.

Wm. C. THOMAS writes as follows from Fowler, Ind.: "On the 7th of this month I solemnized the marriage of Bruce Speed and Jennie E. Currier, both of Crawfordsville, Ind. Mrs. Currier is one of our best mediums, of whom I have written you on several occasions. Her present husband is a radical Spiritualist. 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 people.

Furnished Rooms.

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

Anniversary Meeting at Battle Creek.

The First Spiritualist Society of the city of Battle Creek, Mich., will celebrate the 23rd anniversary of Modern Spiritualism at Stuart'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 present. All are cordially invited.
J. V. SEYMOUR, 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, (Illustr.); 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 Penitence and Forgiveness; A Wonderful Boy; Hunting for Childhood; A Tale of the Sea; A Trained Canary; The Hare, (Illustr.); A Sick-Lined House; A Husky Heart; An Item for the Boys; The Island, (Illustr.); Little Charley Rose; When the Dark Comes, Sleeping Stories; Varieties; Items for Young Theologians; Child of Earth—Born for a Brighter Sphere; The "Ojo De Agua;" Back from the Summerland; Birds Simulating Suffering—Animal Instinct; How the Little Clades Behaved; "Sweeping the Baby Away; Mathematical Faculty of Crows; A Thrilling Affair; Some Facts About Babies' Legs; Reptiles, Insects, Etc.; The Philosophy of Life.

The LITTLE BOUQUET is only \$1 per year. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.