

RELIGIO PHILOSOPHICAL JOURNAL

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

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

VOL. XX.

J. S. JONES, Editor,
PUBLISHER AND PROPRIETOR.

CHICAGO, APRIL 22, 1876.

[SIX DOLLARS A YEAR IN ADVANCE.]
SINGLE COPIES SEVEN CENTS.

NC 6

THE JUDGMENT DAY.

Theodore Parker Tells, Through Mrs. Tappan, What He Thinks of It Now.

AT THE HALL CORNER OF GREEN AND WASHINGTON STREETS, CHICAGO, APRIL 2ND.

FRIENDS—The theme of this morning's discourse is "The Judgment Day." I choose to be individually responsible for my utterances, therefore I tell you my name. It was Theodore Parker.

I have somewhat to say upon this subject; but not in a theological sense. Those who anticipate a literal braying of the world and who understand that at the latter day there shall be destruction of the physical earth and the firmament shall burn as an oven, those who expect the judgment of the Lord to come in thunder, flame and consuming fire, and with voice mighty as the whirlwind, doubtless will be disappointed. According to astronomical calculations many millions of years must elapse before this world shall be drawn into the all-consuming capdron of the central luminary of the solar system, and according to all other accounts there is no possibility of a physical fire that shall destroy the earth and consume its atoms, all changes known to science being those of transmutation for purposes of physical reorganization and life. Hence, when it is said by the prophets that the world shall be destroyed, and when God says to the ancient Hebrew, "Vengeance is Mine," and when in the vision of John upon the Isle of Patmos he sees the world consumed and the judgment day, and the dead, great and small, standing before God, and their books open, and another book open which is the book of life, we are constrained, as oftentimes in reference to the ancient record, to treat the subject with a double interpretation, and the symbolism as applied to man's spiritual nature, to render according to our understanding of ancient symbolism.

Therefore, we take no part in, nor do we accept, the literal construction of the judgment according to a theological sense. We are perfectly aware that there will never come a time when the dead shall rise up bodily out of their graves to be judged. We are perfectly well aware that there will be no time that human souls shall be accurately and distinctly divided into the condemned and the saved. But this does not deprive us of the consciousness that throughout all nature there is the Nemesis of actual retribution, which in natural law amounts to compensation, and in spiritual law must be rendered as justice or judgment. We are perfectly well aware that love itself implies its antithesis, not to exclude love, but for the perfect exercise of that love; and we are well aware whatever law is in existence, the violation of law implies some penalty and that that penalty, in itself is in the nature of the highest love and the highest conformation to justice and truth.

To-day, with the stern mandates of all history, with the judgments of the past before your eyes, with the consciousness that no great wrong has ever been allowed to go unrequited, with the firm conviction in the minds of all people who have traced the history of mankind, that no man, or people, or individual can with impunity violate any of the laws of Duty, which are therefore commands, and with the full consciousness that everything must ultimately stand revealed before the spiritual consciousness of the universe, it still is a positive fact that humanity proceeds with reference to the conduct of daily life and the daily thoughts of the mind, as though: Duty were blind and there were no moral consciousness in the Universe. It is a positive fact that individuals perform actions which they consider it possible for them to conceal from the eyes of their fellow-beings and from the eyes of their own consciences. It is a positive fact that the world moves on with reference to its relations individually and collectively, as though there were no disintegrating elements in the universe that would one day expose and lay bare everything to the consciousness of the student of human history and to the eyes of the revealing and recording angel. Why, the relics of antiquity are not secure. Science with its many eyes has probed into the secrets of past graves and torn from their resting-places of thousands of years the skeletons whose impressions are upon the rocks and stones. Geologic periods afford no security for any mystery, and earth has no secret that the eye of science does not ultimately reveal. Everything is traced in nature.

The records are made secure and firm, and that they may be made more firm, nature aids in keeping the secrets and hides the key herself until the right hour shall arrive; and then they burst upon science with the light of revelation. The stars have no voices they may not be interpreted to the understanding of men, and prophets like Heracles and Kepler may know what their voices are long in anticipation of humanity.

The past is possible to understand by the subtle systems of science, or those mental philosophies that have sprung up within the last half century, and the world is beginning to understand that nature holds no mysteries sleeping within her breast that it is not possible for men to probe.

All secrets of Pompeii, all ancient ruins like Heracleum, all wonderful storied treasures of Egypt yielded up to the imperturbable and persevering hand of man. Behold how Egypt slumbered for ages, enshrined in mystery and girded round with tombs, with ontombed cities sleeping in her breast and with allent and sphinx like statues that spoke no word and gave no signal. There comes a knock upon the outer walls. The pyramids reveal their secrets;

the stories of many thousands years stand revealed, and the psychometric sight of the present age traces the actual heart beats of those who toiled to build up the mighty monuments of Egypt's greatness. The Sphinx is made to talk and reveals again the wonderful problems of that age of art and learning, and Mithraic caves become vocal with the oracles of a penetrating science that no more can be dismayed nor appalled by any will or barrier, but with scalpel and intuition, with correct eye and judgment, discovers the exact resting places of cities that have lain buried for thousands of years, and finds out the actual meaning of cabalistic characters that seem to have no interpretation to the eye and mind of man.

If this can be done with external sciences; if all seeming mysteries can be solved to the ever-penetrating mind of man; if there remains no crime too great to be revealed and no secret of past human life that can be hidden from the consciousness of the ever vigilant and searching intellect of this age, what must it be with that surpassing power of spirit added, that has not only retrospection but prophecy, has not only mental vision but psychometric delineation, has not only palpable power of intellect but clairvoyance as well, and can read not only the actions of men, but the motives also, and search out the hidden places and lost links in history until it all shines out like gold, and finely woven web, no thread being lost no link being broken, but all completed and perfect before the searching eye and mind of the spiritually endowed student? We might stand in amazement upon the threshold of mortal life to-day when the consciousness is in the world and men are not afraid of it. No fabled Hades, no retribution with its fiery and stern ordeal, no judgment day that comes after death and when the world is destroyed, can present to my mind the spectacle of that searching and ever-present conscience that is alive and active and doing its duty now and every day and hour of existence, as it has performed its duty surely and perfectly in the past. What was it but the judgment day that made Egypt to sleep and slumber as in her grave, and her mighty monuments of power to be her own tombstones? What was it but the judgments of the just that caused her material splendor and corruption to turn upon herself with the mighty potency of retribution and consume that which had been her exaltation? What was it but the judgments of the mighty power of Nemesis that caused the Orient to crumble in the structure of her originally potent laws and sink to the insignificant and petty toy-shop that she is to-day, crumbling by slow degrees and declining to dotage, until now her children, like veritable toys, stand there in ghastly mimicry of the once noble and Godlike impulse of an inspired civilization?

What was it but the judgments of Nemesis that gave to Greece and Rome first the impulse of human freedom and knowledge, and then the impulse of destruction? What was it but the consciousness of justice and corruption that led the Spartan Lycurgus to even forsake his land, expatriate himself—make laws that he supposed would be immortal, and then perish for the sake of that truth that could not hold his fellow-citizens from corruption and the love of gold? What was it that made the Roman civilization, once the pride and power of the earth, gradually decline until it became possible to produce from the very ancestry of heroes the stern, unrelenting kings, the corrupt, and dastardly Nero? What was it that all the time led these nations first from the primitive impulse of human liberty and freedom to that reaction of death that wrought out their own decay and gave birth to other and mightier nations? What was it that led civilization through the pillars of Hercules beyond the Hellenic Shores, over to the western Islands of the Sea, and made it possible for Britain to be planted the civilization of a new race and a mighty impulse of power? And what is it that, lurking now and brooding over Europe like a pall, threatens the disintegration of every civilization and makes it possible for men to feel that nothing is secure that has human foundation and human origin?

What is it that hovers over Great Britain that with nominal righteousness and love of human freedom, she works all things for the benefit of her exchequer and of her fame abroad, and the commerce of her wide-spreading sails? (What is it that threatens the seat of her power and makes it seem possible that any day there may spring forth in her midst a volcanic fire that shall consume and destroy her? What is it that keeps Russia on her guard, and causes Germany to wield with despotic hand the one little day of empire that she possesses now? What is it that has led France gradually from dynasty to dynasty, from freedom to slavery, and from slavery back to the semblance of freedom again, only in seeming mockery, the plaything of fate, away and governed now by the power of a single man, then swayed and governed by many thousands of confused voices?)

What is it that searches out the weak places of nations and finds that in Religion there is cloak for that evil of corruption that ultimately overthrows even the foundations where human beings have fastened their hopes, and makes St. Peter's in Rome the one ulcer in all the world and makes every institution that follows after her portions of the greater corruption?

What is it that associates forever man's love of freedom and justice finally with his ambition and the corroding love of gain until at last the selfishness wraps itself in a mantle of ignominy and can no longer be borne but must expose itself for very safety to the eye of day? And what was it in the foundation of a government that had all history for its examples and pattern, that knew the fate of Egypt and

of Rome and of Greece, that knew the dangers of modern civilization in Europe,—what was it that fastened the scoll around the very neck of the new-born child of freedom on this continent that made policy an justice forever go hand in hand together? What was it that in spite of the prophetic warnings of Thomas Jefferson and Thomas Paine and those whose far-sighted vision knew that human slavery was accursed forever more,—what was it that made it possible in that day dawn of freedom and new life for the same stain to be handed down that the Nemesis of Justice might again rove with his scourge and fire and flame over the land? The selfishness that abides in human minds; the love of ambition is the real tempter in the garden of every human paradise; and they who yield, notwithstanding prophetic warnings, must reap in the whirlwind that which they sow in the wind. There is no escape from it. It comes as unerringly as the tempest; follows the swift-winged cloud. It comes as unerringly as the earthquake does when the pent up fires in the earth have no other outlet. It comes as undeviatingly as the eclipse which the astronomer can predict, or the revolution of suns in their orbits. Wherever there is cause there will be warfare, strife, destruction.

Whoever sows a seed with the consciousness that there is a germ that will destroy it, sows it knowingly, feeling all the time that he may in some way evade or avoid the penalty, but never succeeding in doing so since human life existed, or worlds were born. Whoever knows that he brigs his conscience or individually sells any portion of his birthright for a falsehood is just as sure to reap the reward and bring the penalty upon the age and generation in which he lives.

My surprise is not at the swiftness of justice for it is sometimes slow; not that wars come upon the earth, for they come in obedience to law; not that humanity reaps the penalty of wrong-doing, for it is written upon every law of the universe; but that with the perception of the human mind and the natural gift which God has given for the discernment of that which is right and wrong, men will knowingly expect to evade, and avoid the just penalty of their actions. My surprise is not at those who sin ignorantly, not at those who do not know the retribution of divine justice or of the laws of nature; not at the blind and creeping worm who, blinded by appetite and passion, yields perhaps unwillingly to his own destruction; but that the clearness of human vision, and the calm intellect which men bring to bear upon the affairs of state, of nations, of religious organization, shall also be accompanied by a moral blindness wherein they hope to escape, though others never have done so, the consciousness of their misdoing; wherein they think that by some creed or evasion of law, by some safeguard or spell woven around them individually they may ultimately escape that which they know has awaited every individual since the beginning of the world. Why, Napoleon embarked in the safety of individual power and ambition, with Europe at his feet, and the very gods to interpret his own history for him, was not safe from the avenging Nemesis. That same ambition that planted the seeds of his success also planted the germs of his destruction; and the excesses, Mme. Leuonard, who revealed to him his fate, no more clearly predicted his accession to the throne and empire of France and Europe than she did his downfall. Her words of warning were without avail, for he had sown the seeds of his own destruction in the very ambition that consumed him. And yet man will look upon his history and take no warning, and find no lesson. The records of history are without avail to those who read them blindly. A man's own intellect becomes the weapon of his own destruction, because he has not faith in a living judgment. This day that is put off, may be escaped somehow. There may be a little thread of creed that shall mend and lether the soul across the gulf. There may be some way by prayer or by some patient friend or by the great burthen of the Master Himself, to escape the just penalty of the law. There is a hope, fictitious and false planted in the bosom of every individual who expects to escape in any manner whatsoever the just penalty of his own actions. And this is why the intellect has become blinded. This is why the government put off the judgment concerning slavery—for the sake of a present seeming good, and hope to evade the consequences. This is why, years afterward, the seeds of a mightier warfare were sown in dastardly compromises that were made one after another with the same corruption. And this is why statesmen lend themselves to the serpent of policy and lead once more to the tempter hoping that to-morrow there may come a new method of evasion. And this is why individuals, typically following the history of nations, postpone from day to day the recognition of any matter of conscience, of theory, of creed or of life, expecting a more convenient season; and that convenient season never arrives, and the day hastens on swiftly and space and the judgment days over take them, and then the world is appalled with the great unrighteousness of mankind.

You reap what you fathers have sown. You have the ripening and formation of the seeds which they planted for you. Escaping from one kind of persecution and slavery they forgot that all slavery was also accursed. Escaping from Religious persecution they forgot also that theirs was not the will of a judgment, and persecuted in their turn. Escaping from one kind of torture, they arrogated to themselves the right of judgment, instead of leaving it to the unerring Nemesis of the law of God, instead of believing in the word they broke it. Instead of fulfilling their faith, they violated it every day. Instead of leaving their hopes

upon the Christian basis which they claimed, they made the Christian basis their nominal hope, and the Mosaic law their actual practice.

That which people do with reference to their religion is to proceed to violate it every hour in the day, as if to test its strength. That which they do in reference to the law of God is to say that it is infallible, and then use their own judgment all the time. That which they do with reference to their creed and their government is precisely the same. No man is bound by it. No man interprets it literally; no man, alas, is fully guided by it. And here comes the great mistake between the literal and the spiritual interpretation. The impossibility of fulfilling the literal law has been made manifest, and no spiritual government has been placed in its stead. Man has forever been attempting to hang his faith upon a literal impossibility, while his life has never been in accord with it, and the standards of right and wrong have become vitiated because they were vicarious instead of matter of individual growth; because individual righteousness has been forgotten while the external faith has sought to be kindled on many shrines and altars. The nation is reaping the results to-day.

Men have shabbily performed their duties politically, just as they have religiously. If there had been an undeviating and unerring law of conscience, there could have been no such mistakes as have marked the whole line of history of the American Government. Had there been an actual law of guidance there could not have been any mistake. Absolute sovereignty has this advantage while the good king feels his laws are unbending and undeviating. The difficulty is that he may die and that a bad king takes his place, and then there is no final authority. The benefit of republics is that even though they do this work haphazardly and slowly there is more of them to do it, and they can not all go astray at the same time. There is some one vigilant, some one active, some one intelligent, some one who reads history right, some one not blinded by place or corruption or power or the narrow selfishness of his own individual life. These are the prophets that save the nation, and though they may not do so in time to save bloodshed, they do so in time to save humanity that shall come after them, and this is the benefit of the many doing the work instead of the few.

At the many do not do it. Those appointed and chosen neglect it. It has become the habit to pay for the salvation of the soul a certain price; to employ persons to think for you, pray for you, have religion for you. It has become the practice, also, that men shall do your own portion of the governing for you. You pay a bribe to fraud and folly; you commit the crime of negligence, and corruption creeps in. If the church is rotten to the very centre, it is because the thinkers have not thought and men have not taken their consciences into their own lives, but have asked some one to do it for them at a price. If Rome is rotten, and is laid the foundations of discord and dissension all over Christendom, it is because of the everlasting unwillingness of men to think upon serious matters for themselves. They want always something between themselves and the truth; something that shall palliate and blind their eyes, and throw dust and mysticisms, before them that they may not see the love of God face to face; the justice of God in its open nakedness. The light of day dazzles their eyes; they grow unaccustomed to it; they can not bear its serious, stern, and actual presence; there is nothing to invite them in the palpable truth that they stand face to face with the unerring judgment and sight and vision of the Infinite every day. Mirages are woven; creeds come in; blindness intervenes and the spiritual vision is obscured, and men see God afar off and look through a glass darkly. In government it is the same. You do not grapple with problems individually. You do not grapple with them; you crowd it upon shoulders that are unfit for it, and then because they betray your trust for it, crowd it there must always be a judgment. You evade the issues that individually belong to yourselves, and then groan and cry aloud because there are those corrupt enough to do your duty for a price and then not do it after all.

Now, say this is the day of judgment. You reap your rewards. What you have sown you gather; these are the sheaves. It was not sixteen years ago that your present speaker, in condemning the policy of the government upon the mightiest question then before the world, said that whosoever this prevailed, individuals or systems that oppress humanity, there must be warfare, there must be injustice. It is only ten years ago since through these same lips your present speaker deplored the wavering and vacillating policy of a party that claimed to have human freedom for its foundation and interest, and now, reaping the harvest of the seeds that were sown, that same party, who did right because they were forced to do so, and acknowledged human beings as human because driven to it as a matter of war policy, asks exemption from the harvest of crime that is yielded to this generation because of the great deed it has done for humanity. There is no record in heaven—the angel that bears the book of life has traced no name of any party in this nation that ever gave freedom to the slave, but only the unerring law of justice that made men the instruments, when they would not, of yielding the sacred right of human freedom that had been denied. There is no record in heaven of even any individual, not even your martyred president who went up from your midst, because of the sudden passion of an individual man,—who was

individually accredited with the freedom of slave—in him lay no individual merit for that act. He confessed his weakness, his inability to perform, and only when forced upon him by the very crowding of the invisible hands of justice was the hand strengthened to write the decree that made the black man free. Who shall say then that with this policy and this party, whose chiefest leaders could never do good for the sake of good, nor an act of justice because it was justice, but only when it became policy,—who shall say that this is any unexpected harvest to gather from such a seed sowing, and who shall open their eyes in astonishment and declare that these things could not have been foreseen? They were foreseen. They are the legitimate fruits; they are the direct fruitage of the vines of your plan, and they that would not rise up after the battle was over and govern the ship that had been well nigh wrecked upon the shoals and quicksands deserve now the very commotion that is at your doors. Justice may seem severe, but the physician who probes is kindly in his probing, and it is love for all that brings to the surface that corruption that ultimately must be revealed before it can be cured. This is no unexpected crisis. In religion, as in politics, the searching eye of retribution is alive and before the world. There can not be a great spiritual change; there can be no great temporal change, without just such a commotion. It is not unusual in the history of nations. It is not a thing that has no parallel. Rome, Greece, Egypt, every civilization has passed through the same crisis. It is not because men are worse to-day than they ever were; it is because of the facility of the exposure of their thoughts and deeds; it is because the age is becoming clairvoyant; it is because the time is alive with many millions of eyes that see and search the souls of men, and they can not go ages before they are discovered. The ancient kings were obliged to wait thousands of years before the centuries understood their dastardly cowardices. It is not so to-day. Things ripen fast in these days, and men's conduct brings every day its own punishment and penalty. A few years at most, and all there is concealed in written upon your faces, proclaimed upon the house tops, traced upon the walls of our dwelling, and every man may behold. The day is alive with prophecy and with retrospection. He who is ashamed that his life is not read should hide his face where no discerning spirit can read it, or better still, should turn in another direction that his later actions may eclipse the earlier, and that he may sow another harvest and reap the benefits thereof.

It was Benjamin Franklin who was not so exact in his moral statements as in his scientific statements. Poor Richard's maxims were very well as a matter of policy, and our friend Dr. Franklin's life was exemplary; but who ever sows the seed in the young mind that honesty is the best policy is liable to sow the seed that you should only be honest when it is the best policy. He who makes no other standard for human action than weighing the individual conduct with reference to the eye and judgment of man, is liable to run afoul of weak moral natures that will accept the proposition as on its own merits, forgetting the antithesis and the opposite extreme. It has come to be, therefore, practiced that men are honest only when it seems to be the best policy, and this has been the great evil of the generation and age. But if it had been insisted that honesty be the best, just as gold is gold, and truth is the best because it is truth, and not for any happiness or for any possible punishment that a deviation may bring. If it had been righteous in schools and out of schools, in families, and Sabbath schools that every human being should love truth for its own sake, and value it above all gems, and should deal honestly because it is the only way, and that there is but one right way and no other possible way, then we would not have found this crop of sour grapes and bitter apples, and the fruitage of unlovely vines, and the ashes, and the darkness and the corruption that are around you now. But even as mighty crises bring forth from their hiding places the strong minds even as the warriors when needed springs armed cap a pie to the front; even as the prophet when required seems born ready from the hand of God, even as Minerva from the brow of Jove springs fully endowed with wisdom to guide the nations, so, whenever there is a tempest moral as physical, there is some that is strong. One mind at least that are panic-stricken, and pointing them to the only way over the wreck and into the life boat beyond. Such is the rear and prophet of every day. He springs forth in an hour. He is alive at the moment. He is born for the occasion. He wields his weapon because it is given him, as the Maid of Orleans hers, as every endowed and gifted soul here. He knows the way to speak the right word, when and where it is to be spoken. He is there. He is omnipresent. For the time being he is all-powerful. He sways the weaker while he governs and guides them. He leads them to the heaven of safety. He teaches them the pathway of self-experience and absolute righteousness. Such is the general of the army; such is the leader of the host; such is a prophet in the wilderness; such is the voice that is lifted up among your fellow men guiding them when their moral strength is weak and faltering; such is this day and hour. I am no alarmist; I do not see the blood on the wind afar off; I do not see the battle steed and the long line and array of armed men, but I see that which is worse; I see the moral inertia, the inactivity which has fallen like a pall upon the nation; I see that the Bull Run disaster saved the national army; as the dissection of Andrew Johnson saved the union after the war, so now this is the opportunity; the hour

(Continued on page 4.)

Spiritual Gifts versus Physical Tests.

BY THOMAS R. HAZARD

To the Editor of the Religio-Philosophical Journal: In the JOURNAL of March 23d, 1876, Mr. Hudson Tuttle, under the heading "High Priesthood of Mediums," takes occasion to say that "the BANNER of Feb. 26, contains an article from T. R. Hazard, which is fraught with the most mischievous tendencies."

TESTING MEDIUMS.

To the Editor of the Banner of Light: Please allow me space to express my high appreciation of the communication, "Mediums and Skeptics," that appeared in your issue of the 19th inst., from Mrs. Louisa Andrews.

I hope that the day is not far distant when mediums, as a general rule, will acquire strength and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatever. Then, and not before, may we expect to receive, as a general rule, certain evidence of angelic control, such as is now made manifest in the presence of the untrammelled, untested Mrs. Seaver, and then may it be discovered that, viewed from a spiritual standpoint, nine-tenths or more of the test conditions that have been instituted, so far from having resulted in the conviction of mediums of fraud, as is alleged by both friends and foes, have really only exposed the gross ignorance of the working of spiritual law on the part of their self-constituted judges.

T. R. HAZARD.

Vouloise, R. I., Feb. 21st, 1876

Had Mr. Tuttle's strictures appeared in the BANNER OF LIGHT—whose readers are somewhat familiar with my views in relation to the matter he dwells upon in connection with my name, it might not have been necessary to have asked room in its columns for a reply, as I think the injurious imputations might have been sufficiently refuted, by what the article itself on which Mr. Tuttle grounds them, affords when taken in connection with several other communications germane to the main subject that were previously printed in this paper.

As it is I feel obliged in justice to myself as well as to the cause I advocate to ask your indulgence for the insertion of a pretty lengthy communication embodying several of the previously printed articles I have alluded to.

I make this request with greater confidence from the fact that I can promise to trouble you with no further communications on the subject unless some appropriate question of fact should be raised by Mr. Tuttle or others in relation to what I here or have elsewhere stated.

In passing I will just say that I use the words "divine powers" in their (as I supposed obvious) popular sense, as defined by Webster, viz: "extraordinary; apparently above what is human," as spiritual manifestation made through media have always in popular estimation been held to be both by present and past generations.

But I am that were Mr. Tuttle to charge me in Rhode Island where my ultra opinions on the subject of reverence and worship are tolerably well known to the public, with a desire to promote what he is pleased to designate as "Medium Worship" among Spiritualists, his announcement would be greeted by the stable faculties of his hearers only, to the exclusion of all others. Much less would he be able to convince my fellow-citizens that the man who for some forty years has largely devoted his thought, his time, his money, and his strength to the pulling down of the strongholds of corruption that have so long under the cloak of religious worship oppressed and debased mankind! Who was, perhaps, the very first to strip the painted mask from the "Herald" of prophecy in her earliest discovered attempts, now nearly thirty years ago, to undermine our republican institutions by controlling or destroying our system of public schools! Who in a prolonged controversy with several of the most able of her hierarchy conducted through more than one hundred full columns of the Providence Journal, succeeded in proving to the satisfaction of many of its readers, that the Romish Church was neither more nor less than a purely political institution, whose hierarchy were linked and bound together as with hooks of steel under the despotic dictation of one controlling mind, with the object to secure universal, temporal and spiritual dominion over the bodies and souls of men, and who use the natural sentiment of religion that is implanted so deeply by nature in the breast of men as a means rather than an end, and of inspiring superstitious notions and beliefs into the minds of the masses they labor uncessantly to keep in ignorance, best calculated to further priestly dominion in this world rather than the everlasting good and well being of those they control, in the next!

And yet this is the man whom Mr. Tuttle would persuade the readers of the JOURNAL is now in his cotidian year striving to establish a system of "Medium Worship" of such "colossal" dimensions that the "infallible Pope is a pigmy" to it!!!

Referring to my article already quoted from the BANNER, Mr. Tuttle says: "This is the first intimation we have had that mediums had special divine power too holy and sacred to be gained! What does this lead us to? To medium worship? Is there to be a class set apart like Levites of the old time, who are to set themselves above the rules governing others, and are we to accept whatever they please to call spirites, without question? Why, an infallible Pope is a pigmy to such a colossal, which would bestride the judgment, bandage the eyes of reason, and make its notes punch and jingle figures to dance as the medium walked the wire! If this be the end of Spiritualism, to receive its greatest strength from untrammelled, untrammelled mediums, its career is short, and it runs swift to ruin."

The first printed article bearing at all on the above questions that I now find over my name appeared in the BANNER some few years ago—though I can not name the exact date—it reads as follows:

THE HOLMESSES.

DR. BANNER OF LIGHT.—I see by your paper that the Holmeses are going back to Philadelphia, owing, as I gather, from the ill treatment they have received at Blenheim, from captious Spiritualists or malignant skeptics. I do wish that these, as well as all other "mediums," would adopt the plan of excluding from their circles all the individuals their spirit guides may disapprove of. I am satisfied that the admission of such persons never has, and never can, be of any service to themselves, whilst their presence not only prevents others from receiving benefit, but severely taxes the medium's health, both mental and physical.

It is evident from the gospel record that the presence of such persons incapacitated Jesus, the great medium of Galilee, from doing "many mighty works," not because of an honest but a captious unbelief; and we find the rule fully confirmed by what occurs in the presence of the spirit mediums of our day.

I have before narrated in the BANNER my

experiences at a seance held by the Holmeses in Philadelphia last spring, wherein the manifestations were greatly marred by the behavior of one or more persons, in or near the circle, and also of another seance before the same mediums where, there being no disturbing elements, the manifestations were strong and satisfactory to those present, though they were most of them skeptical in their belief of the alleged character of the phenomena.

As well may we expect a medal at the bottom of agitated water to reflect its true character on the surface, as that spiritual truths should be conveyed correctly through the agitated mind of a sensitive medium, such as Mrs. Holmes undoubtedly is, as any one who has been in her presence can not fail to perceive.

As a straw may show which way the wind blows, so a little incident that occurred at the last-named seance was of itself sufficient to satisfy me, and doubtless at least one other in the circle, of the genuineness of the Holmeses' mediumship.

When I had just been sitting, as is usual, with clasped hands, in the dark, and a little after the gas was lighted, I found myself unconsciously playing with a piece of black braid a yard or more in length. Shortly after my attention was turned to it, I observed to Mrs. Holmes that I did not know how I got the braid but supposed it belonged to her, and tossed it into her lap. She quietly took it up and laid it in the window. On this, a lady who sat some moves from me in the circle, said, with some emotion: "Why, not that braid belongs to me!" and then observed, that just before the light was put out and hands clasped, she had wound the braid in a compact form, and placed at the bottom of her pocket, accompanied with a mental wish that if it was true that the phenomena that were transpiring in her presence were the work of spirits, they would take the braid out of her pocket. Thus, I think, one new believer in Spiritualism was made that evening by the Holmeses.

This incident occurred in a circle composed almost entirely of invited guests of culture and refinement who were personally unknown to the medium.

THOS. R. HAZARD.

To the BANNER OF LIGHT, of the 25th of last December, I contributed quite a lengthy article, from which I cite the following passages, bearing on the substance just in question:

The wonderful capabilities, as well as idiosyncrasies, eccentricities and apparent contradictions incident to spirit mediumship are doubtless as yet but little understood by the wisest and most competent investigators of the phenomena. The expositors of most branches of physical science were formerly able to make but slow progress in introducing new developments of truth to the knowledge of the masses of mankind, because of the opposition they met with from wicked or ignorant men in power. Happily science has progressed beyond this state, and the bigot, the ignoramus, or the ruffian, who should now attempt to interrupt a lecturer on any physical branch of science, or to dictate how he should arrange his apparatus before beginning his experiments before a modern assembly, would be consigned to the care of the police.

I think it may be justly said that the relation that spiritual things bear to those purely physical, is analogous to what cause bears to effect, and that the public should accord to the expositors of both branches of science equal indulgence and forbearance. Now it seems to be a fact that is getting more and more understood by Spiritualists, that there are some persons of so peculiar a mental organization that, however worthy and estimable they may otherwise be, their presence in a spirit circle tends to disturb its harmony and unsettle the minds of materialising mediums so as to injuriously affect the manifestations. If it does not sometimes mysteriously aid in producing the very frauds and tricks that have from the commencement of the manifestations at Hydesville been charged upon most or all mediums of note, whether true or false. As this class of investigators seldom, if ever, receive any satisfaction themselves in the presence of materialising mediums, whilst they greatly diminish that of others, it seems no more than right and fair that they should not intrude when either the hosts of the circle or their spiritual guides or guardians object to their company.

N. experimental expositor of any physical art or science—take, for instance, that of musical composition—would essay a practical illustration of his subject before an assembly in which he was aware there were uncultured or evil-disposed persons waiting an opportunity to deluge the strings of his fine-tuned violin with water cast from an unseen squirt-gun, nor would he under such agitating circumstances be able to do justice to his own powers, or those of his musical instrument, should he attempt it.

If such harmonious surroundings are requisite to enable a mundane artist to cause the few strings of a violin to vibrate in unison, how much more should the conditions be adjusted and maintained to enable our spirit friends to operate through their supermundane mental instrument, composed of ten thousand times ten thousand strings, so nicely arranged, attuned and balanced by the great master hand, that the bare reflection of a malignant suspicion or thought cast on the negative mind of the medium by any one present whose magnetism mingles with that emanating from the circle, may prove disastrous to the manifestation, and work great discord in the spiritual ranks, as surely as a shower of water thrown on the violin whilst in the hands of the player would prove disastrous to the music, and send confusion and dismay to the heart of the performer.

These are truths that are seldom, if ever, followed by those who, like most of our purely book-learned men, look at the intellect alone for light and knowledge, and who are probably akin to those whom Jesus had in view when he "rejoiced in spirit, and said, 'I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'"

More compassionate seemingly than Jesus, Modern Spiritualists persist in forcing upon the especial notice of the public, and misdirected scientific men the very spiritual truths that Jesus thanked God for having hid from them, forgetful, seemingly, that the purely intellectual man can not receive spiritual truths, "for they are foolishness unto him, neither can he know them because they are spiritually discerned." This was Paul's opinion, founded on his own experiences, himself being a learned and highly intellectual man, who before his conversion, seemingly hated all spiritual truth as heartily as any of our self-righteous theologians and learned professors, and who persecuted spiritual mediums even unto death, until, fortunately, he had the conceit and folly engendered by too much undigested book-learning suddenly knocked out of him whilst he was in the act of "breathing out threatenings and slaughter," and "making havoc" among the "men and women" disciples of the same spirit, who by a striking manifestation struck him blind, and held him so, until he learned how much more "babes" in spiritual knowledge exceed in true wisdom the doctors and pharisees.

Spiritualists of the present day have succeeded in making rather more proselytes than one Paul from among the Scribes and Pharisees

as did those of old, but it is doubtful whether at least nine out of ten of the so-called scientists before whom they have cast their "pearls" have not—however for a time appreciated—eventually "brodden them under their feet, and turned again to manure" their benefactors, whilst it is to be feared that some of the self-wise converts who seem to have "run well for a time" are even now meditating mischief, either in the direction of "loving it over the heritage" or backsliding, and covertly beguiling weaker brethren from the faith.

Seeing the severe persecutions mediums are subjected to from the hosts of these enemies from without, it would seem that whilst Spiritualists ought to be careful not to justify or encourage dishonesty, they should be equally careful not to pronounce hasty judgment in regard to the verity of spirit manifestations, especially as the phenomena are of so complex and mysterious a character that it is very difficult in some instances to decide how far the mediums should be held responsible for the results of the seances, all that occurs at spiritual seances, all looking over nearly twenty years of my own experiences, I can not recall to memory but one instance wherein I believe a medium willfully practiced deception in my presence, and even in that instance I think it possible I may have been mistaken.

V. ouloise, R. I.

Again last October I contributed the following article to the columns of the BANNER, bearing on the subject:

MATERIALIZATION.

To the Editor of the Banner of Light:

Allow me to present my hearty thanks for the admirable narrative in your last week's columns of the experiences of Mr. Lewis B. Wilson and his wife at the house of Mr. J. S. Palmer, in Portland, Maine. In this day of badgering and tormenting spiritual mediums will nigh out of their senses by ill-mannered scrutiny of their looks and persons, by ralling them to the floor, sewing them up in sacks, or binding their hands, feet, neck and limbs so tightly with cords that the blood is ready to gush out at every sobbing extremity, in order to keep them from cheating, it is really refreshing to learn that two seances at least for materialization have been conducted under the natural and harmonious conditions that can alone secure unalloyed spiritual manifestations. And what was the result? Why, without demanding, or, as far as appears, seeking for tests, the mind of the trusted medium was preserved in its so quiet and untroubled condition, through the confidence and sympathetic surrounding influences, that the spiritual powers were enabled to present to mortal senses the most striking and unmistakable evidence of personal identity in the materialised face and form of the late Mrs. Conant perhaps on record! Can any reader of the narrative who knows Mr. and Mrs. Wilson suppose that they were mistaken in the identity of Mrs. Conant? Can any one believe that their convictions would have been strengthened had the medium been securely tied or nailed to the floor? Every candid person I know will answer, "Not a particle!" And yet had this same medium submitted at the time to the humiliating annoyances, perplexities and insults that many of these sensitive instruments of the angels are subjected to, what followed might more than probably have been in accordance with inexorable spiritual law that governs intercourse between the two worlds, either an entire failure, or at the most a mere reflex of the suspicious manifestations or falsehoods the controlling member of the medium's circle was seeking for, and hoping with all their might of mind thrown psychologically directly in the medium's bewildered spirit to obtain.

It seems to me that enough has been conceded by spiritual mediums in the way of permitting investigators of the phenomena to prescribe conditions under which our spirit friends shall manifest their presence. It has been tried long enough to prove by its results that the gospel of Spiritualism, like that practiced and preached by Jesus of Nazareth, is not adapted to minds so full of conceit and fancied knowledge that there is not room for anything new to enter them. As a class, the most learned in the sciences and what is called divinity are further off from what relates to spiritual truths than all others. The most stolidly ignorant are in advance of such, for, as the thoughtful Helvetius wisely says, "Ignorance is the middle point between true and false learning. The ignorant man is as much above the falsely learned as he is below him of real science;" and again, "He who is falsely learned and has lost his reason when he thought to improve it, has purchased his stupidity at too dear a rate ever to renounce it." Exactly so, and this is just the ground that most of the learned (so-called) in the sciences, divinity and medicine occupy in our day. Investigators from classes who have devoted years to studies conducted on a backward track from truth, and acquired imperfect, not to say false notions of what relates to the spiritual side of man, scorn to surrender the scholastic theories they have imbibed at so great cost of time, money and labor to the dictation of unlettered mediums whether inspired by devil or angel. Jesus showed his great wisdom in wasting no time on such as these, for the simple reason that he knew it would be of no avail. "Who-soever (said he) shall not receive the Kingdom of God as a little child shall in no wise enter therein."

This is sound spiritual doctrine at the present day, and I hope the time is near at hand when spirit mediums far and near will assert their rights, and refuse to be tested by the investigation of body constraint by any class of investigators of the phenomena whatever. Let each and all allow their own spirit guides to prescribe the conditions upon which their circle shall be conducted; and let all persons attendant who wish to, provided they conform (outwardly, at least) to the rules laid down. Under such circumstances it is true that fraudulent manifestations may occur, but I believe, from my experience, not near so many cases as it is alleged are perpetrated under the present testing system. But supposing that frauds do occur, what then? Our spirit friends uniformly advise us not to accept any spiritual manifestations as true that do not fully accord with our own convictions, and no one, in any case, will be bound to receive anything that occurs only for what they deem it worth. Under the improved conditions I have no doubt that thousands of tests of spirit power, in the manner of materialization (like those witnessed by Mr. Wilson) and otherwise, will be given so palpably true that no amount of fraud on the part of the medium can vitiate or impair them.

THOMAS R. HAZARD.

Vouloise, R. I., Sept. 27th, '75.

N. B.—I have not alluded to the equally convincing manifestations given in the BANNER of 25th inst., that took place before the same medium in the presence of Mr. Golby, Mr. and Mrs. Rich, Dr. Pike and Mr. Day, as one so good a thing of the kind is sufficient to treat of at one time.

T. R. H.

On the 12th of last February, the following appeared in the BANNER.

MRS. SEEVER'S SEANCES. To the Editor of the Banner of Light: Last evening (Wednesday, Feb. 2d) I met by

appointment four ladies and one gentleman at Mrs. Seever's rooms—forming, with Mr. Brightman, the conductor, seven persons in all. The musical element was deficient, and the mediums were very much exhausted, but the manifestations were nevertheless the most satisfactory (I think I may say) that I ever witnessed at any seance for materialising or physical manifestations of any kind. I may at some future time give these in detail, but will now just say that a most graceful, sylph-like spirit, called "Starlight," clothed in a light-colored, gossamer-like dress, and wearing a jaunty-looking wide-brimmed hat, with her tiny little foot encased seemingly in Cinderella's fabled slipper, came out of the cabinet and permitted me to put a lock from her luxuriant head of hair. It is of a beautiful Auburn, soft and silky, and such as any belle in Boston might be proud to wear. Another spirit, purporting to be my grand-mother (who died when I was a child), showed her face and hands as distinctly as if in earth-life. She also raised her old-fashioned cap with her hand, and let me cut a lock from her thinly covered head. It is gray, fine, and curled, the two last named being both characteristics of my father's hair, as well as of my own. Whilst present I held one of her hands in mine, and beside it the hand of a child, apparently, for some one to three minutes, and examined them closely. The nails and all parts were perfect, the larger hand being much firmer in texture than the smaller, and both of the natural warmth. Both spirits showed their moving fully developed faces at one time, and for some time.

Matooka came, and as well as Starlight seated herself in a chair near the cabinet. With her consent I approached and examined what looked like a star just over her forehead, exceeding the diamond in brightness. It was about the size of a silver dollar, and seemed to be of a hard substance, although (thoughtlessly) I did not assure myself of that fact by touch, which I might have done. As I stood within a foot of Matooka's head the seeming diamond streamed up in a brilliant waving flame of glowing fire, and then gradually subsided to its diamond form. Matooka fastened back the curtains of the cabinet, and exposed the full form of the medium (sitting out of her usual place) directly midway in the cabinet and in front of the circle. I could not discern her features, but saw very plainly her whole form, including the outline of the head, face and neck, Matooka being also in full view at the time. Matooka also allowed me to cut from her most luxuriantly furnished and streaming head of hair a lock of a beautiful glossy black as any lady in New England can boast of wearing.

Another unknown spirit showed herself at the aperture, and asked a lady she beckoned to her to hand me a lock of her hair, which the spirit herself pulled from her own head and gave to her. It is of about the average fineness, and decidedly red in color. I tested the hair of several of the spirits, and found it firmly rooted to the scalp. I also cut a lock from the medium's head, which is of a darkish grey color, and does not at all compare with any of the specimens I have in my possession, amounting to seven in all, obtained on the evening of the 2d, and on previous occasions. I will close for the present with the remark that I sincerely hope that Mrs. Seever will adhere inflexibly to the rule she has adopted—not to let into her circles any of the mischievous spirits in the form that are always sure to attract their own like from without of it, and thus bring confusion, falsehood and inharmony

into any spiritual circle they are admitted into; and especially do I hope that her friends will protect her from the presence of caterers to a ribald sensational press, whether religious or secular, some of whom, it is evident from their demeanor, if they could discover the useful alchemy, would transmute the resurrected spirit of the father who begat and the mother who bore them into gold, and in whose unwholesome presence it is as unreasonable to expect (as all acquainted with the phenomena well know) that decently cultured spirits should manifest, as it would be for a nightingale to warble its sweetest notes whilst the divine songstress was within striking distance of the upreared fangs of a colled rattlesnake, or near enough to its carrion-scented talons to be "hawked at and killed by a mousing owl!"

I have necessarily written this in railroad haste, which I hope may excuse its diction, though I ask of readers no apology for the truth of what I have stated, holding myself responsible for the facts, however badly arranged.

Yours Truly,

THOMAS R. HAZARD.

Parker House, Boston, Feb. 8, '76.

*The medium is controlled during most of the seance by Willie, a quick-witted little spirit-boy, who greatly excels in lively repartee. It being observed that he seldom or never spoke whilst spirit forms were exhibiting without the cabinet, Willie was asked for an explanation of that fact. In answer he said that when he took control of the medium he passed into her form on one side whilst her spirit went out on the other and took a position some distance above her head, where it was cared for by a guardian spirit until it returned to the body; it being held in connection by an attenuated spirit thread communicating directly with the brain of the medium. Also that a like myatic thread passed from the brain of the medium to the top of the head of every spirit that manifested, and that when two or more materialised spirits drew thus upon her at the same time, she became very much exhausted, as was evinced by her labored breathing, which all present might hear. If, said Willie, this thread should by any act of violence be broken, the elements that left the body of the medium to aid in maintaining the spirit-form could not return, and would, of course, greatly injure her health, whilst, in the case of the thread that connected her own proper spirit with the body, if that, by any act of violence or accident, should be snapped, it would be fatal to her life, and hence the necessity of guarding the medium against the approach of wicked or ignorant and thoughtless persons, and of his abstaining from drawing on vitality on such occasions.

To be concluded next week.

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

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

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

METROPOLITAN HOTEL.



Street Cars to any part of the City pass the Doors of the Hotel. \$2.50 PER DAY. J. N. STRONG, Proprietor, CHICAGO. J. J. STRONG, Manager. Corner State and Washington Streets.

The proprietor has to say that while extending to the general public every courtesy which politeness and duty

aided by long experience can dictate they will welcome to their hotel with especial pleasure, all readers of the RELIGIO-PHILOSOPHICAL JOURNAL, and their friends and will make their comfort and convenience a primary consideration every means being resorted to give them all the information they seek with regard to the location of the hotel, meetings, lectures, newspapers, etc.

NOTICE.—On May 1st, 1876, the old and popular name of the house will be resumed, and after that date it will be known as the St. James Hotel.

TREES! TREES! TREES! Extensive Sale of Nursery Stock

AT THE DUPAGE COUNTY NURSERIES, NAPERVILLE, ILL.

The proprietor of these nurseries having planted 10 acres of his nursery grounds into building lots, upon the creek standing upon the same, consisting of—

EVERGREENS, (from 1 to 10 feet high,) MAPLES, ELMS, ASH, BIRCH, LINDEN, APPLE, PEAR, CHERRY, AND PEACH TREES, (large and small sizes,) GRAPES, BLACKBERRIES, CURRANTS, GOOSEBERRIES, RASPBERRIES, and other trees and small fruits.

Ornamental and Flowering Shrubbery, (Large and Small Sizes,) in Great Variety.

In order to dispose of the entire collection upon these grounds, this spring, I will sell the whole, or such less than one-half the usual wholesale rates, and on easy terms, correspondingly low rates on small amounts.

This is a rare chance for any one wishing to purchase the entire stock, or for those planting suburban grounds, or parks; or for farmers to plant largely of Evergreens, or Deciduous trees for timber, and wind breaks; and just the opportunity for the Orchardist, the Amateur, the Tree Dealer, or those handling Nursery Stock.

The Trees and Shrubbery are in the best possible condition for planting out with safety, having been often reared, or transplanted in the Nursery, furnishing a full supply of roots, so essential to the life and after growth of the trees.

Patrons desiring to purchase, are invited to call and see the stock and make their selection of such as they desire as it remains in the nursery yards which can be marked with purchaser's name, and reserved from sale to others. Orders collected from those who can not come in person. Special attention will be given in filling and shipping such orders.

LEWIS ELLSWORTH, NAPERVILLE, ILL.

Religio-Philosophical Journal

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

TERMS OF SUBSCRIPTION: One year, in advance, including postage, \$3.50...

Religio-Philosophical Publishing House. All letters and communications should be addressed to...

NEWSPAPER DECISIONS.

1.-Any person who takes a paper regularly from the post-office...

2.-If any person orders his paper discontinued, he must pay all arrears...

3.-The courts have decided that returning to take newspapers and periodicals from the post-office...

4.-In making remittances for subscription, always procure a draft on New York, or Chicago, or Post-Office...

5.-These things being to this effect for the Journal, should be careful to state whether it is for a new subscription...

6.-If you are forwarded with an explicit order to receive by the publisher for their discontinuance...

7.-No names are to be put on the subscription books, without the name of the subscriber.

8.-Subscribers are particularly requested to note the expiration of their subscriptions...

9.-Upon the margin of each paper, or upon the wrapper, will be found a statement of the date to which the amount has been paid...

10.-If you are forwarded with an explicit order to receive by the publisher for their discontinuance...

11.-No names are to be put on the subscription books, without the name of the subscriber.

12.-Subscribers are particularly requested to note the expiration of their subscriptions...

13.-Upon the margin of each paper, or upon the wrapper, will be found a statement of the date to which the amount has been paid...

14.-If you are forwarded with an explicit order to receive by the publisher for their discontinuance...

15.-No names are to be put on the subscription books, without the name of the subscriber.

16.-Subscribers are particularly requested to note the expiration of their subscriptions...

17.-Upon the margin of each paper, or upon the wrapper, will be found a statement of the date to which the amount has been paid...

18.-If you are forwarded with an explicit order to receive by the publisher for their discontinuance...

19.-No names are to be put on the subscription books, without the name of the subscriber.

20.-Subscribers are particularly requested to note the expiration of their subscriptions...

21.-Upon the margin of each paper, or upon the wrapper, will be found a statement of the date to which the amount has been paid...

22.-If you are forwarded with an explicit order to receive by the publisher for their discontinuance...

23.-No names are to be put on the subscription books, without the name of the subscriber.

24.-Subscribers are particularly requested to note the expiration of their subscriptions...

25.-Upon the margin of each paper, or upon the wrapper, will be found a statement of the date to which the amount has been paid...

26.-If you are forwarded with an explicit order to receive by the publisher for their discontinuance...

27.-No names are to be put on the subscription books, without the name of the subscriber.

28.-Subscribers are particularly requested to note the expiration of their subscriptions...

29.-Upon the margin of each paper, or upon the wrapper, will be found a statement of the date to which the amount has been paid...

30.-If you are forwarded with an explicit order to receive by the publisher for their discontinuance...

31.-No names are to be put on the subscription books, without the name of the subscriber.

32.-Subscribers are particularly requested to note the expiration of their subscriptions...

33.-Upon the margin of each paper, or upon the wrapper, will be found a statement of the date to which the amount has been paid...

34.-If you are forwarded with an explicit order to receive by the publisher for their discontinuance...

35.-No names are to be put on the subscription books, without the name of the subscriber.

36.-Subscribers are particularly requested to note the expiration of their subscriptions...

"No," replied the fiend, "let thy master, who is more interested in him, come."

In this Silesian legend, we have an illustration of what, in part, actually exists—spirits in the dark spheres of Spirit life, have features that bear an easily-detected resemblance to certain animals.

Those who aspire to be angelic, will become like those who traverse the magnificent courts of the Spirit-world, who glide along on its spiritual railways, or who seek to elevate humanity by noble deeds and philanthropic purposes.

The aspirations mold the features, and prepare the outer dress of lives in Spirit-life. They alone are the potent lever that elevates or degrades the spirit.

Nevertheless, Mrs. Browning's faith wavered not. And rather less than a year ago Mr. Home being then in London, attended a private seance in the apartments of an American resident of that city...

On the theory, however, that the report published in the Silesia is well founded, it may be well to briefly recount the leading features of the striking career of this singular human being...

The world above, teeming with animated life, and wearing the insignia of the angels, and the world beneath, populated with animalized spirits, are all the same to Nature's laws—she does not smile approvingly on the former, or frown upon the latter.

The aspirations, then, are the vital elements within, which send out branches—messengers, as it were—to notify the world of your true condition. The aspirations can not be permanently concealed, for they germinate, like the seed, and they either produce a thorn or a flower—the features of a brute or the illuminated countenance of an angel.

To say, then, that there are demons, devils, or wicked spirits, is no exaggeration. The conception of the orthodox church of one, is vague, unsatisfactory, yet approximates to the truth. Nature would be a liar, were not such the case.

Mrs. LUTIE M. BLAIR the celebrated spirit-artist can be addressed at No. 40 Dover Street, Boston, Mass., until further notice.

Mrs. S. A. ROGERS HAYDEN has been lecturing at Dover, Vt. She claims to be a test and business medium as well as lecturer.

Mrs. S. A. ROGERS HAYDEN has been lecturing at Dover, Vt. She claims to be a test and business medium as well as lecturer.

Death of Daniel Dunglass Home.

From a cable dispatch it appears that Brother Home died suddenly on the 4th inst. while traveling on the cars between Berlin and St. Petersburg.

REPORTED DEATH OF THE FAMOUS SPIRITUAL MEDIUM DANIEL D. HOME—SOME OF THE MANY MARVELS WROUGHT THROUGH HIS AGENCY.

A cable dispatch from Paris yesterday states, on the authority of the Silesia that Daniel Dunglass Home, unquestionably the most widely famous "Spiritualist" and "medium" of our time, died suddenly on Saturday while traveling on a railway between St. Petersburg and Berlin.

Nevertheless, Mrs. Browning's faith wavered not. And rather less than a year ago Mr. Home being then in London, attended a private seance in the apartments of an American resident of that city...

On the theory, however, that the report published in the Silesia is well founded, it may be well to briefly recount the leading features of the striking career of this singular human being...

The world above, teeming with animated life, and wearing the insignia of the angels, and the world beneath, populated with animalized spirits, are all the same to Nature's laws—she does not smile approvingly on the former, or frown upon the latter.

The aspirations, then, are the vital elements within, which send out branches—messengers, as it were—to notify the world of your true condition. The aspirations can not be permanently concealed, for they germinate, like the seed, and they either produce a thorn or a flower—the features of a brute or the illuminated countenance of an angel.

To say, then, that there are demons, devils, or wicked spirits, is no exaggeration. The conception of the orthodox church of one, is vague, unsatisfactory, yet approximates to the truth. Nature would be a liar, were not such the case.

Mrs. LUTIE M. BLAIR the celebrated spirit-artist can be addressed at No. 40 Dover Street, Boston, Mass., until further notice.

Mrs. S. A. ROGERS HAYDEN has been lecturing at Dover, Vt. She claims to be a test and business medium as well as lecturer.

Mrs. S. A. ROGERS HAYDEN has been lecturing at Dover, Vt. She claims to be a test and business medium as well as lecturer.

believers in Spiritualism. In 1871 he married for his wife, a thing which will hardly surprise those who know how wide is the circle in Russian society of women of rank and intelligence who throw themselves with an ardor scarcely elsewhere equalled, into all the most revolutionary and mystical movements of our time.

It would be worse than idle to enter here and now into any serious discussion of the character and career of this extraordinary man. It need not be said that his transactions with Mrs. Lyon, even if we assume the worst be true of them, are not to be considered as bearing directly or significantly in any way upon his claims to the possession of certain positive and unusual gifts and powers.

Our Brother having long since passed from under the yoke of theological bondage, looks not to the grave for the dear one, nor to the call of Gabriel, for a reunion, but to a true philosophy of life, verified by facts, which teaches that the loved one has only passed, a few days or years in advance of his father, to a higher sphere of life, and yet so near that open communion between father and son is possible.

Our son John Wesley, who was a little over twenty-two years old, left us on the night of February 18th, after a lingering illness of consumption for several months. In a few hours after he left his body he appeared to three persons, one of them two miles distant.

When the medium was entranced her control for near an hour told us many things of profoundest interest in regard to our son and the Spirit-world, but as he said he would write out an account of his entrance into Spirit life—how he felt and what he saw—we will wait to hear from him.

We shall hear from him ere long. If what we receive possesses general interest, we shall give it in the Archives of our own soul, to bring our comfort such as we can derive from no other source.

Heavy Indorsement. The readers of the Journal will remember that some four months ago the great egotist of "germans" notoriety and Mrs. Seaverance, held a meeting at Rockford, which disgusted the great mass of true Spiritualists and brought reproach upon the cause generally.

Brother Home became a favorite at the French Court during the palmy days of Louis Napoleon, and was well received more than fifteen years ago at the Palace of the Czar of Russia.

Mr. Home has been recently engaged in writing a book, in which he purposed to sift some of the redundant chaff from the wheat—Spiritualism. No little sensation has been the result.

We are not so much surprised that such people exist (having had considerable experience at their hands) as we are that respectable papers devoted to Spiritualism should open their columns to the vindictive slanders against one of the best mediums that has blessed modern Spiritualism.

Not one word has yet been published, yet the rumors that he was about to publish something that would implicate impostors, and show the absurdity of the claim that "social freedom, is germane to Spiritualism," aroused the ire of the devotees of that infamous doctrine.

They at once seized upon an opportunity to vent their spleen in advance of the appearance of the book, and several of our cotemporaries have given them space to ventilate themselves.

Mr. G. W. KATZ, lately of Cincinnati, is now devoting considerable of his attention to lecturing. He has had experience, has a good delivery, and energy. He is now in the South, Sunday, April 2nd, he lectured at Chattanooga, Tenn. He desires to make engagements South or elsewhere. Would like to gradually work via Atlantic Coast. He and wife also desire to give eloquent and dramatic entertainments for the benefit of Societies.

Brother Home has passed to the higher life, where he will receive the friendly greetings of millions of friends while the shafts of his maligners will recoil upon their own heads.

Our Brother having long since passed from under the yoke of theological bondage, looks not to the grave for the dear one, nor to the call of Gabriel, for a reunion, but to a true philosophy of life, verified by facts, which teaches that the loved one has only passed, a few days or years in advance of his father, to a higher sphere of life, and yet so near that open communion between father and son is possible.

Our son John Wesley, who was a little over twenty-two years old, left us on the night of February 18th, after a lingering illness of consumption for several months. In a few hours after he left his body he appeared to three persons, one of them two miles distant.

When the medium was entranced her control for near an hour told us many things of profoundest interest in regard to our son and the Spirit-world, but as he said he would write out an account of his entrance into Spirit life—how he felt and what he saw—we will wait to hear from him.

We shall hear from him ere long. If what we receive possesses general interest, we shall give it in the Archives of our own soul, to bring our comfort such as we can derive from no other source.

Heavy Indorsement. The readers of the Journal will remember that some four months ago the great egotist of "germans" notoriety and Mrs. Seaverance, held a meeting at Rockford, which disgusted the great mass of true Spiritualists and brought reproach upon the cause generally.

Brother Home became a favorite at the French Court during the palmy days of Louis Napoleon, and was well received more than fifteen years ago at the Palace of the Czar of Russia.

Mr. Home has been recently engaged in writing a book, in which he purposed to sift some of the redundant chaff from the wheat—Spiritualism. No little sensation has been the result.

We are not so much surprised that such people exist (having had considerable experience at their hands) as we are that respectable papers devoted to Spiritualism should open their columns to the vindictive slanders against one of the best mediums that has blessed modern Spiritualism.

Not one word has yet been published, yet the rumors that he was about to publish something that would implicate impostors, and show the absurdity of the claim that "social freedom, is germane to Spiritualism," aroused the ire of the devotees of that infamous doctrine.

They at once seized upon an opportunity to vent their spleen in advance of the appearance of the book, and several of our cotemporaries have given them space to ventilate themselves.

Mr. G. W. KATZ, lately of Cincinnati, is now devoting considerable of his attention to lecturing. He has had experience, has a good delivery, and energy. He is now in the South, Sunday, April 2nd, he lectured at Chattanooga, Tenn. He desires to make engagements South or elsewhere. Would like to gradually work via Atlantic Coast. He and wife also desire to give eloquent and dramatic entertainments for the benefit of Societies.

750 REWARD.

Is the Devil Dead?

NUMBER XXV.

The Silesian Legend—Devils at Feast—Astranging Revelations—Spirits that are British—The Aspirations of the Soul make you a British Spirit or an Angel of Light—Thoughts worthy of careful Consideration.

As appears from an ancient Silesian legend, as related by the historian, that a nobleman of rank, prepared for several of his friends, they instead of being punctual to the time, according to promise, alleged divers excuses for the necessity they were under of absencing themselves, while he fell into a paroxysm of rage, exclaiming, "Since they have thus disappointed me, may as many Devils from Hell come and eat up the provisions, these friends of mine refuse to partake of," which said, he sallied out of the house, and went to church to hear the sermon.

He had not been gone long, when a numerous company of horsemen, all arrayed in black, of extraordinary aspect and stature, appeared in his court-yard, and alighting, called a groom to take the horses, bidding another to run presently to his master, and tell him his guests were arrived.

The servant, with hair erect, and looks betokening horror, entered the church where his master was, and acquainted him with the circumstances, as well as might permit him. The nobleman immediately interrupted the sermon, entreating the minister to assist him with his ghostly counsel. He, with all his congregation, made all speed towards the mansion, which had been deserted by the servants, who in the hurry of their flight had left behind them a young child, their master's son sleeping in a cradle. By this time the Devils were reveling in the dining room, making a great noise, as if they saluted and welcomed each other.

They looked through the casements, one with the head of a bear, another with that of a wolf, etc., taking bowls at the same time, and quaffing as if they had drunk to the master of the house. The nobleman, who among others, was a witness of their revelry, seeing his servants safe, bethought himself of his son, and asked, "What has become of him?" The words had scarcely passed his lips when one of the Devils had the infant in his arms, and showed it to him at the window. The father, half frantic with his feelings, on seeing his beloved offspring so perilously situated, fetched a deep sigh, and turning to an old and faithful servant, said, "What shall become of my boy?" "Sir," said the trusty domestic, truly affected by the agony of despair he saw in his master, "By God's help I will enter the house, and rescue the babe from you Devil, or perish with him." He accordingly went, followed by the prayers of all present, and, having entered a room adjoining that in which the Devils were rioting, he fell upon his knees and commended himself to the protection of heaven; after which he burst in among them, and beheld them in their horrible shapes. That instant they all pressed around him, inquiring what his business was there. He, under a great terror, though resolved to fulfill the intent of his coming, addressing himself to the spirit who held the child, he said, "In the name of God, deliver that child to me."

Mrs. LUTIE M. BLAIR the celebrated spirit-artist can be addressed at No. 40 Dover Street, Boston, Mass., until further notice.

Mrs. S. A. ROGERS HAYDEN has been lecturing at Dover, Vt. She claims to be a test and business medium as well as lecturer.

Mrs. S. A. ROGERS HAYDEN has been lecturing at Dover, Vt. She claims to be a test and business medium as well as lecturer.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained...

ORGANIZATION.

An Original Poem by Robert Burns, Through Mrs. F. O. Hyzer, of Baltimore.

Note—Mrs. H. says, having been prevented by my illness, from attending the Convention of Liberalists, in Chicago, Aug., 1864, for the ostensible purpose of considering the question of organization...

Dear lady, while the moon beam plays On fl., very less, and hill and mountain, And kisses w' its softest rays...

A power which in the ultimatum, To man, a feeling rich shall be, P' not and body, home and nation;

And on this question, I've a word Through thee, my lady dear, to utter, No matter if the sea be stir'd...

For what 'tis worth to human kind, I still was glad as I have given Some like way marks unto mind...

Man is an architect divine— Conceptive of thought soul's Ideal Uplifts the altar, front or shrine...

'Tis true, and bigotry's stern frost Aff tines the budding thought-form chilleth The spirit-fruitage aft seems lost...

If man exist by two-fold power, Which through organic law controls him Which as a germ, through bud and flower...

See how the rain drops fall the sky, Unite! L.v.'s supreme devotion, And down the hill and valley hie...

In every dew-drop lies a power That floats the commerce of a nation; That opens the petals of a flower...

Search where ye may, I'll all the works Of nature, which ye call creation, In all of law ye'll find their lurks...

Not yet, bath harmony Divine, Beyond the mortal pride's wild clamor, That she can build on earth her abode...

Ye've nobly told in throwing down The bulwarks of auld Superstition, Now let your zeal as warm be found...

In speaking of the English, Theodore Parker says, "We are of the same stock, and have the same great problems to work out in the civilisation of mankind; v.z. First, To organize the powers of nature for the service of man; second, to organize the social powers of humanity, so as to have national unity of ac-

tion; third, to develop the individual man into a great variety of forms. These are the three great problems of civilisation. England and America work therat side by side, both unconsciously that they are factors in this great product of humanity. I love the Germans. As a family of men they do immense service to mankind. They are not diffusive, but deep—wells dark, cool, mysterious (you can see stars from their bottom at noonday) never falling; while the English are a wide lake; full of green islands, varied in form, green with life, but not deep; and the Americans are a river, never still, noisy and turbulent, dirty, but bearing fertility, in this very mud which troubles the stream; now spreading into rich lakes bigger than the island which hold that British pond; now laughing in waterfalls, which one day will turn the mills of all the world; then flitting out into dull lagoons, where only the alligator and the snapping turtle can live, and watery marshes which reek with slime; then, anon, gathering its waters into one deep, wide channel, where, laden with the fruits of commerce going out and coming in, it flows tranquilly on to the ocean, whence all wells, lakes, and rivers are at first supplied, and they all at last return."

The creed of Theodore Parker may be summed up in, "The consciousness of infinite good, of immortal life, and of eternal right."

EXTRACT FROM A TRIBUTE TO LU-CRETTIA MOTT, BY FRANCIS D. GAGE.

I never think of that woman, But my heart throbs high with love, And I ask, "Can she be more beautiful In the blissful realms above?"

The poet may sing his praises Of the glow of "sweet sixteen;" But there is a holier beauty, Of eighty-three, I ween!

An will be seen by his card in this paper, Dr. J. Wilbur, the Magnolia Physician, has removed his office to the Gardner House.

BUSINESS.

The American Insurance Company of Chicago.

The American of Chicago has been much claudered of late. Let us see why. Has it ever failed to meet its obligations—to pay every loss maturing against it? No; that is not claimed by its bitterest enemies. Are its officers or stockholders unreliable business men, or of inferior moral standard? The mention of their names disproves that. No one has dared to impugn such men as Hon. E. F. Ellsberg, Hon. W. H. Bailey, Hon. W. H. Bradley, Hon. J. L. Mumf., Hon. Wm. H. Ovington, Nicholas K. King, M. A. Hoyne, R. B. Carter, D. A. K. Swinton, Jr., and Chas. L. Carrigan. Yet these are the men to whom the American's interests are intrusted. Does it lack enterprise or stability? Its cash income of \$317,000 and the \$40,000,000 of insurance written last year, and its \$905,000 cash assets, together with its \$2,000,000 of installment notes, are still left denials of that. What then is the matter? Success! Merit! These are what draw the enemies' fire. Perhaps the reader of this has received or had shown him by some rival agent one of the numerous circulars which are being so industrially distributed over the country. If so, let him probe the motive of the source from whence it came. The insurance commissioners of four different States have done this, and after a searching official examination of the American's plan of business, its assets and liabilities, all came to the same conclusion. In closing his published report, the Hon. W. D. Hill, Superintendent of Insurance for Ohio, says: "It is my opinion that the American Insurance Company of Chicago is as safe and sound financially as 'other insurance companies possessed of the same amount of capital and assets.'" The same results were reached by C. L. C. P. Ellsberg, Attorney, and Hon. A. Harvey, the eminent Actuary, both of whom represented the State of Missouri in its official examination of the American's standing. Also by ex Auditor Castell for Iowa, and Mr. K. J. Logg, Actuary of the Illinois Department. These men declared what they knew, for they went to the Company's office and saw for themselves. Are not the results found by them, after days of personal examination, trustworthy, and to be accepted, instead of misrepresentations indulged in by business rivals for mercenary and selfish purposes? The American does business only in eight of the Western States, and insures no business property whatever, confining its risks to detached dwellings, school houses and churches; yet there are only six companies in the United States whose business equals the American's, and these write heavy lines in large cities throughout the union. Of course their agents fight the American. It's their bread and butter to do so. The American is getting the cream of the non-hazardous business. It will take no other. It knows how to get it too; for in 1871 its cash income was only \$238,673 while in 1874 it reached the splendid proportions of \$317,424. It shapes its business to the needs of its members in writing five years' policies and collecting in cash only one year's premium, taking installment notes payable in one, two, three and four years for the balance. In conclusion, the American is old in years, prosperous in business, strong in reputation and money, and what is better than all, prudently and honestly managed by experienced, successful business men with unspotted reputations for integrity and moral worth.

A COUGH, COLD, OR SORE THROAT, requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. "Brown's Bronchus Troches," will almost invariably give relief.

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

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

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

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

G. W. GALLAWAY, 881 W. Erie St., Chicago, Ill., Nov. 4, '75. LETTER TO HER BROTHER STATING HER CASE: DEAR BROTHER—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit. I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphia powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now use 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 46 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon. Your Sister, AGNES VAN ARNAM, Little Valley, N. Y., Oct. 30, '75.

Mrs. Robinson diagnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured: Mrs. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant-opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphia, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN ARNAM, Little Valley, N. Y., March 20, '76.

Corns and Bunions Speedily Cured by Spirit Prescription. Mrs. A. H. ROBINSON, Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb. came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them. Respectfully Yours, W. H. WHEATSEED, Frankfort, Ky., Mar. 16th, '76.

Wonderful Success in Healing the Sick. The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known. During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials. The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not. Mrs. A. H. ROBINSON, Medium.—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 58. Very truly yours, JACOB A. FLOURNOY, Marionville, Mo., Jan. 16, '76.

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten days afterward: Mrs. A. H. ROBINSON, Medium, Chicago.—Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final cure. Very truly yours, JACOB A. FLOURNOY, Marionville, Mo., Jan. 30, '76.

A Spirit Physician Materializes and Cures His Sick Patient. Mrs. A. H. ROBINSON, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never saw in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain. Yours respectfully, Mrs. S. I. Frazz, Topeka, Kan., April 12th, '75. Box 661.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription. A. H. ROBINSON, Medium—Chicago.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other. Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. FOLLEARD, Los Nietos, Cal., Oct., 8rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters: Mrs. A. H. ROBINSON—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS C. FOLLEARD, Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS C. FOLLEARD, Azusa, Cal., May 29th, '75.

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

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. As the most speedy cure is the essential object in view rather than to gratify idle curiosity, the patient practices her usual habits, and a brief statement of the case, leading symptoms, and the length of time the patient has been sick, when she will, without delay, return a most potent prescription and remedy for curing the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, they immediately, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an infallible and permanent cure. It should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; for an error in the observance of the directions, by the chemical effect that is produced, that science takes cognizance of.

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

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

Diagnosis and first prescription, \$1.00 each subsequent one, \$1.00. Psychometric delineation of character, \$2.00. Astrological delineation of character, \$2.00. Business mediumship, \$1.00. The money should accompany the application to insure a reply. Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of paper, envelopes, and postage.

Mrs. Robinson will answer all questions, give no private sittings to any one. If privacy is required, it may be by letter, and the usual fee and terms observed. All communications, must be strictly complied with, or no notice will be taken of letters sent.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by mail on receipt of one dollar, or receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Rappers and quacks who sell their articles at a price from three to ten dollars, if false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of poison root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by mail on receipt of one dollar, or receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Rappers and quacks who sell their articles at a price from three to ten dollars, if false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of poison root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by mail on receipt of one dollar, or receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Rappers and quacks who sell their articles at a price from three to ten dollars, if false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of poison root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by mail on receipt of one dollar, or receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Rappers and quacks who sell their articles at a price from three to ten dollars, if false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of poison root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by mail on receipt of one dollar, or receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Rappers and quacks who sell their articles at a price from three to ten dollars, if false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of poison root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

thought first I had awakened in the Spirit-world, I was so free of pain. Yours respectfully, Mrs. S. I. Frazz, Topeka, Kan., April 12th, '75. Box 661.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription. A. H. ROBINSON, Medium—Chicago.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other. Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. FOLLEARD, Los Nietos, Cal., Oct., 8rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters: Mrs. A. H. ROBINSON—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS C. FOLLEARD, Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS C. FOLLEARD, Azusa, Cal., May 29th, '75.

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

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. As the most speedy cure is the essential object in view rather than to gratify idle curiosity, the patient practices her usual habits, and a brief statement of the case, leading symptoms, and the length of time the patient has been sick, when she will, without delay, return a most potent prescription and remedy for curing the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, they immediately, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an infallible and permanent cure. It should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; for an error in the observance of the directions, by the chemical effect that is produced, that science takes cognizance of.

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

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

Diagnosis and first prescription, \$1.00 each subsequent one, \$1.00. Psychometric delineation of character, \$2.00. Astrological delineation of character, \$2.00. Business mediumship, \$1.00. The money should accompany the application to insure a reply. Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of paper, envelopes, and postage.

Mrs. Robinson will answer all questions, give no private sittings to any one. If privacy is required, it may be by letter, and the usual fee and terms observed. All communications, must be strictly complied with, or no notice will be taken of letters sent.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by mail on receipt of one dollar, or receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Rappers and quacks who sell their articles at a price from three to ten dollars, if false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of poison root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by mail on receipt of one dollar, or receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Rappers and quacks who sell their articles at a price from three to ten dollars, if false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of poison root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by mail on receipt of one dollar, or receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Rappers and quacks who sell their articles at a price from three to ten dollars, if false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of poison root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by mail on receipt of one dollar, or receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Rappers and quacks who sell their articles at a price from three to ten dollars, if false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of poison root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by mail on receipt of one dollar, or receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Rappers and quacks who sell their articles at a price from three to ten dollars, if false. Genuine root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of poison root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

done from W. F. BURLEY and it has cured me from using tobacco, after using it for years. CHARLES GAGE, Tama City, Iowa, Feb. 15 '76. Price—\$2.00 PER BOX. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill. Agents supplied (on the receipt of the pay) at 25¢ per dozen boxes, and sent free of charge.

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

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

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

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

Diagnosis by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail prepaid. In the past two years Mrs. Morrison's Medical control has given 5493 diagnoses by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

ADDRESS FOR REFERENCE AND REMITTANCE: SPECIFIC Mrs. C. M. MORRISON, Boston, Mass., Box 2610. v20n116

New Advertisements. PILES cure guaranteed, call or write with stamp to H. B. UFFORD, M. D., 73 West Madison Street, Chicago, Ill. v20n118

ASTROLOGY. Prof. Lister, Astrologer, 319 G St. N.Y. 44 years practice, 27 N. Boston. Can be consulted by letter. Send for a Circular. Address all letters P. O. Box 423 N.Y. City. v20n119

PIANOS \$250 We offer extraordinary inducements—New Seven Octave full iron frame, overstrung bass Pianos, with Rosewood case and carved legs, for \$250—Boxed and delivered at any R. R. Depot in Chicago—Terms of payment, \$25 cash, remainder \$15 monthly or \$50 cash and \$10 monthly, or \$100 cash and \$25 quarterly—Send for catalogue with full explanation, at 125 W. Wabash St. CHAS. H. MUSA, 92 Wabash St., Chicago—R. J. v20n120

1776 Century's Independence, 1876. EMBRACING most important documents and statistics of the P. U. S. History of our Government, forming a hand-book indispensable to every citizen and writer during this Centennial and Bicentennial year. AGENTS WANTED. Rapid sale and large profits guaranteed. Address UNION BOOK CONCERN, 75 Nassau St., N.Y. v20n121

FLEETWOOD SCROLL SAW The most simple and easiest running saw made. This saw has a perfectly true motion, being different in this respect from all other machines. By its use the most delicate: SORRENTO ORNAMENTS In wood, ivory, or metal can be quickly and easily made, with no danger of breaking. Used by manufacturers of fine furniture, by clock-makers, jewelers, engravers, amateurs, ladies, boys and girls. Any boy can readily earn from \$1 to \$15 a day with one of these machines. The cabinet maker of this city recently made \$37 of work in ten hours with a Fleetwood Saw. Saws wood 1 1/2 inch thick to the thickest made, rapidly and easily. Price \$1.00, \$1.50 and \$2.00. Send stamp for circular and list of designs. Saw-plate, wood, carving tools, designs, and hand brackets sold at wholesale prices. FARKHURST & WILKINSON, 53 and 55 Lake St., Chicago. v20n122

Centennial Writing Desk. This is the most complete and pleasing article of its kind ever invented. It is made of the finest materials, and

John W. Hutchinson, a Spiritualist.

DEAR JOURNAL.—Mine is a thankful privilege to lay before your readers some of the characteristics and labors of this great and good man. Such a character as

JOHN W. HUTCHINSON.

but once perhaps in centuries flashes across our career. In him is found, in its highest perfection, the rarest of divine gifts—the genius of song. It is said by his biographer, that "his determined course of action, from a child, in the matter of a 'calling' to sing has been his sword and buckler in times when the faint hearted would go under," and has been styled the "bold, daring, indefatigable, gifted John." His goal and perseverance has attained for him that eminence in the annals of fame that few men reach. In matters of religion and reform he is far in advance of the majority of mankind; but he has such a quaint way of dropping little germs of truth down into the hearts of the people, that they take root and yield a bountiful supply of ideas before they are aware from whence they spring; and in that way he is preparing souls for the approach of that perfection which all, sooner or later, are destined to realize.

The music-loving souls of Chicago, who have listened to the songs of this celebrated family, have been beautifully feasted. They have a style of music peculiar to themselves and give a spirit, a depth of feeling to their melodies that none but a Hutchinson could have; arousing, subduing with delight, their efforts in Chicago have been attended with brilliant success. Their audiences are held spell bound with admiration, for they lead the soul of the listener from the threshold of music into its temple, there to feast upon the spiritual food, which their songs contain. While listening to that most beautiful of all songs, "There is no Night There," as sung by John Hutchinson, one seems thoroughly steeped in the sentiment which has nothing of earth in it; that sentiment which music so well inspires, which renders the sense dead to external things, but gives to them the character of the soul.

For thirty-five years this family has been wielding the song-sword of truth, battling for the oppressed, and have filled a great mission, fought a good fight, and we hope that through the countless ages of the eternal future they will keep the faith pledged to truth and to right, ever manifested that daring

INDEPENDENCE OF THOUGHT.

which is a prominent characteristic of John. He is ever found to be the champion of the "cause that lacks assistance," urging reform where reform is most needed, and striving to lift the yoke from the neck of the poor man, for his great soul is alive to the interests of humanity, and he understands the importance of a general reform. One would think he possessed the power to push aside the veil of futurity and behold on the shores of time the ghosts of things to be; for not only does the past have its spooks, but each event in the future has its specter, and when the proper hour arrives, the shadow becomes corporeal and takes its turn in the conflict of life. So the not far distant future can be seen by developed vision, the ghost of the monster—poverty—whose sequel will be produced by the sword in volumes of blood. Mr. Hutchinson wants a reform of the National Banking System, and so do all honest men and women. If I was the U. S. Congress, I would pass the 895 bond bill. But it is a lamentable fact that I am not. In the early days, when slave traffic was disgracing the country when America was the home of the oppressed, when the very fact that a million of human beings were held in bondage, made the flag of our country a flaunting falsehood, the Hutchinson family were among the first in the "holier light for freedom, for the emancipation of those unfortunate fellow creatures. Singing their radical anti-slavery songs they traveled throughout the North, arousing in the people a sentiment of "liberty or death," and upon crossing the line into the slave territory were met by mobs, and orders to "get out or take the consequences." They continued in this work of love and Godliness until they were able (as I have heard Mr. Hutchinson remark) to sing the "jubilee song over the downfall of American slavery," and then the goal of that hope was reached and the glorious anticipation realized.

Upon this band of workers in the cause of freedom, the laurels are meritoriously bestowed. As a result of their labors—there is freedom—five millions of slaves were made free, and five million chains lie rusting in the South. They have aided in the emancipation of the African slave, their next great work will be the emancipation of woman.

Mr. Hutchinson possesses a mind thoroughly imbued with a love of truth for truth's sake, and is a fearless advocate of those principles which his highly developed spiritual vision teaches him, is true. His motives are based on high and noble considerations for the welfare of humanity, ever singing songs for reform, with an earnest endeavor to revolutionize society and make the world better. This is an era of mental revolution, of spiritual growth out of darkness into light, and the public is in need of such minds to minister to its craving for spiritual food. Mr. H. never fails to sing his most cherished sentiments in song, and one could glean somewhat of his ideas on, "God in the Constitution," after hearing him sing a song entitled, "I may not be a Prophet," in which he seizes the opportunity to say:

"I may not be a Prophet, But methinks the time is near, When the church shall cease to rule mankind, Through dogmas, creeds, or fear." He is now engaged in a biographical work of the "Hutchinson family," which will be an edifying history of this remarkable family, giving a faithful record of thirty-five years of the adventurous life of the author, together with a chapter for each member of the family, with leading characteristics, accompanied with original songs, and engraved likenesses. Mr. Hutchinson is also a poetical genius, having written many beautiful lyric poems, one of which entitled, "Lavinia," has just been set to music and published by the author. Louis may this great and good man continue his pilgrimages on earth, singing songs for reform until woman is regarded as an American citizen, and has a voice in making the laws that govern her, thus endeavoring himself to future generations, as he has to the present and past, for all lovers of truth and reform, have on memory's tablet a spot sacred to the name of John W. Hutchinson.

ASENATH W. W. COCHRAN.

Chicago, Ill.

"The Apparition of Spiritualism not Brushed Away."

Contrary to the expectations, and certainly to the hopes, of timid religionists the apparition of Spiritualism which presented itself to the world a quarter of a century ago, has not only not been brushed away, but seems to grow stronger and more decided in its manifestations year by year. Indeed, it has come to be one of the factors which theologians must take into the account in making their calculations, whether they wish to or not; for

attention than any other topic connected with man's mission and destiny. While we are not disposed to urge the investigation of this subject upon any one, we still believe that investigation is preferable to ignorant denunciation, particularly for that class of restless religionists who are not quite willing to swear they are saved by any of the old systems of theology, and who yet can not believe that a better has been discovered or disclosed. To any who are thus disposed to investigate, the RELIGIO-PHILOSOPHICAL JOURNAL, S. S. Jones, publisher, Chicago, will prove an important auxiliary. It is a large 8 page paper, well printed, and thoroughly alive to the mission to which it is devoted. Terms, \$3 15 a year, but it will be sent on trial three months for 50 cents.—*Boston (N. Y.) Times.*

Voices from the People.

SHELANDOAH, IGA.—E. E. Holcomb writes.—We want the heat of bed-motins and hope to develop some, and to have others call on us. We can't get along without the excellent JOURNAL.

WHITE COTTAGE, PA.—T. T. Williams writes.—The JOURNAL is a very welcome visitor. I like it well, both in matter, which is very interesting, and in execution, which is neat and beautiful.

ROCKY BAR, IDAHO TER.—V. S. Anderson writes.—That lecture by Tuttle reported in JOURNAL of March 4th, is a magnificent and clear exposition of the doctrines of Spiritualism.

BYRON, N. Y.—J. W. Beaver writes.—Great changes, astounding developments and unparalleled progress have attended the onward march of this mighty revolution within these few years, and we may such be the case, when we realize its exalted goals and beneficent objects.

SAN BERNARDINO, CAL.—L. Mechem writes.—We have been favored lately by a visit from Jessa Shepard, who held two of his remarkable seances. Mr. Cora L. V. Tappan has given two lectures to crowded houses. E. L. Watson gave four lectures and every evening the hall was crowded. She is a very excellent and impressive speaker.

WELLSBORO, PA.—E. W. Wotman writes.—I trust the devil may be found and so wrought upon as to be induced to fly from earth to other realms; yet feeling things as I do, I am now young, and weal may be found as grosser animal nature, sufficient in itself to do much devilish work. In fact, I can conceive of no infernal dolings which are not greatly animal.

COLUMBUS, OHIO.—James Savidge writes.—The devil is not dead. He was around last week, and killed all the prophets, and also has been to the heart of the nation, and knocked on the old tree of the Republic, and found its rottenness, and placed a hole, went in, laid his eggs, and warned the country with thieves and robbers in the form of government officials. Send on the old JOURNAL, I am almost blind, but it gives light to the soul.

WAVERLY, IOWA.—A. J. Case writes.—I have been a reader of RELIGIO-PHILOSOPHICAL JOURNAL since its first issue and now could not well do without its glorious teachings. I feel quite anxious to get the answer to Mrs. Jacob Martin's letter to the Devil. He does not answer it, you may be sure he does not read your paper, I think there are other papers that would suit him much better.

GRAND RAPIDS, WIS.—E. W. Burt writes.—The knowledge that loved ones "over there" are ever with me, keeps me up in heart; then the dear old JOURNAL comes with healing in its folds, and persuing it I have a feast that but few in this part of the world enjoy; would like to keep it on file, but out it must go to prove its efficacy to the public, some of them have the worst for wear. May the angels bestow ever bless you in all your work.

ANCOHA, N. J.—George Hutchins writes.—Wm. H. Eddy has fairly commenced holding seances in his own rooms. I have been to four, at all of which I received evidences which still more confirmed me in the genuineness of Mr. Eddy's medium powers. I have shaken hands with my spirit mother, and received some words of sympathy and comfort. She said, "God bless you, George." Mr. Blatherwick's uncle came, and he and his nephew knew him at once. The Witch of the Mountains talks beautifully. Some of the spirits dance; one Indian, Honto, materializes shawls.

ROCHESTER, N. Y.—Mrs. A. Howard writes.—I sit down on this beautiful March evening to hold a few moments communion with my ever welcome sweet—the dear old JOURNAL. No one can yet have gleaned from the spotless leaves of the JOURNAL such pure and exalted truth. Spiritualism is the fitting interpreter of the deep soul thoughts, and through its influence I have caught a glimpse of the angel-world, where my darling children are stars of light to me. Spiritualism teaches that there is a summer land called heaven, where the mother will find her child, and the child will find its mother, and this is why I cling to it.

CONCORD, N. H.—Miss E. A. Fitz writes.—The winter has gone; it is already April, and warm enough to ramble about the country. Some "occult" influence led me on a mild afternoon to visit the town of Pembroke, six miles from Concord, where there was an awful murder committed in October, 1876. It seems that a young man, 18 years old, left his home as usual to go to school. When he got almost in sight of the academy, he was taken by a villain into the thick forest and murdered. On the following evening her body was found a short distance from the road in the immediate thickets. As I came to this lonely spot I could hear the sweet sound of heavenly music floating on the air.

HOOPER, NEB.—Geo. B. Parsons writes.—Mrs. O. Flint in answer to A. G. Merrill's "Five Beams," etc. takes occasion to say by way of proving that Christ was not a myth, that "people wrote their dates and reckoned their times as the year 1, 2, 3, etc., from the birth of Christ." Allow me to say to Mrs. Flint that she has fallen into a very common error, and that according to history, no person or people ever dated the year 1, 2, 3, or 4 from the birth of Christ, but it was after thought, and commenced by Christians in the year 516; and no historian adopted it until 743, and no nation until Spain in 1383, Castile in 1389, and Portugal in 1415. (Vide Tegg's Dictionary of Chronology, page 689).

PLYMOUTH, MICH.—J. H. Wood writes.—I have more pleasure in letting people read I work (about 400 in the P. P. Car Co.'s paper) read the rich pieces in the JOURNAL than anything else I can possibly think of. All are anxious to hear what is new in it, and then after reading or hearing it read, hear them ask with such an air of bigoted consciousness of superior intelligence, "Do you believe that nonsense?" I read the article from the "3d," Petersburg Medical Journal," in your paper, to a prominent homoeopathic physician of this city, and he told me that he once attended a man sick of the same disease, typhoid fever, who told him that during the critical period of the disease it seemed that he left his body, and was enabled to view it as it lay before him, but he had no power to go from the spot, and was drawn back into the form and revived to life.

PLEASANT VALLEY, IOWA.—Mrs. E. J. Hyde writes.—Continue the JOURNAL to the friends of Mrs. E. J. Hyde, my mother, now in her 89th year. We realize that her time with us in the form, must soon draw to a close, as she is very feeble in body, but made strong in spirit by the dear JOURNAL, which we could not do without after becoming acquainted with and feeling its great value in spiritual things. May the editor be spared many years to battle for the right and true. I would say, to those desiring spirit pictures of friends, that I have been very successful in obtaining a picture, under very strong test conditions, and in one instance, pictures of two of my children on one card; my daughter holding a bouquet of white flowers in her hand, and Wm. H. Mitchell, 770 West Springfield St., Boston, Mass., was the medium artist.

GARDNER, KAN.—A. M. Cummings writes.—I feel that you are determined to "give the devil his due" before you drop the subject, and by the way you hold onto him, I guess you don't intend to drop him at all—thinking, perhaps, that the

drop from the battlements of heaven into the bottom of hell was sufficient for him. Graciously! No, and that is what I say, the devil must be kept, and must have hurt him body. But I must quit talking so much like the devil, or the preachers will accuse me of stealing it thunder. By the way you should put them on his track. Be careful what one you employ for I think some of them are the devil's own kind, and that would be beating the devil's own drum. I am confident that the devil—be, the or it—is—has been in these parts and operating in different capacities. For instance, he stood up one evening and told a congregation that "even the devil could tell the truth," and that an unconverted man could not tell it with the same effect that the converted ones could.

SPRING VALLEY, WIS.—W. D. Akers writes.—There was a good thing done for me by the picture of the devil of "4," say the picture of the devil of Spiritualism, at the time referred to, I was selling whisky, and I was so badly scared at the picture and writing made for me by my own hands, with the peculiar power attending it, I was greatly alarmed, and thought I was gone up. The picture was a curiosity, and my reluctance to the traffic was at some cost to all my neighbors. No drop has ever entered my mouth since. I was then making money, am now poor, and no amount of money this side of the spirit land would tempt me to take a swallow of intoxicating drink. The picture played out. Since that time, I have been different spirits, about the same, and have been kissed by my mother, who has been long in the Spirit-world. Thank God for Spiritualism. What good does Spiritualism do? I live by it, am guided by it, and expect to die by it. I want nothing else; nothing else will satisfy me.

BATTLE CREEK, MICH.—A. C. Woodruff writes.—I have been in this State nearly a year, and Mrs. Woodruff about half that time, laboring with the opportunity of my investigation of the occult, and the occult. Speaking first at Saginaw, my labors have been confined mostly to Eaton, Calhoun, Kalamazoo and Allegan Counties, with two or three lectures at the county seat of Tuscola. Mrs. Woodruff has spoken a few Sundays at this place and Grand Rapids, and at some places on Eaton and Allegan Counties. We propose to carry out a purpose formed over a year since, and visit a section of the State where our work will be truly that of the pioneer. Evidences are multiplying that the interest in the State is reviving. We expect to reach places on the Lake shore, near Chicago, Frankfort, on our route to pass over the railroad from Traverse City to Kalamazoo, and should be glad to hear from Spiritualists in the vicinity of our route. We shall send no reasonable amount of work that offers. Letters directed to this place will reach us.

CHICAGO, ILL.—Dr. Cyrus Lord, 420 West Madison St., writes.—Hon. N. A. Foster was formerly editor and proprietor of the "Wisconsin State Register," and the first of the leading Spiritualist, and leading Spiritualist; was the first to build up Spiritualism in Portland, Me. He took his departure about five years ago. (I speak from memory, not from date.) His spirit is one of the leading ones in the band that controls my circles. He gives us a communication as follows: "I feel that I should like to be taken in Spiritualism, and the progress that has been made since this circle was formed; many mediums have been developed. I hope to see many more. I like to see the work go on; you all have good gifts, and if they can be brought out, will do good to the world, and comfort to yourselves and others. It is hard to control the spirits, there is so much superstition and bigotry. In this sphere you must progress in order to progress rapidly in the world of spirits. Here we go onward and upward from one sphere to another. You can do the same by obeying the laws. I think you all should study the laws of the spirit world, and learn to control. Give up to the influence, is the wish of the band."

GREENSBURG, MO.—Wm. H. Null writes.—Under the deep impression that the time is near at hand, when our Lord Jesus Christ "will thoroughly purge his floor, and gather his wheat into the garner," I feel it my duty to exhort all who are earnestly desiring, to see the wrath which is to come, to cleanse themselves from all unrighteousness, and to be "awake to righteousness, and six not, for some have not the knowledge of God," this is spoken to our shame. Let us so let our light shine before men, that others seeing our good works, may glorify in the Father who sent us. Let us now "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is now seated at the right hand of the throne of God. For consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." "Zion shall be redeemed with judgment, and her converts with righteousness." Let us all hear and obey the voice of the good shepherd.

LANE, KAN.—Mrs. Johnson Clark writes.—The religious families have set up a glorious howl about your paper, and am determined to do all I can to circulate it. There are many in our vicinity who are desirous of investigating the Spiritual philosophy, and for that purpose we have organized a liberal society, and hope to make some progress in that direction. The opposition, however, was so great in our vicinity, that the challenge that the school house was refused us, but after some discussion we succeeded in obtaining it, and lectured to an audience composed of liberals and only two of the orthodox. We meet every Sabbath afternoon in different localities. We are resolved to discuss (not discuss) our sentiments in a public way, and I hope to have a great many people to see the people elevated above their narrow prejudices. Sectarianism has had the reign too long. We like your paper and want to see it generally circulated. We are reading it with especial interest, hoping every week to hear of the capture of his devil, and the "Open letter to the devil" has created quite an excitement here, and interested many in your paper. I think Mrs. Jacob Martin is on the right track, and if she keeps on for the world when the devil (of superstition) goes away, I hope to have a great many converts to do their best to usher in that greatest of all eras, when that myth, the devil, will be a thing of the past.

CHATTANOOGA, TENN.—G. writes.—The Chattanooga Spiritualist, Union celebrated the 23rd Anniversary of Modern Spiritualism, at James Hall, on Friday evening, March 21st. The exercises consisted of orchestral music by Sells Bros., Circus and Monogram Band, invocation and reading of poems, one of them being original, by Mrs. May Marston, lately of Minnesota, and now their regular speaker, and lectured by W. H. Case, lately of Cincinnati, Ohio, upon the subject of "A review of Spiritualism." The speaker treated the scope of thought and the foundations of Spiritualism quite exhaustively. He also recited an Anniversary Ode, entitled, "Joy to the World." Dr. Cleveland, a magnetic healer, presiding in this case, was in such need, but none came forward to receive the angels' healing balm. With a benediction by Mr. Kates, the first celebration in Chattanooga of the advent of Modern Spiritualism, closed. Mr. G. W. Kates will lecture Sunday morning, April 2nd, at Odd Fellows Hall, on "Mystic." A good lecture is expected. Mrs. May Marston will lecture at the same hall in the evening. Mr. Kates goes from here to Atlanta, Ga. Spiritualism in Chattanooga is increasing in the good opinions of the people, and is guided by devoted and reliable pilots.

PLEASANT GROVE, MINN.—J. M. writes.—In No. 24 of the JOURNAL, was quite a lengthy article on "Trance and Abnormal Sleep." There was an instance of the kind by a relative of mine, who was years ago told me by my mother when I was quite young. It made a deep impression on my mind at the time, and although many years have passed since, and I have thanks to the good angels exchanged my belief in a burning hell for the soul-changing doctrine of Spiritualism, the story has never wholly faded away. The story is this. In the early part of 1768, my grandmother, when a girl 16 years of age, was taken sick of a fever, and after suffering greatly for 31 days, died, to all

appearance, and was prepared for the grave, but unavoidable delay hindered the interment of her body, and after three days and three nights, had passed, her spirit returned to its former habitation, when the immediately rose up and began singing, a tune and words never before uttered by mortal lips. Her friends in their horror and fright, compelled her to cease her singing after she had sung three verses, all of which she forgot, except the tune and one verse, which she remembered to the day of her death. She told her friends when her spirit left her body she saw her friends standing around in weeping bitterly. She passed out of the door and showed an angel, and he said, "Follow me, and I will take you to the spirit world, and you will rise from the earth and dost away over the hills, valleys and plains, more beautiful than anything she had ever beheld on the earth. At length they came to a beautiful plain in the midst of which was a great city, surrounded by a high wall in the center was a gate; underneath the gate was a stream of water, clear as crystal. She asked her guide for a drink. He said, "Wait; I will bring you a cup." He opened the gate and passed in, telling her to wait, and she saw through the gate beautiful angels, singing the tune and words which she learned; the same she sang on her return to the body, and she said, "Follow me, and I will take you to the earth. She had a duty to perform in the flesh. She went; yet wept and pleaded to stay; it was so hard to die, besides all the trials, sorrows and sickness attendant upon a life in the flesh; but he comforted her with the promise that she never should undergo the pangs of death again, but after her mission was done, she would return to the earth immediately, and after two years she married, lived to be the mother of nine children, always enjoyed the best of health, and the day she passed away, was as well as any day of her previous life.

BALTIMORE, MARYLAND.—A correspondent writing from Baltimore, Maryland, says: "The 23rd Anniversary of Modern Spiritualism in Baltimore was a great triumph, a victory under the leadership of the Rev. Wm. H. Null, and his coadjutors, the only unfavorable criticism that was heard, was that the programme was too lengthy." This you will see by the copy I send you. Our people are not much accustomed to the management of theatricals and hence delays are too often the result. But it was really a fine affair, and a successful one. The Rev. Mr. Null was packed to his utmost capacity, and the final tableau was given after 11 o'clock. The following is from the Baltimore Bee, a new paper just started here, and bids fare to be one of the most spirited and successful of our dailies. The editor is a thorough Spiritualist, but the money that he has in his pocket, is not leading Spiritualist; was the first to build up Spiritualism in Portland, Me. He took his departure about five years ago. (I speak from memory, not from date.) His spirit is one of the leading ones in the band that controls my circles. He gives us a communication as follows: "I feel that I should like to be taken in Spiritualism, and the progress that has been made since this circle was formed; many mediums have been developed. I hope to see many more. I like to see the work go on; you all have good gifts, and if they can be brought out, will do good to the world, and comfort to yourselves and others. It is hard to control the spirits, there is so much superstition and bigotry. In this sphere you must progress in order to progress rapidly in the world of spirits. Here we go onward and upward from one sphere to another. You can do the same by obeying the laws. I think you all should study the laws of the spirit world, and learn to control. Give up to the influence, is the wish of the band."

ROBONO, CANADA.—T. P. Thompson writes.—Thanks for your kindness in inserting the challenge of the Toronto Liberal Association on behalf of Mr. B. F. Underwood to the Rev. J. Gardner Robb, to meet him in public debate. The challenge and answer were received, and were created a feeling of unanimity and enthusiasm among the Liberals here in defense of the principles of free discussion, such as has never before been exhibited. We desire to repel the charge that in arranging for the previous debate we had as it were, set up a man of straw in the person of Mr. Marples, to be used as a target by the champion of free thought; and to show that we had perfect confidence in Mr. Underwood's ability to meet the best argumentative talent of the orthodox side. The answer of the Reverend gentleman, J. Gardner Robb, appeared a few days after the challenge was sent, and was most satisfactory. I can not consent to allow the use of my name to give the least importance to an ill-considered skeptic, whose talents are of no higher order than to enable him to earn a living by travesties of truth and stirring burlesques upon all that is holy and good. While thus covering a cowardly retreat by a challenge to a poor poor Toronto Liberalism, and by little Mr. Underwood, this man Robb showed his sense of the utter inconsistency of his position, by visiting the various newspaper offices and entreating the editors not to publish anything sent in from us in reply. The servile and nervous creature who prostrated himself in submission in this case, will be only too ready to comply with his desires, backed as they were by the appeals of various deacons, and prominent church members—good advertisers, of course, so our answer was refused admission in all the dailies. We however gave it full publicity in the form of open letters and articles, in accordance with the old adage, "practice, Rev. Mr. B. was 'posted as a coward.' This means of publication proved a success. The circumstance of our exclusion from the newspaper columns, of itself attracted attention, and crowds of people gathered around the posters and eagerly read them. The general expression being by decidedly uncomplimentary to the present champion of orthodoxy. Even the general Christian sentiment condemns his discourteous and insulting reply, and rightly concludes that fear of being overmatched in the debate, alone actuated it. Our Liberal Association holds regular weekly meetings, and nightly adding to its numbers. We have now forty members, and the attendance averages about one hundred. It is conducted on the basis of an absolutely free platform, of which orthodox speakers have several times availed themselves, generally getting badly worsted in the encounter. The topic of Spiritualism receives the prominent, several addresses have been given on the subject. Many of the members are favorably disposed to the system, but waiting for evidence, and repelled by the number of fraudulent mediums. We are likely to have a Spiritualist journal started here before long, and in view of the recent 'justices' which have been meted out to the Spiritualists, it will be gladly welcomed by the large materialistic elements. Mrs. Nettie M. P. Fox, formerly of your city, healing and inspirational medium, has lately taken up her residence here. She is highly spoken of, and being the only public medium in this city, is likely to meet with success.

OPIMUM HABIT CURED.

READ THIS.

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

- LaPorte, Ind., Nov. 27, 1869.
- Dr. S. B. Collins, LaPorte, Ind. I used 1,200 grains of opium per month; have been cured since November, 1869.
- JOSEPH C. BARROW.
- St. Joseph, Mo., Nov. 1874.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since November, 74.
- JOHN B. HOWARD, M. D.
- Frankfort, Ind., March 13, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since July, 74.
- DR. W. EATON.
- Chattanooga, Ill., Oct. 22, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 1,200 grains of opium per month; have been cured since September, 74.
- THOMAS AND FANNY ROSS.
- Rockport, Ind., May 19, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 1,200 grains of opium per month; have been cured since March, 74.
- JOHN J. PATTERSON, M. D.
- Union Mills, Ind., Sept. 20, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 1,200 grains of opium per month; have been cured since July, 74.
- JOHN LINDLEY.
- Frankfort, Ind., Nov. 7, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 1,200 grains of opium per month; have been cured since September, 74.
- ROBERT MARTEL.
- Frankfort, Ind., Dec. 3, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 1,200 grains of opium per month; have been cured since August, 74.
- W. E. SANDERSON.
- Frankfort, Ind., Jan. 27, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since July, 74.
- T. E. HENDICOVER.
- Frankfort, Ind., March 15, 1874.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since October, 74.
- JOSEPH COOPER.
- Union Mills, Ind., March 15, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since August, 74.
- CHAS. T. ALLEN, M. D.
- Avonora, Ill., May 18, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since December, 74.
- JAMES HANLEY.
- New Bremen, N. Y., July 10, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since July, 74.
- CHARLES BRADSHAW.
- Frankfort, Ind., July 27, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since July, 74.
- JAMES B. PRION.
- Chattanooga, Ill., Oct. 27, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since March, 74.
- ROBERT C. OLEARY.
- Frankfort, Ind., Nov. 6, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 1,000 grains of opium per month; have been cured since October, 74.
- JAMES S. BUTTS, M. D.
- Santa Clara, Cal., Dec. 30, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 700 grains of opium per month; have been cured since January, 75.
- W. H. FARWELL.
- Chattanooga, Ill., Jan. 29, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since October, 74.
- HARRIET TOWNLEY.
- Frankfort, Ind., Feb. 1, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since August, 74.
- MIRIAM O. OLAREY.
- Frankfort, Ind., March 15, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 1,000 grains of opium per month; have been cured since March, 74.
- JACOB HAIRDY.
- Frankfort, Ind., Feb. 21, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since January, 75.
- W. R. BROWN, M. D.
- Brownwood, Williams Co., Tenn., April 10, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since December, 74.
- H. ZELLMER.
- Frankfort, Ind., May 18, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 100 grains of opium per month; have been cured since May, 74.
- W. AUGUST.
- Kansas City, Mo., Sept. 6, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used an equivalent of 1,200 grains of opium per month; have been cured since August, 74.
- R. H. SPALDING.
- Frankfort, Ind., Nov. 20, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 1,400 grains of opium per month; have been cured since Jan., 74.
- MAR JUP F. NORBON.
- Frankfort, Ind., Dec. 10, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 700 grains of opium per month; have been cured since December, 74.
- W. H. BISHOP, Frankfort, Ind., Jan. 20, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 1,200 grains of opium per month; have been cured since October, 74.
- MOLLIE B. DUKE.
- Frankfort, Ind., Feb. 15, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since September, 74.
- MARY H. MOORHEAD.
- Frankfort, Ind., N. Y., March 8, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since December, 74.
- JOHN BURLINGAME.
- Brookland, Potter Co., Pa., May 19, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since Dec., 74.
- MES. E. A. HAMILTON.
- Frankfort, Ind., April 14, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 600 grains of opium per month; have been cured since December, 74.
- MARTIN NISFF.
- Frankfort, Ind., Dec. 15, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since October, 74.
- CHARLES EDGORT.
- Frankfort, Ind., Nov. 20, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since July, 74.
- B. F. GUIN.
- Frankfort, Ind., April 8, 74.
- Dr. S. B. Collins, LaPorte, Ind. I used 800 grains of opium per month; have been cured since January, 74.
- SOPHRONIA PALMER.

REWARD.

For each and every name of a patient, used as a reference and for each and every testimony of such patient, published in this paper, the original of which, signed by the patient, can not be produced, Dr. Collins binds himself to pay to any person making such discovery, the sum of five hundred dollars. All Orders and Communications addressed to

DR. S. B. COLLINS, LA PORTE, IND.

Continued from First Page.

the day when every individual who loves truth for its own sake and is not afraid of his own thoughts to stand before the nation and the world politically, morally, religiously, for what he knows to be true and right. And this word is spoken in this day and hour because it is a judgment day; because it is a ripening and a culmination of seeds that have been sown for the generation of time and are now ripe; because it is the beginning of a new decade, and, spiritually as well as temporally, you are to sow for the generations that are to come and expand from your minds and lives and daily conduct, everything that partakes of the nature of falsehood; it is because the searching eye of the spirit has greater facilities for exposure, ferrets out, will find your weak place, will unvail it to your own consciousness, will not parade it before the eyes of men unless you insist upon it by your own blindness and refusal to accept the warning. The Nemesis of justice is not cruel; does not expose human follies to the judgment of men unless invited to do so by persistent folly. No one need be the subject of human judgment if he heeds the warning of spiritual judgment first. No one need be condemned by his fellow men if he heeds the warning of the Lord. No one need be brought before the bar of human justice if he heeds the warning voice of heavenly justice when it speaks to him. It is only the hardened conscience, only the mind that is seared and will not listen; only he that hopes for immunity in some manner by bribing his way into escaping the just penalty of his deed, that finally becomes an example to his fellow men, and these examples are as necessary as the warning voice that heralds the approach of the tempest. These examples become like the heroes of all time, the great blessings of mankind. And although for Judas the infinite compassion still has a voice of love and excuse, there comes to each individual an hour when there is no excuse, and the spirit suffers the full penalty of its actions and works. And therefore the burning fire which was seen in the vision is in your midst. The eye of the infinite is already upon every soul and all the time, and the powers that abide in spirit and upon earth are visiting with their own mission and ministrations the exact measure of what you have meted out to others. No angel in heaven judges you; no convocation of angels becomes the council of judgment. Only the deeds are recorded. The book of life is laid open. The eye of the infinite sees it. The dead and the living, dead in crime, dead in fear, dead in a holy terror, dead in any action or thought of life, stand up, and the hastening hour of each individual life is that swift and absolute retribution that comes to the individual consciousness when each of its faults is laid bare before the human mind. I am no condemner of humanity. I believe with such implicit trust and have such abiding faith in the innate goodness of the human soul, that I know that, if there were ten thousand Lucifers who had fallen from heaven, each one wandering up and down the earth seeking whom he might devour, still the abiding light and saving grace of goodness would overcome them. I'm no descrier of human nature. I believe that moral impulses of humanity are the best. I believe that they always strive towards the highest; I believe they do even in the midst of their temptation, that they are accredited with every effort to overcome temptation, and that even though men see nothing but the soiled and stained record and the outward appearance of crime, every effort they have made to overcome these has its own place in the recording angel's book. I believe also that the masses of mankind are gradually and steadily rising from the slavery and thralldom of the senses, that there are not gigantic evils nor great corruptions as there were that fester and mold unclean for generations of time until their seed produce a degenerate and stigmatized race. I believe that the new race that shall rise will be adorned with greater moral excellence, greater vigor of mind and spirit, more truthfulness, and more absolute love of truth than any age that has preceded it. I believe that the present generation is wiser and greater and better, because it is the outgrowth of the ages that preceded it. But also I see the same tree of good and evil in the garden of life. I see the same tempter beside the tree, and I see that every human being yields somewhat to that which is higher when he might aspire to that which is lower; and I see that the compromise is made not in great things but in little things, that it is the petty sin that makes the corrupt soul, and that the gigantic crime is the result of impulse or passion. I see that it is the daily corroding of life that makes it all seem so bare and rusty to the spiritual vision; that men equivocate, prevaricate, bribe their consciences daily; do not do the thing that they could do every hour and every day, and that this is called from childhood, accepted as a part of social life, becomes finally a portion of the daily creed, and that the human being is gradually swayed and corrupted.

This is what I mean by vigilance. This is why each word and thought should be guarded. You can speak out for that which is known to be right and true; but see to it that no subtle poison of falsehood lurks in the daily life. Let it be true, let it be in the least trifle true, for it is not the thing of itself but the effect it has upon the soul. The stealing of a pin is not supposed to be an enormous crime, and one may rob the exchequer with the greatest impunity, but the smaller vice may be the greatest sin. Of all sins it shows that lack of sensitiveness which day by day accumulates and corrodes the moral nature until there is no truthfulness in it. Great crimes stand out before the world; it has its own voice of vengeance, and it brings its own penalty like an avalanche; but there is no one to take up the threads of these small discrepancies of daily life. They weave their meshes around the minds; they do it lawfully according to social and general usage. It is accepted as a part of business and trade. It is believed that to be a villain must be false. But it is not true. Silence or truth is the absolute performance of which is right in the very smallest only of daily existence. This makes up the golden chain of life, and this is what makes the soul strong for the trying hour of great emergency. You do not measure the strength of a chain by the strongest link, but by the weakest. If the whole chain be weakened to accord with them you have no strength, but if you take out one by one the weak links and make the whole chain accord with the strongest, then you are certain of the weight that you can bear. It is the same with traits of character, with moments of temptation, with petty follies, with that which makes up the great superstructure of life. Let us see to it every golden link be fashioned out of golden thoughts, and that all have been tested and tried and purified by the fire of a stern and unrelenting conscience that will permit no deviation, but only say, "This is right and this I will perform."

Commerce may fall, trade may go down. It does fall even when men pursue that which they consider the commercial course. Business may fall, but it does fall when policy governs instead of honesty. There have been bankruptcies; there is a financial crisis; there is in the land a stagnation of commerce; and it has not been brought about by honesty. This nation has not failed because of a crisis of honesty. We never knew commerce to fall be-

cause of excess of honesty. Governments do not. The great basis of life must be correct, and upon it commerce, society, government, religion will be reared as the superstructure. If the basis is wrong, there will be crash after crash, and no more security than your Pacific neighbors have in the building of a house. They do not know but what some trestle earthquake may shake it to morrow from its foundation. You have hidden a mass of dishonesty, see to it that they are rooted out from daily life, from commerce, from public life, from social existence, from religion, from government, from all that interests humanity.

There is no basis but this. "You do not judge a man by the soles of his shoes or by the coat he wears if you judge him properly. You judge by that which is within. It shapes the outward; it governs; it gives an air to the whole man; but if you do not know the spirit, you do not know the man; and the foot will be incongruous, there will be something ungainly about the coat or other garments; you will detect a flaw and a lack of assimilation, and that proves that the man is wrong somewhere. Find a man whose spiritual basis is right; who has no doubt about wrong, who does not equivocate and say this is right to-day and another thing to-morrow, who knows all the time when he is doing wrong. The laws are plainly written; the mind of the infinite has stamped them upon your mind. When you disobey you know. This is the judgment day. The book of life stands revealed. The recording angel is before you here and now. Every deed has its own particular life-line, and no eye that cares to see but what can read upon face, lineament, expression, countenance, whether your life be true or not, and the eye of your own conscience searching there can find weak places in the chain, and the forging of the infinite anvil night and day are helping you to repair that chain.

It is not a judgment without mercy. It is not vindictive wrath or vengeance without assistance. There are a million helps where there is one judgment. There are a thousand ways of assistance in daily life where there is one condemnation. There are helps on every hand. There are angels and ministering spirits and sweet voices of men and children and flowers in the fields and fruits upon the vines and everything to be token that where the root is right the branches, the flowers, the trees, the fruits, must all be right. Nature herself deals fairly by you. The lesson is written upon the stars in the atmosphere, and in the heavens. The voices of the Great Spirit speaking from the deeps, from mountain to mountain, from world to world, proclaim that where law is made the basis there can be no discord in the government of the universe.

Oh, swifter than the moving
Of the many mighty spheres,
Motionless, yet slowly moving
All the pulses of the years,
The mills, that grind so slowly
Yet they grind exceeding small,
And God is God, if the lowly
And includes one and all.

Oh, the motion of the planets,
How they roll and dance and swim,
Keeping time to some glad music
Full of life unto the brain;
And yet they move so slowly
Keeping time to God's great heart,
While His mill grinds out the lowly
And makes all of him a part.

See the atoms, how they struggle,
How they labor through the years,
How by slow, patient endeavor
They at last through hopes and fears
Climb up to the flower's bosom,
And are bathed in beautiful tears,
While the mills are grinding slowly
Taus they grind exceeding small,
And the atom even lowly
Is like to the sunbeam tall.

See the trees that wave and glisten
In the summer time's sweet air;
How the banners are embroidered
With rare wonders sweet and fair;
But how slowly they were coming,
How the roots withheld their bloom
And me thought the best sweet humming
Would not visit their perfume.
But lo, as the mills grind slowly
From the towers of heaven so tall,
Even the leaflet ne'er so lowly
Is thus rustled by their call.

Oh, the souls that clad in splendor
Stand before the great white throne
Of God's love so pure and tender,
Every heart hath a sweet tone;
And the crown of snowy lilies,
And the palms within their hand,
Are the outgrowth of their spirit,
The result of golden band.
But how slowly they were gathering
All through years of doubt and pain;
While the mills of God went whirling
They in darkness did remain.

Have you planted the sweet lilies?
Shall they grow within your hand?
Patience; growth is slow in coming,
But soon the snowy band
All unfolds before your vision,
And in that celestial land
All the lilies of your planting
Shall adorn with magic wand.

Oh, the girdling of the spaces,
Oh, the linking of the souls,
Oh, the tender starlit faces,
That beam down with their control,
Lifting, lifting, while thus slowly
God's mills grind eternally,
Lifting even the most lowly,
God shall speak eternally,
And as His mills grind slowly,
Meeting out to one and all
Justice, Love shall seek the lowly
And shall welcome with its call.

Is The Devil Dead?

John F. Baldwin, of Palatine, Ill., writes:
I calculate to take the JOURNAL as long as I can pay for it, if I can't raise but one dollar at a time, until the old "Bugger" is captured and secured. The lecture by Hudson Tuttle, on "Church and State," is worth more for humanity than all the Church property.

Y. R. Hill, of Alexandria, Mo., writes:
I will take the JOURNAL until I freeze over, but I wish no part in killing the Devil, as I think we are under many obligations to his Majesty, for all the knowledge we enjoy. According to what we learn from the Holy Book, he has defeated God in many respects. He is very shrewd and may learn us something new.

Mrs. J. Martin, of Cairo, Ill., writes:
You may hold my \$750 awhile longer; for although I have roused the "old gentleman," I wish to make sure that it is him, and not a representative. I wish none of those "elementaries," no frauds, but the old Satan himself. I recognize two individualities in those "Davids" writing me, so I will be cautious that I do not be deceived. Perhaps, if I wait they will appear in pairs, till I see the two thousand which were cast into the swine.

This morning a gentleman showed me a letter he received from the East, in which a Christian gentleman wishes to know if my letter to Satan is "open" to criticism? Of course he will reply, it is. The gentleman (a Divine, I think), is evidently very much shocked, and may be called on by his conscience, to chastise me. Whom the Gods love, they chasten," so I will perhaps find myself a favorite (?) with the Gods, if I may judge their regard by their warfare.

I received an approving letter from a very prominent lady writer last week, in regard to my letter. As she is a lady of much culture, I could be pleased with her kind opinion.

"McDuff" writes:
Now, if you murder this gentleman, you deprive the churches of their best ally. They can get on without God, but they can't survive after the Devil is dead. He is the bugbear fighting in sinners, and scolding church members into something like decency. If they know he is dead, fine times they will make. Their love of God is straw; their fear of the Devil a cable.

Jerome S. Davis, of Ithaca, N. Y., writes:
Now, friend Jones, I will place my name first on the list to increase your reward. I will send you P. O. Money Order for \$10 as soon as the Devil is delivered at your office, the same to be handed to the one who captured him.

Herbert Vinney of Blue Springs, Neb., sends a receipt for making a first class Devil. See 48 page of the JOURNAL.

"THE DEVIL WAS DEAD."

F. Oraby, of Manchester, Iowa, writes:
In the JOURNAL of April 8th, under the head of "Our Annual Thanks and Solicitations," I can truly respond; but my particular attention was directed to your very truthful comments which I need not here repeat; but will simply state a few facts connected with what you very truly designate as "the first and best book ever given by the Spirit-world to mortals—'Nature's Divine Revelations'."

In the Autumn of 1847, T. L. Harris lectured in Cleveland, Ohio, on Mesmerism in general and the Divine Revelations in particular, and as good luck, or good "Providence," or "Good Devil" would have it I invested \$3.00 in one copy of "Nature's Divine Revelations" by A. J. Davis.

My wife and myself were then both members of the M. E. Church, "in good and regular standing." We commenced reading the "new book" as we called it, together, aloud by turns, and the consequence was by the time we had gone through with it, light from the Spirit-Realm seemed to break in upon us. To us, the "Devil was Dead," and a hell of endless torment a myth, and "God All in All," and from that time to this, we have journeyed on together, through great revivals, great rebellions, and great panics; but nothing has ever in the least shaken our faith in "Nature's Divine Revelations," or its Author. We often look back with thankfulness to that chain of events that started us on the road to freedom from fear and bondage.

I could give a number of cases where the persons wealed out from under worse than the Egyptian bondage, by simply reading "Nature's Divine Revelations." In conclusion I will remark that I once heard a gentleman by my acquaintance say, "It ought to be bound in gold and read in all the Churches."

THE DEVIL FINALLY DEAD—REPLY TO W. F. GREEN

H. D. WATSON, of Brooks Grove, N. Y., writes:
Bro. JONES—In reply to the "critical inquiry" of W. F. Green, in the JOURNAL of April 1st, 1876, I submit the following. To relieve him of apparent misapprehension, I will first state that in remarking my progress from blind faith to positive knowledge, I referred to the fact of having passed from mere belief in immortality to a knowledge of an after-life as revealed by intuitive perception, and supernatural impression in accordance with the truths of Modern Spiritualism. At that time I accepted the generally accredited theory of "evil spirits," and the free communication of spirits of all grades and conditions. I have since rejected such theories as erroneous, not, however, without a severe mental conflict; and by accepting in their stead the doctrine embracing more divine and humanitarian principles, I did so by relinquishing cherished preconceived views for superior impressions of a higher truth. By this exchange I claim to have but advanced according to the law of progression, and advocate the truths impressed upon my mentality, not as my doctrine, but the doctrine of a superior intelligence.

In a former communication I took the ground that man parts with the animal passions and propensities as he is born into the Spirit-world. I shall endeavor to elucidate this fact, and will abandon my position only when it is rendered untenable by well demonstrated and indisputable evidence. When it is proven or shown to be the God-like faculties of the human soul that seek, demand and revel in licentiousness, violence and crime; when it can be demonstrated to be in harmony with reason or the law of eternal progression that man's soul powers drag him downward in the earth sphere, causing the deeds of darkness and crime which make our earth one vast charnel house, then it will be easy enough to establish one, or an unlimited number of Devils. In asserting that it is the preponderance of the animal element, and thus an unbalanced condition of the whole physical structure, preceded by a violation of law, which is the cause of crime, I maintain it to be a perfectly logical conclusion that the spirit with all and every part belonging thereto, whereby perfect individuality is preserved, acts with, and is forever released, from the passions at the transition.

It will be readily conceded I think, that a deformed and disfigured physical structure can enclose a noble spirit; and as it enters the Spirit-world it does not retain the deformed condition of the form in which it lived while in the earth sphere. In a perfectly organic human being every element is easily guided and controlled by the divine faculties. In an imperfect and inharmonious organization where the brute instincts and passions prevail, the nobler powers are set aside; and although nearly covered up sometimes, are never wholly destroyed or obliterated. It is beyond the range of possibility for the finite mind to correctly estimate the inherent power and capacity of a human soul which only awaits suitable conditions in which to unfold its God-like powers. These conditions may have been lacking in the rudimentary sphere of existence, yet who can comprehend the heights of aspiration to which it may have attained? Thus at the transition, this spirit may possibly rise higher and more rapidly than one which has been surrounded by more favorable conditions and that too, without abrogating the law of progression. Men that are first shall be last, and the last shall be first.

Again, we see a newly formed physical structure and as we look upon it we can not repress our admiration for the law by which it has been developed; yet perhaps this fine form

encloses a soul whose faculties and powers are reared in their unfoldment by the presence of lower elements which war against the spiritual nature and refuse to be subject thereto. As these elements rule and draw the individual into ways of animalism and vice, the advocates of Diakalsm very wisely (?) inform us that he or she, as the case may be, is "obsessed" by "evil spirits."

Who has not felt as did Paul when he said, (Rom. 7:21) "I find then a law, that, when I would do good, evil is present with me." I claim that Paul's theory of the cause in this matter as related in the above chapter, is superior to the Diakals doctrine, yet confidently believe that during a period of eighteen hundred years or thereabouts, there ought to have been an evident progressive unfoldment of mental powers sufficient to enable offering humanity in this our day to avoid evil by removing, or preventing the cause thereof. Brother Green asks, "are the statements of Judge Edmonds in regard to pandemonium, the descriptions of A. J. Davis, of the wilderness of the Diakals, and the accounts of A. B. Child, and Emma Hardinge, of numerous cases of obsession, all sophistries—the products of blind faith?" They certainly are in one sense at least. When we are willing to accept the fact that a large portion of the phenomena and manifestations purporting to be from spirits are merely representations or imitations of characteristics of individuals as in earth-life; when we can understand that such impressions and representative phenomena are produced in wisdom by angels qualified for such purpose, and that such phenomena are produced to aid in the development of mind in the earth-sphere; when we shall have learned the folly and futility of an established High Priesthood among mediums, and cease to regard as infallible the communications purporting to come from spirits, then shall we be able to see our way more clearly, and the conflicting theories now extant will have resolved themselves into one universal truth. Trusting that herein Bro. Green may receive the satisfaction he desires, I hasten to bring this to a close, lest I trespass upon valuable space which might be better occupied.

Organization of a State Convention in Texas.

In another column will be found a call for a four day's meeting at Houston, for the purpose of forming a State Association for Texas.

There are a good many intelligent Spiritualists in Texas, and an organization ignoring the so-called "social freedom" doctrine, so carefully nursed under the guise of a free platform, will have a tendency to give character to Spiritualism, otherwise it will speedily dissolve from its own inherent seeds of dissolution, as have the national and several State organizations which in an unguarded moment had the dogma of social freedom foisted upon them under the pretense that it was "germane to Spiritualism."

We have ever advocated a free platform for the discussion of the merits of Spiritualism, but have always denied that "social freedom" is germane to Spiritualism, and the infamous doctrine should be most emphatically ignored in the articles of association, in the formation of State and local societies.

It should be ignored because certain lecturers have and probably will again, when they think it policy so to do, declare it to be "germane to Spiritualism."

The Spiritualists of Texas should be wide awake upon this subject. Three of the most astute advocates of a free platform, for the advocacy of social freedom, under the plea that it is "germane to Spiritualism," are now lecturing in Texas.

It is undoubtedly the intention of the "Social Freedomites" to keep the monster alive by instituting an organization in its interest, in the Lone Star State. It being virtually dead everywhere else, these missionaries have gone to Texas to plant the vile seed there, with the hope of raising a crop to be harvested in the future. Their course is jesuitical—all things to all men—to free lovers they contend that "social freedom" is "germane to Spiritualism,"—to true Spiritualists they are opposed to "social freedom."

Again we say to the Spiritualists of Texas, be vigilant and watchful.

While you adopt a free platform for the discussion of the merits of Spiritualism, see to it that you ignore "Social Freedom" as you would ignore the thieves and robbers that invade your Western borders and steal your stock.

Social Gathering.

A number of the friends of Bastian and Taylor, consisting of about thirty ladies and gentlemen, formed themselves into a surprise party, and armed with refreshments and music, made siege to the rooms of these mediums last Saturday. Yielding at discretion to their unexpected visitors, the gentlemanly hosts threw open their spacious apartments for the use of the company, and influenced by the spirits of harmony and happiness that controlled supreme on this occasion, an extremely pleasant evening was spent by all present.

We are pleased to notice this instance of expressed friendship and fraternal regard among brother and sister public mediums; believing that if more amity and feeling of fellowship was entertained, instead of the petty jealousy and enmity so generally existing between the followers of that profession, it would be far better for themselves and the cause they in common seek to promulgate.

Asa WARREN writes, that he is resting from his labors, but expects to return to Minnesota and renew his work in about two weeks.

DR. T. J. LAWRENCE and Mrs. Lawrence the mediums, have removed their business office to No. 8 Sales Avenue, cor. or Fulton Ave., Brooklyn, N. Y.

For the benefit of those who write us inquiring the address of the Cincinnati photographer, who is developing as a medium for taking spirit photographs, we would say that it is Jay J. Hartman, 100 West Fourth Street, Cincinnati, Ohio.

REMARKS promptly attended to in Chicago. Address the undersigned, enclosing 25 cents to pay for trouble. If money is sent to make purchases, send a postal order.

M. G. ASHLEY,
379 S. Clark St., Chicago, Ill.

Mr. Ashley is an honest man, and will faithfully execute all orders entrusted to him.—Ed.

Convention.

The next Convention of the Spiritualists of Van Buren county, Mich., will be held at Paw Paw, in Prof. Crook's Music Room, April 29th and 30th, commencing at 2 o'clock P. M. on Saturday, and continuing over Sunday. Susie M. Johnson is engaged as one of the speakers. Let there be a general attendance of all interested, as the friends in Paw Paw and vicinity will spare no pains to make the convention a success.

R. BAKER, Pres't.

Call for Spiritual Convention in Houston, Texas.

The Liberal Spiritual Association of Houston, call upon all Spiritualists and Liberalists of the State of Texas, to meet them in convention in this city, on the 8th, 9th, 10th and 11th of May, for the purpose of forming a State organization.

The guests will be able to meet their friends from all parts of the State, as well as many from our sister States. A number of lecturers and test mediums have been invited. We shall be pleased to see represented delegations from the various societies now established; and lay delegates from any of the counties where no societies have been formed.

The excursion tickets will be furnished by all the railroads at three cents per mile. All Spiritualists are cordially invited.

P. BURNON, Pres't of L. S. A. of Houston.
W. H. LAWSON, Sec'y.

The Question Not Settled.

A contributor to the Medium and Daybreak writes:
Will one of your numerous spiritualistic readers kindly explain to me how they reconcile the different views given by various spirits through different mediums as to eternal punishment, etc., in the future world? I notice in your last issue that, according to "Deliver" letter, Mr. Lamont's control said, in the course of his address, that "the Devil and hell of theology were myths," whilst at a seance of another medium, to which a friend of mine attended, the company were assured by a departed spirit of one of the circle that everlasting punishment was a reality. Evidently theological points are not settled in the next world either. Yours truly, "INVESTIGATOR."

Spiritualist Funeral.

The New York Sun says: "The funeral services over the body of Charles A. Taylor, son of A. S. Taylor, who died on Tuesday last, were performed in Republican Hall, at 35 West Thirty-third street, and were attended by the members of the Spiritualists' Progressive Lyceum. Mrs. Emma F. J. Bullene, the trance speaker, officiated. She became entranced by the spirit of Mr. Taylor, which said that it wished to narrate its experience thus far in the Spirit-world. For twenty-four hours before his death he lay in what seemed to him a deep sleep, but realizing all the time that he was still on earth. It was three hours after he stopped breathing before he awoke to consciousness on the other side. The first person he met was his spirit mother, who was accompanied by a young lady, an elderly and a middle-aged man, and a young man of about fourteen years of age. He had seen them, he said, around him while on his death bed. His father, who is not a Spiritualist, and several other relatives who were in the hall were greatly affected by the narrative. The son entreated the father not to grieve, as it was not a change to be regretted. He returned his thanks to the Lyceum for their attendance." The body was buried in Mount Pleasant Cemetery, at Newark, N. J.

NEW ADVERTISEMENTS.

DR. J. WILBUR,
MAGNETIC HEALING, 21 years in practice, has cured the most obstinate cases of Rheumatism, Gout, Neuralgia, Sciatica, etc., where patients can secure elegant rooms and board. Magnetic Paper sent by mail on receipt of \$1.00. Send for Circular.

THE SPIRITUAL CUP, or Spirit Mirror. For the development of a true clairvoyance and mediumship. Sent by mail for \$1. Address Mrs. M. C. Morrell, No. 70 7th Ave., New York City, Clairvoyant and Business Medium.

The Gem Microscope!
magnifying 1,000 TIMES, reveals thousands of unseen wonders, and is the delight of old and young alike. The anatomical in signment water, the Little Spigot, the Hair or Feather of Insects, etc., are clearly seen by mail. Agents with objects for \$1.50. Agents wanted. Catalogues free. Address American Photographic Co., Brooklyn, N. Y.

American Health College
CINCINNATI, OHIO.
Incorporated by State law, and system Copyrighted. Instructing and qualifying a high grade of Health Doctors, Healers and Mediums. ALSO
VITAPATHIC HEALTH INSTITUTE
For the thorough treatment and quick cure of ALL DISEASES
by the great Vitapathic System of Practice. Send a postcard and get a Book of explanations. Free. J. B. CAMPBELL, M.D., 188 Longworth st., Cincinnati, O., 1320-1328

PROSPECTUS
OF THE
VOICE OF ANGELS.
A PAPER with the above caption, printed on good paper, in clear, large type, edited and managed by a band of beneficent spirits for the enlightenment and happiness of mankind, will be issued monthly from its office of publication, No. 2 Dwight Street, Boston, Mass., Jan. 15th, 1876.
Sent by J. RUDD PARSONS, Editor in Chief.
D. C. DENSMORE, Business Manager.
D. C. DENSMORE, Amanuensis and Publisher.
Note.—With the exception of their correspondence, there will be nothing but spirit communications relating to the above object. All questions touching the same will be answered by the controlling intelligences through the mediumship. Spirit communications through other mediums in reference to the above will be admitted if desired.
All letters and communications must be directed as above (postpaid) to the subscribers.
Specimen copy sent free to any address by applying at this office.
Price, yearly, \$1.00, in advance.
Six months, 50 cts.
Three months, 25 cts.
Single copies 10 cents.
D. C. DENSMORE, Publisher.

\$1.00 cents renews trial subscriptions one year.