Fruth wears no mask, bows at no human shrine, seeks neither place nor applause: she only as

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 ∇OL XX

Diomarchists.

(S. S. JONES, EDITOR.)

OHICAGO, APRIL 29, 1876.

Taking the Bible records in the case, in his time. Moses was the principal opposer of the teachings and the influence of certain spirit mediums, and was chief denunciator and murderer of the mediums who did not inhale their inepiration from him, and likewise murderer of the Spiritualists who did not seek their knowledge and take counsel of him and his partisans. This malignant spirit and murderous cruelty was imbibed and continued by the Jewish church and nation.

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VALISTS.

MOSES AND MEDIUMS.

Moses a Tyrant and a Murderer of

the People of God, the Spirit

Mediums and Spiritualists—Tho 66 Prophets of the Lord of were

Jowish church and nation.

Whoever will examine the subject independently and thoroughly, will perceive that a portion of the Spirit-world ever sympathized with the people over which Moses and the organization he instituted, tyrannized. So far as can be known, or justly intered from the Bible records, the leading inculcations of those who were mediums for the spirits who sympathized with the people. who were mediums for the spirits who sympathized with the people, were one continuous protest sgainst Mosea' despotic authority, and against his arbitrary rule. He ever demanded of the people their submission to whatever he willed and commanded; and the people's sympathizing spirits of the Spirit-world as continuously contended, through their media, for self-rule by the people. Buffer no one to live who disregards my authority and speaks not according to my words. Was the flat of Moses. according to my words, was the flat of Moses, and he acted in accordance with this imperial order, and faithfully did the rulers of the Jow-ish church and nation obey his law and imtate his example. Innumerable were the spir-it mediums and Spiritualists, and those who would serve God and man according to the dictates of their own consciences, that were slain by Moses' orders and under the authority biblical historical period. During that period, by Moses' order, and under the authority his law, the camping ground of I rael and the land of Judea were drenched with the blood of the true servants and prophets of God. And the earth was honey-combed with the graves of those who aspired to holy living, to live in obedience to the law of God, as the universal Father had written it in the constitutions of all mankind; they were slain in obedience to

Bible records call those tyrants and murderers, "prophets of the Lord," and "the chosen people of the most high God!" Moses and the ruling authorities of the Jews ever had their seance rooms, and their cabinets, where invisible spirit persons were consulted. They had their dictating, their writing, and their speaking spirit mediums; their utterances were made authoritative over the people. None but the ruling classes were permitted to enter into these secret cabinets and consulting boxes. And none but those who endorsed Moses' law and supported his authority and institutions were recognized by the Bible records, as prophets of the Lord. Moses' inaugurated institutions were these prophets' highest ideal of divine government over the children of men. Hence, these "prophets of the Lord, like their master Moses, were monarchists.

Moses' law for attempting to live, and for inducing others to live the diviner life. But the

THE SPIRIT WORLD UNHARMONIOUS IN THEIR TEACHINGS.

In the Spirit-world are jealousies and antipathies, and from it coming antagonisms in

At times truths of the highest importance to man are received, and these too in advance of anything of the kind entertained by those who anything of the kind entertained by those who received them. But often are received spirit communications directly the opposite of truth or fact. According to Bible authority this was true in biblical historic days. According to this authority at a certain time, the Lord of Hoses and of the Jews, sent out from His dazgling throne, and the midst of His highest, bestitudes, a "lying spirit," one of his most edicit worshipers, to deceive all the spirit meadroit worshipers, to deceive all the spirit me-diums of the land, in order that he could circumvent and work evil upon Abab, one of the rulers of the children of men who did not, in all things, indorse Moses and his law; and this, too, was after he had called together the bright spirits of the heavenly world, and with them held a grand council around his glorious throne —himself being seated thereon. See 1 Kings, chap. 23, and 2d Chron., chap. 18.

Judging the Spirit-world by its teachings as they have come to us through its various me-diums, it has ever been divided concerning human rule. There have been monarchists and anti-monarchists: tyrants and advocates of individual sovereignty and self-rule, and each have had their mediums in the ficah among men. The line of demarkation between the two classes in Spirit-life has been as distinct as is that which divides in earth-life the conserva tive and the radical, and that which divides the ruling monarch and the revolutionists that would uproot this authority.

THE UNRELIABILITY OF SPIRIT COMMUNICA-

TIONS, Taken as a whole the teachings from the Sp. r-it world—spirit communications, whether an-cient or modern—can not safely be more explicitly relied on, and taken as authoritative by mankind, as to the truth of what they teach, than can the teaching of mankind in the flesh, as a whole. On sociology, morals, civil polity, and religious, so far back as historic testimony throws its light, the teachings of the Spirit-

world have been as widely variant as the teachings of men. Its teachings are thus variant and unreliable to day, and ever will be thus, until earth ceases to send there its discordant and warring representatives. Consequently it is not only unwise but dangerous for any individual and all passens. To second as supporter. vidual, and all persons, to accept as authorita-tive without investigation and firm conviction of the truthfulness any spiritual teachings whatever, either ancient or modern; more, it is criminal, a moral wrong, to do it. The penalty heretofore paid by many for accepting spir-it teaching without proper investigation has

Human experiences attest this fact, that in both spheres of existence, ever have been those who were dwarfs in intellectual capacity, and in knowledge, and those who were despotic and intolerant. The only remedy is to so il-luminate mankind in the earth-life relative to the primates of spirituality, and in fundamen tal moral law, and so educate in useful practi cal knowledge that men's sense of justice and their love of truth and right are so enlarged and strengthened that the charms of vice and immorality have no winning influence over them; and also are taught, each, to exercise his own judgment independently and righteously on all questions and subjects that come before them; and then to act, in each case, conforms bly with their highest convictions of the right This would be modern Spiritualism practical

A RELIGIOUS PHASE OF SPIRITUALISM, AN ATHE id ist converted by spirit influence,

AND DIES JOYOUSLY IN VIEW OF A FUTURE LUFE.

Case 9. In a town in northwest Michigan resided a Mr. B. in belief, he was an Atheist. of long standing. He was an upright man and a valued citizen, intelligent, and decisive in character. In, or about, 1858, he was thrown upon a sick bed by the prevailing fever of that country. He languished for a considerable time but to some extent recovered. but to some extent recovered-recovered so far as to be able to sit up and converse cheerfully with friends, though his physical constitution was badly impaired and the system exhibited dropsical tendency. This effiction work any change in his views of man's future.

At a particular time, by spirit power, Mr. B. was made unconscious and oblivious to every thing of earthly nature. After remaining in this condition a considerable time, to the great joy of his friends he was restored to conscious ness. He then related to his friends what he saw, and what had been told him while absent from the body. He said he visited in their new homes the spirits of departed ones of earth; and had been made acquainted with their surroundings, their habitudes, their employments, and their institutions, all of which were enamoring to him, and caused him to de sire to depart the earth life and take up his permanent abode with his spirit friends. The things he saw in vision, and were related by. Mr. B., were consonant with the laws of the human mind. This vision changed the views. of Mr. B., as to man's future life: therefore, without doubting, he proclaimed to all, with whom he conversed on the subject, the doctrine of man's immoral ty.

By repeated visions Mr. B., saw the Spirit-world more and more clearly, and was more and more confirmed in his newly embraced re-ligious views. A few days before his departure to the Spirit-world, he called his intimate friend Mr. L., a Spiritualist, with whom he had had many, and long, talks about the immortality of mankind; to his friend Mr. B., he said: "You are right and I was in error, man lives on beyond the grave." And, he draw near the time of his departure, in a vision like unto the one described, his spirit friends told him the day and the hour of his departure. From this time onward he conversed cheerfully with friends but persistingly protested against their calling in medical aid for him; for, said he, the hour of my departure is set, it being at 8 o'clock P. M. on a specified day. Anxiously he awaited and joyously he anticipated, the arrival of the specified hour. The predicted moment came and at that moment his joyous spirit took its final departure from its clay tenement. The witness of these sick and dying bed scenes and of Mr. B.'s former and latter religious views, now resides in our city. If this was not a case of spirit influence. what was it? We feel assured that it was, and, that by it Spiritualism and the immortality of mankind demonstrated.

> Is The Devil Dead? This One Still Alive.

A subscriber sends us the following; from the Datroit (Mich.). Daily News, showing, as he thinks, that the Davil is not dead:

A DEM:N IN HUMAN F. HM. Hugh Higgins, a laborer, aged 80 years, is charged with committing a rape upon his step-daughter. Kate Doyle, who will not be nine years of age until next August. A number of witnesses of established character are willing to testify to the truth of the charge. A more revolting crime of this particular class was never placed upon record. The mother of the child says that she left her house on the 8th of child says that she left her house on the 8th of March last, leaving Higgins and the little girl in the house. Returning about 80 clock in the evening, after an absence of between one and two hours, she found the child in bed in a fit of spasms, having been most horribly outraged by the inhuman step-father. Upon being upbraided by the horrified mother, the wretch at once flew into a passion, and declared he would kill the first one who revealed his disbolical

kill the first one who revealed his disbolical

villainy.

ENGLISH NOTES AND JOTTINGS.

Clerical Squabbles—The Hatred of the Sects-A Parson's Quarrel-The Sheep and the Gost-Dr. McLeci on the Church of the Future-Luthershism and Medera Thought—The Ref rmation Simply an Exchange of Bondage.

BY GEORGE FARMER.

Auglican clergymen are just now on the ram-page, and figuratively speaking, are trying to ram their heads through a brick wall. Seri-ously though, it seems as if they are determ-ined to launch bolts of their own forging against their own stronghold, for the bitte and acrimonious spirit of bigotry cherished by these gentlemen towards all outside their own these gentlemen towards all outside their own cl'que is materially lightening the labors of the Liberation Society for the disestablishment of the English Church. At one time a question of burial in the church "consecrated" ground, and at another the right of dissenting ministers to the title of "Reverend"—such are the momentous and weighty questions which engross the attention of a large portion of our English clergy. We were beginning to hope that the strict line of demarcation between Church and strict line of demarcation between Church and Dissent, which ruled in the past, was being replaced by a more charitable sense of freedom and liberty in matters of religious belief. Alasi the experience of late has dispelled the illusion and revealed

THE SECRET HATRED OF THE SECTS.

one towards another, the smouldering embers of which are every now and then fanned into an open flame. The following instances of "Christian love" are not exceptional. We wish they were; but unfortunately our English journa's are teeming with such scandals. Here is an illustration of the feelings of a "Reveris an illustration of the feelings of a "Reverend" gentleman towards those who differ from
him. Talk of the persecuting spirit of Roman
Catholicism!—why this puts it entirely in the
shade. He hails from an Kasex Vicarage, and
says:—"What is the use of bandying words
and polite speeches with Dissenters?—a custom too prevalent in these days. "Up guards,
and at them!" should be the watchword of the
Church against the carrion of Dissent. Trac-Church against the carrion of Dissent. Inactivity, indifference, and a fancied security are poor weapons against conceit, ignorance, impudence, falsehood, and irreverence. The teacher of Dissent is not fit to hold the status of clergyman either by birth or education, and still less in his associations and manners is he the clergyman's equal. In short, from first to last, the teacher of Dissent is a humbug." Buch is the language of one who professes to be a follower of Him whose heart yearned even towards his enemies. One can not help cry ing shame! shame! and feeling that the elde brother is still abroad in Christendom.

Another case concerns A PARSON'S QUARREL,

The Rev. G. W. Manning of Petherwick has recently refused to allow a headstone to be put up in the Church of which he is the Vicar, be-cause, forsooth, he had a quarrel with the stone mason who supplied it.

THE SHEEP AND THE GOATS.

At Cricklade, on Christmas Eve the clergy man invited the children attending the Nation al School in connection with St Sampson's to assemble at the schoolroom, with the injunc-tion that they were to be neatly dressed, as the occasion was to be one of special interest. The children accordingly assembled with high expectations of entertainment. The promoters of this merry Christmas gathering were equal to the occasion—there being a liberal provision of buns, cakes, tes, and a large number of prises. The children who attended the school, all of whom appear to have been invited were the mixed programs of Characteristics. ed, were the mixed progeny of Churchmen and Dissenters. Shortly after their arrival, the managers of the festival appear to have thought it necessary to separate the chaff from the wheat. Accordingly the young Dissenters were put on one side, and the young Churchman on the other. After the goats and sheep had been separated, the division of the prizes was made. All these were awarded to the Church children, while the goats had the pleasure of looking on. 'Nothing on our side?" said an innocent young Dissenter. 'No," replied the Vicar, "you don't come to church." But the Dissenters were still not without hope—based probably upon a din ides of a common Christianity, and a distinct one of a common hunger. Disappointed of the pleasure they turned the more eagerly to the anticipation of another, and when the smoking tes and the piles of cake appeared they though their turn had come. But alas! for them is was to be a Barmecide feast. They were marched past the heavily laden tables, and in troduced to the bracing atmosphere outside. The Vicar and his select company of children then proceeded with their evening's pleasure. Let us hope they enjoyed themselves, though we cannot help suspecting that many of the children must have felt ashamed with a child's scorn for the meanness of their host.

Let us turn from such pitiable exhibitions to more pleasing topics. The biography of

DB. N. BMAN MCLEOD,

the favorite chaplain of the Queen; has just appeared, and it is pleasing to note the broad and liberal spirit pervading the book-in fact it would not be a true picture of the man were it otherwise. Dr. McLeod was a minister of the Scottish Church, but was so "latitudinar-lan" in his views that he became not only an object of suspicion and dislike to the unthink-ing and faustical, but he was mourned over by many truly good men as one who had become a pervert. His table at times was loaded with

denouncing, cursing him. . "ML Gospel" passed him without recognition; one of these, more zealous than the rest, hissed him in the streat. His religious development is shown very forcibly in the final entry in his diary in which he speculates as to the

CEURCH OF THE FUTURE.

He says: "As for Scotland, the Church of the Fathers is not here. We ignore great world questions. We squabble like fishermen over thate and turbot. Where is the germ of the Church of the future? In what church? In what creed? In what form of government? It may come from India as the first came from from the East. But all our old forms are of fete, as old cake, although young ones may grow out of them." This certainly is a re-markable passage, and one can not wonder at contumely and abuse being cast upon a man whose mind was broad enough, and charita-ble enough to give utterance to such sentiments

The following will doubtless please the friends of progress. It is in reference to

LUTHERANISM AND MODERN THOUGHT. The tide of feeling in favor of free thought and free speech has reached Denmark, where until recent years, theological conservatism has reigned supreme. There the Lutheran Church is the established religious institution, and its clergy occupy a powerful position in the State. Lately there has been signs of an intellectual movement in the Copenhagen Uni-versity, in which philosophic and theological thought have been brought into somewhat violent collision. The ideas of Darwin, Mill and Spencer have obtained great acceptance among the young University men, who find their na-tive leader in a Dr. Brandes, a writer on æthet-ics, of great learning and reputation, who has been kept year after year out of the University chair of Æsthetics by the influence of the Bishops, exerted against him because of his heretical notions. The Professor of Mathematics in the Copenhagen University, Dr. A. Steen, has lately come to the front as a champion of progress. On the occasion of the anniversary of the Reformation, held last November, he gave an address before the University, in which he called in question the propriety of regarding that great movement as having anything to do with true intellectual liberty. He argued that

THE REFORMATION WAS SIMPLY AN EXCHANGE

OF BUNDAGE

from the authority of the Church to the authority of the Bible. This oration, since published, has occasioned a warm controversy, in the course of which it has become clear that the party of progress, while protesting against the paralyzing influence of the Church upon University teaching, has begun to cherish the hope of destroying the no less hurtful action of the Church in the State. Professor Steen's charge against the Church is that she has, by the teaching of a rigid and unscientific theolo gy, placed nerself in collision with the progres sive scientific teaching of the University clerical champions of orthodoxy of the highest position have came forward on the other side. but the ground which they have taken appears to be utterly untenable. One of our most liberal religious journals remarks that "it seems to be the old story of cleric against laymanprotest and denunciation against a resolute and perhaps somewhat too self confident spirit of inquiry. It is certainly useless to raise a pitiful cry, or to proclaim a violent condemnation against the theories Darwin and Huxley merely because they do not readily fit in with old forms of theological teaching. Dogma-tism and denunciation will not aid in the truth, and a church which sets itself to hamper and impede the intellectual life of a nation which is beginning to feel the thrill of a newly awakencd energy, will certainly in the long run, sever itself from the sympathies of the people and hasten the day of its final separation from the State."

With this notable extract I will close the present letter. London, Eng., Merch 11, 76.

Mrs. Hollis Manifestations in St. Louis.

ED. JOURNAL:-As the manifestations which occur in the presence of Mrs. Mary J. Hollis, who is spending a few weeks here before going to New York permanently, are among the most wonderful of all physical phenomena, the writer desires to give you a short account of a seance which he attended last evening. There were eight persons present, and all strangers to the medium except one.

the medium except one.

The room was darkened, Mrs. Hollis sitting at one end, facing the sitters who occupied seats across the room. In this room was nothing whatever beyond the occupied chairs, carpet, a tin horn and a cabinet, (which is sometimes used by Mrs. H. when materialisations are desired), the latter being behind the sitters. We took our seats as we pleased, and after singing a few short pieces, a short tin horn or singing a few short pieces, a short tin horn or speaking tube, which was resting against my foot, was raised. I should judge, to an angle of about forty five degrees, and in a heavy voice came the words, "Good evening, sir. May we expect the pleasure of your company during as many seances, as you attended in Terre Haute?" to which I replied and concluded by asking for the name of the interrogator, which was given as "Nolan—usually called Jimmy Nolan, sir, in charge of this medium's band," I attempted a compliment to his apparent intelligence, but was incontinently snubbed, and there for remained a listener, except when questions were directly put to me. Nolan spoke many truly good men as one who had become several minutes on the su ject of these mani-a pervert. His table at times was loaded with fettations, during which time the horn did United States, etters remonstrating with him, abusing him, not leave my foot, but there were several dif-

ferent voices heard in a whisper in various parts of the room, and not unfrequently several at the same time, evidently trying to be heard and recognized by their friends. It seemed to me that the spirits finding Nolan engaged, had entered themselves in a free for all rece for the first change to communicate but race, for the first chance to communicate, but immediately when Nolan ceased speaking, order appeared to be restored, and we were addressed by an Indian's voice, said to be "Ski," one of the medium's band. He spoke chiefly in reply to questions, and from various parts of the room as might be requested, now from the ceiling, then from the top of cabinet behind us, then from very near the floor, etc., and occupied some fifteen minutes or more, evidently to prove that the voices were from different sources, and came from so many dif-ferent points in the loom, in such rapid suc-cession, that under no possible circumstance could the voices have been produced by the medium, except it be done by ventrilequism, and the fact of several being heard at a time was sufficient proof against that presumption.

was sufficient proof against that presumption.

Next was heard a voice near a lady rather past middle age saying, "Mother, Charlie and Belle are with me; we saw you to-day when brother Willie was reading a novel by the window, and you sitting by the grate, and heard you tell him you desired him to acquire a taste for better books. It is injurious to you to entertain so much anxiety about grandmother; she is at times near you and has been since her death in London nearly two years since, while visiting Aunt Sarah. She will try hard to gain sufficient strength to talk to you at another time, having failed to gain it now. Mother, er time, having failed to gain it now. Mother, can you doubt this voice is from your Mary? Being answered by the deeply affected moth er, that she felt that the tests given placed the question of doubt entirely beyond entertain ment, called over several other names of relatives, and requested her mother to convey to them her love with assurance of an individualized existence in the next act of the grand drama of life, and to urge them to do good and be good, for the sake of goodness, purity and truth, and promising as a result happiness to be acquired in no other manner. Soon af-ter this voice died away another was heard apparent'y behind a gentleman sitting next to me, saying, "Mr. Barton, I am truly glad to meet you here, you do not know me, and though I had no acquaintance with you in earth-life, have known you well since you married my daughter Mary." The gentleman said, that was his wife's name, but they did not call her by it at home, to which the voice replied, "I always called her that. Ask her when you go nome?" I should here state that at the request of the writer Mr. B. dropped me a note next day saying Mrs. B. verified the me a note next day saying Mrs. B. verified the statement purporting to come from her father. While singing a short piece, two spirit voices were distinctly heard joining in, and occasionally a word or two would be heard from anoth-Then a voice came to a young man and said, "William, my boy, you do not know me, because you did not expect me, but will re-member John Perry. I have been at your father's house to-day, do not worry about him; he will recover. The young man said, "Why father lives in Canada, and mother writes me

she fears he will never again be well," to

which the voice evidently replied, "He will,

my boy."

Next a voice came to another young man and though we could not see, the stene was very afficting. The words were in such a voice as to leave no doubt upon the mind of any present, that the manifestation was genuine, and about like this, "Gammill, my son, how great a wrong have you done; do recollect that your mother's eyes are always upon you, and a knowledge of these things grieves her more than she can find words to express, but would like to talk to you here alone. Come and have a sitting with none other present." By this time the young man's sobs prevented anything else being heard, but he soon promised to comply with his mother's request, and among other things said, "Oh! mother from this day, I swear it, I will do better." To a group of three whom I judged to be husband, wife and her sister there then came voices of wife and her slater, there then came voices of four little children all trying to talk at once, but none except the mother seemed able to understand them. She, however, related to her companions, such little remarks from them as she could catch, but said to me that they mentioned several little occurrer ces during their earth life, which made the tests to her beyond doubt, and she was now satisfied of the fact of spirit communion and return, though Leretofore she had thought her hus-band was as she stated it, "Going crasy," be-cause he believed what she now knew. It is impossible to describe such a seance, for the substance can only be given of the words spoken, and it does not read as it sounds. One's presence is absolutely required to appreciate how thoroughly convincing some of the tests are, to those who get them. As the scance scemed likely to close soon the writer inquired if he was not to have a word from any of his spirit friends, when Nolan took the horn and said the aitting had been a long one and the conditions more than ordinarily favorable, which had led them to allow already more power taken from the medium than was proper and inquired, "Do you think any test required by you?" On hearing the reply that although it was not necessary, it was nevertheless extremely pleasing said non other had the power then to speak but himself, and in a very wask voice, hade us conducted. weak voice, bade us good night.

A clergyman in Robertson, Ky., chose his brother's wife with whom to elope

There are 00,000 Bunday schools in the United States, with 600,000 teachers, and 5,-

Spiritual Gifts versus Physical Tests.

BY THOMAS II. III ZARD.

[Continued from Last Weak.]

The BANNER OF LIGHT of the 19 h of less **February** contained the following:

Derkness.

THE MARKED, OR NOTHING! OBJECTIVE OR NEGATIVER

To the Editor of the Banner of Light:

One of the most singular of the phenomena that occur at Mrs. Scaver's scances is the character of the unradiating illuminant by means f which faces within are rendered more distinctly visible than when the same are presented outside the cabinet in the greater natural light of the seance room.

Another equally remarkable phase is in the fact which I noticed, that the atmosphere of the seance room sometimes grows unhistakably lighter from the commencement of the seence to its close.

If this is not occasioned by a really objective light or aura communicated by spirit power, it would almost seem that darkness is not, as has been always held, a mere negative or absence of light, but that it really has length, breadth and thickness like all other material things that can be absorbed or subtracted from the elements and perhaps used by spirit power, and which may yet explain why spirits generally manifest better in darkness than in

Another very interesting feature at Mrs. Seaver's that I have observed, was the presentation of the fully formed head and face of an lafant (not larger than a small orange), that, it was alleged, had never breathed in earth-life, having perished whilat in its mother's womb. This infant was sustained in the arms of its nurse, and at my request was held in a posi-tion that I could press its little meuth with my own lips which felt as natural as real

If Mrs. Seaver expects to remain "unexposed." I trust that both her earth and spiritfriends will ever remain on the alert to prevent the intrusion into her circles of ignorant and mischievous persons, as I have become pretty well satisfied that if such fully materialized spirits, for instance, as Honeymoon, Starlight or Matooks, were violently si zed upon and detained in the grasp of such investigators, as has sometimes been the case with materialized forms in other circles, that rather than permit the mystic thread that connects the spirit with the medium to be broken, and thereby seriously endanger their instrument's health, by depriving her of so large a portion of the ele-ments of life, her spirit guardians would, by the force of spirit law, move the entire person of their medium quick as a flash of light to the point of attack, and by thus reuniting its larger portion of life's elements with those of the lesser contained in the materialized form. save her health or perhaps life—even at the cost of adding another victim to the long list of apparently "exposed mediums" that have already been heralded to the world.

THOMAS R HAZARD. Vauclause, R I, Feb. 16.5, 76

I trust that the readers of Religio Paulo ecrnical Journal who have had the patience to parued the forgoing communications which were in print before the question st isend was raised, will feel satisfied that their writer is not a man to counsel any person however lowly, to renounce their own individuallty and independance, or to "bandage the eyes of reason." as Mr. Tuttle charges, "and make its votaties Panch and Judy figures to dance as the medium," or any other class of human beings, whether in or out of the form, "pulled the wire," not even excepting the learned sci-entists whom Mr. T., in the next parsgraph to that quoted, exalts so high above "common"

"We venture to assert," says. Mr. IT., that the strickly test conditions imposed by Prof. Crookes and his accuracy of observation, has done more to impress the learned world with the claims of Spiritualism, than the *haphazard* (the Italics are not Mr. T's.) observations and landating letters of any number of common observers. Every Spiritualist in the world points with just pride to his splendid investigations. Who quotes this wonderful tale of any one who has sat in a dark circle, when the condi-tions were of fraud, and no safeguards imposed to prevent deception?"

I would not detract from the credit that may by due to Mr. Orookes for his labors in the cause of Spiritualism, but still I think unscientific mediums may be found through whose humble instrumentality one hundred converts to our beautiful *Philosophy* might be named to each one that has been brought within the fold, through the "splendid investigations and observations" of Mr. Crookes.

In fact, it seems to me very doubtful whether that deservedly renowned scientist was ever fully converted to a belief in the divine rave lations brought to us from the unseen world himself, for otherwise I can not conceive of his having written the following lines addressed to Mrs. Louisa Andrews, which appeared in the Bannen of Light of the 5th of Feb. last. Alluding to some of Mrs. Andrew's spiritual experiences, Mr. Crookes writes:

'I read them with great interest; but I am now obliged to look on such subjects as an stader. (The italics are not Mr. C's) I have such great demands on my time that I have been forced to *give up* the inquiry into Spirit ualism which has occupied me some years past. I do not regret the time I have devoted to it for it has taught me much truth which could not have been otherwise obtained; but many circumstances make it necessary that I should devote as much as possible of my spare time to the investigation of the n w actions of light which you have heard about."

In other words Mr. Crookes has found a "new light," more attractive or important in his estimation than that reflected on mortals from the Spirit-world

Indeed, I must again repeat that I think it is full time that:this toadying to what is called science, * to which some Spiritualists seem peculiarly addicted should be abandoned togethor with all the devices for testing the spiritual powers of mediums through, subjecting them to painful and humiliating restraints after the obsolete mode of putting the question to alleged criminals whilst their bodies and limbs were being crushed and broken on the rack and I am glad to see that the conductors of the BANNER OF LIGHT in its last issue have given expression to somewhat similar views and that it is also announced in its columns that the thousand times tested Eddy's have resolved not to submit to such worse than useless torture and indignities any longer, to which resolve I earnestly hope they will firmly ad-here and soon be joined in that course by scores of other materializing mediums, regard less of that "scorn of all thinking men" with which Mr. Tuttle, so authoritatively menaces

*My own views on these subjects are expressed in the following communication that sppeared in the Bannen more than two years CONDECCEMBION.

"Honor and worth from no condition rise, Act well your part, there all the honor lies."

I was one of the very large auditory who listened with pleasure to the elequent lecture that was pronounced yesterday afternoon at Music Hell, by Mr. Alger, and responded with heartfelt approval and satisfaction to every word of his discourse, until he entered upon his closing remarks, when I confess my feelings underwent a terrible revulsion.

His crude attempt to explain the phenomena of "Modern Spiritualism" to the hundreds, if of 'Modern Spiritualism 'to the hundreds, it not thousands present, whose abilities were probably as great as his, and whose opportunities and application had perhaps been an hundredfold greater in the investigation of the momentous suij ot, reminded me of the powder monkey's easay to instruct his admiral how the approaching engagement with his superior foe should be conducted, whilst the pationiz-ing and apologetic attempt of the elequent speaker to explain how it happened that he had been prevailed upon to address a body of his fellowmen and women who were so generally regarded with contempt by Orthodox scientists, reminded me of the attitude the celestials of China assume in their intercourse with the "outside barbarians" of Europe.

It strikes me that the insolence and impudence of the so called scientists in their treatment of the great spiritualistic truths of the century, has been run about far enough into tre ground, and should be met and treated by Spiritualists with the contempt they deserve.

Let the conceited ignoramuses in all that relates to the higher elements of man's being and the universe he left severely alone, and they will soon hang themselves with the sufficien cy of rope that has been already accorded

The acquisition of true knowledge takes the form of an inverted cone or pyramid. The higher it ascends, the wider becomes the platform, and the less the observer perceives he knows. This was the philosophy of such humble scientists as Bacon and Newton. Those of our day seem to have improved on their conceptions, and now claim to have arrived at the summit of all earthly acquirement; and, with the Harvard Professors, demand that, where three or four of the learned facul ty are gathered together, God Almighty him self should come down and add to his own glory and honor by holding counsel with

The fact is, no man of sense and profound knowledge will ever approach a follow-being, however lowly in position or small in acquirements, in the attitude or spirit of condescension. God never meant that any man should submit to such insolence. I would not accept condescension from any mortal on earth nor angel in heaven, nor do I believe that God himself would ever insult the meanest of his creatures by presenting himself to their consciousness in that way. Jesus Christ, the Orthodox type of divinity, was never guilty of such a breach of good breeding. He made no difference in his intercourse, whether Lazzards or Herod, Mary, or Mary Magdalen.

The fact is, it is only a matter of circumstance whether a man has learned to fathom the heights and depths of planetary systems, or to dig understandingly a hill of potatoes; nor does the man who performs his duties faithfully and to the best of his ability in the one position, deserve more credit than he who does all he knows and can in the other, whilst the work of both might have been better done had the accidents of education and occupation been reversed. Hetween the two, the difference in acquirement of knowledge is doubtless so infinitesimal as to be scarcely perceptible in the vision of Supreme Wisdom.

Vaucluse, R. I., Mar. 16 5, '74

Again says Mr. T.: "The constant exposure of the tricks of mediums throws obliq "y and reproach on all, for when one is exposed

it is thought others may be." So says Mr. Tuttle and so says scores of oth er aspiring Spiritualists who seem to be striv ing to usurp control of the manifestions and subject conditions, to their own blind and coarse grained material dictation, just as the Hebrew Sinhedrim of seventy, headed by the High Priest, did in Judea in regard to the prophets of old—just too as the Pope of Rome and his Sanhedrim of seventy cardinals did in respect to the early Christian mediums, and just as the "High Seat Elders" among the Quakers have done in relation to their own divinely gifted ministers, who before they were fettered and subjected to tests of mediumship by ignorant men devising, caused all England to tremble as with an earthquake, after the manner our simple minded spiritual mediums are making the civilized world to shake in the present day, and which they will continue to agitate still more and more, in spite of all the oblequy and abuse that is far and near being heaped upon their unresisting heads, by spirit-ually ignorant, pretended friends and open foes, unless they suffer themselves to be driven and compelled to abandon the instructions of their angel guardians and guides, and surren-der their individuality into the keeping of their slanderer and persecutors; then farewell to their divine powers and future usefulness.

And when, I confidently ask, are to be found the mediums that have been "exposed?" Where can a half dozen guilty materializing mediums be pointed to, in all christendom, by Mr. Tuttle or by all other accusers put togeth er, that a jury of twelve sworn honestmen, acquainted with the phenomena, could convict of wilful, personal fraud on all the testimony

that has been brought against them?
I pause for a reply, and challenge the world to name the guilty mediums, and answer me where?

Again I would say, let no honest medium falter or be discouraged by the vain threats and insinuations of their opposers, for depend upon it, the day is not far distant if they continue faithful to the higher powers that control and direct their spiritual gifts, when even their most envious and bitter enemies shall be compelied to admit, that spirit mediums have thus far been less guilty of fraud than they themselves have been of gross ignorance of spirit

In my early investigations I was once confident that the Allen Boy medium was proved to be a "fraud" on occasion of marks of blacking being found on his hand, and also that the Eddys were more than humbugs, because of a stain of ink which was thrown from a syringe on the materialized arm by a testing commit-tee man in my presence, appeared on Miss Eddys wrist, as I could have been had both the supposed culprits confessed their already all sufficiently, apparantly proven guilt.

And yet I have lived to learn by close investigations and further developments of the wonderful phenomena that the mediums or both occasions were entirely innocent, whilst I, myself was grossly ignorant of the law that

governed in the manifestations. Once more in conclusion I would reiterate a caution to every honest materializing medium, to stand fast, fear not, utterly eachew all material testers, and testing, but trust solely in God and your spirit guardians, and in the language of the mournful prophetic medium of old, "Quietly wait for the salvation of the

I have said my say! I have declared my humble opinion, my judgment and unscientific dictum! I have set them as King Richard did his "life on a cast, and I will stand the hazard of the die," and trust to future developments to prove their accuracy or falsehood.

T. R. HAZARD. Vaucluse, R. I., Mar. 25 h, 1876

Anniversary Meeting in Sturgis and Detroit.

On the evening of March Sist, a goodly com-pany of intelligent people met at the Free Church in Sturgis, where many valuable meetings have been held, to hear an Anniversary

Address by G. B. Stebbins. In Ditroit the same evening, there was a pleasant social gathering at the house of J. P. Whiting, where nearly a hundred persons met. Mr. Whiting spoke in trance, a tea table was spread for the company and a cheering hour of general talk filled the evening.

On Sunday, April 2nd, Mr. Stebbins gave an address in substance the same as at Sturgis.

The Detroit Daily Post says: "We give its main points "It occurred over an hour and

main points. It occupied over an hour, and was heard with carnest attention and interest to the close."

The Post's report is as/follows: The world seldom knew its most signal and fer-reaching events when they occurred. We are here to commemorate one of these great eras. Twenty-eight years ago, at midnight of March 81st, a child 12 years old. Katy Fox, disturbed by strange sounds which had come to the family uncalled for, sat up in her bed and said, "If you know anything, rap as many times as I snap my fingers," and one, two, three raps came on the bedstead in re sponse. She wakened her mother with the cry, "Mother, it can answer," and it was found to be so. Here was the recognition of intelligence, of personality, of spiritual identity. Manifestations of power had long been known, but how singular that the intuitive question of a child opened the way for spiritual communion and communication, friend with friend here and in the life; be

yondi That child is an honored wife and a loving mother, and her baby, seven months old, has written a spirit message as it was propped up in its cradle; so credible witnesses at her pleasant home in London tell us.

The increase in number and variety of manifestations is remarkable. First, the tiny raps only giving negative or affirmative answers then the alphabet telegraphed, writing automatically, trance speaking, musical gifts, healing the sick by laying on of hands and wise prescriptions, speaking in unknown tongues, spirit-portraits in oil and pencil, photographs forms materialized, casts or moulds of spirit hands and facer—all tested critically and prov ed by a cloud of living witnesses. Frauds are detected, but only as the dust in the sunbeam making the light more palpable, keeping the jadgment and reason awake. The spirit world is impartial, and pays small heed to earthly rank or wealth; the poor in purse are rich in spirit, and the favored of earth are favored of Heaven as well, if fit for such high privilege. Mediums are found in the palaces of princes, in the cabins of pioneers. Thousands are known to the public, all over the civilized world, and the best are often only known in the sacred precincts of home and family, where come experiences too precious for the public

Dolusions are local, but this great movement is universal. A few months ago Mrs. Emms Hardinge Britten put a notice in the BANNER OF LIGHT, and in two spiritual journals in London, of a new book she was editing, and ichere came da danaic try and from Europe, Asia, Africa, Australia, the Pacific Islands, South America and Green land,—from Canton and Ceylon to Vancouv-

or's Island. The journals devoted to this suffect may give idea of its growth. I flad abroad the Illustracion Espirita in Mexico; El Criterio Es perita, Madrid: Revieta de Latudios Espiritistas Moralesy Cientificos Santiago de Chili; Psyche. sche Siuddie Leitzis: Messoger Leige; Revus Spirite, Peris; Reflectionen. B da Pest Hungary; the Spiritualist and The Medium and Daybreak London; and others, not to name several at home well-known and of large circulation. A long list of books might be given, and reports of careful investigations by such associations of learned and scientific persons as the London Dialectical Society, the Committee of St. Personal Market and Society, the Californ Society of the Californ Socie tersburgh University, the Galilean Society of Florence. The works of A. J. Davis and Hudson Tuttle are translated into German and read far over Europe.

Eminent names do not make a matter true but the investigations and conversions of wise and true persons indicate growth. In London Dr. Elliotson, editor of the Zoit, by years of investigation became a Spiritualist; the late Prof. Da Morgan, a mathematician; C. V. Varley, F. R. S., an electrician; J. Garth Wilkinson, Alfred Wallsce, F. R. S.; Robert Chambers, William and Mary Howitt, Newton Crosland, and, others, their peers in thought and life, avow their belief. Dean Stanley, in Westminister Abbey, in a sermon on the future life said: "If the manifestations are true they present a knowledge of the future state which I think the Delty intended for us long

Huxley and Tyndall may decline to investi-gate, but should remember that "to ignore leads to ignorance." When they stoop to low

abuse they but hurt themselves. Certain professors in Harvard University, years ago, made some investigations and promised a report, which they do not make; but only say that this matter tends "to corrupt mor-als and degrade intellect." More's the pity, for them! With Wm. Lloyd Garrison, Jushus B. Giddings, Alice and Phebe Carey, and their like, we "still live," and still seek for

spiritual light and truth. Theodore Parker said that Spiritualism bade more fair to be the Church of the uture than did Christianity in the third century. Let that Church be the assemblage of free souls, seeking to know and be right, and we are satisfied. Critically and technically Spiritualism is the investigation and verification of facts to prove spirit intercourse and a future life. This is of transcendent importance, but the spiritual movement is more than this. It is an awakening to the soul's wealth and worth; a revival of intuitive ethics and morals; a renewal of allegiance to the tenths of the soul—the al of allegiance to the truths of the soul—the God within—a release from dogmatic theology and authority of creed or book; a recognition of the beauty of spiritual law; a use of reason, judgment, intuition and conscience; an ideal of man as microcesmic in body and spirit, related to all the world of matter, and mind, of truth and eternity; a making the spiritual, interior, and invisible, first and matter the plastic stuff it shapes and moulds. God is the soul of things, the infinite design, intelligence, uni-ty, will, wisdom, love—immenent in man and in all matter. The spiritual idea of the future meets and ills our sympathy and affection, feeds the heart-bunger that yearns for our loved ones, and find them near and living in a bigher life. It will redeem the decaying spiritual life of the Church. Teaching no biblic-latry, it will make the transfiguration scene and the Apocalyptic visions glow with new beauty, as significant and wondrous, yet natively the state of the

ural facts. It will spiritualize science, and recognize intuition and deduction as pioneers in discovery, with induction and experiment to verify and confirm, and so complete the now fragmentary and imperfect process. It will not bring a religion of authority, local and

poor, but the religion—natural, universal. Spiritualism lives and gains with opposition and prejudice without, and the human error and frailty of its friends within, for it has that upward tendency which is the evolution of iruth. We may take courage then, and learn the lesson of hope, wisdom and fidelity.

A Spiritual Solution of the Mormon Problem.

ED. JOURNAL:—In the editorial in the Even-ing Mail of Salt Late City, Urab. commenting on Mrs. Tappan's lecture on "Mormonism in it relationship to Spiritualism," the objection made that "no new light was thrown nor any solution affered to the yexed problem of Mormonism." I do not understand that the controling intelligence undertook to propose a solution, but that considerable knowledge regarding this subject and forcible ideas as to its inception and present status, was manifested is the unanimous opinion of many intelligent persons both ex Mormons and Gentiles who istened to the lecture of Mrs. Tappan. One prominent feature was this: that the view taken of the subject was consistent with the idea that the Mormon religion, in common with all other religions, stated out with a sincere desire to, benefit humanity and that the excresence, that have attached themselves, and made it so odious to other Christian sects, are the results of personal ambition, love of money, and other human passions and desires; this view may not be consistent with the idea of imposture, delusion, etc., charged sgainst it, but it is consistent with the experience of men who have been Mormons for twenty, thirty, or forty years, but who left the church because the spiritual energy, the spiritual gifts, and purity of life once existing have been exting guished by the ruthless hands of a degenerate priesthood, and the love of power, love of wealth, and love of woman substituted in their

Mrs. Tappan's denunciation of polygamy was scathing in the extreme, she said, "that a system that ignored the rights of one half of the human family could not be permant'y prosper-ous, and was a return to barbarism in its worst feautures, and the fact of the social evil existing in the world, was no excuse or justification." Many other good things were said in the course of the lecture, which had great weight with many Mormons present, but the solution of the Mormon problem, as it is called, was plainly indicated, in my opinion, in the answers to some of the questions propounded by the audience; which I will try briefly to point out, (and which points are most commonly left out of calculations by all persons

is not the especial church of God, that the members of that church have evjoyed and do now sometimes realize the gifts promised to believers in the B.ble?

Answer. As naturally as the sunlight streams through a window so do these things bappen to mediumistic percons whether in the Mormon or any other church, or outside any church at all.

Question 2. Was Joseph Smith an inspired Answer. Undoubtedly he was what is solled now a spirit medium, but, this did not make him infalliable cither as a man cr a mo-

Question 8. Did he receive a revelation on polygamy?
Auswer. If he did he received it from a po-

lygamist.
These answers may seem to be very simple to some, but they furnish a key that will eventually solve the Mormon Problem, by showing that the mere fact of receiving revelations or

having miraculous gifts by priests or people do not prove the divinity of their religion or the infalibility of their priesthood. This is the greatest point that can be solved, and Spiritualism is the only thing that can solve it; for the knowledge that these things have occurred in the Mormon Church is the sheet anchor of a Mormon's faith, and until these facts are clearly explained to his mind, it is useless to reason with him regarding the the incongruities and errors incorporated with the system. Allow me in conclusion, Mr. Ed-ator, to state that it is my opinion, founded on an intimate knowledge of the subject, that Spiritualism is Joing much quietly and uncer tentatiously, as all other agents combined, to breakdown and undermine the incongruous system of truth and error; known as Mormon-

Apostle G. Q. Cannon stated emphatically to a gentleman who has left the Church, that Spiritualism was the greatest enemy they had to contend with. I think I have shown that Mrs. Tappan and her controlling spirit, did offer a solution to the vexed problem, and in my humble opinion it is the only solution possi-

Salt Lake City, Utah.

Something New in Physical Mani' festations.

We are glad to note the fact that there is one medium whom it does not injure to spring a light upon, when the manifestations are going

The Medium and Daybreak says:

Why we should have records of so many physical-force manifestations I am at a loss to know, but as the spirits at Mr. John Moore's circle have requested me to write down my impressions on their performances (for which request they doubtless have good reasons, and which I must respect) for publication in the Medium I will give your readers as good an idea, briefly, as I can of the phenomena presented through the mediumship of Master John Moore, aged thirteen years and a half. From all that I have heard of Mrs. Fay's mediumship, it is scarcely so positive as that of the medium under notice. The epiphanies are less delicate and particularly in his case, and admit of every possible reasonable facility for the keenest scrutiny.

On Monday last, March 18th, we numbered ten in ell: Master John Moore (the medium.) Mr. Moore, Miss Moore, Christina Moore, Mr. W. H. Moore (organist at Islington), Mr. John Smith, Mrs. Hulley (widow of the late John Hully, Esq., the principal of the Liverpool Gymnasium, and of Davenport colebrity), Mrs.

Warren, Mr. Reginald Owen and Mr. James Oxford. The cabinet consists of two curtains only, suspended from a brass rail fixed from wall to wall. In this partitioned corner sits little Jack, the medium, like Diogenes in his tub. The patience and philosophic calmness of Jack are truly marvelous. Before the curtains are drawn, when he is bound and strapped to everyone's satisfaction, and while we are looking on, he is smacked on the cheek very audibly. The curtains are closed, and the excellent singing no sconer commences than the spirits are at work, playing on the ketile drum, tambourine, bells, etc., in the most artistic manner. Mr. Oxford sat nearest the cabinet with a match head on the sand naper ready for immediate striking, although the room was sufficiently well lit from a shaded lamp to enable me to read my pocket diary.
While the performance is going on within

the curtains, the spirits invite scratiny, and

the curtains are quickly opened, the dram-ming being heard after the opening or the curtain, and little Jack found to be quite passive, and the binding and strapping just as it was left. Curtains closed again; a beautiful bell accompaniment, played by the spirits, to a polks on the harmonium by Mr.W. H Moore; subsequently, three bells simultaneously. A slate called for by the ghosts, which is shown to the sitters, perfectly clean and free from writing. No sooner is it put into the cabinetthan we hear the writing. In a minute and a half it is completed, and handed round amidst uprosring laughter, for it contains a clever and humorous parody on "Father, come home." At Mr. Moore's request the medium is again examined, and the bindings are found satisfactory. A solid brass ring is examined by all-present, and passed into the cabinet. I com-menced to count, and had told, with moderate haste, a hundred, when the ring was found on little Jack's arm, above the binding. Curtains closed again. I count sixty, and the ring is thrown out; curtains immediately opened, and the medium still bound as before. Curtains the medium still bound as before. Curtains again closed, and the medium is released by the indefatigable "Jim" (the spirit) ropes being found, after some searching, in the firegrate. In a few seconds he was again bound by the spirit in a marvelous manner, and again released. The most wonderful thing in these truly wonderful phenomena is the unusul facility for abserving the conduct of the medium.
While the drumming, etc., is going on within
the curtains, and at the apparently most suspictous moment, Mr. Moore invites anybody to expose the medium to the spectators, a condition which I think very few spirits are able to submit to. Manifestations also occur in the broad light, when the medium was out of the cabinet and among the speciators. Master John Moore deserves great credit for his patient submission, and will doubtless become one of our finest, mediums. Mr. Moore also deserves well of his friends for his disinterces. ed labors, and is doubtless repaid by the knowledge of the good he is doing. J. REGINALD OWEE.

Liverpool, Eng.

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Devoted to the elevation of our race and country, is published at Memphis, Tenn., by San'r. Warson. Belonging to no sect or party,—allied to no creeds or catechisms, it will be independent upon all subjects. Belleving that the teachings of Jesus, Science and Spiritualism are perfectly harmonica,—this periodical will be published from this stand-point. This has been our spirit teaching for a recore of years,—and while we expect to achieve to these principles, we expect to extend to these who may differ with us respectful consideration and claim nothing for ourselves that we do not concede to all others, to have their own views and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we compy ground hitherto regarded as untenable. That we have extremes greatly in the majority against as, but mone of those things dots us from our work. It will be our size to keep the readers of the Magasine posted in regard to Spiritualism and its developments generally, especially in our own country. A new era is dawning upon as; the day long looked for is at band when the gloots shall be lifted from death. The Ragasine is published minthly, containing 45 pages besides the cover, at the very low price of \$3 pur annum. Postare paid.

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Book Reviews.

FUSANG; or, The Discovery of America by Chinese Buddhisis Priests in the Fifth Century, By Charles G. Leisnd. Cloth. 12mo. Price \$1.75. New York: J. W. Bonton & Co., 708 Broadway.

In this small work the author argues very plausibly for the claims of such discovery, and et modestly, in the very uncertain light which is as yet thrown upon the origin of the early inhabitants of America. The author trans-lates the work of Professor Carl F. Newmann, who had translated the narrative of Hoei Shiu from the official records of the Chinese Gov. ernment into the German. He gives in connection with the narrative the comments of the Professor, and is also profuse in his authorities, giving book and page for his statements. Professor Newman discusses the knowledge of foreign countries among the Chinese, showing that this strange people had such a sovereign contempt for the "outside barbarians" they were unlikely to undertake voyages or attempt conquests. He says, "Not a single instance occurs during the entire four thousand years of the history of Eastern Asia, of an individ-vidual who had traveled in foreign lands for the purpose of adding to his own information

tion or that of others.

The campaigns beyond these limits which nature has assigned to the Chinese Empire were undertaken merely through the impulse of self-preservation. * * In the first century of our reckoning, the pride and vanity induced by the Chinese social system were partly broken by the gradual progress of Buddhism over all Eistern Asis. He who believed in the divine mission of the son of the King of Kapilapura, must recognize every man as his brother and equal by birth; yes, must strive—for the old Buddhistic faith has this in common with the Ohristian religion— to extend the joyful mission of salvation to all nations on earth, and to attain this end must suffer, like the type of the God incarnate, all earthly pain and persecution. So we find that a number of Buddhist monks and preachers have at distant times wandered to all known and unknown parts of the world, to obtain in-formation with regard to their distant co-religionists, or to preach the doctrine of the Holy Trinity to unbelievers." The information gained of these wanderers, is from their official accounts, and are deemed important and trust-The identity of the Tartars and North American Indians, is discussed in a very lateresting manner, and shows great research. The similarity of our Indians and the Mongolians is quite marked in many particulars. Tahan or Aliaska was often heard of by the Chinese during the 6 h century, and was situated about 5 000 of their miles (li) to the eastward of the Aleutian islands. Beyond Aliaska the claim is made that the Chinese discovered at the end of the 5th century, A.D. 499 and called it Fosang, and which is believed by Newmann, Deguignes and Leland to be Mexico.

The "Mysterious Island!"

We have just received Verne's last famous story, "The Mysterious Island—Dropped from the Cloudat" It is an interesting book, by the celebrated author of '20 000 Leagues under the Sea!" "Tour of the World in 60 daya!" ste, and gives the exciting adventures of five Union prisoners who, during our late great war, escaped from Richmond, Vs., in a captured balloon! They were driven by a wild burricane across the entire continent, and fell hurricane across the entire continent, and fell upon an uninhabited island in the Pacific Ocean. Here they lived several years, unable to escape. Finally a vessel appeared, but proved to be a pirate ship, and instead of rescuing, endeavored to murder them. During the combat a mysterious agent destroyed their vesself. The castaways had frequent exciting adventures with wild animals, and also met with many very mysterious incidents that were apparently supernatural. Their ingeni-ous contrivances to better their condition are highly interesting.

The ordinary price of "Dropped from the Clouds", is \$2.00, but the copy before us, "THE LAMESIDE LIBRARY" edition, illustrated, as sent prepaid fer only 12 cents? It is al-80 word by all Newsdealers. Donnelley, Loyd & Co., Publishers, Chicago.

THE WESTERN for April contains a number of fine articles among which are, "Ideal Edu-cation in America," by W. T. Harris, and the "Comedies of Shakespeare," by D. J. Snider. The editor of this magazine aims to give his constituents the best results in all fields of intellectual effort, and he deserves a hearty support. H. H. Morgan, editor, P. O. Box 2422, St. Louis, Mo.

Announcement.

The History of the City of New York, by Mrs. Martha J. Lamb, member of the New York Historical Society, which has long been auticipated, is soon to be issued by A. S. Barnes & Co., 111 Williams St., New York. The preparation of the work has occupied over ten years. It will appear in about twenty four parts, profusely illustrated. Sold only by sub-scription.

Books Received.

From J. B. Lippincott & Co.: Life of "Stone-wall Jackson," by S. N. Randolph. Illustrated. Crown. 8vo. \$2 00.

Grown. 8vo. \$2.00.

The Conflict between Labor and Capital. By Albert S. Bolles. 12mo. \$1.59.

From Claxton, Remsen & Haffelfinger: Plain Directions for Accidents. One hundredth thousand. 12mo. \$1.00.

From Colby & Rich: Spirit Invocations or Prevers and Praises. Small 12mo. tinted paper, \$1.50.

From the Free Religious Association, Boston: Tract Number Two. The Bible and Science by John Welss. Tract Number Three, The Sympathy of Religions by Thomas Wentworth Higginson.

The Organ of the Reformed Episcopallan Expressess its Views upon The Bhagavad-Gita.

The American preface to this work is written in a wrong spirit. The position is assumed that Christianity will suffer a great deal if thoughtful men read the Philosophical and Theological systems of our Aryan ancestors. It is hinted that, because there were incarnate delties, virgin born, recognized in the Brahminical system of religion, therefore the Incarnate Christ of the Gospels, born of the Virgin Mary, must be placed on a layed with

Virgin Kary, must be placed on a level with them; that because a somewhat elevated systhem; that because a somewhat elevated sys-tem of morality was taught by Krishna, who had his disciples as did Ohrist, one of whom Arjuna, was specially beloved, therefore our Divine Lord, who had his specially beloved disciple John was not superior to this Brah-minical divinity.

But Christian thinkers for many years past, who have made comparative Theology a study, have delighted to bring out all the ex-cellencies of these heathen systems. Christian scholarship first opened the way to these yich

scholarship first opened the way to these rich treasures of thought and language which are now at our feet. The minister of the New

Testament can point with exultation to the unconscious prophecies of better things to come, in the primitive conceptions of Incarnations, Atonement, Morality and Immeriality, which are to be found in the Sacred Books of

these ancient peoples.

All the law and the Prophets are fulfilled in Jesus Christ, in whom all fulness dwells, not only the Law and the Prophets of Judea but of India, and of Greece, and of Rome. The partial and scattered rays of truth, flashing here and there among the nations of the earth, are but emanations from the full orbed and unsetting Sun of Righteousness. God has never left Himself without witnesses among his people.

We therefore cordially welcome this book as another confirmation of the great truth of the eternal supremacy of Christianity over all other religious belief. No Christian believer can read its pages without being devoutly thankful that he is permitted to live amid the "light of Gospel day." No unbeliever can candidly ponder them, and then contrast them with the simple and sublime facts and teachings of the New Testament, without according to the latter the infinite superiority that is justly their due.—The Appeal.

Origin of and Remedy for Diphtheria and Sore Throat.

Perhaps one among other causes that have made the works of Andrew Jackson Davis popular with many people, is the earnestness and till tence of thought with which he therein inculcates the inestimable importance of acquiring and maintaining sound conditions both of mind and body. His volumes abound with suggestions as to the best means of preserving health, and valuable recipes and remedies for the proper treatment of disease. At the prezent time, when diphtheris and soar throat are quite prevalent, it may interest some of our readers to learn his observations on these ailments. The following paragraphs we copy from pp. 817, 318 of his Harbinger of Health:

Diphtheria owes its origin to certain atmospheric influence, which are generated and widely diffused in some localities, while other and acjoining regions are wholly untainted by the poisonous vapor. Any one is liable to an attack of this subtile inflamation, and there is no condition, save that of sound health, which may be considered a harbinger of safety. Dr. Bruce says: "Upon a careful and somewhat excended investigation of diphtheria, I flad that it raged as an epidemic in Rome, A. D. 880; Holland, in 1337; Spain, in 1600; Naples, in 1509; Naw York, in 1611 and 1791, when it was extremely fatal."

The most prominent symptoms are that of weariness through the joints, and the sensation of a cold in the nead, and throat, and lungs. Sometimes, however, the throat is not sensitive even when the diphtheritic exudation has commenced. A foric odor in the breath, and some slight reduces and enlargement of one of the tonsils, are among the in-

cipient symptoms. Stop all food, even when your appetite is good, except gruels, porridges, and panadas. Drink not a spoonful of cold water. Bandage your entire throat in early stages of the dis-case, with several folds of fiannel. Keep this cravat on both day and night without changing. Be very quiet, and do not fear the pro-gress of your disease. Gargle your throat and mouth every half hour with a strong gargle made of vinegar, honey, red pepper and salt mixed in a tumblerful of warm water. Do not go out of a warm room for several successive days. Breathe the vapor of hops occa-sionally; also sleep on a pillow filled with them. Take no physics or enemas. (This course, accompanied with some gentle magnetic passes to quiet the nervous excitement, will check almost every form of throat dis-

Patrid and diphtheritic inflummations of the Putrid and diphtheritic infimmations of the throat although resembling croup in many symptons, should not be treated like the latter but invariably as you would attempt to check an attack of yellow fever, viz: By batning the extremities in hot mustard water, rubbing them until the skin becomes very tender, and then enveloping them in many folds of finnel. The American Medical Times calls attention to the efficacy of crossole as a local application. the efficacy of creosote as a local application for diphtheria. Ten drops of creosote to agili of warm water is a gargle; one or two appli-cations effect a cure. Try it. Just balance the system in regard to temperature, give it plenty of rest for several successive days, and you will excape almost every form of putrid inflammations and eruptive fever.—Hyde Park (Mass.,) Gazette

The Daily Patriot of Concord, N. H., says:-"Rev. Bereno Howe, of New London, for aggravated assault upon Charles A. Todd, in August last; also, one for assault upon Joseph A. Noyes in June last; another for assault upon Herbert M. Fisher in October last; another for assault upon Silas W. Adams in May last: another for an assault upon Charles A Davis in July last, making five indictments in all."

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Is the Devil Dead?

Norma XXVI.

Durk Spirito-The Process of Decelopment-The Spiris Home of Connibles, and the Depressit Conza Negro.

Oge of the most difficult questions for philexophera to comprehend, is this—the oxigin of cvil, and to harmonise its existence with the attributes of Gid-Infinite wisdom, mercy, and charity. It is difficult to believe that God possessing the attributes usually ascribed to him; would deliberately construct a worldyes, myriads of worlds—and that he would so arrange the order of sequences that evil in all its hideous deformity, should exist. No man imbued with a high moral tone, and whose nature is every ready to respond to the calls of the unfortunate, would breathe animated intelligent life into a marble statute, did he know that it would, as a human being, lead a dissolute, licentious life! God; the all wise one, has been doing this repeatedly, consequently his ways are not our ways.

Oriminals, dark, loathsome beings-gross in thought and practice, confront us at ever turn. R.pes, murders, thefts, gigantic swindles, and deception, are the chief contents of our daily papers. The world seems to be a seething cauldron of licentiqueness in many parts, and the breath of purity does not go Yorth to shed its genial influence. This condition of affairs exists—has existed and will exist.

If there was in all this vast universe power sufficient to change this state of affairs, we have a right to conclude that it would be exercised at once. If an all-wise God, omnipotent and omniecient, how easy to change this condition of darkness into one of absolute soulcheering light. But judging from the past, we can only conclude that man must rise through a natural process—interior working—just as the acorn rises forth into a majestic tree! First in darkness—absolute darkness—its forces pulsate, throb with energetic life, and gradually push their way to the glorious light! No special guardianship was required over the accentit had within itself all the potencies and possibilities requisite to become an oak. The darkness of the soil were essential to its rapid and healthy germination! See what glorious results—what a grand achievement what a mighty array of subtile agents included in the acom to appropriate elements and material sufficient to construct the gigantic oak!

Darkness—gloomy darkness—where no ray of genial light scintillating with nature's smiles, ever penetrated, is a condition of certain portions of what we choose to designate as the Spirit-world, where devilish, animalized spirits congregate—indeed are forced to dwell there, until certain changes transpire in their brutish nature. Moral sussion, angelic instruction or elementary schools, would have no more affect upon them, than an eloquent sermon would on a drove of wild deer, or a lecture on moral ethics to an assemblage of reses or crocodiles.

Darkness is the abode of cappibals, Congo negroes, etc., on whom moral instruction, kindness, or the elements of civilization, could have no effect. Nothing but desclate darkness furnishes the condition for their growth and development." The hot sun 'alone, shining with ineffible brightness and glory,—could never germinate the seed. The bulb would

never see the dawn of day with its cluster of beautiful roses, unless first submerged in darkness. The little child while being developed -while carried like a little fairy in the mother's womb-requires total darkness. How quick an abortion is caused by admitting light into its sacred temple. The dark regions of Spirit-life are potent in action, prolific in results, and admirable calculated for the purposes intended. They are imbued with elements of quickening, beautifying to a certain extent, those who reside there! There, surrounded by a gloomy darkness, their power to gratify their flendish wishes are held to a certain ex tent in abeyance, while they are led by degrees to refl ct on their condition, and see the neceseity of escaping therefrom. Darkness and dark spirits are two positive conditions, and they by a slow and tedious process repel each other, and gradually the animalized beings come out of it, like the acorn from the soil or the child from the womb. This darkness is a process of development that could not be acquired in any other place or way. On earth, one-half of the time it is shrouded in darkness, and even then, indeed, spiritual development is very rapid. When the earth ceases its daily revolutions, dispensing equal hours of light and darkness, then, indeed, progression will ccase at once thereon.

In the dark spheres of Spirit-life, you see a pandemonium, the nature of which no pen can describe. Spirits, brutalized by their fleudish aspirations, goam around just able to detect the presence of others like them. Finally a change is men'fested. The darkness of their abode makes them yearn for light. Their nature's are gradually softened; their aspirations quickened; and they look around to better their condition. When they do that, a change invariable follows. The impulse to rise is generated through darkness, the same as the impules to germinate is imparted to the seed by the darkness of the earth! No angel could give rise to the impulse—!t must come by natural development and when it exists, engols then can influence it.

There are some whom moral sussion can not influence in the least. As well try it on the child in the mother's womb. No teacher can originate an impulse; they can influence it when it exists. As well present a picture to a blind man, as to try moral sussion on those who are morelly blind. In the darkest places of spirit life, spirits are left almost entirely to themselves—to the developing process of the dark regions. It is a womb that completes the growth of certain dormant faculties of their mind and nature, and no system of angelic minis ration could then do a particle of good. When an aspiration to rise out of their degraded condition is once formed, they do so; it is s cost of compass that directs them to regions where a coft mellow light greets them. Without this impulse, however, they would never do it, any more than one would do a charitable act without having a charitable emotion in the mind.

But if this be true, why not confine criminals in dark cells? Oh! that which is true in regard to the physical organization, does not apply to the spirit. Spiritual darkness is one thing, but material darkness is another. The darkness of earth, that enshrouds it one half the time, bears no relation to the darkness of the desolate spheres in the Spirit-world. The darkness here acts on the physical organisation and indirectly affects the spirit. That of the Spirit-world is more potent-more penetrating-and gives rise to emotions in the minds of the depraved which never could," and never would, otherwise exist. The spiritual development, then, of cannibals, Congo negross, etc., is a natural process. The impulses to do so and so-good and bad-are a growth, natural, too, precisely as the organization of the child in total darkness is a natural growth and development.

The child comes forth from the darkness of the womb, with a foundation, a superstructure for superior beings to work upon. So do spirits emerge from the dark regions of spiritlife, when certain growths and developments have taken place, and not till then.

A Devil then may be defined as a being deficient in every moral faculty or feeling of kindness. Those in the dark spheres, however, do no serious injury to the inhabitants of earth. They are too deprayed, too debased, and too ignorant, to understand the modus on erands required to disturb the happiness of the human family.: The most deprayed are too idiotic to be mitchievous. It is another class who are ever working against the best interists of humanity, and to whom we will refer in a future article.

Zo be continued.

George Crouse.

Bro. George Crouse, of Kine County, is a gentleman of strict integrity and a good Spiritualist. He is now taking a trip East, and will visit many towns on route, for the purpose of curing cancers, neuralgia, dyphtheria, and chronic rheumatism.

He will make no charges unless perfect oures are effected.

Mr. Crouse will take subscriptions for the RRIGIO-PRILOZOPHICAL JOURNAL and LITTLE

Owine to a defective type in Mr. Cornell's former advertisement, some of our readers sent him ten instead of fifty cents, for his pamphiet on Music. He will during the next three weeks send it to all who remit thirty-five cents. To those who have already sent him ten cents, he will send it on receipt of twenty five cents more. Address box 504 Chicago.

THE Relations of the Sexes, by Mrs. E. B. Daffey, is a book worthy of attention, written by an earnest, thoughtful woman, whose single idea has been to benefit humanity.

Art Magic Spiritism.

Our readers are aware that Mrs. Emma Hardinge Britten has, as she claims, been the agent for publishing a book entitled "Art Magic Spiritism."

There has been much adroit advertising of this book, and its publication has been aurrounded with sufficient mystery to induce the over credulous to subscribe for it at the exorbitant price of \$5 00 a volume, they having been secured that but five hundred copies would be published, and none would be supplied with it but subscribers-not even the newspapers would be served with copies for review.

Soon after issuing her circulars, Mrs. Emma Hardinge Britten addressed a note to the editor of this paper, requesting him to pubblish a lengthy circular, which was plethoric with unmessured platitude and praise in behalf of the distinguished "European gentleman," who was to be the real author of the book, that she as his agent was to edit and publish.

To her request he returned the following reply.

Chicago, Oct. 5th, 175 Mrs E H. Brittey—Dead Sister: While I give no countenance to any movement calculated to deceive an honest investigator (which I should fear the circular you desire me to publish would do, but for your endorsement) I will publish the circular.

I am frank to say that my convictions are (which I fear will hereafter be atronger than now) that the secrecy in which the author's name is enveloped, as well as the re-stricted number of copies to be published, is a dodge for subscribers to the book. . that may prove discreditable; and but for your own en dorsement. I should not hesitate to caution the readers of the Journal to that effect.

Mrs. Hardinge Britten speedily returned an auswer withdrawing her request for the publication of her circular, much to our satisfaction, notwithstanding the circular in the mean time had been put in . type and would have gone to press on that very day, but for its withdrawal by Mrs. Hardinge.

We then believed as we now do that the publication of the work was shrouded in mystery-for the purpose of inducing people to subscribe for it, who would not buy it if they once saw the work and knew its true character.

We also then as now believe that the work itself was intended to promote a belief among Spiritualists in so called "Art Magic Spiritism," "Elementary Spirits," an absurd rehash of Allan Kardec's "re-incarnation theory," and in other words to build up a sect in Spiritualism, the foreshadowing of which has already outcropped in the so-called Theosophic Society in New York—not in the least degree in the interest of spiritual philotophy, but as a Sectarian movement—an outgrowth of the absurd religious dogmas of ancient priesteraft

The specryphal 'learned European" of such extensive travels, the pretended author-in cog is to us no more a reality, than he is in the opinion of the writer of the following review of the are not furnished to the press), we copy from Woodhull and Claffin's Wickly:

THE KOBOLDS HAVE COME.

Positively the Last Appearance and Benefit of Emma Hardinge Britten.

"Bubble, bubble, toil and trouble."

We have received from some unknown friend, we presume for notice, a copy of the long expected work, entitled, "Art Magic; or Mundane, Sub-Mundaue and Super-Mundane Spiritism," of which Emma Hardinge Britten claims to be editor, and about which such a tremendous hub bub has been made in the BANNER OF LIGHT and other Spiritualistic pa-

Now that we have this volume on our editorial table, we are enabled to judge of its mer-its, and we can confidentially state, after careful perusal, that this book is not at all what we were led to expect it would be, from the grand flourishes that were indulged in, in its prospectus. The subscribers to "Art Magic." in our opinion, have been completely victimized with the idea that what this book should contain would be something altogether new to English literature; something that could not be seen elsewhere. The secrets of the Theosophists, the acquaintance of the Kubolds, and the Q cen of the Light Pantastic, has gained a victory over Professor Gardner's protegs whose toeless stockings and cotton wool, pale into in-significance before the awful-historic majesty of the unparalleled ex premiers danssuss

If the book be an apology for the Theoso phists, we are sorry for them. They have made a grand mistake in mixing themselves up with such a concern as these 467 pages. We bad a better appreciation of the judgment of A:ch-Magus Olcott and High Priestess Blavat sky, the friends of D.D. Home and G.Li Bloeds than that they should have fathered such s bantling. They have damaged their cause in retrievably, and their chances of transforming the present jungling discordance of Spiritualism into a kind of hybrid Theosophy, is now too alim. After this flasco, we would recom-mend them to integralize with the Pantarchy, if Stephen Pearl Andrews will open his "Mag ic" Portals and accept them.

When we read the first notice "Art Megic" to "Advinced Thinkers and Students of Oc cult Science," we thought it "rather thin" to say the least. That "European gentleman, temporarily sojourning in the United States, who had been a life long student of the theory and practice of occultacience, acquired in Arabla, Egypt, the East and West Indies, etc.," who had "at the carnest solicitation of some of his friends and associates, consented to share the results of his wonderful and extensive researches into Nature's most profound mysteries with a limited number of worthy students," we had not much belief in. We even had the temerity to imagine that he might be identical with his friend "Emma Hardinge Britten, 206 West 38 n atreet. New York Girman York City, who will act as Secretary pro tom., and receive the names and addresses persons who desire to make one of the 500 aub acribers," neither more (1) nor less (1)

We were not much mistaken, (and we will refer our readers to cur last year's file,) in supposing that there was to be some trickery in a work which was "not to be published or sold by any professional firm, nor submitted for review to any professional critic," and we were certain there would be some "Theosopby" in the manipulation of the \$5 subscrip tions to be paid C. O. D. We wondered from

typed plates when "Art Magic" could be printed from the type direct, and the further necessity of destroying type which, after distribution, might have been used again. Although we had our doubts, we must acknowledge that ever for a time we believed there was something in magic, and begin to realize the possibility of the mundane devil of a printer being superseded by the super-mundane and sub-mundane Gnomes, Sylphs and Salamanders who might, in the twinkling of an eye, by some occult "hocus-pocus" means, incarnate 500 finite (?) copies of the European gentleman's lubrications to be supplied at \$5 00. O O. D. But, no! All our hopes were dashed like a super-mundane Undine amid the waters. when "Abecadabra," and "Hi-Presto" had to make way for "Wheat & Cornett, Book and Job Printers, 8 Spruce Street, New York," who, alast have to be paid by mundane Yan-

kee dollars.

The book which was impudently prospec-tused to be "the first and, it is believed, only publication in existence which will give an authentic and practical description of art magic, natural magic, Modern Spiritism, the different orders of spirits in the universe known to be related to or in communication with man together with directions for invoking, control ling, and discharging spirits, and the uses and abuses, dangers and possibilities of magical art," is nothing of the kind, and Emma Hardinge Britten and her "European gentleman" are as much aware of the fact as ourselves. It is simply a re hash of books accessible to any student of limited means, and can be readily found in almost any book store, or on the shelves of any public library. Eunemoser's "History of Magic," Howitt's "Supernatural," Salverte's "Philosophy of Magic," Hargrove Jennings's "R sicruciaus," Barrett's "Magus," Agrippa's "Occult Philosophy," and a few others, are the real sources of this wretched compilation, which is full of bad grammar and worse assumptions. We unhesitatingly essert there is not a single important statement in the book which can not be discovered in already printed works, and if there be a few of no importance not to be so found, then they have been concocted in Thirty-eight street. As for composition, it would have been done bet ter by a writer of hysterical literature on the New York Weekly, which we insult by the comparison.

The paste pot and scissors have been most injudiciously used; a tyro in what the book pretends to discourse upon, would have made a better bok, and what is more would, by us ing the least brains, have excaped making the errors of which "Art Magic Spiritism" is full to repletion.

The definitions of matter, force and spirit are altogether erroneous, and the account of opinions of the pre-Ohristian systems of magic and occultism, all at sea. Then the philosophy of the Resicrucians, Fire Philosophers, and Medieral Mystics have been grossly misrepresented.

By far the most egregious absurdity is, however, discoverable in that part relating to the Elementaries and the ritual to be used for invoking, controling and discharging (1) those interesting creatures after having caught and bottled them. The directions supposed to be given by Enma Hardinge Britten's magical European gentlemsn (i) is simply word for word the already published folly of old Peter de Abano! Here circles and pentagons are to susitated in all their pristine glory. The consecrations and benedictions of perfumes, and expressme in the name of the "God of Abra ham, God of Isaac, God of Jicob," are entered into at great length, into what must appear to Unristians the most blasphemous manner. But the crowning ridicule is the dress neceseary for invocation. Which i garment." If possible; "but, if it can not be had, let it be of linen, and clean. We wonder whether Cardinal M:Closkey is aware of the value appertaining to the surplices of his cler-gy, if not, we would advise him to enter at once into arrangements with Emma Hardinge Britten, 206 West 88 h Street, New York, to supply the Theosophical Society. If this fall, then, perhaps, Lester Wallack or Edwin Booth might be induced, for "auld lang syne," to have their green room rummaged and send a contribution of cast off clean white linen ballet garments to the Mott Memorial Hall, where they could be submitted at one of the fortnightly meetings of Theosophicans or to Emms Hardinge Britten, who, from past experience understands the ins and outs of all that "sor

Instead of the ritual given, it would have been equally sensible to have reprinted the witch scene in Macbeth, or the invocations in Faust, as the plagianzed rubbish of which this part of the book is full.

The illustrations are, however, a pretty good. perhaps the best, indication of the actual character of the book. There are two hideous plates of the real, original howling dervishes.

which, strange to say, have been copied from the cartoons, representing the tour of the Prince of Wales in India, in a New York weekly. The ridiculous fall from the European gentleman (?) who has travelled in "Arabia, Egypt, the East and West Indies, etc.," culminating in the sublimity of the conceptions of one of Frank Leslie's draughtsmen is as magnificently grand as one of the transformation scenes Emma Hardinge Britten used to figure in behind the footlights as a sub-mundane Kobold or a supermundane

The wood cuts of the Pentagon, Sistrum of the Celestial Mother, representing the Symbol of Virginity, Harpocrates adoring the feminine generative organs, the Crux Ausats, the Egyptian Amulet of Anubis, Esphiel's Wheel, the Tower of Babel, Stonehenge, etc., are all taken without acknowled-ment, in common par lance, stolen, from Hargrave Jennings' "The Roslerucians." The cut of Cornelius Agrippa is from Morley's "Life of Agripps." and the portraits of N stradamus and Paracelsus are from Mackay's "Extraordinary Populer Delusions." It is a great pity that the "N. wgate Calender" and the "B. coher Scandal Trial" were not drawn upon, but we suppose that the length of the imagination of the compiler did not row to the extent of believing that the special 500 could be so extraordinarily deinded as to believe that these fruitful sources could have had anything to do with an "European gentleman temporarily soj purning in the Duit-

From a careful enalysis of the styles of com. position in "At Magic" with that of Emma Hardinge's "Modern American Spiritualism." we do not hesitate to assert the belief that the authors are identical. Emma Hardinge Britten may endeavor to bide her head in the sand as much as she pleases, but those accustomed. to her Trage-dramatical mode of writing can scarcely be mistaken. The fulsome and eulo-gistic credentials of berself are too characteristic and too rich to be overlooked, particularly where speaking incognito of her high tone and excellence, or where she is styled a "highly esteemed English friend" (1) or where "the unworthy bes, sneers, for our gentle, faithful, and long-reflering editor," (1) "and cruel insults which have been levelled against the ex cellent lady," (iii) "her judgment and hoves ty," (iiii) "her good faith and hönesty," (iiii) etc., etc., ad nauseum, are treated of. Taking all this into consideration, about which there is not much magic, but a considerable amount

series of extracts from the Banner of Light and other Spiritualist papers called Hardinge's "M. dern A nerican Spiritualism," we feel it to be our duty to call the attention of the great American showman to this champion assumptionist of America.

But as "all the world's a stage, and all the men and women on't are players," so we suppose Emma Hardinge Britten must play her part as she has done since she skimmed over the boards over twenty-five long years ago. If she choose to dance the Cin Cin in one of her old Columbine costumes before the Theosophicians, she has the perfect right to do so. If she choose to assume the role of an Alchemist and publish a work claiming to be inspired by Hippocrates, and extolling Emma Hardinge Britten's "Great New French and Vieuness Systems of Electric Cure, and the Infalliable E ectrical Cranial Diagnosis," by means of E nma Hardinge Britten's "Electrical Vapour Bath" and "Electro Magnetic Medical Battery," she can do so with perfect impu-

But when she attempts to palm off a book of his discription upon a chosen 500 as something entirely new and as fresh from the brain of an "European gentlemen briefly softwring in America," (of whom even the Theosophists themselves are kept in ignorance.") we are not restricted by any rules of honor from pointing out the truth about it, as we have endeavored to do in this review of this most wondrous of all the wonderful books of the world

Had this book been offered to a special 500 is a compilation from well-known authors of theories, mysticisms symbolisms, and of illus. trations of the old Phallic Worship we could have commended it; but even then the same things could have been obtained from other and original sources in better form, and for less money than \$5 00 C. O. D. We prophesy that this attempt to found a society based upon the ideas of old mysticisms, of which E H. B shall be the central figure, will be a failure, because it lacks honesty of purpose at its foundation, which is an essential element of success in whatever undertaking.

Since the forgoing was put in type we have been furnished with a copy of the book by a friend for perusal. The rading of it has not in the least changed our impréssions in regard to the character of the work, its authorship, and the end which the authorhed in viow.

To make weight in favor of leadership, and for the esciarianizing Spiritualism, much fulsome praise is bestowed upon Andrew Jackson Divis, accompanied with severe censure upon Spiritualists for their neglect to make him a high priest.

Andrew Jackson Davis not only in all his books, but in his public lectures and in private conversation utterly repudiates not only leadership so far as he is personally concerned, but all leadership in Spi:itualism. He puts forth the Harmontal Philosophy which knows no leaderehip

In the next place the author speaks disparagingly of developing circles and says, " In private families the practice of heterogeneous. disorderly or idle gatherings to such spirit communion should be strictly discountenanced."

The author, he, she or it, here would disparage the most potent means for promulgate ing Spiritualism, by discountenaucing developing circles in private families. Neither should dark circles be allowed according to thi: famous book of authority. Says the writer, 'Let dark circles be abandoned to elementary spirits in and out of earthly encasements and the impostors will find much of their occupation gone." The following modest advice follows.

"For more detailed instructions in this and all other forms of spiritual culture, we commend a careful perusal and reperusal of these pages. Attempts should be made to eleborate the many suggestions it contains, by the aid of a council, selected from experienced media and philosophic thinkers, but while the aim in view should be to perfect those methods by which spiritism can be organized into a religion; and cultivated as a science, both Church and Lyceums should be left free to expand in every direction open to new light, new conditions of society and the progress of human opinions."

This is modest indeed, just about as modest as the author who in the so-called Holy Writ— Revelations, pronounces a curse upon any one who shall add to, or take from this book, etc., etc. In other words this is to be your book of authority, and a council selected from experienced media is to be the oracle of interpretation.

"Basic principles should be sought for and laid down as fundamental rules from which there cap be no departure."

Dies Pope Pius the IX, claim anything more for any one of his "fundamental rules" under the dogma of infallibility?

In other words the Theosophic Society with the high priestess as an oracle, is to declare the . 'fundamental rules" from which there is to be no departure, and yet you are "left free to expand in every direction"!

These extracts are from the closing paragraphs of this wonderful book—consummate bosh! The cloven foot is too thinly disguised. to capture any but the most gullible.

The pretense of liberality in its proposed organization is entirely two thin—not in fact so liberal as were the founders of many orthodox secta in obristendom.

What religious dictator has ever put forth a narrower proposition than this "Basic princlples should be sought for and laid down as fundamental rules from which there can be no departure"? Who is to be the head centre to find out and lay down the rules from which no other man or woman can depart?

But here follows the fulsome enlogium to close the book:

"And now that our work—not, of apology, but of sturdy resistance to conventional habits. in book making—is done, what remains, save to tender everlasting thanks to our gentle. faithful and long suffering editor; most kindly presting to the brave BANNER' TIGHT the Spiritual Counties, London Medium and Spirit. ualist, who have so generously and courteously sustained her, and a potential psychologic, heartfelt God speed to the noble five hundred. who in the face of scorn, contumely ridicule and blatant ignorance, have dated to repister whence the necessity came of making stereo. of art, and the endorsement of that voluminous I their honored names as subscribers to Art Mag-

ic, four hundred at least paying their subscriptions before they were due, trusting gallantly to the good faith and honesty of Emma Hardinge Britten, that they should not be robbed of their due, and the rest signifying their insight and regonition of the divine in humanity with an absence of all sordid motive or fear of public opinion, which forever pro-tests against the doctrine of 'human depravity original sin," or aught but the sublime truth that the word is made flash, and dwells among men nowand evermore."

Philadelphin Pepartigent

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

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

Than is taking Man Physically.

SECTION XIV THE SENSER CONTINUED—HEADING:

Tho apparatus by means of which this sense in encomplished, is exceedingly complicated and interesting. It consists of the external gar; the middle ear, and the internal ear. The external car consists of the pavilion, known in common parlance, as the ear, an irregular chaped body, which is supposed to have some power of collecting the rays of sound, and reflecting into the opening of the ear, which is a passage about an inch in length, the interior and of which is closed by the drum of the ear a membrane which resembles the parchment drawn over the end of a drum, and which is thrown into vibration by the wayes of sound coming in contact with it.

In the middle ear, which is inside the drum, there is a chain of four small bones, which extend across this, one end being in contact with the drum, and the other with an opening in s convoluted bony structure, called the cochies. This is a series of tubes lined with a delicate membrane, and containing a fluid in which floats very fine branches of the auditory nerve. The internal ear consists of a tube which opens into the throat, called the custachian tube.

Waves of sound pass through the atmosphere into the opening of the ear, and cause the drum to vibrate; this communicates its motions to the chain of bones, and from these they are conveyed to the fluid in which the nerves are floating, these experiencing the various motions conveyed sensations to the brain by means of which the different sounds are real ized. Although this is the ordinary process of hearing, and all the parts are important for its perfection, yet many of them may be dis pensed with, and the hearing remain. Thus the external car has been removed, the drum has been destroyed, and other parts injured, and yet be ability to distinguish sounds has some ned. There are several small muscles in the middle our, which are to some extent undeg the co irol of the will, and by means of these we lister, and are able to cultivate the power of hearing. It is well known that there is a difference between hearing and listening, when our attention is called to a subject counds will be heard which under other circumstances would escape our notice. These muscles enable us to put the ear in the best condition for hearing. It is a common remark that persons who have difficulty in the hearing, will often hear that which we do not want them to hear. The sense of hearing is one of the most important means by which we receive instruction; it is absolutely essential to a knowledge of music, although this depends upon a faculty of the brain, the organs of tune and

A Communication

FEOM SUSAN BIVANS, LATE OF TOLED), OHIO, TO MER HUSBAND, RBENEZER BIVENS, THROUGH JAMES BLISS 408 VINE ST, PHILADELPHIA

I saw an elderly gentleman to day, in spirit, and he said, that if I would come here, I would be able to give you what I wished. I am weak, and somewhat confused, but I will do the best I can, for I believe you can help me. Tois spirit said his name was Edmonds-Judge E1 monds. I want to send a communication to my husband, in Onio. I passed away but a short time ago. I lived in Toledo, Ohio. My name is Susan Bivans. I was sick for a long time with the old fashloned consumption. I believed in this doctrine of Modern Spiritualism, but never openly. My husband's name is Ebeneser Bivens. My object-here is to con-vince him, and those that belong to the same church, the Methodist; that I still live, that I am able to returned send him words of comfort. Tell him I can prove that it is me, for I was with him when he took my remains from Toledo to Massilon, that I saw him feeling so sad. Oh, sir, if he could only know that I am with him every day, he would feel so much better satisfied with my departure from earth-life. Tell him that I have met his brother Georges, that he is still working moon portraits George, that he is still working upon portraits in Spirit-life, although he has been in Spirit-life for over forty years. I think, but I am not very positive, about dates Tell him, and tell those who heard my voice raised in the church, picturing the beauties of the immortal home, that that home is every thing that I described to them. Tell them that I still speak to them, my voice still echoes, though they can not hear it. Tell him soon our three children. and especially George will be able to talk with him. I hate to leave this medium, I have so much to say but I must go to my dear husband. I thank you kindly for receiving this from me, for it will be the means of turning those that I love to a knowledge of this beauti ful truth, that we are able to return to earth end communicate. I can not tell you the number of my busband's place, but if you di-root to him as "Mail Agent," he will get this. You can send him the paper. RED CLOUD

gaid me tell you brave me been to that place it be mighty pretty place, it be by em lake, there be heap of grave stones, and a big water. A spirit come and take me to another place. Che he tall and mighty pretty squaw, she do stand up straight. She take me to some place where there be river on one side, and a river what they make, you call em canal, on the other side that is where she be put in the ground. It is Massilon.

Movement of Lecturers.

C. B Lynn has returned to Sturgis, Mich after a very successful lecture sesson in Now Haven, New York, Poiledelphia and Washington. He is ready to make engagements in any part of the country during the summer. Per manent address, Siurgis, Mich.

The above notice coming from Brc. Lyon in his own handwriting for publication, is presumptive evidence that he has seen the folly of advocating "social freedom," and desires hereafter to confine himself to clean Spiritual-

ism, hence we give his notice place, and if we are not mistaken in regard to our presumptions (which if we are, he is at liverty to correct through the columns of this paper), we shall be happy at any time, to promote his interest by publishing similar notices, as well as his appointments. Welcome back, Brother Lynn, to that true and honorable field of labor, which denies that social freedom "is germano to Spiritualism.—[Ed. Journal.

Call for Spiritual Convention in Houston, Toxas.

. The Liberal Spiritual Accoclation of Hougton, call upon all Spiritualists and Liberalists of the State of Toxas, to meet them in convention in this city, on the Erd, 4th, 5th and 6th of May, for the purpose of forming a State organ-

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 cociotics have been formed.

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

P. Bumond, Pres't of L. S. A. of Houston. W. H. LEESON, Sec'y.

Business.

COUGES AND COLDS -T-old Who are spilering from Coughe, Colde, Houseners, Bore Throat, etc., should try "Brown's Bronchies Iroches."

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

The following care 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, 394 Dearborn St., Chicago, -Dear Madam:—I received a letter from my sister, which I enclose, about your remedy advertised in the ReligioPhilosophical Jour-NAL. 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 \$2.50 a week, or myself to pay \$5.00 unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. GALLAWAY.

581 W. Erle St., Chicago, Il., Nov. 4, '75.

letter to hen 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 I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but splt up a great deal of stringy matter, this I have up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister,

AGMES VANAERMAN.
Little Valley, N. Y., Oct. 80, 75.

Mrs. Robinson disgnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

Mas. A. H. Robinson, 894 Desphora 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 morphing but now when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN ARRAM.
Little Valley, N. Y., March 20, '76.

Mrs. A. H. Robinson, 394Dearborn St., Chicago, Dear Madam:—Words will fall me to express my gratifude for the great and good result you have effected, in curing my sister of that cursed babit of using morphine. The small sum of \$5 a box for the opium remedy

(one box baying oured her) is like no pay at all. Your even grateful friend, T. W. GALLOWAY, No. 581 Ada St., Chicago.

Corns and Bunious Speedily Cured by Spirit Prescription.

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

Respectfully Yours,
E. WHIZESIDE,
Frankfort, Ky., Mar. 16.h., '76.

Wonderful Specess in Healing the Sick.

The cures performed in all parts of the conntry 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. Robinion treated 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under 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.

Mes. 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 savers 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 erm is twice as large as it usually is; her age is 59. Very truly yours,
JACOB A. FLOURICH.
Marionville, Mo, Jan. 16, 76.

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

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

Very truly yours.
JACOB A. FLOURNOY. Marionville, Mo., Jan. 80, '76.

A Spirit Physician Materializes and Oures His Sick Patient.

Mus. A. H. Rommson, 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 wornin 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 pressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the ciothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully, Mes. S. L. Proc. Topeks, Kan., April 19th, '75. Box 651.

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

A. H. ROBINSON,—MEDIUM.—CHICAGO.—I wish you to make an examination of my head 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 in San Francisco last year; since then I have something like neuralgla 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. POLLARD. Los Nietos, Cal., Oct., 3rd, 74.

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

Mrs. A. H. Robinson:—Enclosed please find lock of bair 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 falled. Hoping to hear from you soon, I Your Humble Servant,

LEWIS C. POLLARD. Los Nictos, Cal., Dec. 9th, '74.

Mas. A. H. Robinson:—I write to you sgain 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. Polland. Arusa, Cal., May 29th, 75.

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

MRS. ROBINSON, while under spirit cautrol, on reM. celving a lock of hair of a sick extient, will diagnoss
the disease most perfectly, and prescribe the proper remody. Yet, as the most speedy cure is the essential object in view rather than to gratify dide curiosity, the
better statement of the sex, e.g., leading symptoms, and
the length of time the patient last been sick; when she
will, without delay, return a most potent prescription and
remody for eradicating the disease, and permanently
curing all curable cases.

Of horself she claims no knowledge of the healing art,
but when her spirit-yaides are brought as repeat with
a sick person, through her mediumenly, they never fall
to give immediate and permanent relief, in curable cases,
through the posities and negation forces latent in the
system and in nature. This prescription is sent by sail,
and be it an internal or an external application, it should
be given or applied precisely as directed in the accompanying letter of instructions, however simple it may
seem to be: remember it is not the quantity of the compound, but the chemical effect that is produced, that
science takes cogaisance 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 symptems of
the disease.

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

Tamus:—Diagnosis and first prescription, \$3.00; each subsequent one, \$3.00. Psychometric Delinastion of character, \$3.00. Answering business letters; \$3.00. The money should accompany the spullection to insure a re-

money should accompany the application to insure a re-

ply.

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

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

Mis. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Bent to
suy part of the country by mail, on receipt of \$1.00. It
is warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no romedy for the appetite for tobacco, but it is injurious to
health to use it. Mrs. Economics Tobacco Antidots tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a hand of chemists long in spirit-life, and is warranted to be perfectly
hammless.

harmless.

This House will pay any chemist one thousand dellars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address Rangero Pantosprenat, Puzzaness House, Chicago, Ill., either for wholesale orders, single boxes or local exencies.

TESTIMONIALS.

Ura. A. II. Robinson's Tobacco Antidote.

Mrs. A. H. Robinson, 324 Dearborn St., Chicago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for

W. F. Borer. Tama City, Iowa, Mar. 20. 76.

This is to cartify that W. F. Burley, of Tama City, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to directions, it took away all desire for Tobacco. I would recommend it to all tobacco users.

W.F. Bunier. Tama City, Iowa. Feb. 10, '75.

Mrs. A. H. Robinson.—After using Tobacco for more than 25 years. I got a box of your agent, W. F. Burley, and it has cared me from using the same. Tobacco users try it.

James Thousander. Tama City, Iowa, April 10, '75.

Mrs. A. H. Robinson.—I used one box of your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco. It is the dest thing of the age. W. LEOMAND.

Tama City, Iowa, Mar. 10, 76

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Anti-dote from W. F. BUBLEY, and it has cured mo from using tobacco, after using it for years. Chanks Gage.

Tama City, Iowa, Feb. 15, '76 PRICE-\$2.00 PER BOX. Address, Religio-Philosophical Publishing House, Chicago, Ill.

por dosen boxes, and sent free of charge.

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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 Correspond-

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

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Spirit L. JUDD PARDES, Editor-in-Chief.

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P. B. Randolph.

FRIEND JONES:—I feel impressed to write something about Bro. Randolph, for the Journ MAL, because I saw nothing especial of him as a man. While many have written to you and the BANNER (F LIGHT, to express their opinion of him as a medium and a speaker, or to testify of their personal friendship, I have seen nothing of him on the point mentioned; therefore, knowing that I knew the man, I will write of him from that standpoint.

Who was P. B. Randolph? The world

Who was P. B. Randolph? The world probably knows him as a writer and lecturer, and as a medium, though farther than that it has not cared to know. An Octaroon, born in New York City, in the most humble circumstances, which poverty could impose, deserted by his father before he was born, fully orphaned at six years of age, by the death of his mother by small pox, with scarcely a friend to care for or protect him, even at that early age, none who took any interest in him, except to use for their own selfish purposes, a constitutional prediliction to suffering, we find him having passed through the untold hardships which such an entrance into life forced upon him, at the early age of fifteen, under the triple disadvantage of poverty, ignorance and social ostracism, taking the duties and responsibilities of life in his own control, striking out in that career of individuality, which he believed and taught to be, the birth right of every human being, and in which he was so

He early became a student of the Occult-Powers of Man, and gained that knowledge, by and through which he elevated himself to that plane of personal power for which he was noted and by which he gained the highest position attainable by man on earth, viz. "Subreme Grand Master of Rosicrucia on the Globe." Whether his character is studied as a citizen, a reformer, a humanitarian, or in any other of the phases which it presents, we know no reason for according to him a subordinate rank.

As a citizen, he labored most earnestly for the down trodden and oppressed, ever keeping in view the securing to all alike, the enjoyment of all those rights, which are the boast and pride of our nation, yielding the palm to none in his fearless and outspoken advocacy of right, or terrible denunciation of wrong. Rither before friend or foe, under any circumstances, he was never found on the side of the

As a reformer, striving to elevate the lowly and struggling from their real condition of ignorance, and consequent suffering, to that true condition of knowledge which he believed to be the one most productive of happiness, he took part in every reform movement tending in that direction, his words, either with tongue or pen having no uncertain or doubtful meaning, himself ever in the front ranks as a leader, never following; for knowing his own powers as compared with those he met as reformers, he scorned any subordinate place.

As a humanitarian he labored for the well being of humanity on that broad platform of principles which knows nothing less than the brotherhood of all human kind. First and always a student, then a writer and orator, and lastly an alchemist, philosopher and physician, in all of which characters he was second to none. His great powers were ever ready to minister to those in need.

As a personal friend, none could be more true or devoted, when met by sincere and true friendship. His life would not have been counted too great a sacrifice for one he loved. In the combining phases of character that go to make up that most noble of all titles, a true man, he was the peer of any man of the age. With all these qualifications, who has cared or

A specialist, as an Everett, a Hare, a Seward or a Wilson, may pass away and a whole nation mourns its loss, and sings their praises, yet here is one, who combined the qualities of all these in an eminent degree, ever using them for the welfare of humanity, never for selfish or personal ends, whom none have cared to eulog'z, or to say of him "well done," thou most faithful to thy highest conception of

Is it nothing to know that a fellow citizen rose, unsided and alone from powerty, obscurity, ignorance and social ostracism to be one of the first writers and orators of the nation? Is it nothing to his countrymen that he circumnavigated the globe in search of knowledge, and then devoted his whole life thereafter to their highest and best interest?

Is it nothing, that, one like him, with so many disadvantages, by sheer force of mental soul-power, placed himself at the head of the grandest and most noble order the world has ever known? Writing his name among the great and noble ones of earth, whose works ilumine the darkness all down the centuries under the successive names of Fire-Worshipers, Bhuddists, Alchemists, Esseenes. Pythagorcans and latterly Rosicrucians? Is it naught in favor of the man that he, the ostracised, the ignored placed himself in a position which kings have striven for but failed to obtain? Whose companionship monarchs have felt honored by? Can it be that we, of the land for which we claim so much, have forgotten that Randolph was an American? Many, with but a tithe of his claims to national recognition have been lauded, culogized and monumented while he the Peer of any is silently ignored.
Why is this? Is it of less importance to us to know that one combining so many of the qualities of a true man, was an American than to know what was the color of his skin, or is color the standard of qualification and of merit?
Oh! Randolph, the bosated equality of thy

country has too much sound, too little basis of truth for thy name to be honored in Panegyrc, or in marble. Perhaps it is well to be so, for those who do not know thee, can not do thy memory justice. Oh! thou of the truly at soul, thou, who for humanity's sake did are to ask of the great unknown, and demand an answer, perhaps it is well to be so now. By and by, when humanity shall have become more truly human, through teachings, such as thou gavest to the world, shall have advanced to that plane of unfoldment, in which thon art understood, thy memory, thy name will be honored. When those whom eulogists have lauded so highly, shall have been numbered with the countless throng of the forgotten, in the oncoming time, when truth shall be proclaimed regardless of the "is it popular" of sycophants, thy name will be honored and revered, thy teachings followed and thy life of devotion to man's birthright, individuality, will be held forth as an example to strength en the weak, to comfort the sorrowing and stimulate the noble and true. Till then, ohimighty soul, be content, for then thy unselfish labors in the cause of right, thy untold sufferings, will find full recompense and fruition in the establishment of those grand truths which thou so earnestly sought to teach the children of earth. Till then, brother, be content with the tribute to thy memory of John, the Rosichucian:

Ir is stated that Terrs del Fuego has been traversed by Lieutenant Masters, R. N., who has discovered that the natives believe in devils, and that they are the departed spirits of members of the medical profession. The main object of their Religious ceremony is to keep these dayls at a distance from them—London National Reformer.

Poices spom the People.

WOODHULL, ILL.—Geo. D. Latham writes.— I should be lost without the Journal, and the more I read it, the better I like it.

MILAN, MO—C. D. Henry writes.—I have become a good healer. I have cured all diseases that comes before me. I have great success in all my undertakings.

SACRAMENTO, CAL.—C. Barnes writes.—Mrs. Dr. Waterhouse, has been inspired to draw spirit paintings of a wonderful nature. She sees faces upon the walls, then sketches them.

SAN FRANCISCO, CAL.—Dr. H. S. Baldwin writes.—I think J. M. Peebles article in the Religio-Philosophical Journal, upon the "Relation of Jesus to Spiritualism," worth the price of one year's subscription to your most valuable paper.

SOUTH WALLINGFORD, VT.—Mrs. Eva Edgerton writes.—I have but lately chanced to see and peruse the pages of the LITTLE BOUQUET, but you can't think how I like it. It is a perfect little gem; just what is needed to make people open their eyes to the blessed truths of Spiritualism.

BUFFALO, N. Y.—A. Davis writes.—A few

evenings since there was a seance at Dr. Blandy's, his wife the medium. In the course of the evening a quantity of fresh flowers, were brought. All were loose, except a bouquet given to one of the first teachers in our public school.

NEWTON, KAN.—The Spiritualists of this place have organized a Religio Philosophical Society for the purpose of developing mediums and investigating spiritual phenomens. Our officers are —President, Enos Commons: Vice President, E. Gimlim; Treasurer, B. P. Parka; Advising Council, B. F. Evans, Sam Saylor, George Clapp, W. K. Povers, Elonzo Russel; General Secretary, James H. McCoy.

LOUISIANA, MO.—Henry L. Hart, Secretary of the Louisiana Spiritual Investigating Society writes.—We have promising mediums for the fature; have had wonderful tests in the way of independent writing and materializations, etc., and have been promised by our spirit friends, glorious developments during this summer. There are a great many Spiritualists in this place, and our cause is gaining popularity very fast.

HAVERHILL, MASS—W. L. Jack, M. D. writes.—The Centennial year finds us blesded in many gems of truth, and amongst them comes the dear old Journal, with many a bag of sunshine for its hosts of readers and friends. I am now at my office at No. 60 Merrimack St., Haverhill, Mass.; have recovered from my recent severe indisposition, so as to resume my practice. I would be happy to hear from my patients abroad and at home

ANN ARBOR, MICH.—Homer Kellogg writes.—
I shall be seventy eight years old next August, and I have been blind for the last thisteen years, not able to read one word of printed matter. I can write and read my own writing, but no other. Some of us, either me or my boys, have taken your paper since it first started. I am the msn the good spirit of my son, Dr. D. B. Kellogg, took by the hand and led into the room, where Mr. White, the medium, was bound as fast as man's ingenuity could bind him.

Nelson Holmes, 614 South Washington Square, Philadelphia, writing about their mediumship says.—For the benefit of those who are curious or interested in such matters, I will say that we are holding circles nearly every evening with unusual fine manifestations, and under such test conditions as no mediums ever before submitted to, i. e. musquito notting tied to staple in wall, feet pencilled around, holding of both hands and feet, also sealed musquito netting box for paraffine molds. A dezen different phases of phenomena occur in one evening. Hardly a single phase of known mediumship, but what takes place through Mrs. H. or myself.

We have often stated that wo knew Mrs. Holmes when she was Mrs. Jennie Farris, and that she was then an excellent medium. It is since she became Mrs. Holmes, that the Katie King fraud was introduced. If she and Mr. Holmes now submit to strict test conditions, we doubt not investigators will find her a valuable medium.—ED. Journal.

HAVERHILL, MASS.—Mrs. S. A. R. Heyder writes.—Let me say through your welcome paper, that I sm in the field again, ready to make engagements to lecture, give tests, clairvoyant views, psychometrical readings, communications from loved ones gone on to the blessed beyond, I have been in Dover, N. H., three Sabbath evenings, and lectured to an audience of attentive listeners. Friends, Spiritualists, I want to do all I can in the Northeastern States before I go to California. I expect to go in early autumn. I should like to make some engagements in Vermont, as I have some calls from that grand old State. Address me, Harverhill, Mass.

NEW HAMPSHIRE, O.—T. Q. Craft writes.—Thos. rules for forming spiritual circles that I received from you in August last, have been followed with success. There are three mediums in our family. The first a sister of twelve years; her most powerful control is an Indian girl, or rather a white girl who had been stolen and reared by the Indians. Her songs are not of earth, but of the Summer-land. The spirits also use her hands for writing and drawing. My brother has Indian and white controls; they sometimes show him names of those who are not able to speak. The Indians have promised to materialize through him soon. They can sing in their own tongue very readily.

BLOOMING GROVE, KAN.—N. C. Lane writes.—I like the JOURNAL better than any other paper that promulgates the philosophy of spirit intercourse in America. I like it because it advocates the cause of truth, virtue and purity; because its morals are pure and elevating in character; because it has dealt social-freedom a sure thrust. The spiritual philosophy is steadily but surely progressing in Kansas. But a few years ago there was not enough Spiritualists, liberalists and free-thinkers in all to form a corporal's guard in this vicinity. Now they are numbered by hundreds and thousands, demonstrating the fact that the world does move, notwithstanding the everlacting howling of old theology.

ADAMS BASIN.—S. Hayford writes.—I think if our old friend, the devil, had only materialized, I should have had him night before last. Being at a neighbors, they had never seen any manifestations; before leaving I was impressed to say, "Bring out your stand." Taking seats around it, it was soon in motion, walking and answering all questions. In regard to that picture painted by Mrs. Blair, in my haste, I neglected to say she was blindfolded with twenty thicknesses of cloth so it was impossible for her to see. "Mary," my wife's sister, instead of my son's wife's sister; again your printer makes my wife's name read Sabina; should be Sabrins, and my residence Adams Basin, near Rochester.

SACRAMENTO, CAL.—The Daily Union says:

"The Convention of Spiritualists which has been in session during the last three days at Fireman's hall, adjourned last evening. During the sessions there has been no formal organization other than the adoption of the name of the 'Society of Religious Christian Spirit,' but a free interchange of opinion has been had, while numerous addresses have been delivered by isdies and gentlemen prominent as mediums or believers in the faith. The paintings exhibited by Mrs. Dr. Waterhouse and Dr. Barnes have attracted much attention, and appear to be looked upon as charts indicating the condition of affairs under the new dispensation, which is to take place in 1881, of peace, purity and brotherly love."

BUSHNELL, ILL.—M. Lovely writes.—Mr. Vandeveer is a healing medium of great power, and is rapidly developing as a clairyoyant. There is no humbug about him. A few weeks ago I wrote to my deceased brother through the mediumship of Dr. Manafield. The answer from my brother contained two or three excellent tests. One was, his naming another brother of mine yet in the flesh; another, he speaks of the attempts I had made to communicate with him. By "tests" I mean such matters as Doctor Manafield could absolutely know nothing about. We mean in a short time to start the spiritual ball to rolling here in Bushnell, when we expect to be able to do something towards circulating the dear old Jour-Mat.

OREGON, MO.—C. Irwin writes.—I desire to call your attention to the great discovery just announced as made by Prof. Crooks of London, England; it is that light has a certain weight—a force with which it strikes our planet. It amounts to a great many million pounds daily. This then settles the question as to the cause of repulsion or centrifugal force. It is this power which repels the earth from its tendency to seek the sun. I am not aware that public attention has been called to this result from Grooks' discovery; but it follows so surely as effects follow causes.

DISCO, MICH.—W. A. Wales writes.—The little yellow tag on my paper notifies me weekly that I am in arrears on subscription to the Journal, and that little monitor within informs me that honesty dictates that I should delay no longer. My parents in my boy hood days were Universalists, and as the twig was bent I was inclined; but I was finally forced to renounce that liberal type of Christianity, and with it the divine authenticity of the Bible, for I could not believe that the murderer losing his own life in his flendish attempt to destroy the life of his fellow man, could be happy immediately on entering the unseen world; and hence for years I groped my way in darkness, fally believing that the huge monster, death, was an eternal sleep, and that in the grave there is no knowledge, nordevice nor wisdom. I continued, however to attend spiritual meetings until almost unconsciously I became a firm believer in the doctrine that spirits do actually return to earth to cheer us in our onward-journey to the tomb.

PILOT POINT, TEX.—A. Knight writes.—I wish to say through the Journal that I had supposed that I was living in such a God-foreaken place that not anything in the spiritual line of a higher order than that drawn from mean whisky, could possibly have made its appearance, but my notions have been proved to be erroneous by the recent appearance of that Centennial wonder called Flanchette; to say nothing of the different opinions and expressions affoat as to the insanity of the one who introduced this diabolical thing into this community, and the folly and wickedness of those who tamper with it. I wish to report a communication or two that has been received through the Planchette: Nancy Alen amounced herself, and said she died in Washington County, Arkansas, in 1856, and had a brother by the name of John Allen, Ilving in Dallas. Texas. She said. "I want him to know there is no death; people don't die; that there is no hell of fire-to burn the soule of people in, and that I am happy."

J. S. says, "You are mistaken about the Spiritworld, it is a world like this earth, only much more beautiful.

GREENFIELD. MASS.—Joseph Beals writes to Mrs. Mary M. Prott of Aurors, III—Dear Madam, I was much interested in reading your letter in the Journal of Feb. 19th, in relation to the genuineness of the mediumship of Mr. Evans. I have seen two pictures of his, that convince me that he is a true pirit artist. The first was taken at Lake Pleasant the Monday morning that the camp broke up. There had been, the evening before, some flowers presented to Mrs. Lyman, and there was quite a ceremony, Mrs. Charter presenting the flowers, and several others making short speeches, two or three clairvoyants telling what numbers of spirits the saw around, etc. The next morning (Monday) they thought they would have Mr. Gott, the photographer, take a stereoscopic picture of the flowers, so they were taken down to his room near the pavellon, and he made the picture. Gott had before this been making a good deal of fun of Evans and his spirit pictures. Evans went down and saw Gott take the picture, and then told him, he thought it was his turn to take one. Gott told him to do so. Evans then went up and got his instrument and handed it to Gott, and told him to examine it thoroughly and be sure it was nothing more than a common instrument. Evans then took one of Gott's chemical, and took a picture, and on each tide of the flowers, was a spirit form.

ANCORA, N. J.—Gro. T. Cadwell says, in speaking of Wm. Eddy's mediumship, who is now located at that place: I have seen my own father at least a dezen times materialize himself, and since the third time he has talked with me in his own familiar style as when upon earth. I have seen spirits materialize of all ages, from the little babe who is prematurely born to those who were over eighty years of age when they passed on, and from less than one foot in height to six feet and four inches in heighth. Last Friday night, a spirit came and gave her age as eighty, and was recognized by a gentleman present as his grandmother. She requested Mr. Geo. Hutchins, my next door neighbor, to dance with her, which he did until he was tired out and sat down, when she (the spirit) also took a chair and sat down within a few feet of the circle to wait for him to rest. Her grandson said to her, "You have considerable power to night." She answered, "Yes, and that gentleman don't seem inclined to dance with me any more." Then after a minute or so she got up and went into the cabinet. There was quite a strong light and the spirits 'features were plainly seen by all present. No one present would have tried to persuade themselves that the spirits they were looking at and talking with, was Wm. Eddy, any sooner than they would that a horse was an elephant. When the circle is harmonious, there is excellent and very convincing manifestations of the power of spirit over matter.

Mrs. J. M. writes.—What are we to understand by the report made by Mrs. Stewart's (Terre Haute) Investigating Committee? To me, it seems extremely indefinite. Let me extract a few lines from it. "We are forced to accept one of two conclusions, viz: There was either a dematerialization of the rope, by which she was released of her confinement, and was thus enabled to personify the forms which appeared, or there was a genuine spirit materialization, as we deem it a physical impossibility for the medium to extricate herself from her confinement without the assistance of some external power, and equally impossible under the test conditions, that there could be a confederate." As I understand this, the rope, was after all the only test condition, and were it dematerialized, it seems (in the opinion of the Committee) that Mrs. S. might thus "be enabled to personify the forms which appeared." The question is, how could she personify them? If, as we are assured, there were no masks or clothing in the cabinet, which could have been made to represent these spirits, and if confederates were an impossibility, as is equally affirmed, how could Mrs. S. have personated those spirits, even had she not been tied? that possibility, though the rope was dematerialized? Since Mrs. S. so kindly submitted to a test seauce, I regret that it suggested the possibility of mediums personifying spirits, even though the medium be under the strictest test conditions. It will, I fear, make test scances seem worthless.

ASHLAND, NEB.—D. Daytan, Secretary of the First Society of Spiritualists of Ashland, writes.—To the Spiritualists of Nebraska:—Having for a long time observed the numerous communications in the Journal from many different parts of our State, showing a feeling of Spiritualists sufficient to guarantee a concerted movement for future work, we wish to correspond with one or more Spiritualists from every town on, or adjacent to the U. P. and the B. & M. Railroad, between Omaha and Kerney, with a view to organize a district, that we may employ a speaker to make the circuit, as often as the majority may think expedient. Let each one writing state the number of Spiritualists in their vicinity; also the general feeling for lectures. While the churches are wide-swake to their interests in revivals, missionary work, donations, etc., we, as Spiritualists, are doing comparatively nothing to advance the cause we hold the nearest our hearts. Speakers frequently pass over the above railroad, but not knowing of any societies, seldom or never stop. The Spiritualists of Ashland have several times sent East for speakers; but that is too expensive for one little society to indulge in very often. The greatest expense in securing speakers is the distance to be traveled in getting here, which would fall heavily on one or two societies. Now, if a few societies on the above railroad would work harmoniously together, we could employ a speaker to make the circuit ones in sixty or even thirty days, with but little expense to us as individuals. We believe the time has come when the Spiritualists of Ashland for the object above set forth, will receive prompt replies. We would suggest that parties writing would make as many suggestions as they choose in forms of organization. Addres D. Dayton, Ashland, Neb.

Mile North writes.—One man can centrel another by psychological power, and after death the spirit of that person retains that power. Animals also have the same powers, and if this is retained by the spirit of man, what, at the death of an animal, becomes of this power which it possessed? Comparative phrenology teaches that some of the mental faculties are possessed in common by man and animals, and that others are possessed by man alone; furthermore, it teaches that some species of animals possess some faculties which other species do not, and so far as is known no animal possesses any faculty which man does not, in a greater or less degree. According to all stiritualistic phenomena a spirit retains its individuality. This individuality results from the fect that each person differs from another in the relative strength of one or more of the mental faculties, and affords evidence that the soul is simply the mind released from the body by death. Now, since man and animals have faculties common to each other, or in other words, both possess minds, how is it that the mind of one can be biotted out of existence at death, and the other not? Who will tell me why this should be so? Some doubt that animals have minds, but I will answer this question by asking, what are their brains for? Since the brain is the only organ through which the mind manifests itself, and this being its only office, why should an animal have a brain if it has not a mind? As I before observed, the spirit is the same to the body, as the coul is to the brain; now, if animals possess souls, why not spirits? Why is it that some will persist in denying animals a future attate of existence? How can it be that the soul and spirit of one is blotted out of existence at death while the other is not? I can see mo reasonable ground to deny to animals the thing called a spirit, so long as it is conceded to man.

AUSTIN, TEX —Dudley Irving writes.—Every week a copy of your Journal comes like the pure rays of our glorious southern sun, warming our hearts with its tones of sweet music inspired in soule, disseminating throughout this world the glorious doctrines of reformation, that presently sound the signal of annihilation to the wormous impertinency of orthodox views of God's loving hindness. We presume you have noticed that progress in Spiritualism has been very clow in Texas, while in the North whole communities have received your proper system of face schools. It is reported by many here, that our legislature have not provided the same proper system of face schools. It is reported by many here, that our legislature have not provided the same proper system of schools, which the liberality of the noble founders of this Republic designed in their lauded appropriations to educate the poor as well as the rich, making all equal in education; that great moral lever of the world. At present, however, some progress is being made in various parts of the State, in proper organizations of circles which, as in number, increase, and the absurdity of fear to own ourselves Spiritualists moderates, greater interest is evinced, causing ignorant and staborn bigots to be astounded at the facts developed and unfolded by this new dispensation of nature's spontaneous overflow of sense, and love, and infinite scientific research. Four of the trincipal cities of Texas, Galveston, Houston, Dallas and Austin, posseed, many noble elements of social harmony. In Austin we find the least of this progressive sentiment, only a few, about seventy in all, claiming to be the coverted. We need a strong advocate and lecture to arouse this people and shake their supersitious confidence in the musty old fooleries taught in the fashionable church edifices. We have a glorious country down here in Texas, and I for one would like to see it settled by a people appreciating and feeling akin in the sentiment of such traths as you advocate. My attention was called

the painful duty of the writer to listen to the earnest and anxious entreaty, a few Sabbaths ago, of "Lord revive thy work." The worthy divine urged the Lord God of Israel in the most glowing and cloquent terms to revive his work. Now, Mr. Editor, I am frank to confess that I felt greatly relieved when the mouth-piece of God dismissed the audience and myself of that terrible annoyance. Why revive thy work? is a question I would like some orthodox dignitary to propound. Is it be-cause they so much delight in scenes of bloodshed cause they so much delight in scenes of bloodshed and carnage that they wish those scenes of Bible days re-enacted? Now, my Christian friends, it is a well known fact, according to your own accepted word of God, that his whole course, as far as we have any account of him, was one of the most disgusting, unjustifiable, that possibly could be alleged against any man, though he be a sea pirate contains much the high seas. Did he not wake cruising upon the high seas. Did he not make man subject to all the imperfections he is heir to? And then furnished himself with the trivial and And then surmaned himself with the trivial and filmsy pretext, that they were exceedingly wicked; and, therefore, he in his angry moments resolved to destroy them, which he did by bringing about a deluge. Then we find him next in Egypt, prosecuting his murderous design with a vigor that is not easily contemplated. In the first place he imposed upon the land of Egypt terrible plagues. He had the innocent babe in its mother's arms alsign. He induced Phaseaband his heatst absurance. slain. He induced Pharoah and his hosts to pursue the Israelites, and had them swallowed up in the Red Ses. He forced Pharaon to take the step he did, and then inflicted upon him and the entire Egytian host—death. He also made the children of Israel some very flattering promises concerning the promised land; promises that the people of Israel were destined never to realize. He had permitted himself so often through his weakness to fall into those fits of madness, that it was impossible for him to permit the children of Is was impossible for him to permit the children of Israel to ever realize such a promise. Yes, the people he loved so much he dragged through the almost inferminable wilderness, until they became nearly starved and almost famished for water; then upon the slightest provocation, which was hardly admirable as a pretence, he had thousands of them put to death. But this did not seem to satisfy his insatiable thirst for blood. When the sples returned and gave an account of the land and years a few rame over the camp of Israel, and and people, fear came over the camp of Israel, and consequently he turned them back into the wilderness, caused them to wander from place to place until over 600,000 of them should fall. It was fully his determination to exterminate the Canaanites; but it was a very difficult matter with him to see Moses and his followers fully initiated into his plan of murder, because Moses, would save from among his captives a lot-of-women upon every occasion that was presented to him; and thus you see, Moses and his God did not altogether agree; Moses God being a man of war, delighted in the destruction of life and property; while Moses being of a different temperament, sought under a very filmsy pratext quite a number of women, as you will see by reading the book of Num. 31: 40. Ah, this is the reason why the "Gospel-trumpeters" are so eager for a revival of his work. They, like Moses of old, would be glad to set in operation the all-powerful machinery of war, in order that they (ministers) might save out their thirty and two thousand persons. It has ever been my opinion that the God that the so-called Christians worshiped, was very stupid and dill—exceedingly so; and if there is really any confidence to be placed in the teachings of the inspired volume, I have the evidence necessary to substantiate my views—of this case,—"And thousand belt the tood that we shall remember all the way which the Lord that get Moses and his followers fully initiated into substantiate my views of this case.—"And thou shalt remember all the way which the Lord thy Shall remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou would keep his commandments or no."—Deut. 8: 2. Is it possible that a God foreknowing all things would have made such a consummate dunce of himself, as to have wandered through that wilderness at the cost of the life of pearly every levelite that the of the life of nearly every Israelite that left the land of Egypt. And in addition to this, he spread terror and devastation throughout the entire land of Egypt; slaving the mighty Egyptian host; smiting the innocent base in its mother's arms—and this, too, for no plausible reason whatever

OPIUM HABIT CURED.

THEAD THES.

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

LaPorte, Ind., Nov. 17, 1039.

Dz. B. B. Colline, LaPorto, Ind:

I used 1,520 grains of optum per month; have been eured since November, 1659.

JOSEPH C. DARROW.

Dr. S. E. Colling, LaPorte, Ind:

I used \$50 graine of opinin par month; bayo been queed cluce November, '71.

JOHN B. HOWARD, H. D.

Presented, Ind.; Harch 17, 74.

Dr. S. B. Colling, Laporto, Ind.; Harch 17, 74.

I uced 550 grains of opinin per month; have been cared cines July, 70.

DR. W. HAYES.

Grandelle III., Oct. 20, 70.

Dr. S. B. Colling, LaPorte, Ind:
We need 1,530 crains of opinin per month; have been excelled a spitember. 78.

FROMAS AND FANNY MOSS.

FROMAS AND FANNY MOSS.

Recursors, Ind., Hoy 18, '71.

Dr. E. B. Colling, LoPoyto, Ind:

I need 3 650 grains of option per month; have been exceeding Flavob, '71.

JOHN J. PATTERSON, FL. D.

Dr S. B. Colling, Loycato, Ind.;
I used 1,020 grains of option per exempli; have been executive daily, 73.

JOHN Mollain.

Franciscot, 864, 1907, 73.

Previled, Ind., Nov. 7, 72.

Dr. S. E. Collins, LaPorte, Ind:
I used 1,600 grains of solium per month; have been cured times September, 70.

ROBIET MONTH.

Profilmational, III., Dec. 5, 73.

Dr. S. E. Colling, LaPorte, Ind.

We used \$40 grains of optum per month; have been cured cines August, "7"

WIT. SANDERSON.

LIES. E. F. SANDERSON.

SHEELEVILL, Ind., Jan. \$7, 78.

Dr. S. E. Colley, LaPorte, Ind.,

Dr. S. B. Collind, LoPorto, Ind:

I used CD grains of opinim per manth; have been suffed since July, 70.

T. M. Endlicoff.

Bratzonymer, North Adams, Co., Mass & Herch S, 1870.

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

I used 350 grains of opium per month; have been suicd class October. "70.

JOSEPH COOPIE.

Uinted States Habits Hospital |
St. Louis, Mo., March 15, '72, |
Dr. S. E. Colling, Laporte, Ind:
I us: d 750 grains of opinin permonth: have been cured chee August, '72. | GEO. T. ALLEN, E. D.

Afrogra, I.E., May 18, 773.

Dr. B. B. Collins, LaPorto, Ind:

I used 1.050 grains of opium per month; have been cured since December, 72.

New Brento, N. V., July 10, 773.

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

I used 540 grains of Opium per month; have been cared since July, 775.

CHARLES BEARDSLY.

Tablequal, O. M. Leneau Territory |

Tablequal, O. M. Leneau Territory |

July 37, 78.

Di. S. B. Colling, Lapones, Ind:

I need 4th excise of Opinia per month; have been cared cheer July, 78.

ca chec Jaly, '72.

Ca chec Jaly, '72.

Ca chec Jaly, '72.

Ca chec Jaly, '73.

Ca che

Barreya, Cobb Co., Ga., Nov. C. 178.
Dr. S. B. Colling, Laporto, Ind:
E used 1,633 grains of opium per month; have been cured since October, '73.

Barra Chara, Cal., Dec. 89, '78.

Dr. S. B. Colling, Laporte, ind:
I used 720 grains of opium per month; have been cared since January, '71.

W. H. FARWELL.

ORAWFORDEVILLE, Ind., Jan. 29, 74.
Dr. S. B. Collins, Laporte, Ind.
I used 240 grains of optum per month; have been cored since Oxtober, 78. HARRIETT TOWNSLEY.

KINGSTON, R. I., Feb. 1, 774.

KIRGSTON, H. I., Feb. 1, 72.

Dr. S. Collins, Laporte, Ind:
I used 3.500 grains of oplum per month; have been cured since August, '73.

ELISHA C. CLARKE.

COTHE LANDING, Red River, La. }

February, 4, '74.

COTTLE LANDING, Red River, La.]

February, 4, 74.

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

I used 1,930 grains of optum per month; have been enged since March 71.

NASHVA. Ia., Feb. 21, 74.

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

I used 960 grains of optum per month; have been cared since Angust, 78.

JOSEPH COLER.

GREENVILLE, LL., March 19, 74.

Dr. S. Collins, Laporte, Ind:
I used 1,440 grains of opium per month; have been cured since January, 74.

Bennywood, Williams Co., Tenn., April 10, 74.

Dr. S. B. Collins, Laporte. Ind:
I used 730 grains of opium per month; have been cared since December. 71.

H. ZELLNER.

Pirrasume, PA., May 18, '74.

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

I used 120 grains of opium per month; have been cured since May, '74.

KANGAR CURY, Mo., Sept. 6, '74.

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

I used an equivalent of 1.440 grains of option per month; have been cured since Aug., "74.

E. H. SPALDING.

Trox, N. Y., Nov. 30, "74.

Dr. S. Collins, Laporte, Ind:
I used 1,900 grains of option per month; have been cured since Jan., "74.

EARCUS P. NORTON.

NAPOLEON, O., Dec. 10, 74.

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

I used 7 200 grains of opium per month; have been cared since November, 78. WM. SHEFFIRLD, Banker.

FRANKLIN, Ga., Jan. 20, 75.

B. B. Collins, Laporto, Ind:

I used 1.500 grains of opium per month; have been cared since October, "4.

LAOYD, Wis., Feb. 19, "75. 2

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

I used \$ 040 grains of oplum per month; have been cared since September, '74. MARK H. McCORKLE,

FRANKLHVILLE, N. Y., March \$, '75.

Dr. S. B. Collins, Laporto, Ind:
I used 960 grains of oplum per month; have been cared since December, '74. JOHN BURLINGAME.

BROOMLAND, Potter Co., Pa., May 19, 76.

Dr. S. B. Collins, Laporte, Ind:
I used 1 209 grains of optum per month; have been cured since Dec., 74.

RRS. E. A. HAMUTON.

CLAMPEDA, Is., April 14, 778.

Dr. S. B. Collins, Laparte, Ind.

I used 630 grains of opium per moniti; have been cured since December, 73.

MARTIN NEFF.

HARR, Mich., Dec. 15, 778.

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

I used \$00 grains of opium per month; have been cured since October, '75.

Jacksonville, III., Nov. 39, '72.

Dr. S. B. Collins Laporte, Ind:
I used \$40 grains of opium per month; have been cured since July, '72.

S. P. GUIN.

I used 840 grains of optim per month; have been cured since July, '72.

Evansville, Rock County, Wis., April 8, '74.

Dr. S. Collins, Laporto. Ind:
I used 860 grains of optim per month; have been cured since January, '74.

SOPHIONIA PALMER.

REWARD.

For each and every name of a patient, used as a reference; and for each and every testimonial of such patient, published in this paper, the original of which, signed by the patient, can not be produced. Dr. Collins binds himself to pay to any person making such discovery, the sum of are hundred (\$500) dollars. All Orders and Communications addressed to

DR. S. B. COLLINS, LA PORTE, IND., "
WILL BE PROMPTLY ANSWERED. VOIDALL INTERTMENT.
VIRIOUS.

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Dr. Thomas was, while residing in this city, President of the Philosophical Society—a society that was made up of the free thinkers-freethinkers in the highest sense of that phrase. His talents and smiable disposition won the respect of the better classes wherever known. His popularity outside of the Methodist Church, as well as among its members, aroused the envy of some of his brethren of the priesthood -the Presiding Elder especially-and the result was that the Doctor was sent by Church authority out of the City, to Aurora. The intention of the Presiding Elder to break up Dr. Thomas' social relations with his friends in Chicago was so apparent that the secular press joined in the general clamor of the people in denunciations of the unkind, not to say dishonorable course pursued by the Presiding Elder and a few of his abettors.

Dr. Thomas was greeted by warm friends at Aurora, both in and out of his church, yet his soul yearned for the associations he had so happily enjoyed, and the work he and other talented friends were engaged in, while his zesidence was in Chicago.

And as misfortunes never come single handed, so Dr. Thomas and his little daughter were taken sick, as will appear from his reply to kind resolutions of sympathy and condolence sent to him from the Philosophical Society, over which he formerly presided.

Who can doubt after reading the following that Dr. Thomas is imbued with the principles of the Philosophy of Life as taught by true and pure Spiritualism.

LHETER TO THE PHILOSOPHICAL GIOLETY.

Aurora, April 14.—To the President and MEMBERS OF THE PHILOSOPHICAL SOCIETY— Very Dear Briends:—When the ody is strong and the heart full of joy, there is a sense of independence—a feeling that we can stand alone. But when the strength is wasted by sickness, and the spirit bowed down and broken under the waight of the strength is wasted. the weight of a great sorrow, we turn to our friends for comfort and support. And it is on-ly at such times that the real value of such words of tenderness and sympathy and personal regard as, in your kindness and thoughfulness, you are pleased to send me, can be fully known. Myself and family can only return our heartfelt thanks.

We have, indeed, passed through no ordinary tilliction. For eight long weeks we have had severe sickness in our house, prostrating each one of our family, and, what is saddest of all taking from us our dear little Lollie. For more than seven beautiful years she had been with us, her sunny presente and sweet, joyous life making glad our hearts and our home. Her going away was the harder to bear because of my own sickness at the time, rendering it impossible for me to be with her, and with a love that seemed to me stronger than death itself, to sooth her sching head; and leaving my dear wife to stand alone in the trying hour. Once, when I could no longer go to little Lollie's room they placed her on my pillow. She lay there for a few moments, and as they bore her away she threw me a kiss, saying, "A kiss papt." She was not then regarded as neces-sarily dangerously ill. and O, how little did I think that it was our last parting; that those were the last sweet words I should ever hear! But as it was, we both grew rapidly worse. For more than a week I was but partially con-solous, and when with slow steps I began to return to life, they told me our angel Lollie was journeying the other way—that her little feet were already standing by the river's edge. She was sinking into a deep stupor from which she never awoke. The fever had now left me, but I was too weak to see her face at the last, or even after death. God grant that we may never know such a trial again. But it is now over. In the midst of all was were not without over. In the midst of all we were not without a precious sense of both human and Divine sympathy, and we have this to comfort us that though gone from our care, our darling has entered that happy world where the "angels are the guardians, and the scraphim the keepers." Our earthly life may be clouded and lonely, but the future, the bright and blessed future, even more enriched by all that is lost

meet we must." But I will not weary you with the long recit-al of our sorrows and our hopes. It may seem strange to you, and it is even strange to me, that I am writing you such a letter. But as it is. "Out of the fulness of the heart the mouth speaketh;" and I have long dwelt in the valley of sorrow, that I have come to ever love its charms and to find comfort in the darkness. To myself, I have seemed of late like one shut up on some island in the ocean, where every shore is beaten by the storm. My life, so given to humanity, has suddenly been called in from the wide world to a sick bed, and the care of a sick family. This has been my world of late. But I know this will not do, and with returning health to myself and those—only two now—left with me, I must heed the voice of duty and go forth again to do what I can in the cause of Christ, trusting that through auf-fering I have been brought nearer to the heart and wants of a suffering world.

to earth, dawns near, and as God who knows

our wants is just, we journey forward in the confidence that "somewhere, or somehow,

You will be glad to learn that though among comparative strangers, we have had the whole city for our friends and kindred we never

Thanking you again for your continued friendship and sympathy, I am with much respect and love, your friend, H. W. Thomas.

Little Bouquet Orphan Fund.

This fund we propose to use for sending the little gem of beauty to children in as many different families as the donations will pay

J. R. Green, Grissly Flat, Cal. Who will next be inspired to a similar deed of noble charity? We shall report.

DR. C. P. Sankond is healing the sick. He is located at Cherokee, Iowa. Reports from his patients indicate maybod success in his

LETTER FROM PROF. N. B. STARR, SPIR TARTIST.

A Proposition Interesting to all Spirualists.

BRD. JONES:—I am going to write you a rambling kind of letter, embracing several sub-jects that I have on my mind at this time; first concerning spiritual photographing! I am well satisfied that in the taking the so called spirit photographs, the light does not impinge on the spirit, and refract through the lens on to the plate, and thereby cause the image to appear, for if it did, the shadows would fall in the same direction that it does on the material sitter. You will see in the photograph I here enclose to you, and which is one of Mumlers, that the light falls intirely differ-ent; the shadow is cast to the right of the sitter, and to the left of the spirit, and more; there are some of them from the same source, that are evidently to my mind not photographi of living objects; or if they are, the spirit is very much out of drawing, having arms more like an ape than a human, and more still, many of them have very evident marks of having been, what photographers call, "touched up." One of these that I have, looks like a very poor water color drawing of an Indian, and I am not sure that the likeness of Beethoven that is before you, is not a copy of a lithograph that I have frequently seen in years that are gone.

Now, I do not wish by any means to insinu-ate that fraud is being practiced in this matter; not at all, indeed. I do not believe there is, so far as those photographs are concerned that I have. I have seen so many wonderful things in the spiritual phenomena, that looked suspicious of fraud, and yet on due investigation proved not to be so, that I have learned to be very charitable toward mediums; as an instance, I have a piece of the dress that was cut from the apron worn by a spirit, at one of Mrs. Stewarts seances. It is about the size of the hand of a child. The gentleman who cut it off, told me he could not, after cutting it, find any hole in the apron. It seemed to heal up immediately. In looking at this piece of goods, one can not persuade himself that it is not plain Issanat muslin, that can he hought not plain Jaconet muslin, that can be bought in any drygood store for twenty five cents a yard. It has a course thread or knot in it, showing where the web broke and was tied in

the weaving of it. Was it worn in Spirit-life, or how was it made? Echo answers, how?

By the way, a friend of mine who lives here has just returned from Terra Haute, where he visited Mrs. Stewart and was at several of her scances. No argument could persuade him that he did not see, feel and talk, with his brother and sister, who went to the silent land

three years ago. Well, my good brother, I feel as if I should not write you many more letters at the age of seventy-two years. I can not expect to remain here much longer. I am nearing the "Beat-tiful River," and I hope to have all the forego-ing mysteries explained when I get on the further side.

This is the thirteenth year of my painting spirit-pictures. I have painted some hundreds during that time, that have been recognized as true likenesses of the departed, also many that have not been so recognized. It was no fault of mine, however, I did only what I was inspired to do. Those pictures have gone every where—from Maine to Texas; from the Atlantic to the Pacific. I have had thousands of requests to paint special portraits, that I have had no inspiration to attempt. I have also learned through spirit aid, to copy photographs in oil, life size, very accurate, and hence have been a metimes accused of obtainirg photographs fraudulently, copying them, and palming them off as spirit-pictures; but I have learned not to mind those things; they are incidental to mediumship. As long as one

is true to himself, he should not worry.

I will just say here, that anyone sending me (\$12 00) twelve dollars and their photograph, can have it accurately copied in oil, life size, and a faint likeness of one of the guardian spirits of said person in the back ground.

Bro. Jones, I am going to send you next week a beautiful "Photo" of the Nazarene taken from a most beautiful portrait, painted under, as is believed, the influence of Raphael. I shall also send you before long another painting. May be bring it myself. N. B. S.

Port Huron, Mich.

To our readers, we with pleasure recommend Bro. Starr as one of the very beat inspirational artists known to Modern Spiritualism. He executes under the direct inspirational control of several of the old masters, oil paintings portraits and landscapes—genuine works of art, that would be creditable, even to accredited masters of the art.

Bro. Starr makes a proposition which should be accepted by hundreds of Spiritualists-indeed he should be kept at work, at such reasonable rates, the remainder of his days, by Spiritualists alone. Such works as he will furnish for the simple sum of \$12, will be held above all price, when once received. Bro. Starr needs no indorsement at our hands. He is an intelligent, honest man, who will do exactly as he proposes, and speedlly forward the portraits ordered, when the order is accompanied with the price named.

We shall this very day accept his proposition by sending him a post cilico money order, \$12.—Editor Journal.

Yet In The Field.

Mr. S. S. Jones:—Dear Sir:—Mis. H. Parry of Chicago. is coming here to hold some seances. What is her standing as a medium? I also wish to say that we don't want any one; that is in sympathy with the free-love movement. Please let me hear from you at once, and obliga.

nd oblige. Yours Truly, Owen W. Townsend. Fond du Lie, Wis., Mar. 29, '76.

BEPLY.

DEAR BROTHER—In reply we publish the following recent expose, it being but one of many that have heretofore been published, and yet many Spiritualists endorse her as genuine, as many do any imposter who has impudence and assurance to assume the livery of heaven to serve the devil in.

Paw Paw-Imposter Come to Grief

Correspondence of the Detroit Post.

PAW PAW, Max. 4,"76. A woman, formerly of Chicago, more recently of Jackson, in this State, named Parry, so companied by a man named Patch, have for a few nights past been giving some wonderful illustrations of Spiritualism in our quiet town. for the sum of \$1 a head per evening. List evening, however, her career came to an inglorious termination. She professed to produce materialized spirits of the dear departed, and had done so to the satisfaction of some of the

the faithful. Last evening she retired to her cabinet with her hands securely handcuffed in front of her and blackened with burnt cork, so that the spectators might know the hands exhibited were not hers, except, perhaps, if some colored ind vidual should put in an appear-ance, the room was darkened and the performance began. Spiritual hands were seen and spiritual faces looked out from behind the curtain, and all went merry as a marriage bell. But, also, there is no certainty in snything. When the performance closed the medium was found intact, with her hands securely hand-cuffed behind her instead of in front, and search, of her person by a committee of ladies reveal-ed a duplicate key to the handcuffs in her pocket, a piece of hurnt cork, with which to reblacken her hands, a piece of tissue paper, for the manufacture of shirt fronts, and a piece of gauze or morquito netting, worn in her dress front for the ostensible purpose of imitating nature, but really for the purpose of draping the spiritual form which she invoked from the misty confines of the other world. When all these developments were made even professed believers in Spiritualism denounced her as a humbug. Some demanded their money back, which modest request was politely declined. One gentleman possessed himself of the medium's handcuffs. She always used her own handcuffs because, as she said, they were magnetized which ware a ware magnetized. were magnetized, which were a very pretty pair, and thinks he will keep them for the \$2 he invested in the show. And now they go hence to find "pastures new" and to "rope in" the superstitious and unwary.

Having been informed that Mrs. Parry is still holding seances for physical manifestations in Wisconsin, and that many believed her genuine, we wrote to one of our subscribers at Paw Paw—Mr. E. L. Warner, a gentleman of unquestionable integrity, inquiring in ragard to the truth of the expose of Mrs. Percy. at Paw Paw, as published in the Detroit Post. Here is Mr. Warner's reply.—Ed. Journal.

me warner's lutter.

The night spoken of was Mar. 2nd, 76, and for two nights previous she had given sittings with flour in her hands, and hand-cuffs on, and had satisfied some that her materializations were genuine; but the evening of March 2nd, she did not sit with handcuffs on, but had her hands blackened with burnt cork, so that when the seance closed her hands were not behind her. The hand cuffs were taken off before any manifestations were had. She would not sub

mit to the using of any but ner own.

One of the committee of ladies states that the morquito netting was in her bosom before the seance, and Mrs. Parry said that she must have it to protect her lungs, but the ladies sub-stituted a blue wail in its stead, and the lady says that she saw the vail on one of the forms presented. The Spiritualist friends in Paw Paw demanded if she had any confidence in her ability to material 23 spirit forms, that she stay and give a test scance, which she consented to do after she had been to Kalamezoo. but she has never been back and we have no confidence in her. The man was Pratt and not Patch, and with these exceptions the report in the Datroit Post is true as regards the main facts, each person seeing minor things differently, according to their prejudices on the one hand, and their sympathy on the other. She had a handkerchief with her besides the

tissue paper. I was present only the night of March 2nd. The tissue paper was not large enough to produce any such manifestation. E L. WARHER.

LEVITATION.

Bastian and Taylor's Scances.

There seems to be no limit to the power of spirit over matter. The "spirit" generated by the battery, can traverse a wire for thousands of miles, and there set an apparatus in motion that will convey thought to you. Spirits could elongate or shorten the body of Home, the medium, improvise music through the instrumentality of his fingers and the plane, and rap out sentences indicating #God is all-powerful in very truth, and his ways are not for men to criticise." They carried one of the Davenport boys one night a distance of six miles, and a man in England some forty miles. They can give expression to the most sublime truth, or tell the most pernicious lies. They have the same characteristics 'up there' as 'down here." Lately they have been performing some wonderful things at Bastian and Taylor's circles. They not only material!ze a complete form, but they actually did, when we were present, and every hand in the circle wes joined, raise Mr. Bastian nearly to the ceiling and then landed him outside the circle. You could hear him in the air over the heads of those present, cautioning his guides to be careful and not let him fall, while we were fearful that he was being translated, like Elijah of old, and we bid him an affectionate farewell, never expecting to see him again. Soon, however, he came to the floor safe and sound, no part of his body missing, and no bellows present to indicate that he "blew himself up." Really this was one of the most pleasing manifestations we ever witnessed, and we congratulated him on his safe return, and narrow escape of being made a martyr by translation, and having his name registered in some holy book by the side of Elijah.

The circles at Bastian and Taylor's seauce rooms are well attended by gentleman and ladies of culture and refinement. They are doing finely in a business point of view, and for that we are gald. They only hold circles now on Bunday, Monday, Wednesday, and Friday evenings of each week.

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Mr. Frothingham says of Thomas Paine, that though he drank "more brandy than would now be deemed dignified," he was nevertheless one of the world's benefactors.

The English revisers of the Old Testament have reached the forty-fourth chapter of Jeremish. If God wrote the book in the first place, or dictated it, would it not seem proper that he should assist at revising and improving it?

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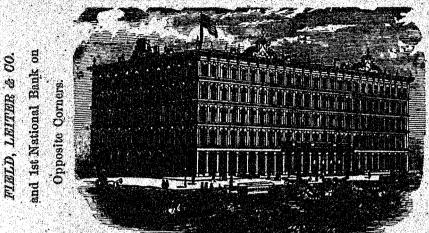
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mediums: meetings, lyconus. rewspapers, etc. NOTICE.—On May 1st. 1876. the old and popular name of the house will be resumed, and after that date it will be known as the St. James Hotel.

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Parties desiring to purchase, are invited to call and see the stock and make their selection of such as is desired as it slands in the unrecry rows: which can be marked with purchaser's name, and reserved from sale to others. Orders colletted from those who can not come in per on. Special attention will be given in filling and adjuping

. Lewis Ellsworth, naperville, ill.