

Cruth wears no mask, bows at no human shrine, seeks netiher place nor applause: she only raks a hearing.

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LOCATION OF THE

SPIRIT-World.

The Spheres-Views of Prot. Hore-Animals in the Spirit-World, etc.

TO A. E. L.

Since you have condescended to comment on my answer to your first criticism on my article, "Location of the Spirit-world," I can not refrain from addressing you again. Why I should have incurred your displeasure—for you seem irritated and vexed—I can not tell, for certainly nothing of the kind was intended; on the contrary, I endeavored to avoid saying anything that might cause any unpleasant impression.

To the discussion, pro and con, a problem will finally owe its solution; and as the man who found a piece of iron pyrite, which he showed to his friends, some said it was gold whilst others said it was brass; the mineral then being taken to a chemist for analysis, it was proved that neither were right. So we may both be wrong; future investigations—analysis will decide, and if our discussion stimulate to further investigations that shall finally result in discovering actual, demonstrable facts in regard to the "Location of the Spiritworld," we may claim having done our share towards that discovery.

Whatever interest and value the sphere doctrine, as taught by the Hindoo Religion 2,009

trine, as taught by the Hindoo Religion 2,000 years before Christ, may have to the antiquarias, we can not quote it as authority in reference to the definite location of the Spiritworld, any more than we can quote Ptolemy as authority in Astronomy, or quote Mosaic cosmogony to determine a point in Geology. What we require, is, not a production of the imagination but observation and experimental

I did not quote from Webster's dictionary as against (or for) the spheres, but the definitions of the word sphere, and then endeavored to discover which of the definitions would apply to the word sphere when used by Andrew Jackson Davis

idea conveyed by it, and that will depend upon the connection with which the word is used. The term may apply to a globe (hollow or solid), to a grade or division of society or may signify the heavenly realms—the Spirit-world generally; and showed—at least I thought I did—that when A. J. Davis uses the word sphere, he does not mean six or any other number of concentric circles or coverings immediately surrounding the earth as being the Spirit world, but does mean spheres, circles or divisions of society in the Spirit-world, and assigning no location to these spheres. The other desnitions you quote as: Sphere, the concave or vast orbicular expanse in which the heavenly orbs appear, does not support your theory, for among the heavenly orbs are the distant stars and these are far beyond our Solar System; and the definition, born among the spheres, and sphere melody, pertain to the heavenly realms without any location being as-

signed.

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ordered and I am trying the the spheres, you have misunderstood me, for instead of that I have been trying to locate them; it is the old, 1,000 miles from the earth "seven sphere theory" that I am trying to prove "absurd and false;" those were the words

A doctrinal structure not having truth for its foundation, must inevitably sooner or later crumble to dust, to be dissipated and scatter ed to oblivion, even as light dissipates darkness; the one can not exist in the presence of the other; it needs no demolishing process.

The sources of fallacy or want of correctnes

situst wholly or in part of the statements of spirits and elsirvoyants, are various. For inance, Prof. Hare says in a communication: "I have learned that spirits can only communicate a limited number of their ideas through any one medium; when I come to you, al-though you see me, it is through the kindness and aid of your guardian band; it is the same with other mediums, and hence spirit communications have always partaken of the characteristics of the mediums and the bands of spirits who influence them. I have not yet been able to find a medium through whom I can communicate as I desire upon many subjects which have interested me very much.

When Prof. Hare, seeing the ideas pictured

When Prof. Hare, seeing the ideas pictured upon the mind of persons by his written communications, were not in accordance with the ideas he wished to express, he found that he had not written his own exact ideas, although he had tried to do so, yet failed, and having failed, acknowledged it.

In Dr. Crowell's work, "The Identity of Primitive Christianity and Modern Spiritualism," Big Bear, an Indian (spirit) being questioned concerning the existence of animals in the Spirit world, replied that he had two dogs and two horses when living here, and that he has them with him now in Spirit-life in the second sphere. Dr. Crowell, however, not being satisfied with the simple statement, respected by Bear to investigate—to observe dying satisfied at the slaughter house. He with the slaughter house. He witnessed the slaughter of three animals and observed them carefully, and no spirits ema-

what caused Big Bear to make the state-ment that he had his own dogs and horses with him in the Spirit-world? - It may have been incapacity to control or impress his medium, or it may have been a want of careful observa-tion; at any rate, urged by Dr. Orowell to in-vestigate further in this matter he found that his first statement has been incorrect and so-knowledged it. Had Big Boar been left to almself he would have continued for a long time to firmly believe that he had his own animals, but under the guidance and directions of Dr. Crowell he made observations that led to the discovery of his mistake. The last statement being the result of observation, is more entitled to belief than the first statement. This shows that we in the form can be of use to the spirits; and this plan of guiding and directing the spirits in their investigations I have found to produce much the most reliable

Also A. J. Davis, when first he clairvoyantly saw in space, between the orbits of the planets of the Solar System "rivers of cometary bodies," and "rivers of small stars" (the asteroids) which he at first supposed to be the real Spirit-world—the second sphere, but "further growth," he says "in clairvoyance, sharpened the discriminating faculties,—more accurate information conveyed new ideas of magnitudes and relations; and the first Summer-land is found to be revolving near the grand orbit of the Milky Way." Stellar Kev to the Summer

land, by A. J. Davis, page 147.

The above shows that the first impressions of clairvoyants and spirits are not always correct, often requiring repeated well conducted investigation before any definite and conclusive result is obtained that may be relied

Clairyoyants and spirits often see images or phantoms which have no real existence. Lucy often encountered such, and at first took them for what they appeared to be. Such a phantom appeared in the Stalactite cave of Adelsberg, in Southern Austria, in the form of a dark ferocious looking man with a club in his dark ferceious looking man with a club in his hand and in the attitude of striking a blow; the apparition frightened Lucy and her companion (a medium like herself) very much; assuring her that no harm could befall her, at the same time requesting her to discover for what purpose he was there, she soon found to her amazement that he was neither man nor spirit and soon thereafter vanishing. This same apparition could usually—not always—be found (seen, but not felt) in the same spot, always in the attitude of striking.

More often such phantoms go through the

More often such phantoms go through the motions of walking, work, etc., thus rendering the idea of living persons more complete, but they would pay no attention to Lucy or her companious, as a spirit would have done, and

they were not physical beings, vanishing in a most unaccountable manner.

Another instance: Lucy with the aid of her spirit friends tried to find a certain person in this city; the person was finally discovered in a white frame cottage, and Lucy informed me of this, but immediately afterwards added that: "Lilly (spirit) says that the cottage which I see was formerly there but is not there now, in the place of it stands a large brick house." After a closer examination Lucy could also see the brick house, but the cottage was usually the most distinct. Some weeks after I had myself found the party above alluded to; he was residing in a four story brick house where a few years previously a wooden cottage had been destroyed by fire, the phantom image of which Lucy and the spirits could see.

In the same manner, flowers, shrubbery. trees and animals, constituting whole land scapes, may appear.

The more highly developed spirit that is acquainted with these apparitions, will be able to discriminate, but others less developed—the earth bound spirits—may be deceived for a long time, taking these apparitions for the spirits of animals or of such objects as they may see, but being in reality only the phantom image of animals and objects that have at some time existed. When ignorant spirits, and also some clairvoyants, see these apparitional landscapes, the delusion being rendered more com-plete by the presence of animals, they take them for portions of the Spirit world, and describe them as such, thus causing the belief that the Spirit-world is within our atmos-

For an elucidation of the subject of phantom apparitions, I would refer to the interesting and instructive work of Prof. Denton, "The

Soul of things." Now Big Bear acknowledged that his first impression in regard to the spirituality of animals was wrong.

Andrew Jackson Davis acknowledges that his first impression in regard to the location of the Spirit-world was wrong.

Prof. Hare says that the communication from spirits will always partake of the charecteristics of the medium and the band of spirits who influence them, and that it is the same with all mediums. And although Thomas Paine writes:

Pains writes:
"The account here given is correct and may be relied on.—; and what I have written is correct in toto," when describing the spheres and their location; he might after seeing by the impression it. the impression it made what he had really written, be induced to make another attempt and give a correct account of the size and location of the spheres. But Thos. Paine stands not alone in his statement that the Spirit-world surrounds the Karth, not more than 1050 miles distant, and has a cisim to belief until definitely proved to be false.

DACCORDING to Prof. Here, if the medium of Thos. Paine was thoroughly imbued with the seven sphere theory, the communications gives through him would also bear that stamp.

To what amount of belief are the statements

of Lucy entitled? Before commencing my investigations with Lucy, I selected her from several mediums then at my disposal, others being soon rejected as unreliable, rendering the investigations unsatisfactory, impeding instead of assisting. After having developed Lucy, I endeavored to discover her best phase of mediumship, which soon resulted in the direction of exploring the planets and stars in space, and however much

planets and stars in space, and however much leasted her to exhibit other phases of medi-

umship she could not do so satisfactorily. After having once properly educated Lucy for her investigations, I must do her the justice to say that she never contradicted herself in any of her statements given during the long time of our investigations; her spirit companions would never make a statement, unless they knew positively that it was correct; if the least knew positively that it was correct; if the least doubt existed, or if nothing was known concerning the object in question, they would frankly say so; when asked to investigate any object they would proceed with their task (which they considered a pleasure), if necessary, uncessingly for many days at a time until their task was completed; then a definite statement—the result of their investigations was never found to be untrue. (The actual distance and size, even comparatively, of distance and size, even comparatively, of the stars in the heavens of course she could not measure, giving at least only an approximate guess.) This is why I place so much—though not implicit—confidence in the statements of Lucy, and may claim as much truth and reliability for them as for the

statements of other clairvoyants and spirits.
At a lecture recently delivered in this city through Cora L. V. Richmond, under the control of Benjamin Franklin, the latter said:

After death when my guardian spirits guided me to my new home in the Spirit-world, we passed rapidly through space. I could not tall passed rapidly through space; I could not tell how far but it must have been many thousands of miles, when I looked back and beheld the earths as a mere speck; still moving on I soon beheld the Spirit-world as an immense circle of light among the stars of the Milky-wayasking my guide what sphere is this, he answered: "The spheres are not named or numbered, neither are there only seven, as you sup. pose, but the social divisions or spheres of the Spirit-world are much more numerous, and may for facility of description to those in the form be named or numbered."

"There are numbers of so-called earth-bound spirits within your atmosphere, attracted to-wards and bound to the earth by some deed or act there committed." FRANKLIN.

Here it will be seen that before Franklin had got to the Spirit-world, he was already so far off that the earth appeared as a more speck, whereas if he had gone even to the last or seventh sphere supposed to surround the earth at the distance of 1050 miles, the apparent size of the earth must still have been about 110 degrees, being larger than the human eye can comprehend at one time. But he says distinctly that he was taken to a place among the stars of the Milky way.

The lady above alluded to said at another

time when under a different control, that the Spirit-world was distant 5,000 billions of miles; that is probably the distance of the Kilky way from the earth.

These earth bound spirits appear indeed to be dwelling within our atmosphere, because they can't bet away; are held prisoners so to speak At death they are taken to some bright spirit home, which, when they regain consciousness, is invisible to them, owing to its extreme purity and brightness, and they see nothing of the beauty of the place in order that they may have no regrets to leave again as they must being immediately attracted to the earth where they remain bound for a length of time, until they have repaired or expisted the, evil deeds committed when in the form.

If these earth bound spirits are asked the whereabouts of the Spirit world, it is evident that they will tell you, it is within the atmosphere of the earth, for they know not the ex-istence of any other place; and unfortunately it is this class of spirits that most desire to control or influence mediumistic persons, often for low and selfish desires.

I wish it distinctly understood that these views in regard to the sources of fallacy of spirit communion, are not ideas of my own fabrication, but the statements of spirits, and if true in essence, must be a fruitful source of unreliable communications behoving us to weigh and sift, to remove the chaff.

You wish to comment on my ideas of Spiritlife; now I was not aware that I had given you any of my ideas of Spirit-life. In my original article, the Location of the Spirit-world, I gave you the plain, unaltered statements of Lucy and of spirits only, scarcely offering the least comment on those statements, and was careful to abstain from giving any theoretical deduction of my own; I am therefore at a loss to know how you became aware what my ideas in regard to Spirit-life are.

But if the penetracility of our sun by spirits

is the block in your way, that can be removed by demonstration. Spirits assert that what we term material or substance is as thin as air to them: they pass through it, and prove it by appearing at seances in a room of which the doors and windows have been securely closed and locked. How do they get in? They pain through the walls of the room, which are to them as vapor, whether constructed of wood, iron, glass, or masonry. Then neither heat nor cold will affect a spirit, although sensible of both it is not dissurance by to them. Scientists claim that disagreeable to thom. Scientists claim that the temperature of space is 250 degrees below zero; such a degree of cold would cause instant death to a human being, but spirits of necessity must pass through it on their way to the Summer-land,—or according to the seven sphere theory, must dwell in it, yet they live; and spirits also seems that they can remain in the horest fire without being affected unpleasantly. Having now shown that neither a solution id aubstance or an extreme temperature thereof, is an obstacle to a spirit, what is to hinder a spirit panetrating into the sun, even though it were—as you are inclined to believe it is—a physical body intensely heated? But is it such? Scientists are divided on that point in this country. Taking Mr. H. A. Proctor as an exponent of the position taken by English artonomers, who claim that the sun is a polyastronomers, who claim that the sun is a body glowing with an intensity of heat, yet unfortu-

nately for their theory, utterly fail to account for the maintenance of this intense heat. The scientists of Germany as a class do not advo-cate the fire globe theory. I will not unneces-sarily lengthen this article by giving the views of different eminent scientists in regard to the

Now let us see whether the practice of spirits, passing through solid substances, irrespective of temperature, can be carried into effect in the sun as well as on earth.

The first account I received of a spirit visiting the sun was from Prof. Hare. He says: "Tae sun is formed of two shells, one within the other, perforated and revolving in opposite directions; the friction thus caused produces the rays of the sun. Within these shells is the globe proper of the sun. The inhabitants are very intelligent, cultivating the arts and sciences, have a knowledge of astronomy through devices not known to you, have many things there that are on earth, but far better."

Here then we have the statement of a spirit to the effect that no obstacle exists to the penetration of the sun, that it is not a flery globe but a habitable place as well as a generator and diffuser of those forces which we receive in the form of light, heat and the chemical forces that are the cause and sustenance of all life on this planet."

In regard to light, Prof. Have says: "Light is not light but only an effect; that is as the light (radiation) from the sun passes through your atmosphere, the friction produced by the rays passing through, cause light, heat, etc." Now this would account for the maintenance of the capability of the sun to supply us so lib-erally with heat, light, etc., a point which the globe of fire theorists have failed in.

But the above is on the authority of one spirit only; it then becomes necessary to verify

spirit only; it then becomes necessary to verify it by further investigation.

Repeated investigations of Lucy with her spirit friends resulted in obtaining corroborative testimony for the above with this distinction, that from the description of Prof. Hare, we were led to infer that the inhabitants of the sun were physical beings like ourselves, whereas Lucy discovers them to be spirits. Lucy as well as other clairvoyants when visiting the spirit moons of Saturn or other spirit homes for the first time, take the inhabitants for physical beings, but having once seen a spirit said knowing it to be such, could by no possibility make such a mistake again. In Prof. Hare's case it was no doubt owing to his incomplete control of the median way. control of the medium when making the state-ment; he spoke of the inhabitants of Uranus in the same way, but being much in advance of the sun.

It may be a mystery to you how Prof. Hare or Lucy with her spirit friends got into the sun, but I do not give it to you as an idea originating with me; it is simply the state-ment of the spirits, as the result of repeated in-

vestigation.
Bus whather the description of the sun by Prof. Have is correct or not, it certainly has the advantage over the flery globe theory of completeness, simplicity and harmony, and "simplicity as well as harmony should characterize the arrangements of the whole uni-Verse.

If now Lucy, Prof. Hare and other spirits can visit our own sun, what is to hinder them visiting Sirius also, which you say is exactly like our own sun.

You quote me as saying that between the orbits of earth and Mars, there is a space of about 50,000,000 miles in width, and between Mars and Jupiter's orbit there is an interval of airy nothing not less than \$19,000,000 miles broad; (Tast is a quotation from A. J. Davis, page 146, Stellar Key to the Summer-land; he found no spirit home therei)—and then want to know if there is not space enough between the orbits of the planets to suit me?

As the Orestor of the Spirit-worlds never asked my opinion, I had no opportunity of giving it in regard to the sufficiency of space, but had I been saked, no doubt I would have considered the space between the orbits of the earth and Mars as more than sufficient, but ere this discovered the unwelcome fact that extensions were necessary to avoid crowding.
But if the Spirit-world is between the or-

bits of the earts and Mars, I presume that everything will be arranged satisfactorily there for myself and friends—for I want to go where for myself and friends—for I want to go where my friends go, and if they can endure the crowding, why, I can too. But the company of a certain class of strangers might not be agreeable, for see what A. J. Davis says about the Diakka country (page 5, the Diakka, by A. J. Davis) which "astronomically is situated in Draco Major, and its magnitude (page 7) is such that were it a complete belt of country instead of only a third in the form of a semi-circle, it would require not less than 1.926.038 circle, it would require not less than 1,805,035 diameters of the earth to measure the longitudinal extent." That makes about 4,800 millions of miles in length; and judging from the character of the inhabitants, this country ought to be the lowest sphere, which according to the seven sphere theory is within our atatmosphere, near the earth. I almost shudder to think that we should be so closely surrounded by the myriads of rapecallion spirits called Diakks; and they occupy an expanse of country 4,800 millions of miles long, crowded into a space surrounding, and not more than 1,050 miles from the earth, taking in the whole of the seven spheres. I polition for an extension!

In conclusion, you say that you "thought it proper to sustain Davis, Faine, Swedenborg and the many good spirits who have come to us direct from the spheres of our earth all telling the same thing." But they do not all tell

the same thing! According to your quotation, Paine says: The spheres (or circles or Spirit-world) occupy 150 miles seek of space, the last being 1,000 miles above the earth.

Davis says that the space between the earth, not only 1,050 miles, but all the way to Mars as well as the space between the other planets, is a space of arry nothing.—no Spirit-world is there—and that the first Summer land is found to be revolving near the grand orbit of the milky

If you will excefully reconsider the statements of Paine and of Davus in regard to the location of the Spirit-world, you must see that if one is right—as Paine claims to be, in toto, then of necessity the others must be wrong, you can not sustain them both any more than you can be in Philadelphia and in Chicago at the same time. Respectfully,

Obicago, Ill.

Da. Woldrick

Spiritualism at Memphis.

ED. JOURNAL:-Our State Organization of the "Spiritualists and Liberalists" has been co-

Though it looks a little "Ohristward" and contemplates "ministers and religious instruction," it does not require any theoretic test of membership. Whatever objection may rest against some of its phraseology will find a probable excuse in the fact, that said phrascology. is evidently intended as a decoy barrel thrown to the whale to be captured.

The Memphis State Convention, upon the whole, though not numerous, was several in quality, and gave some little motion to our local "Jack in the Doldrums." The local mediumship in Memphis is for its size and protentions manifestly superior in all of its departments.

A few nights since while in company with Mrs. Eldridge walking along Main St., I talked as familiarly with one of her spirits as I ever talked with any friend, to which fact both Mr. and Mrs. E. will bear testimony. Her control is the most unrestrained, simple, apt transportation of bodies, their baptismal love feasts, is which all the members of the circle are sprinkled and furnished with bread, water and emblematic flowers, their spirit lights, their music and interfusion of perfumes, tacir materialisations as far as they have gone (the medium being young in experience), and their independent slate writing tests, all things con-

independent siate writing tests, all things considered, are surpassingly wonderful in all the particulars mentioned, and in many other particulars too numerous and diversified to name.

Mrs. N. D. Miller, the irrepressible, so often "exposed," has recovered her health and comes forth again with a still greater renewal of diversity, energy and effect in her line of manifestation. A few nights since, while Rev. Dr. Watson and others were out promanading with Watson and others were out promenading with the spirits, one of the audience was invited into the cabinet by "Red Face," and testifies that Mrs. M. was sitting therein securely bound in a deep trance. It was so light that the parties promensding with the spirits affirm that they could not be mistaken in their iden-

Besides these there is Mrs. Hawks, the renowned Mrs. Merrill, Mrs. Clenny, and many others with their respective circles all over the city. How will that do for Memphis?

Time the great architect of fundimental aims is the great axis round which evolution re-volves. Our spiritual press, literature and logical discourses of the interior, are becoming more and more manifest in the exterior.

The old and the new are becoming mixed up "muchly." In fact, as the smoke of conflict now and then clears away, here and there Paychological Bociology begins to peep forth from the interfued soil of induction and deduction. A few scientists are steaming out on a voyage of exploration, while we wno have had our enthuse shated by hard licks, are more quietly comparing our own with the manifestations and teachings of Hermes, Trismegistus, Appollonius, Jamblicus, The Rosierucians, Undines, Gnomes, Balamanders, Sylphs, Theo-sophics, etc., etc., and exhuming other "Pa-gan" graves of the past, for the buried wisdom of the great unknown.

The new inductive and deductive growth of to-day, seemingly comes forth, as the life-dream of dreams, wherein the awakening of our impressional sensations, blend with our aspirations, wherein inductive youth wakens into deductive manhood, and finally blend in the seductive and deductive materity of age. Se-

But as my old hobby stands out in this direction, I, to accommodate your space, my time and the reader's patience, will dismiss all the opened opportunities of the occasion, for the more quiet and self-conserving role of a silent and single horseman's unobtrusive med-· , L.A.O. itations.

Notice:

Bro. Jones:—I should like the favor of again announcing through your columns, Mrs. Woodroff's readiness to fill lecture engagements this fall and coming winter, eitaer in this state or further West. Having been an invalid for several months, and obliged to return to her home in the New York on that account, she has now so nearly recained her count, she has now so nearly regained her usual strength that by the time this is published she will be prepared to accept of new on-regements. It is to be hoped that as the excitament in politics dies away the battle for truth and humanity will be renewed all along the line, and be active, vigorous and frauful in great results. Letters will reach her directed to Battle Creek, Mich.

A. C. Woodkurn.

God-Spirit-Immense Power of Spirits-Restraining Spirits.

BY J. MOWARDS.

Thomas Palue and Dr. Paley have advanced perhaps, as good argument, reason and logic in support of the existence of an intelligent Buprame Being or Creative Principle, which stands behind all general natural laws, as we have seen. For the finite mind to undertake to fathom or comprehend the Infinite, is a barren job. What we do understand is that the great mass of human beings whather they the great mass of human beings whether they be Ohristians, Mahommedans, Buddhists, Confucianists; or Savages, all recognize the exis-sance of an intelligent overshadowing Grand First Cause. The natural impulses of human affection, man's helplessuess and dependence, naturally inspires the soul for religious devotion to worship some one who possesses the power and willingness to assist. How far, if at all, the Creative Father goes beyond or steps aside, from his control and government by and through general natural laws, and inerferes in the individual affairs of men, by what is called special providences, we can not determine. We have read all the communications from spirits of all grades in Spirit-life we have come across; we have conversed with many spirits through entranced mediums, and a few directly through their own lips, and without a single exception all agree and admit the existance of such a Deific power, although I have never communicated with a spirit however high it may have ascended in Spirit-life, or how long it may have resided there, who had ever seen God or the first Oreative Princl

The spirits are of the opinion they never will, only in the glory of His created works. The soul of man is a part of the divine essence of the Creative Father, has existed co-extensive with the great spirit, assumes a startingpoint by taking on the human form in the rimary department of creative existences, building up a spiritual body encased in the mortal, in process of time to be laid saide, never to be resumed again by the spiritual, which is ever gravitating onward and upward. to a purer and more ethereal existence.

The nearer the spirit approaches to God the nearer it partakes of the Infinite, and still may never see any personal God; but the sight may ever become too glorious and resplendent for ever giorified spirit to dwell upon. The apostle John declared, "No one had seen God at any time." Nevertheless in the old Jewish sccount, it is claimed God had been seen on several occasions.

Our Orthodox friends when driven to the wall for evidence in support of, or argument to sustain, these hard knotty points which come up as contradictions in Bible statements. etc., get out of it by repeating "great is the mystery of Godliness." or "God winked at the ignorance of the times," when in fact people were just as smart naturally in the days of David. Solemon and Socrates as we are to-day. There is nothing clearer than the fact that

all the statements made in the Old. Scriptures about seeing God was a delusion; that all the apparitions witnessed by the ancient media or seers, were spirits, just as we behold them now whether clairvoyantly or through materializa-

Our Orthodox friends in a triumphant and sneering manner at times, often retaliate against knock-down arguments by their oppo-nents, by asking the questions, "What good has Modern Spiritualism done, or what light has it shed more than we have had through the

up a rich and boundless field for research and thought which no people can possibly understand or appreciate, unless they have given the subject a thorough investigation. The studits scholar usually expresses himself in plain. simple language, easy to be understood; while the mere smatterer often stretches after big words and language, in order to convey an impression of what they really are not.

In our intercourse with spirits, we have learned a great many things we never knew before, and we have had to change entirely, or modify our views on many subjects we have been erroneously educated upon in early life. If we were about to visit the Eastern Countries where we have never been, we would certainly resort to some intelligent travelers, like J. M. Peebles, to learn all we could of the country we were bound for, to ascertain the laws, customs and requirements of the nations including the geography and topography of the country, and yet all the different travelers who had been there, might advance different opinions touching the same facts of observation and knowledge derived from different in-dividual stand-poluts. So we have learned, through investigation of the spirit pallosophy. that all spirits on leaving the mortal body, and entering Spirit-life, carry with them their individuality or characterestics of earth-life. There are certain cardinal or fundamental points all intelligent spirits agree about, while upon many points, as to the philosophy of Spirit-life, they are as discordant as we of the

We have learned this, however, spirits occu py a much higher plane, and that spirit is refined matter; by or through what process made so we can not say and cut short the point by the Orthodox enswer, "Great is the mystery of Godliness." It is generally understood among spirits, that spirit is all powerful over matter; that is unreflued matter, hence the wonderful manifestations we read of or witness. There is nothing spirit forces could not perform over matter naturally; they possess the power, but still have to go through a training of education to learn all the laws and relations of Spirit-life to themselver, as well as their relations to the mundane sphere they have once occupied.

From the foregoing premise, we opine the creative principle has established certain gencreative principle has established certain general laws which ramifies throughout the universe. The bodies of men and women containing an ever living spirit, is the crowning glory of God's created power. The Spirit-life is an active one, ever learning, ever advancing; is an active one, ever learning, ever advancing; to it is delegated the power and authority to superintend the affairs of men. The spirits as a general rule who have been in spirit existance for a long period of time, and advanced to the higher conditions of spirit refinement, find it a difficult task to come in rappor with earth's conditions, hence spirits who have entered Spirit-life but recently, are generally used as the mediums for communicating to the denizens of earth; but behind all these agents of communication, stands a directing power which says to all spirits, whether communicating intellectually or by physical demonstration so far shalt thou go and no farther. If it was right and proper for spirits to empty the vaults of Uncle Sam, and lay the wast treasures somewhere else, they have the power to do so. Table are certain spirits who possess the power to do so, and would do so, provided they were not restrained by influences behind them, who are wiser, holler and possess more power. It is apparant, therefore, that in the time of recording the Bible account of events, the peo-ple were "looking through a glass darkly." hence in their ignorance, and superstitions did actually believe they saw and talked with God, when in fact it was nothing more than spirits they say and conversed with, and when we

take into consideration that other facts fully established under modern spirit philosophy of the individuality, and therefore difference of opinions held by different spirits, we can satisfactorily account for the contradictions and conflicting statements made by different spirits, through the organisms of prophets, seers or mediums teaching the same point of doctrine or historical fact. The same general laws laid in the bosom of mother nature by the Infinite mind, have always existed the same. The same conditions continue in order to man-The same conditions continue in order to manifest under these laws. To violate any law of nature which effects animate life, subjects the offender to the pensity for the violation there of. To live up to those laws is the philosophy of living truly the philosophy of life, for in so doing, it renders the physical body a fit temple for the indwelling of the spirit, which gives the spirit freer scope to expand. To live, then, up to the higher laws of life above stated only makes it an adjunct for the development or aspiration of the soul, which is implanted in a still higher spiritual or religious nature, which still higher spiritual or religious nature, which must and will ever look up to Nature and to Nature's God. Washington, D C.

Private Circle Scance with J. V. Mansfield.

BY HON. A. G. W. CARTER.

It seems that my last account of our private circle scances in the columns of the Journal, created quite an interest among many of your readers. I had a letter from far-off Georgia, in relation particularly to the communication of Hon. George E. Pugh, to me, and I have no doubt, that my correspondent is now a well confirmed Spiritualist; and so it goes,—cast your bread upon the waters, and it will return to you—perhaps in a few days. I will now water another planting. make another gleaning from my port-folio, hoping to accomplish some little good by it, knowing certainly that no harm will be done.

I wrote the following to John Milton, "the sublime poet," as he is called by the rhetoricians in their books, and folding up the paper and scaling it with mucilage, placed it on the

table before Dr. Manifield: John Milton, author of Paradise Lost, will you tell me what has been the effect of your poem of Paradise Lost, upon the world? Has it done good or harm? What about its theol-A. G. W. CARTER. A. G. W. CARTER.
After some considerable delay and apparent

flort, the following answer came to my surprise, and the surprise of the medium:—
"Dear Carren — Excuse me for responding for friend John. He feels you have touched him in a tender spot. John did the best he could, living in the age he did. He regrets the damage he did to mankind in that poem.

I have communicated with Lord Bacon frenave communicated with Lord Bacon irequently, but I did not expect him to answer for John Milton this time, yet he does so for "his friend John." because I "touched him in a tender spot." Who doubts, what Bacon says, that Milton "regrets the damage he did to mankind in that poem," as a spirit looking over the contexts. over the centuries, he must regret the terrible false theology which he has forged upon the minds of priests and people by that poem. Say of it what you will; let the rhetoricians call it the masterpiece of sublimity in poetry; give it all the laudation that can be given to postry in any form, yet there was, and is the tact, the dawning fact I had almost said, that this poem of Paradise Lost has rivited and forged the chains of false and absurd theology, by which the people have been and are found more than any other performance, perhaps, since the council of Nice. No wonder that John Milton regrets it. He, as a wise and good spirit, more than regrets it, and he full well knows, that all the beauty, grandeur and sablimity of that poem is swallowed up in the awful ses of ink of its theology, and the most comfort he can take for himself is in the mere fact, that he, the blind, has been leading the blind these many, many years; alas! that he was in such an age so blind in his theology. when in all things else, it seems he was so wideawake, and so free. John Milton did call upon you as a spirit, to read what you have done as a mortal in your poem of Paradise Lost. He will do so without a doubt. Already he has begun the work of undoing. Spirits help

On Sunday, Sept. 24th last, I saked the fol lowing of Benjamin Franklin, thinking that he might be taking an interest in results, and placed it scaled before the medium:— BENJ, FRANKLIN.—I venture to call upon

you to ask you what will be the result of the explosion of Hell Gate in the East River this afternoon? Will it be a great auccess, and will there be any danger or bad results? Yours truly, A. G. W. CARTER.

And soon in the usual way came this an-EWer:-

"My DEAR CARTER.—If I am permitted to be the proper judge, I opine a success. My friend, John Adams, and his son John Q. Adams, are of the same opinion. Berja. Fearklin."

The afternoon's results proved the prediction,—it was a success! It seems, too, that others in the Spirit-world, of our countrymen, were interested, and Franklin mentions the elder and younger Adams, as of the same opin-ion with himself. The signature is (as will be observed) "Benja."—the usual way, as is known, of Franklin's signing his name. What was curious and singular about Franklin's communication was, that he first answered my question in some sort of stenographic hiero-gylphics, which Dr. Mansfield interpreted, and then wrote the answer, as I have given it. I could not read the stenographic or telegraphic characters, nor can I copy them for your col-

umns. Mrs. Carter addressed the following to "Joan of Arc," who she has been told again and again from the Spirit world, was one of her spirit guides, and folding it up many times, placed

it before Mr. Manufiold:-My DEAR JOAN OF ANC.—Say something to me of this Contennial Year that will show you

understand the affairs of this nation. MRS. CARTER.

This answer came on the same piece of pacall through a source I seldom ever have an opportunity to communicate, unless it be to you. I have been with you much during the past eighteen months, and tried to imbue you with some of my spirit of dare to do right, come what would; and woman as you were you, like me, won the battles, and to day, vicyou like me, won the datales, and today, victory and peace, love and good will to all, is inscribed on your colors. Yes, it is the Centennial Year of your Nation's Independence.
Well might the nation be proud of developments that are being exhibited daily in such
abundance? Do not fail to see the Centennial exhibition, and there when you look upon my statue, and my portraits, which are not a few in that: exhibition, think of the hardships, your naworthy sister and guardians was obliged to suffer for the little fame it gave me.

After this, as singular as it may appear, I ventured the following, sealed up az custom-

you did burn down your palace over yourself as tradition, if not history, has it? I am reminded of you, by the fact that your story is now being performed here upon the stage. A. G. W. CARTER.

This at first seemed to be insurmountable, in the way of getting an answer, but finally after much effort upon the part of the medium in the way of manipulating the folded and scaled paper, he wrote the following, some of which was done in Roman letters:—
"My DEAR MORTAL—I did most solemnly

do so. What had I to hope for? Rush as it msy seem to have been, yet the record is true. I tried to rule my subjects properly, yet me they did not appreciate. Eo, then, I did as the record stands. I am not sorry, or the least re-

And now the effort at signature,-it was as follows:--

"PARDAN. SARDANAPULE. **EARDAMAPULUS**

King of Assyria." Three times the spirit through the medium. cassayed it, and in apparent despair in not get-ting it right, he signed finally "King of Assy-ris," as if to correct me in calling him "king of Babylon," and affirming and confirming who he was, although he could not get at the exact name which we in English have been in the custom of calling him. It is odd, isn't it? in thus calling an one of the old worthies of in thus calling up one of the old worthies of such uncommon celebrity, and getting such an answer? New York City.

Psychological Experiments by Prof. Wallace.

As I have myself been more or less acquaint ed with the whole series of phenomena which have been referred to, for about thirty years, I should like to give a few things I have myself met with, which will serve to answer some of the theories propounded to account for them. With regard to the phenomens of mesmerism, I found myself able to produce them thirty years ago, almost in the same form as they ocour at the hands of public exhibitors, and two or three curious little instances convinced me that they could not be accounted for by any nuconscious action or any preconceived ideas. To take one very slight case, which made a very great impresion upon me, showing that there was a real action upon the muscles, and not a preconceived idea that there ought to be, or must be, such an action. Once I was in a school, and had a great number of little boys under my charge, and among these I used to experiment. One day I had one of these boys in my room. I had been making him rigid in the usual way, when the bell rang for dinner. I immediately made the contrary passes, to bring his arm back to the normal state. We have the possible it was all above the contrary passes. both thought it was all right, and came down stairs to dinner. After a little while I saw him trying to catch my eye, and found he was sit-ting with his knife in one hand, and the other hand down at his side, and unable to bring up his fork to his mouth. I had to get up, and make two or three passes and relieve him, so that he could eat his dinner. There was a clear case, in which there was no deception on his

I used also to perform the experiment of drawing a chalk-line on the floor, and making a pass across it. The result was, the boy would walk up to it, and there stick, and generally become rigid. This was done in the presence of all his schoolfellows, and they said: "Take a run at it, and then, of course, you will go over it." "Oh, yes," he said; and so he ran at it, and the result was the moment his feet got on to the mask that a on to the mark they stuck so firmly that he fell perfectly fiat on the floor. There was a case in which he syldently believed he could get across the mark.

Isaw another curious example: in South merics, for, when two thousand miles in the interior, my brother, who felt a great interest in this subject, used to call little Indian boys out of the street, who certainly had never heard or known anything about it, and he found that at least half of them were acted upon in exactly the same way as the boys in Eng land. He could send them into this extraordinary state, and produce rigidity and anything of that kind. Still more extraordinary, one day he and I were going to take a walk into the forest, and we stayed at a hut. He saw a man sitting in the hut, and asked him to let him try to send him to sleep. He made a few passes over him, and found he could immediately make him rigid. He told the man to lie down on the floor, made a pass over him, and said, "Stop there till we come back." The man tried to move, but could not, and when we came back in about an hour, there he was lying on the floor, exactly in the same condi-tion in which we left him, perfectly awake, and begging earnestly to be allowed to get up; we sent a pass across him, and he rose.

Another curious instance I had myself was the inducing what I used to call community of teste and feeling. One of the patients I had in the school was very easily acted upon in this manner. When he was sent into a meameric trance we used to make a chain of all the pertrance we used to make a chain of all the parsons present, connected by hands with me. Then I would secretly take something out of my pocket to put it into my mouth. If it was sugar he would immediately begin working his mouth, and saying, "How nice it is!" If it was sait he would say, "What have you put sait in my mouth for?" If anybody came behind me and pricked me in any part of the body, he would immediately put bis hand to the same part and say he was pricked. That the same part and say he was pricked. That happened so repeatedly that I am perfectly certain there was no possible hint by which he could have obtained this detailed information of what was going on; his sensations, in fact, reproduced my sensations. That is a phenomenon I have not seen explained any

Again, with regard to clairvoyance, I have never seen a perfect case of clairvoyance my self, but I must recall to your recollection that a former professor of chemistry, Professor Gregory, devoted many years to the investiga-tion of this subject, and has published a large volume in which he collected together a house of facts, and shows that in numerous cases the true elairvoyacee, that is, the knowledge of writing which could not possibly be present is the mind of any one of the spectators, was acquired by these patients. One of the most striking cases was to buy some nuts containing motioes. These, of course, could not possibly be known to any individual present. One was picked up at random and put into the hand of the clairvoyant, who held it up and read the motto; the nut was broken open, and found word for word as it was read. That was done scores of times in his presence, and in one case which he mentions particularly, the motto consisted of 95 words, the whole of which was

I thought that was a very curious suggestion of Mr. Hyde Clarke's that we must bring these things over and over again. There are certain phonomons you cannot bring before you; they must be sought for, and a case very much la point is that of the meteorolites, the fall of which was for many centuries disbelieved by scientific mer, and it was only after a considerable number had been actually recorded that SANDAWAPADUS.—I address you, if you were in fact the King of Babylon, and ask you, if lieve it even now, because the scientific men strumental music.—Minneapoles Tribune.

can not prognosticate when a meteorolite is going to fall, and we can not go and see them

Professor Barrett himself thinks that many of these phenomens, when they are so extra-ordinary and beyond his own knowledge, were to be accounted for by simultaneous delusion of the spectators, and he particularly alluded to the case of Mr. Home. Mr. S. C. Hall was present at a private party, at which Mrs. Hall and another lady of my acquaint-ance was present; and Mr. Hall told me this fact, which he had also published himself. After Mr. Home had taken some bot coals from the fire, he placed one on the top of Mr. Hall's bare, head, drawing up the white, thin hair around it till the coal glowed in the middle of his head. Mr. Hall declares he felt no sensation of pain or burning, and his hair was not singed; but several other persons touched the coal while it was on his hand and got their fingers burnt. A little bit of confirmatory evidence I want to adduce to you, to show that this was not a coincident hallucination of all the persons present, is this, that the next morning, when Mr. Hall brushed his hair, some particles of cinders were brushed out, and I think that is a considerable proof that the coal was really put upon his head. I will now call upon Prof. Barrett to reply.—London Considerable. Spiritualist.

Minnesota State Convention.

Last evening the hall was well filled to hear the lecture of Rev. Samuel Watson, of Memphis, Tenn., which was well received, and by those present who are considered competent to judge, was pronounced a very able and learned address.

He was followed by Dr. Juckett, of Illinois who gave a descriptive seance, in which he described the spirits that he claimed were around each and every one of the audience. He described their looks, manner, the condition they were now in, and what they would speak to their relatives present.

This is very gratifying to the believers in the faith, and the seer is said to have wonderfulpowers in that line.

Saturday morning the meeting was called to order at 9 o'clock. Mr. J. H. Soule presided, and conducted the business in his characteris tic speedy manner.

Following the usual opening exercises was a conference, in which each one who wished was allowed five minutes to give their testimony for the cause.

A great many persons availed themselves of this opportunity, and spoke of the various in-stances in which they had received benefit from the influence of the spiritual cause.

The idea was advanced that they were not to tear down, but to build up. The belief of various sects were not to be attacked and rooted out, but that Spiritualists were to live in such a manner that their lives would convince the world their belief was the best one, and the others would be spiritualised. They believed that errors had occurred at the beginning of the world that it was necessary to correct. They should work along in a harmonious manner, and strive to elevate the standard of Spiritualism. There had been some objectionable features in the past that must be removed. We must live and work so that we will be bet ter, purer and holier here, and when we pass from this earth we will enter the next neares like the angels that have gone before. We are all to be angels sometime, and we should live in this world to be as near like them as possible, so that when we enter our future home in the Spirit-world we will move in as high a circle as possible. The angels gone before us are in a world of progression, and are at all times progressing toward perfection. The nearer perfection we are here the better and purer will be hereafter.

The thought was advanced that the time was speedily advancing when not only a few were to receive the spiritual benefit, but the whole world would acknowledge the great good done, and receive the belief with open arms. The people would learn that spirits and beings are the same form, and would be the same in the next world that they are in this. There they live in a better world progress faster— that is about all the difference. Instead of strife and contention, it will be peace and harmony, and each person will strive to help his neighbor, and all working together the result will be a grand triumph. Peace and prosperity will reign, and all will be in that world so far superior to this that could you but obtain one. glance at its beauty, every one in this world would hasten to enter that sphere before the time set for him to do so. And that would be a fatal mistake. For should you do so, just so sure your best hopes would be deshed to the ground. We are not permitted to know, or at least to realize the great blessings in store, for should we but have the faintest inkling of what it was, the result would be more disastrous to our welfare.

Thomas Walker, the "boy orator" of England, was called upon to speak, and came for-ward. Walker is a young man that it seems does not possess any great amount of intellect, though he is a pleasant appearing person. It is claimed that he has but a very poor education, and tuat obtained in the lower schools of England. He has, since his thirteenth year, been a trance speaker of considerable, ability He went into a trance, and it was claimed Mungo Park spoke through him.

The audience chose the subject by vote, and it was decided he should speak on the subject: 'Is spirit the outgrowth of matter, or matter the outgrowth of spirit?"

To give anything of a synopsis of the lateresting lecture in the brief space we have to spare would be an utter impossibility. It was really a good discourse, and for an impromptu address displayed more ability than the audience would give the young man credit for.
He argued that matter was the outgrowth of spirit, as the Divine Being who created the earth is a spirit, and the earth, being matter, was an outgrowth of the Great Spirit. Man, as matter, was but the spirit in an undevelop-ed form: As you look on a building in the course of construction, you see but the rough seaffolding all about it; and you say that it is not a beautiful building. Take away that rubbish, that I may see what the building is like. You take down the scaffolding, and a handsome structure remains. The body is but the scaffolding containing the soul. The scaffolding remains while we are building up the soul, and when that is done the soul is released, placed in the spiritual world, and the scaf-folding or body is no more. Therefore we should live in such a manner that the soul should be as near parfection as possible when the resifolding is removed.

After the address a lady medium present went into a trance and gave a description of gaveral spirits she claimed were present. The Tribune representative being akeptical on the subject, she turned to bim and described the apleit form of a most beautiful and holy look ing young woman, who was, she said, hover-ing over the storesaid soribe's head. This was followed by several other descriptions of spir-its, and the session closed with the usual de-

votional exercises. The Spiritualists reassembled this sternoon.

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International Review.

(A. S. Barnes & Co., 111 Williams St., N. Y.) Contents for November. The Origin of Parliamentary Representation in England, Edward A. Freeman, D. O. L., LL; D., England; Transcendentalism in New England, Dr. Samuel Osgood, New York: Journals and Journalism in Italy, Prof. Angelo de Gubernatis, Florence, Italy: Philip Gilbert Hamerton and his Works: French Literature of the Restoration, Dora D'Istria, Princess Ghika; The Prussian Evangelical Church, Dr. J. E. Dorner, Berlin; The Chinese Question in the United States, Hon. Edwin D. Mansfield, LL. D., Ohio; Contemporary Literature, Art and Boi-

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BOOK REVIEWS.

THE CHRIST OF PAUL; or the Enigmas of Christianity. St. John never in Asis Minor. Ireneus the author of the Fourth Gospei. The Frauds the Churchman of the Second Century Exposed. By George Reber. 10. 397. 12 mo. New York: Charles F. Somerby, 189 Eighth St. 1876.

This is a beautiful bound volume from the radical press of Mr. Charles Somerby, who is becoming famous for his enterprise, in issuing the most daring and advanced works. The thoughts of the book deserve a conspicuous

The origin and outgrowth of Ohristianity are shown in a clear and scholarly manner. I was not Jesus who was the Master, but Paul, and at length the church fathers who by fraud imposture, forgery and falsehood, elevated Pe-ter into the chief place and to the pure Pauline faith attached the trinity, atonement, and countless other dogmas. Mr. Reber's argu-ments are mostly drawn from the Bible itself and will be most interesting to the biblical stu-

"Paul," says our author, "was a man of learning and wrote with great power. Longinus classed him among the great men of Greece. But in action and in deeds he went beyond all other men. Upon his shoulders as he believed, was left the conversion of the world; and he had a will and energy equal to to the task. With his great education he imbibed the prevalant, platonic philosophy."

It was not the doctrine of Jesus, but of Pla-

to, that he proclaimed to the Gentile world. The platonic trinity became the trinity of Paul, and when he had over borne the opposition of the early spoatles who taught the more simple Jewish doctrine of Christ, it became the trinity of Christianity.
The Jews were first to make war upon him

but he stood his ground and gained more. The small churches which he established were like so many fortresses in an enemy's coun-

%Tacitus speaks of Christians as a race of men detected for their evil practices, and classes their doctrines among the pernicious things which flowed into Rome as into a common sower." P. 25. It needed the genius of a Paul to elevate its standard.

The origin of the church the author discovers in assimilation of those widely extended

The Essense and Therapentse, who believing in the same doctrines took the name of Ohristian.

"The transition of the Therapeutse to Christianity was easy. Little or no change was made in the form of the services in the church." Mr. Reber's theory of the method by which

the five gospels were written is exceedingly plausible and probably near the truth. It lays bare with unfaitering nerve the depths of fraud, knavery and ignorance of the Apostolic

In the second century Christianity was sup-posed to be endangered by the Gnostics whom Gibbon calls "the most polite, the most learn-ed and most wealthy of the Christian name." They, however, weak in their divisions, for they were estranged in more than fifty opposing sects, each fictitious gospel supporting their opinions. They had spocraphal writings of Adam, Abraham, Zoroaster, Christ, and the apostles. They adored Christ as simply a divine emantion, and rejected his humanity.

The devout ireneus undertook the herouform task of destroying this great society and on its ruins founded the Catholic Church, and by sumping, fraud and falsehood succeeded.

LIVER COMPLAINT, NEBVOUS DYSPERSIA AND HEADACHE; their Cause, Prevention and Cure. By M. L. Holbrook, M. D. New York: Wood & Holbrook. 1876. pr. 141. 12 mo.

Dr. Holbrook is a pleasing writer on health, who at once interests the ordinary reader as well as the student, and no one can read a page of any of his writings without gaining valuable information. In his proface to this charming little treatise he says:

"Liver complaint, dyspepsis and headache, are three children of the evil one, which have been allowed to propagate till there is no family but suffers from their presence."

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"HEROINES OF FREE THOUGHT," by Sara A. Underwood. Charles P. Somerby, publisher, 139 Eighth St., New York. 1876. 12mo. cloth, 360. pp. extra heavy paper. Price \$1.75. For sale by the Religio-Philosophical Publishing House, Chicago.

Here is a new and tasty turnout, among the chariots of thought that throng the avenues of mind, and has also the charm of a new driver, the fair face of a womanly woman, and we cheerfully accept her invitation to a seat in the chariot for a short drive in the Park of Biographical History, if for no other purpose than that we may get acquainted with the fair reinswoman. But now let us see where the chariot will be driven! Away! away! with rapid whirl until we come to the Boulevard de la France, and pass the finger post "93"—the way is lined with Statues, Louis XVI, Lafayette, Roland, Robespierre, Danton, and others are dimly seen as we flit by, and our soul lives are dimly seen as we flit by, and our soul lives its years of past memories in the instant glance of the eye, until at length, thrilling with the spirit of the "revolution," we find ourselves taking short breaths like one who is nerved for a flerce struggle with some monster wrong! "Whoa!" more easy now, ye rapid steeds, the charloteer holds steady hand. Whoa! "Here we come (page 41) to a noule white vision with its high queenly face, its soft proud eyes, long black hair flowing down to her girdle, and as brave a heart as ever beat in a woman's bosom! Like a white Grecian statue, serenely complete, she shines in that black wreck of things!" Who is this womanly statue of the past? Madam Roland! Round and round this beautiful statue the charlot is driven, but the skillful driver is in love with the "fair vision," and does not allow unsanctified eyes to meas ure too exactly its proportions; rapidly its changing lights and shades are seen, for the wheels roll swiftly now; and yet we do not take our last lingering look until the charloteer has driven so that rays of the setting sun throw their "glory tinta" of heauteous wo-manly modesty and virtue upon the brave Her-oine of free thought, that History knows as Madam Roland! Let the statue stand O, France! Brave, virtuous, thinker, noble woman! Let the chisel cut deep the letters: "O Liberty! what crimes are committed in thy name!" and there, amid the sombre willows will rest a memory of the drive we had in the new chariot!

On! Here we enter the Boulevard, England, and the charlot almost comes to a standstill that the charloteer may tell us the names of this beautiful statue, whose only outward "fault is an expression similar to what the prints of Horne Tooke display (Page 75), an expression indicating superiority; not naughti-ness, nor sarcasm in Mary Imlay, but still it is unpleasant. Her eyes are a light brown and although the lid of one of them is sflected by a little paralysis, they are the most meaning I over saw!" Who is this woman of many names? Mary Wollstonecraft Godwint Rapidly now the charlot speeds; we see defects; but we are not suffered to examine them; the charioteer knows that there is beauty there also and she keeps the steeds well in hand, and drives where the beauty and not the defect will show! On! Here is another statue—"supporting on her lap the lifeless body of her husband, just after it has been washed ashore. (Page 109). The prow of a boat near by suggests the dreary story which none can forget!"
Mary W. Godwin Shelley! Let mother and daughter stand side by side; charloteer drive on! Thou art in love with them; drive on! Once more in the Boulevard de la France! A womanly man—no—a manly woman! "George Saud," Madame Dudevant, Amintine

Lucile Aurore Dupin! Thou art a skillful driver. O charioteeri and well dost thou manage the steeds, so that we are compelled to will let the reader try the ride for him or herself, the fair driver of the charlot will not suffer you to be offended with the sight you see! Drive on! England again, and "Harriet Martineau!' This statue is so lately finished that time has not removed the chips; yet he need not be in haste! A grand soul is portrayed— nsy, chiseled in the living stone of humanity's. remembrance, and let us walk the steeds; we may look and look! a noble woman, and when we recall her views of "non-existence beyond the vall of human death, we also recall the words of one who when she heard of Harriet Martineau's death without hope or fear: "Dear good soul, what a happy surprise must have been hers, when she opened her eyes, in the beyond!" Boulevard Scotland. No! America! the two are joined! Another statue: Frances Wright D'Arusmont—"Fanny Wright!" Now we know where we are! Home; and yet how the image of the tall majestic form; the deep, almost solemn expression of her eyes; the shapely contour of the finely formed head, shapely contour of the linely formed head, unadorned, excepting by its own natural ringlets; her garment of plain white muslin, which hung in folds that recall the drapery of a Grecian statue (page 215) all contribute to produce an effect!"—for we live again in the stormy periods of old time agitation, old, and yet our time! Drive on, brave charioteer; we know the places—know the times, drive on! Boulevard England! Emma Martin! Margaret Reynolds Chappellsmith!—Drive on Boulevard Americal Ernestine L. Rose (page 256) "A woman of fifty, with a slight lisp, and a foreign accent, yet possessing all the fire and eloquence of youth!" (Page 258) "Soft curls, iron grey in color, drooped over the fair, pale cheeks, seeming to subdue by their shadow the flashing light of her beautiful eyes, and to soften the severity of the broad white brow. The face was sweet, calm; and queerlike, expressive of intelligence. diguity, grace and tenderness—the ideal type of the fac: of intellectual womanhood!"—This

is a living statuc! Drive on! Frances Power Cobb! the admirer of Theodore Parker, the brave womanly soul! drive on! Boulevard England! "George Elidrive on! Boulevard England! "George Elfot!" Mrs. Lewes—another living statue.
The charloteer knows she can let the steeds sober down to a walk now, and they do;—and
stop! A splendid drive; yet we can not help
feeling that the "first should be last, and the
last should be first!" But now about the fair
charloteer who has treated us to a pleasant
drive in the park! Bhe has, all unconsciously,
been surming the leaves in a book of womanly
life, that have at their top written: "Sara life, that have at their top written: "Bara A. Underwood!" and we are as much interested in reading "this book," as in looking at the "statues!"

We see with our soul eyes, a fair woman, with an ideal of life that longs to chisel a stat-ne that shall combine all the grace, all the lines of strength of the various statues of the park that she has so skillfully shown in the

rapid drive...

We may trust the "dear public" to her skillful hand, assured that she will avoid all the ways that will make blemishes appear, and though she may insdvertantly throw such light upon the "living stones" as glorify the sunset hour, when the clearly light of the new day would perhaps tell a different tale, yet we can but hope that many times thought's charlot will be first a to our door by the fair authoress, and we be invited to "step in for a ride!"

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general cyclopædias,—as well as to such as are es-pecially devoted to particular branches of acience, —educators, school officers, and the large class of persons who take a general interest in educational questions and pursuits, seek in vain for any work in the English language, to which they may refer for the information of which they are constantly in need.

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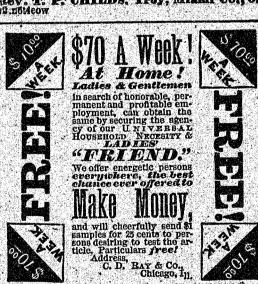
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Upon the margin of each paper, or upon the wysppez, will be found a statement of the time to which ps., uent has been made. For instance, if John Smith has aid to 1Dec, 1875, it will be mailed, "J. Smith 1 Dec. L." If the has only paid to 1 Dec, 1874, it will stand thust. "J. Smith 1 Dec. 4."

LOCATION.

THE WEST PROPE OF THE religio-philosophical publishing house

Is 127 Fourth Avenue. THE HAST PRONT

is 894 Dearborn, near Harrison street, two blocks south, and in plain view of the south and east fronts of the new Custom House and Post-office.

Strangers, who wish to ride by public conveyance, will leave the State street horse care or she clark street complisses, at Harrison street.

UNICAGO, RATURDAY, NOVEMBER 18. 1818.

ENOWLEDGE IS THE TRUE BAVIOR.

Duties Devolving Upon Spiritualfats-Why They Should Organize.

Christ's blood, no matter whener where shed, will not save a man from suffering the pain in, eldent to the transgression of any law. That it does not eave men from the transgression of lew, is evident not only from our every day observation of crimes committed by Ohristians sented in their presence. At the instance of generally, but also from the fact that ministers gentlemen in London, he took that city en of Uhristianity are daily detected in the commission of crimes all along the calendar, murder, larceny, arron, adultery, cheating and lying not excepted.

Knowledge we declare to be the true Baylor. The man that really knows that certain acts are in violation of immutable laws, and that such violation will certainly give him more pain than pleasure, will refrain from the violation, hence he is saved from the penalty that he would otherwise incur.

But what of the duties now especially devolving upon Spiritualists and why should they organize?

Spiritualists know that open communion is established between the inhabitants of this and the Spirit-world.

They should spare no pains to promulgate that truth, and they should inform the world that the teachings of the wise men in Spiritlife deny the truth of an angry God-a cunning devil, vicarious atonement for sins, and the possibility of an escape from violated laws through the blood of Christ or by any other

Spiritualists should organize for the purpose of becoming a power in the land-first for the maintenance of fundamental principles, involving individual rights; secondly, for the purpose of becoming potential as members of society, in inaugurating and executing measures for the advancement of knowledge and the clevation of human character, in every department of life.

These are a few of the main reasons for organizing local societies.

But the mind will not be satisfied with genaral reasons alone—details may be demanded. It may be suggested by the objector, that the world is already cursed with religious sectarian organizations. That the various church organizations are intolerant, and delight in persecutions even to extreme forture of the physical bodies (when they have the power), and that mental torture is everywhere designed to be inflicted upon those who do not sanction the creed and give support to the institution. We confess that such a charge is but too true, and Spiritualists should most seriously ponder over the subject, and take it home to

themselves. It is a fact that there is not a sectarian organisation whose members are not now more or less busy in defaming Spiritualists and persecuting spirit mediums. Almost by common consent Christians of every denomination are united and battling against Spiritualism. Not only those, but they kave for their allies all phases of skeptics and so-called liberal

Thore has never been a time since the nebering in of Modern Spiritualism, where the cohorts formed of the ignorant devotees of all religious, with skeptics for allies, and the priesthood for leaders, were so formidably massed, for the purpose of rooting out Spiritnalism and Pres-thought, as now. _____ and

It does seem strange that no-called akeptics should become subservient tools in the hands of the priesthood, but it is even so; and the only reason for it is, the two uniting parties occupy the two extremes—the one extreme is the religionists who never venture to enunclate a truth that conflicts with religious dogmas. while the equally bigoted execute hever receives a truth that lies beyond the externalthe physical plane of life. Hence they unite in hopes to annihilate all who harbor a thought which lies between the two extremes.

The secular press receives a large part of its patronage from these two classes—hence they give their support in aid of the opposers of Spiritualism. And it has come to this pass, -business men, their wives and familiesgood citizens of all of the various avocations in life, are tabbooed at the beck of the priesthood, and the skeptics fall into line and scho the denunciation against any one who dares to utter the truth, that he or she has demonstrations positive, of the immortality of the soul, through communion with the loved ones that have gone before.

Not only such means are resorted to in hopes to crush out spirit communion, but the most inhuman persecutions that the spirit of the age will tolerate, are resorted to.

The priests who hold the key to the popular sentiment, give aid and comfort to the most sordid and selfish element in man's nature, to the end of obstructing the channels through which spirit communion flows to mortals.

Legislative aid is invoked to supply penalties to punish healing mediums. Ordinances are passed to imprison mediums, who suffer themselves to be entranced for spirits to commune with friends.

The finger of scorn is pointed at the children of the parents who commune with the loved child who has passed to Spirit-life, and the pariah priest scoretly prompts it.

.The same priest atles up strife between man and wife, when the one is a church member and the other a Spiritualist. Children are made to believe by the same class of influenoes that the father or mother, as the case may be, are violating all proper rules of propriety, by a belief in spirit communion, and often destroy the peace of the family circle, greatly to the glory of the devout neighbors who believe that their sing have been or are to be washed away by the blood of Christ.

But more potent opposition is day by day being inaugurated; and it is like a rolling snow-ball growing larger by every turn, and if not promptly met, will, as in days past, not cease until the full flood tidal wave crushes everything before it.

An instance in point, Dr. Henry Slade an excellent medium, of world-wide fame, was invited to go to Bussia to hold seances before a class of celebrated scientists, who pledged themselves to give the subject a candid investigation, and report facts as they might be preroute, and held several scances there.

Beveral distinguished scientists became convinced that phenomena were manifested, over which Mr. Blade was nothing more than a passive medium, and so reported.

Certain others who claimed to be scientists, manifested furious opposition to such reports, and without giving the subject a candid investigation, at once by their violent conduct, rendered it impossible for them to gain any knowledge as to the truth of spirit communion. In that spirit one of those unfledged scientists, made a complaint against Dr. Blade and his business agent for conspiracy. A hearing was had amidst the clamors of the ignorant multitude. not dissimilar to the prejudiced crew who sought the life of the Nazarene.

But Dr. Slade and Mr. Simmons were soquitted. Then came the trial on a charge for eagrancy. A vagrant, as defined by Webster. is "one who wanders from place to place without any settled habitation; as, a vagrant begger; wandering; unsettled; moving without any certain direction." -

Let it be recorded upon the pages of coming history that one F. R. S., etc., etc., upon his own oath caused Dr. Henry Slade, an American gentleman, (who had been invited by distinguished English scholars to visit London in his professional capacity as a spirit medium,) to be arrested as a vagrant. And let it further be recorded that one Flowers, sitting as a magistrate, found Dr. Blade guilty of vagrancy and sentenced him to three months imprisonment at hard labor, and to swold that penalty Dr. Slade by the aid of friends was compelled to take an appeal to a higher tribunal. And let it further be spread upon the pages of history that the only offence upon which such charge of vagrancy was based, was the fact of his professed spiritual mediumahip.

Great God! to what viloness will not men lend themselves, when led on by the influence of a corrupt priesthood?

Dr. Slade a vagranti if so then every medium in the world is a vagrant.

If Dr. Blade is a vagrant, by the same parity of reasoning, the Nasarone and bis disciples were vagrants.

The Pharisees were no more vindictive in their persecutions of Christ and his disciples, than are the Christians of to-day, towards mediums and Spiritualists.

In view of these and numerous other facts showing that the intent of the opposing hosts is to crush out Spiritualism, what are the duties of Spiritualisis in regard to organization?

How else can we successfully meet and turn back the combined hosts, doing battle under the black fing of a united and unscrippulous priesthoody

How else can we become potent in the dissemination of knowledge among the people. and protect therights of sympathizing friends. who but for intimidation would agledly embrace the truth of Spiritualism, and contribute Letter from Rev. Samuel Watson.

ED. JOURNAL-Deer Ser:-In your issue of the 28:h, under the caption of "Christian Epiritualism," occurs the following paragraph: "Since the meeting of a few Obsistion Spirit walless at Philadelphia, for the purpose of organising, many have been led to believe that there was no intention of organizing on a sectarian basis. Let no man be deceived upon the subject. The leading minds in the movement speak in tones not ambiguous, or of doubtful import, as our readers will see by a perusal of the following articles copied from Dr. Watson's (Dr. Watson is president of the New Movement) magazine—the American Spiritual Magazine."

It was a settled purpose of mine to take no part in the discussions arising out of the Philadelphia conference of Spiritualists, and its platform of principles, but there seems to be such a persistent purpose in several direc-tions to misunderstand and misinterpret the object of the Philadelphia conference, that as president, I deem it my duty to speak plainly upon the subject.

When a body of intelligent men and women assemble and deliberate upon a movement looking to the future for its consummation, and transacting) their allotted business, and vote to be known and called by a distinctive name, it is but the commonest courtesy that reporters, critics and editors speak of said assembly undar, and by the name that those constituting the meeting choose to adopt. Before the adjournment in Philadelphia it was understood and unanimously voted that we call ourselves "THE NATIONAL CONFERENCE OF SPIRITUALists," and any word or term added to the

above is without precedence or authority. Though considered with reference to the original Greek, there is nothing intrinsically wrong in the term Christian, yet because of its gross abuse, and because it has come to be used as synonymous with "sectarian," a sec-tarian theology, we ignored it in our proceedings. And further, after distinctly stating our opposition to creeds and every dogma that could bind or cramp the human soul, we declared our leading purpose to be organisation—organisation upon a "financial and religious basis," and surely no Spiritualist ought to be sufficiently stupid to confound religion with theological belief or conscientious convictions of truths with a narrow, threatening creed.

I see in Spiritualism a rational religion, as well as a series of startling phenomena, and I am sure that wonders alone can never meet the higher demands of the soul. The spiritual nature requires moral and spiritual food; and to secure this food, and further the interests of Spiritualism in all parts of the world, organization seems to me to be indispensible. My connection with the Methodist conferences for over thirty-six years, taught me long tago the utility of organization and concert of action, both of which are indispenaible for effective work.

It a majority of Spiritualists were not more angular and critical than they are wise and tolerant, they could very soon unite upon a broad platform of general principles, and thus present a strong united front to the theological sects of the country.

Bo far as my memory serves me, only one or wo persons at most in the Philadelphia conference expressed a preference for the name Ohristian Spiritualists. If using any qualifying word, Dr. Peebles, as well as myself and others, would have chosen the phrase "Religious Spiritualists," because religion is innate in the human soul, and because religious sentiments in some form are universal.

Finally, I would respectfully sak the Spiritualists of America, when speaking or writing of this "new departure," so communicated, to call it the "National Conference of Spiritualists," that met to take the initiatory steps for a permanent organization.

SAMURL WATEON. Memphis, Tenn. P. S. Will the Banner and Spiritual Scientist please copy.

The Editor of the RELIGIO-PHILOSOPHICAL Journal seconds Bro. Watson's request, with a hope that our cotemporaries will do us the courtesy to publish therewith the following

REMARKS. We with pleasure give place to the forgoing from Dr. Watson. We certainly would not misrepresent the true position occupied by Bro. Watson. If he entertains views different from a majority of the brethron who assembled at Philadelphia at the time of the organi-Estion of the "National Convention of Spirit. uslists," the public should know it.

The opposition of the RELIGIO PHILOSOPHI-CAL JOURNAL to that movement, is not only based upon its religious but its sectorian features also, which are, as we think, palpable to the senses of the readers of the minutes of their proceedings.

For instance Dr. Watson admits it to be a religious movement, but denies that it is sec-

Webster defines the word sectorian thus: "Pertaining to a sect or sects; peculiar to a sect; as sectarian principles or prejudices. One of a sect; one of a party in religion which has separated lizelf from the established church, or which holds tenets different from those of the prevailing denomination in a kingdom or state."-

It seems to us that neither Dr. Watson nor his co-workers will deny that the "new movement" in religion, "holds tenets different from those of the prevailing denominations." Their tenets were expressed in their "declaration of principles." Hence according to Webster they are sectarions.

Dr. Watson says, "Surely no Spiritualist ought to be sufficiently stupid to confound religion with theological belief." Well, let us see what is the definition of "theology" as given by Webster: "Divinity: the science of God and divine things; or the science which terches the existence, character, and attributes of God, his laws and government, the doctrines we are to believe, and the duties we are to practice. Theology consists of two branches, natural and rescaled. Natural theology is the knowledge we have of God from his works, by the light of nature and reason. Revealed the ology is that which is to be learned only by revelation. Moral theology teaches us the divine laws relating to our manners and actions. that is, our moral duties. Speculative theology teaches or explains the doctrines of religion, as objects of faith. Scholastic theology is that which proceeds by reasoning, or which derives the knowledge of several divine things from certain established principles of faith."

Mow, if their "religion" is based upon science -the solence of divinity of God, his works or means for its promulgation? . . . EXXIDENT nature, or anything else, it is necessarily a sys-

tem of "theology." And their "declaration of principles" is their "belief." Hence a "theological belief" is an inevitable corollary, however positively denied.

Now that there may be no misunderstanding as to the sentiments expressed by the Philadelphia convention, we here give their platform, preamble, statement of aims, and declara tion of principles: PLATFORM.

Preemble: We, Spiritualists of America is Conference assembled, conscious of a deep religious nature in man, with its wants, its mor-al duties and its sacred obligations, conscious of a future existence made more clear and tangible by the present ministry of angels and spirits—believing, also, that the genius of true Spiritualism, with its convincing demonstrations of immortal life, is in conscnance with the teschings and spiritual marvels of Jesus Ohrlet as recorded in the New Testament, an feeling the necessity of a religious organiza-tion, free from an unbelieving atheism on the one hand, and on the other from all creeds that tend to cramp and trainmel the human soul hold that the time has come for associated of fort and action.

STATEMENT OF AIMS.

While we seek after all knowledge, scientific moral and spiritual—while we study to know the truth and dare maintain it—our immediate objects are to organize local societies upon a financial and religious basis; to cultivate love and charity; to 'become mutual helps in uniting our scattered forces; to stimulate religious effort; to strengthen faith in God, protect and support worthy mediums, and to encourage and promote purity of life, thus setting examples before the world worthy of their follow-

DECLARATION OF PRINCIPLES. We recognize in Jesus of Nasareth the spiritual leader of men, and socept his two great affirmations of love to God and love to man as constituting the only ground of growth in the individual and the only and sufficient basis of human society.

Upon the question of name, for the purpose of showing exactly the true intent and object that a majority of the members of that meeting had in view, and to show that the Journal. has not misrepresented their true sentiments, we further quote from their address to their relgoog

"As an illustration of this the question of name is an instance in point. Several names for the New Movement were suggested; and there can be little doub! that if the matter had been pressed to a a vote. 'Christian Spiritual-ism' is the name it would have been christened. But the fact of history is, those who were the most interested in this name were the movers in getting this, with other questions, put over to the People's Convention, and all heartly united in the vote that, This body, for the present, take the provisional name of "The National Conference of Spiritualists,"

How does this paregraph in their address to the people comport with the statement of Dr. Watson wherein he says, "so far as my memory serves me, only one or two persons at most in the Philadelphia Conference, expressed a preference for the name Christian Spiritualism?" If we are not mistaken that convention consisted of more than a dozen active voting participants. Hence If "Ohrlstian Spiritualism is the name it would have been christened, if the matter had been no vote," there must have been "more than one or two at most in favor of it."

Now in conclusion we call upon our readers to turn back to No. 8, Vol 21, (Oct. 28th, 1876) of the Religio-Philosophical Journal and read the articles written for and published in Dr. Watson's Magazine by several of the staunch friends of the so-called "new movement," and then judge whether such writers are not in favor. not only of a religious but a sectorion organization of the Spiritualists of America. to be known as Ohristian Epiritualists.

And then again reperuse the "platform". "Btatement of Aims" and "Declaration of Principks" put forth by the friends of the "new movement" and consider well, if you can see wherein this new movement is any less sectarian in its platform of principles than are Universalists, and surely they are more so than the Unitarians.

Read again the declaration of principles, and tell us if you find anywhere in the Catholic or any of the protestant churches, a more dogmatic declaration than the statement, "We recognize in Jesus of Mazareth the spiritual leader of men." This is the identical thought which a class of bigots of all Christian denominations are desireus of having incorporated into the Constitution of the United States! and they have a national organisation that convenes annually for that purpose. And is it true that there is no other ground of growth but "love to God and love to man." May not man grow in goodness by extending his love and his admiration to every loveable thing in the mineral, regelable and animal kingdoms, and in the starry heavens above? Love of the besutiful, no matter where it is, and be it an object or sentiment elevates the soul.

Why thus dogmatically circumscribe man's love? Indeed to our own apprehension, our Christian friends who essayed to frame a platform of principles for the Spiritualists of the directed the century, have simply culled the spirit of the "Windbester Greed," held by the most bigoted branch of the Universalist Oburch.

It is the legitimate culmination of the roligious dormes of past ages, through the process of mental filtration. As centuries have come and gone, the sentiments most reprguant to reason have, from time to time, been eliminated by religious chieftoms in national conventions assembled; yet the fundamental dogma of super human Deifie qualities of "Jesus of Nazareth," "as the spiritual leader of mon" has been preserved. And here we find it again relterated in the Declaration of Principles of the religious savans essembled at Philadelphia. "We recognize in Jesus of Negareth the spirit ual leader of man, and accept," etc., etc. Now we have no besitation in saying that nintuniar one hundredths of the Spiritualists of America accept no such dogma. They look upon the Nanatene as a good medium-just like the mediums of the present day, whom the churches (that believe that be-Jesus-should be declared in the Constitution of the United States MARKET TOTAL PROPERTY OF THE P

to be the leader of men,) everywhere persecute to the full extent that the advanced spirit of the age will permit.

The assumption contained in the prescrible as a starting point, "That we, Spiritualists of America in conference assembled, conscious of a deep religious nature in man," etc., needs but a protest in these remarks to secure a hearty second from the great mass of the Spiritualists of America.

They were neither represented, nor had they any knowledge of the gathering of the few persons there assembled—honce it was no voice of the "Spiritualists of America," nor would they concede that there is a "deep religious naturo in man."

All systems of religion originated in, and have been the outgrowth of ignorance; and they have been nurtured by mysteries and miracles. (effects of causes not understood) which disappear as causes are revealed to the understanding.

All religious systems gradually orumble and disintegrate as knowledge abounds; and will in due time be entirely superceded by the Philosophy of Life, even as chemistry long since superceded alchemy, and astronomy, astrology.

A more doguatic declaration could not have been uttered than the assumption in the preamble,—"We the Spiritualists of America in conference assembled, conscious of a deep religious nature in man," etc., etc. It fa a fact that the dozen, more or less, assembled in that convention, had no authority, special or implied, to say that the "Spiritualists of America are conscious of a deep religious nature in man." / The most they had a right to say in truth, was that they, as individuals, had such a consciousness.

We by no means mean to be technical, but it is not just for the Spiritualists of America to be thus misrepresented without a solemn protest. Millions of Spiritualists and other advanced thinkers have no such belief; and millions of others think it an oren question, that should not be dogmatically assumed as a truth by would-be organizers, and thereby become incorporated into history as the voice of the true exponents of Spiritualism, without a protest to the contrary.

But it gives us pleasure to publish the fact for the benefit of our readers, that Dr. Watson ignores any desire to sectarianize Spiritualism, and we think that the readers will with us come to the conclusion that that being the case, the pksiform of the 'new movement" is certainly too contracted for him long to stand upon.—[Ed. Religio-Parlosophical Jour.

Bills Must Bo Paid.

Wo have a great deal of money due no of more than one year's standing, that exces to promptly paid.

We are determined to make a clean excep. We know we are not doing justice to ourself, nor are those who owe, doing us or themselves justice by longer delaying payment.

All who remit dues, so that they reach this office before the first day of December of the present year, together with six months in advance, will receive oredit the same as if the adcance payment had been made. Those who do not pay before Dec. 1st, will be required to meet their bills at full rates of \$3 65 a year, and the same will be placed in the hands of collectors, who will take immediate steps to enforce collection.

We are determined not to be bankrupted on account of the negligence of those subscribers who would forever continue to take the Jour-HALL on oredit.—some of whom do not even remit the postage. It is but little for each to meet, but to us in the aggregate, it is success or bankruptcy.

Some subscribers who are well off, owe for the Journal for several years, others who are not very well off, can pay, but fall to do so from year to year, through uncorrented negligence. To all such we say in the spirit of kind. ness, we can not longer wait for our pay; remit and save half a dollar a year together with cost of collection, .

Justice to ourself demands this emphatic appeal and announcement, and we mean it for all who now owe one year and upwards for the Journal; and every one who receives the paper is expected to pay for it, as much as he or she would be expected to pay for a pound of coffee delivered by the grocer, unless the paper is marked F, (which signifies free) at the end of the address on the margin of each number of the paper, or on the wrapper. Any one by consulting the instructions at the head of the editorial column of each issue can, in a moment, see exactly when the time for which payment has been made was out.

If any one supposes he or she is catting the paper free where it is not marked F. be at once undecessed; and if the paper is not wanted, remit what is due and order it discontinued. This is business, and it is the only way to guarantee the continued publication of any newspaper, the Rameio-Phinosophical Jour. MAL not excepted.

All the libel suits that the germans advocates of nashness can lustitute, are of the least possible moment, when contrasted with anxiety caused by delinquent subscribers.

RELIGIO-PHILOSOPHICAL JOURNAL Please form your correspondent, Dr. G. P. Parsons, test in his article on "Abner Kneeland" he has made more errors than the friend whom he attempted to correct. The Doctor means well and is friendly, no doubt, to the good old martyr of whom he speaks; but he has been misinformed in his statements, as we will show him next week. We don't think Dr. Parsons wishes to infure Mr. Kneeland, but (unintentionally) he misrepresents him.—In-

CAPT. H. H. BROWN returns to Rockford, Ill., after laboring successfully for eight weaks iu Wisconsia.

DR. WITHEFORD is in Louisville, Ky.

Philadelphia Pepartment

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

Arbitration.

Peace is a grand educational movement, and can only be practically realized when mankind have learned to be at peace within themselves; but there are means by which this may be promoted, before all mankind become educated up to that point, among them, perhaps none more likely to be successful than arbitration; first between individuals then in communities

and between nations. This plan of redressing wrongs and obtaining rights commends itself to the common sense of all, but as Bro. Harter said, "Men are not obliged to use common sense unless they have So we need to cultivate this. Individual arbitration has long been familiar to the race; it is the first thing after the false maxim, might makes right, under which the strongest usurp simost everything and leave the weak to suffer; it is illustrated in every family by the little children appealing to their parents, especially their mothers, to settle their differences and protect them in their rights.

One of the greatest difficulties in regard to arbitration has been that the parties interested were not willing to submit to the decisions and abide by the awards made. In the Amphyctionic Council twelve Grecian states sent two deputies each, who assembled with great so-lemnity, composed the public dissensions, and the quarrels of individual cities, by force or persussion; punished civil and criminal offen-Ges, and, particularly, transgressions of the law of nations, and violations of the temple of Delphi. After the decision was published, a fine was inflicted on the gullty state, which, if not paid in due time was doubled. If the state did not then submit, the whole confederasy took arms to reduce it to obedience. This council existed about the fifteenth cen-

tury B. C. The Friends or Quakers have for a long time had a rule of discipline in regard to arbitration among their members, "the parties are sivised to choose a suitable number of friends as arbitrators, and mutually engage by bond or other written instrument adapted to the case, to abide by their determination." The latter clause is the key to success in all forms of arbitration. In speaking to a Friend about this he said, "Three is right, we had a case in our meeting between two women Friends. I called on one of them and asked her if she was willing to abide by the decision of the arbitrator? She replied, 'I will provided they decide as I think right,' but said he, our discipline requires that you shall both sign a paper agreeing to abide by the award of the

It should be distinctly understood that in all cases of arbitration whether of individuals, aceleties or nations, there must be a bond to abide by the decision.

We rejoice that arbitration is becoming more common among individuals as this will introduce it into society, and national effairs. We understand that the Grangers, who are now a very large and influential body in this country, have an arbitration clause in all their Obarters and thereby avoid much litigation.

There has been considerable progress within the last ten years in regard to international arditration. There are two associations, one to prepare an International Law, composed of a committee of fifty persons appointed from several different countries, and the other called the International Code Committee, for the reform and codification of the laws of nations, the latter stands in relation to the former of a House of Representatives to a Senate. In a recent speech by its President David Dudley. Field, he says the purpose of this is to form a code of the Law of Nations, that is to say an extended treaty; for if there be anything formidable in the name of code. I have only to answer it by saying, that an International code is nothing but a general treaty. We have had such a code made within the last twenty four months, the General Postal Union, as it is called, which is a code for this purpose, already signed by sixteen prominent nations. This is just exactly the same as a treaty between the different countries of the world, defining their relative rights and duties, as a means of avoiding international differences and disputes.

We find that the people are becoming more and more interested in this, and we trust the time is not far distant when they will have

There never can be permanent peace while Kings and Emperors hold undisputed sway over the people; they know that to maintain their power there must be large standing armice, and they do not consult the common people about the affairs of their own, or other goveruments; but as the people become enlightened the power of these arbitrary rulers dimin-

In England to-day the voice of the working people is felt as a great restraint upon the rulers on any movement which would lead to war. In our country, when the people become sufficiently enlightened to know their own rights, and those of others, the government, which is designed to be the representative of the will of the people, must be ready to settle its differences, as was done in the Alabama case by Arbitration; the popular will in that case in both countries being averse to a war, was the moving cause for that glorious triumph of peace, one of the grandest and most important he world has ever witnessed as a precedent which must be powerful to repeat itself, all over the civilized world. We desire our readers to think about Arbitration and especially the necessity of a binding clause to abide by

The influence of each individual is needed to hasten the day when this important step shall be taken by nations, which must result in hastening the day when men shall learn, and practice war no more.

Longing to DIE: Horace M: Richards.

Ayel "Longing to die," for why should she

live. When her blighted life bath nothing to give, She is dreaming dreams of evergreen bills, Beyond death's valley, and all of life's ills.

Far away, beyond the terrible night.
Her vision hath caught a radiant light! And her weary spirit longs to be there Far beyond the reach of earth's cruel dis-

Many the wrongs that have scared her young Naught of existence is left save its smart; Why should she linger to pain and distress,

Hark to the song the Tempter is singing Lethe's chill waters, oblivion bringing— Ended Life's conflicts, its pain and its gloom, Welcome Death's night and its rest in the

tomb.

Seeking so vainly her wrongs to tedress?

"Home have I none, nor!a friend to my name, Lost to all memory, sure of my shame, Why; should I struggle still longer to live.

When life hath nothing but sorrow to give, The grave is so quiet, so blissful its rest, Why longer remain by sorrow oppressed, Homeless, and desolate, every hope fied, Better a thousand fold rest with the dead."

Father in Heavent Ob, hear Thou her cry; 🖫 So cruel ner fate, so anxious to die, Repeat Thou the words, as spoken of yore,
"I do not condemn thee, sin thou no more!"

Philadelphia, Penn.

DR. G. O. CASTLEMAN a regular ordained minister of the gospel will be glad to make engagements to lecture to the lovers of truth and free thought, in any part of the country, and where a line of engagements will justify. The Doctor's plan is to show from the Bible, history and science that there is no such thing as the Dorillot Outbodox Theology and science and science that the country and science that the science are the Dorillot Outbodox Theology. the Devil of Orthodox Theology; that the God of the Jews and Christians and every angel spoken of in the Old and New Testament are, or were, the spirits of men; that all the Davils of both books, when spirits were referred to, were the spirits of men; that the Bible does not teach forgiveness in the sense of exemption the penalties of ain or transgression of law, and that Christ came to save men from sin—not from the penalties of sin; that the Bible does not teach water baptism as a present day Christian ordinance; that it does not teach bread and wine as the elements of the Lord's last supper or give us authority to use it now, no matter what it was; that the Bible does not authorize the observance of the Sabbath day; that it does not teach the physical resurred tion of the dead bodies of human beings, etc.. etc. In addition to the above the Doctor will lecture on and elucidate any of religio scientific questions of the day which are of interest to the friends of the world at large. Also on what marriage is and what it should be, and the philosophy of its necessity and laws, in opposition to polygmy or free love so called. The Doctor will also show what death is and its philosophy, life and its philosophy, and how to attain immortality on the earth, or how to pass from earth-life to eternal-life without passing through the crisis called death. And how to lengthen human life indefinitely, and many other subjects of great importance. The Doctor has been a medium all his life and a Spiritualist for over 23 years, and has been atnoying these questions deeply and feels that he is master of his position; Address him for engagements at Memphis, Ecotland Co., Mo.

CAPT H. H. BROWN, of Rockford, Ill., spoke in the Universalist church last Sunday to good audiences. The Captain is a fine elecutionist and rhetorician. His philosophy deep, and his analysis of the motives of life and action aubtile. He held his audience not alone by the strong magnetit power he evidently possesses, but also by the new trains of thoughts he awakened by taking them into hitherto unexplored fields. Probably most of his hearers differ from him in his conclusions, but still this antagonism possesses in this case that rare charm that the athletes must feel in the arens. It is no common thing for smallers to the arens. It is no common thing for a speaker to strike out entirely new sparks from the intellectual tinder before him. By request the Captain will speak next Sunday, Nov. 5, Subject in the morning, "The Book of Life;" in the evening, "Evolution and its lessons."—While Water (Wie) Democrat,

Dr. E. C. Dunn.

MR. Editor:-Dr. E. C. Dunn of Rockford, Ills., has just closed a month's course of lectures for the Progressive Lyceum of this city. They were a great success; the last two Sunday nights more persons sought to hear him than could gain admittance to the hall. As a clear, vigorous and instructive speaker, he has few equals, and he takes with him the good will of Spiritualists and others who formed an acquaintance with him. God prosper Brother Dunn in his manly efforts in the good work, is the wish of all.

H. N. ROTHERY, for the Lyceum. Baltimore, Md.

THE COLOREAL BRONZE STATUE OF VICTORY which The Coloseal Bronze Statue of Victory which stands in the Park, at Lowell, before the tomb of the first soldiers that fell in the revolution, is a lasting and beautiful tribute of art. It is one of the first objects sough, by strangers visiting our fister city, which indeed many visit purposely to see the elegant object of high art. It was obtained from the King of Bryaris by Dr. J. C. Ayer, to whom his majesty was sepecially gracious in acknowledgment of what his remedies are reputed to have done for the suffering sick. It was donated by the Doctor to the City of Lowell as a permanent at d speaking emblem of the victories both of Science and Aims.—Hagerstoim (Md.) Press.

Zusiness.

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 Wa-beah ave., Chicago. n9:18

E. N. FRESHMAN & BROTHERS, the well known advertising agents of Cincinnati, have opened a branch office at Pittsburgh.

Clairvoyant Examinations from Lock of

Hair. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M.D., Syracuse, N. Y. CURES EVERY CASE OF PILES. [21n6t62)

The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Mature has prepared ten thousand sewers to carry off the effete matter and the diseased particles, and the physician who attends to the stomach and neglects the skin, and still expects health, is like a sanitary officer who would clean a cry by washing the thoroughfares and stopping up the drains. In chronic and nervous disorders, Electricity and the Turkish Baths are the most potent remedies known to solence In Chicago an institution has been established at the Grand Pacific Hotel, for the treatment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough estab-lishment of the kind in the West, and under the care of Dr. G. O. Somers and Mrs. Somers hundreds of persons suffering with chronic diseases are receiving permanent beautit.

Wonder upon Wonders.

Given avery—A strange, mysterious and most extraordinary book, entitled THE BOOK OF WONDERS. Containing, with numerous curious pictorial illustrations, the mysteries of the keavens and Earth, Natural and Super-Natural, Oddities, Whimsical, atrange Curiosities, Witches and Witcheraft, Dressus, Super-stition, Absurdities, Fabulous, Enchantment, die, &c. In order that all the world may see this curious book, the publishers have resolved to give it away, also to send with it gratis, a beautiful Chromo, varsished and mounted, and already to hang up. Address F. Glesson and already to hang up. Address F. Glesson & Co., 788 Washington street, Boston, Mass., enclosing 25 cts. for prepayment of postage on Book and Ohromo:

J. V. MANSFIELD, Trat Medium—answers scaled letters, at 851 Sixth ave., New York. Terms \$8 and four 8 cent stamps, Registers YOUR LETTERS.

The Wonderful Healer and Clairveyant-Mrs. C. M. Morrison.

-Thousands soknowledge Mrs. Morrison's unparalled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

Diagnosis by Letter, Inclose Lock of Patient's Hair and \$1.00. Give Age and Sex. REMEDIES sent by mail to all parts of the

United States and Canadas.

Address Mus. C. M. Morrison, P. O. Box 2519, Boston, Mass, · Boston, Mass. Residence No. 4 Euclid street.

Take Grove Hall and Dorchester street care.

Astema and Catabre.—See Dr. Longell's edvertiement.

Spirits Materialize and Cure the Patient. Two Witnesses of the Transfiguration.

mas. Hlave the spirit artist was till sub-JECT TREATED.

DEAR MES. ROBINSON, 394 Deschora Street. Obicago, Ill.—I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did not observe the clause to "aleep alone," and as a friend from Ohio-Mrs. Ellen Smith, was here on a visit to me, we slept together. I applied the papers to my head as directed and went to sleep.

We were both awakened at the same time by

what seemed to be the door opening. We then both saw two white figures approaching our bed (and we knew our door was securely locked before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairsvoyant vision on my part (and Ellen is no medium at all), but the spirits were so fully materialized we thought them to be persons in earth-life. One of them, the first figure approaching, was a tall dark complexioned man, with long white hair and beard, to took his place directly over our heads and laid his hand on my forehead; the other was a young Indian girl. She went to the back side of the bed and raised up the blankets and tried to make Mrs. Smith get out of the bed, but not until her screams had brought me to my feet, did the spirit drop the bedding; but she kept waving her hand for her (Eilen) to go away. Instead of fading away, they passed out at the door, and the instant they did so I went to the door and found it locked. The next night we had a similar experience, only we were not frightened the second time. I am alone now and feel I am getting better. I had got discouraged, for I have been sick and using medicine for two years; to no effect. have used magnetized papers from five different physicians, but never saw a materialized

spirit before. I had boome akeptical in regard magnetized papers, but have now to admit its virtue in enabling spirits to aid the sick, and I have faith and hope that the spirits will help me, as I can alone do nothing. I am now far. better, may God's best angels ever attend you is my grateful prayer.

Affectionately Yours, LUTIS M. BLAIR, Rock Bottom, Mass., Oct. 16th, '76. The above is a true statement of facts as witnessed by me.

Eller M. Smith, of Bellevue, Ohio.

Diagnosing and Curing Diseases.

OAKLAND, Oal., Sept. 14, '70.

Mrs. A. H. Robinson, Chicago, Ill. MY DEAR MADAM:-By accident I am in receipt of the Religio-Philosophical Journal, containing your advertisement, in which you propose to disgnose cases by a lock of patient's hair, and prescribe the remedies. I have a son 8 years old last January, and with this I inclose a lock of his hair. Can you disgnote his case and tell me his troublet. If so, I will have you treat him. If you can't do it, I want nothing to do with the treatment, as I have been fooled too badly and spent too much coin, to be gulled much more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not even forward the fee for diagnosis, but if you see fit to act on this, and if correct, you may charge me five or ten prices for the prescriptions. If you see fit to write me or act on this, tell me what are his troubles and peculiarities. I am a skeptic. If you see fit to notice this, do so, if not. I am out only a stamp.

I remain most truly yours, John Cuntus. Mrs. Robinson diagnosed the case, and here

is the reply:

OAKLAND, Alameda Co., Cal. Sept. 29, '76. MHS. ROBINSON, Obicago, Ill.

My Dear Madan:—Yours of 22d just, is at hand. Your diagnosis of his case is very correct, and bests me as I had no faith in your nded powers. I herewith inclose your fee and desire the proper prescription. Seeing with me is believing. I will not as you prescribe. Respectfully yours.

JOHN CURTIE.

THITIMORIALS.

Cases which usd been given up as incurable by regular physicians.

Sylvester Stebbirs. Knoxville, Ille., writes September 13th, 1876:—Mrs. A. H. Robin. son, \$94 S. Dearborn Street, Chicago, Ills.
"After using your prescriptions a few days,
it affords me much pleasure to report a decided improvement in my complicated series of ail-

James Nicholas, writing from Gomer, Allen County, Obio, October 7th, 1876, says:— "Mrs. Robinson—Bome time ago I sent to you in regard to my wife. Your prescriptions arrived in due time, from which she has received much benefit. I send again to you as every time you prescribe she is helped very much."

Sept. 21, 1676. Wm. F. Baird, Fort Griffin, Texas, (writes) Mrs. R., "Dear Madem:—"Mrs. Sarah Baird, for whom you prescribed at this place a few weeks since, is evidently better after following your treatment."

John J. Miller, Hasleburst, Copiah Co., Mississippi, writes, Cotober 13th, 1878:—
"I write to inform you I am improving under your treatment." And under date of Sept. 22d, he says: "You certainly have performed several remarkable cures in Homer, Texas."

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

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

MRS. ROBINSON, 894 Dearborn St., Chicago,
—DEAR MADAM:—I received a letter from my
sister, which I enclose, about your remedy advertised in the 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. Erie St., Chicago, Ill., Nov. 4, 75.

LETTER TO HER RECTHER STATING HER CASE :

DEAR BROTHER:-Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me 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 spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon. Your Sister.

AGNES VANAFBHAW. 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:

Mrs. A. H. Robinson, 894 Dearborn Street. Chicago, Ill.:--Words can not express my thanks to you and the good angels for provid-ing 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 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 Agnes Van Abenam. Little Valley, N. Y., March 90, '76.

Mrs. A. H. Rommson, 894Dearborn St., Obicago, Dran Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that curred habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay as all. Your ever grateful friend

T. W. GALLOWAY. No. 531 Ada St., Chicago.

Wonderful Success in Healing the

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and

often make their presence known. During the years 1874 and 1875, Mrs. Robinson treated 6449 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians— most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium.

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RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

ATRA ROBIPSON, while under spirit control, on reM celving a lock of sair of a sick patient, will diagnose
the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify dile curiosity, the
better practice is to send along with a lock of hair, a
brief statement of the sex, age, leading symptoms, and
the length of time the patient has been sick; when she
will, without delay, return a most potent prescription and
remedy for stadicating the disease, and persamently
curing all curable cases.

Of herself she claims no knowledge of the healing art,
but when her spirit-guides are brought so respect with
a sick person, through her mediumship, they never fall
to rive immediate and permanent roller, in curable cases,
through the posities and regarder forces intent in the
system and in nature. This prescription is sent by mail,
and be it an internal or an external application, it abould
be given or applies 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 cognisance of.

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

Mrs. Rosmson also, through her mediumship, disenoses, the disease of any one who calls upon her at her
residence. The facility with which the spirits controlling
her accomplish the same, is done as well when the application is by letter, as when the prescription. Elett sech
subsequent one, \$2.00. Psychometric Delineation or
character, \$2.00. Answering business setters, \$2.80. The
money should scoometry the spilostions to inserse a reniv. must cerestian one dollar, to defer the

ply. Hereniter, all charity applications, so insure a re-ply, must contain one deliar. In defray the expenses of reporter, consecutely, and postage.

M.H.—Mas., Dominous will hereniter give us private stillings to say one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no notice will be taken of letters and ha takon of letters sent,

Mrs. Bodinson's Tobacco Aniidote.

The shore manad sure remedy for the appetite for tobecco in all its firms, is for sale at this callet. Seat to
any part of the country by mail, on receipt of \$2.96. It
is warranted to cure the most invoterate man of the weed,
when the directions on each box are followed. Heavenpers and quecks will tell you task this anticote in made
from gentian root. It is false. Sentian root is no remedy for the appetite for tolacco, but it is injurious to
health to use it. Hye. Redeave's Telesco insiders tones
up the system and restores it to its normal condition, as
is was before imbling the buskering desire for a poleocus weed. It is a remealy presented by a based of classisis long is sperit-life, and is werented by the perfectly
samelers.

barraises.

This House will pay any chemist our flemment deliese who will, upon analyzing this remedy, and one particle of gustien root, or any other poisonous drag in it.

Address Russno-Paulosophical Publishing House, Galoric, III., ether for wisdenale orders, single bound or local seancies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobasso Antidote.

Mrs. A. H. Robinson, 894 Dearborn St., Chicago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some restimonials which I will enclose to you for

W. F. Burley. Tama City, Iowa, Mar. 20, '76.

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

Tama City, Iowa. Feb. 10, 75.

Tama City, Iowa, April 10, "75.

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

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Antidote from W. F. Burney, and it has cured me olin using tobacco, after using it for years.

CHARLES GAGE. Tama City, Iowa, Feb. 15, 76, PRICE—\$200 PER BOX. Address Religio Philosophical Publish-

ing House, Chicago, Ill. Agenta supplied (on receipt of the pay) at \$13 per desen boxes, and sent free of charge. Mrs. A. H. Robinson.—I used one box of your Tobacco Antidote in April, 1975, and it effectually cured me from using tobacco.

is the best thing of the age. W. LEONARD. Tama City, Iowa, Mar. 10, 76

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

OBITUARY.

Departed this life on the morning of Oct Siet, 1878, Eliza E Benjanin, wife of L. D. Benjamin of Wantons, Wis., aged 58 years.

She was a beloved wife and mother: leved and respected by all who know her. She had been a great sufferer for the past twelve ye re; it reemed beyond human endurance, but was comforted by the beautiful truths of spiritu-lium, its being twenty years since she become a firm believer.

A. E. B.

Aew Advertisements.

"How to ease restinging—stops to be effectually and chesply in roof of all binds, or by new reofs." Particulars free to any one seating where they saw this, Goods sout to any part of the U.S.



Fin your own reof; our meterfold are castly hyperd with positive satisfaction. Price loss. Correspondence invited

Esaufacturers of Blate and Marbio

MANTELS

New designs, brautiful colors, matching carpets, frim-mirgs or deconations in rooms. We are selling at very low prices. Very hand on a designs for \$12. \$16, \$20, \$22, and \$23. Book of designs and price list forwarded

on application.

Your custom is solicited; reference, buy dreds of buildings throughout the U.S. Call or write. N. Y. Slate Roofing Co., Limited, S Ceder St., N. Y.

GOTHIC FURNACE

For warming dwellings, Schools and Churches. Uses Coal or Wood. Combines mary improvements in Heating, Economy, Durability, Purity of Air, Great reduction in prices. Send for catalogue. eat reduction in prices. Send for catalogue. ALEX. M. LEBLEY, 226 West 28d St., N. Y.

AGENTS POROUG NEW BOOK GREAT CENTENNIAL EXHIBITION ILLUSTRATED.

Every American, visitor or non-visitor, wavis it in his home. 350 ergravings, that cost over \$20,000.00, show the heat exhibits. Low price, immense sales. Send for circulars, forms and sample ergravings.

P. W. EIRGLER & CO., 2018. Clark Street, Chicago. Ill.
valuate.

Snyder's Curative Pads

WORN GYER PARTS APPEOTED. ARSORB ALL MALARIA WORN CYER PATES APPROVED. ARRORD MIL MALARIA
THON DESCRIPTION THE STATEM.
They positively core the worst cases of Liver, Lurg,
Heart. Kidrey, Spine, Bladder and Womb aliments.
Dysnepsia. Bilinouness. Contiveness, Soreness at pit of
Stomach or Bowels, Femals Weakness, Sick and Nervecue Headache, Chille and Fever. Dumb Ague, Restlesness, etc., may be entirely eradicated by wer ting one of
our Pads. Many of our best citizens can atleat to their
merit. THE LIVER AND LUNG PAD, \$2. KIDNEY AND SPINAL PAD, &8.

womb pad for female weakness, 23: Ask your Druggists for "Bny; er's Curative Ped," and take no other, or enclose the price in a letter ad-

E. F. EN YDER & Co., Manufacturers and Proper.
Indianapolis, Ind.
Yan Schaack, Stevenson & Reid, Chicago; R. A. Bobinson & Co., Lenisville; Browning & Biosn. Rudianapolia: Jno. D. Perk. Cincinnati, wholerede agents, and city
druggista generally.
vain 10:13

By SARA A. UNDERWOOD.

A record of the most dasing betoines of Free Thought, being sketches of a few central female ageres in the history of Radical Religion.

CONTENTS: PREFACE—MADAME ROLAND (MARIE JEANNE-Philipon). Many Wolfstonegrapy Codwin. Many W. Godwin. Sevilar Grobe Rand (A. L. Audier Dudevart), Harrier Madyleru. Fearur Wright D'Ardennet, Erna Maryin, Baboaret Heinolds Chapplarrier, Ernestier L Ross. Frances Power Corrs. George Extor. (Marian

Evans Lewis). This work alls a place in liberal literature that abould not longer ty main wold. Mrs. Underwood has done her work with a kind and loving heart, and done it wall. The book leafnest printed on extra heavy paper at d will please every payer. If mo, cloth; \$50 pp. Price, \$1.75; postage five

*, For sale, wholesale and retail, by the Hexaso-Paulosormoat Publishing House, Unleage.

Poices from the People.

Remmars New to You.—While contemplating scenes which I thought belonged wholly to earth, I recalled to mind what a seer (clairvoyant they are called now) saw in one of his mysterious visits to heaven, as he called it. I had consulted him many times; and although I had great confidence in every thing he said, yet when told about their making cheese and butter, and that one dama game him a drink of butternilk, and a bit of bread and though I confess, I thought, that, if he was not string to deceive me, he was certainly demanted; and different out all that part relative to farming whichever elsined he saw and heard. I thought it bost silly to monopolize a single thought from me; and not only that, but it served to tamish all he said about the other world with an ugly doubt. Finally I concluded the whole thing was the imaginings of an excited brain. But here right before me are the very identical things he talked about so many years ago.—farm-houses; cultivated lands, with various crops growing on its surface; horses harnessed, doing the drudgery of farming; carriage horses and other domestic animals in every-day use as on earth. I have not as yet seen a sawmill, as he claimed he saw; but I believe there are such mills in operation; but I have seen everything else, even butternilk, and, what is more, I have enjoyed the luxury of drioking it.—Albert Otherwy, a spirit is Voice of Angele.

From the above description we can realize account.

From the above description we can realise something of the Spirit-world. If the Spirit-world is a counterpart of this, however, of course there must be nearly all the occupations there as here. Henry J. Raymond, when on earth, editor of the New York Times, says that, "I was surprised to find that physical labor here, as on earth, was one of the chief means employed to assist in mental growth, and I found swarms of English, Irish and German people, happily at work, cultivating the land, and erecting the houses for themselves and others, and assisting in the great machinary of life, which here in spirit-life, as in the other world, revolves its constant round."

The Food we har.—Lovers of half-raw beefsteak are perhaps aware that they have excellent
chances of swallowing the teents incrmis in their
favorite food, the teents being a parasite of the ox,
which knows how to make itself perfectly at home
in the human stomach. Now, in spite of its distinguishing spithet, is it by any means a pleasant
guest. But Dr. Normand, of the French navalmedical service, has made the discovery, as he
thinks of a still more insidious enemy of man, to
which he has given the pleasant name of anguillula
strectalis. It is about a quarter of a millimetre in
length, and but for its extreme leanness would be
visible to the naked eye. It is absorbed into the
system either in animal or vegetable food, and is
believed to be the cause of the terrible disease
known as the Cochin Chins diarrhes, which has
committed fearful ravages among the French
troops stationed in the east, for so long as the
worm remains in the body the malady continues,
and frequently ends in death. The best remedy
hitherto discovered is milk, but it is far from being so efficacious as could be desired.—Pull Mali

It might be well to inquire if these parasites have spirite? They exhibit in their movements under the microscope all the intelligence of the birds of the six, or fishes of the sea. Will not some one tell us where the dividing line exists between those suimate objects that have souls, and these that do not? Prof. Paine, the most scientific and learned microscopiat living, showed us an object ho larger than the head of a pin, that he had taken from a man's nose, and placing it under his powerful microscope, it seemed the size of a sliver dollar—and when we gazed at it, in our excitement, we astonished all present by ejaculating "Great God!" There in that piece of ma ter, were numberless animalcules, some of which were twice the size of a pin's head, and it was amusing to see them move with the rapidity of a figing bird. He has convinced us that each man is a walking menageric, with a greater variety of animals sailing through his body, than eyer graced Rarnium's museum.

CLAIRVOYANCE.—Mr. Editor, give me absolute evidence of true clairvoyance.—Inquirer

That the Spiritual sight is often opened, and spirits seen, we know to be an absolute truth. But Spiritualists have yet to learn many important facts in reference to the human organism, of which they are now totally ignorant. They must remem-ber that there is often a spontaneous action of different organs resulting in very peculiar phenom-ena. For example, the celebrated Prof. Paine, distinguished for his crudition and advanced views, at one time could see standing before him a skele-ton. When riding a horse, on looking behind him there would be the skeleton calmly surveying him. He had been assiduously engaged in dissection, and the organ of vision had become deranged. He understood the situation, and by the application of proper remedies soon effected a cure. Some who have not the ability to reason, would have called that the result of clairvoyance. Genuine clairvoyance is rare; diseased organs which act apontaneously, producing various forms and scenes, are numerous. As an illustration of our position we will again refer to the impostor. Mrs. Bennett, of Boston, known as the celebrated West Knd medium. The Somerville *Citizen* says: "Nearly all the mediums in Boston had indorsed Mrs. Bennett. They used to attend her seances, and see the 'spirits' clairvoyantly before they had emerged from behind the curtain. Some of them met and recognized their 'guides' fully material-ized. Ever since the discovery of the trap doors and the capture of 'Sunflower,' some of these same mediums insist that they saw spirits in the McLean Street house." We say, then, that there must be a sifting in Spiritualism. The dross must be sifted from the pure gold, and the medium who swindles while entranced will be either held amenble to the civil law, or cease being placed "under control." The mediums who saw and recognized materialized spirits at Mrs. Bennett's circles were simply laboring under an hallucination—they have no mediumship whatever.

LACON, ILL.—Isalah Jones writes.—I have a daughter-in-law, who in our home circles, sees what she describes as large white lights passing from one to another in the circle, and not unfrequently bright sparking light. Is this in your opinion any evidence of mediumship?

— Certainly, continue your circles, and she will un-

doubtedly become more clairvoyant.

The Planer Jupitel.—One feature that disparsgingly contrasted with the condition of society in our world was, that there were no debauches reciling home from public taverns,—in fact, there were no such places,—each man enjoyed society and friendship round his own family board. Neither had they pieces for public worship, for each man thought that the place in which it was fit to invite the presence of God, was the temple not made with hands—the sincers and upright heart. Neither did they distinguish any one day from the rest for religious observance, because they believe that the God who created all days was equally entitled to all. Neither did they, like us, suffer from an imperative necessity to toil for bread which perisheth, for one year's labor sufficed to supply them with the means of several years, rational enjoyment and recreation—\$\operac{\text{\$r\$}\$ T. Bacton, a Spirit in Hedium and Daybreak.

According to this ispirit. Jupiter is not a bad planet; in fact the inhabitants there are far superior to those on earth. We wonder if they have difficulties with their city officials there as here? It must be monotonous there without a Nasby, George Francis Train, or libel suits.

NORTH ADAMS, MASS.—Samuel Sedgwich writes.—I find that your Journal fully meets the wants of an inquiring mind. The leaving out the "lam," is simply holding the truth in common; salvation to all who build the structure of "faith" on the truth.

Manningment.—The experience of thousands and the observations of millions have, within the last twenty-five years, produced very prevalent convictions that quite a large number of embodied human apirits are liable to such banishment from or to such subjection within their own bodies, as emblace other minds and wills to take control over those bodies, and speaks and acts through them—and oftentimes these forms utter and do what

their genuine owners neither could nor would perform. Tals, we think, is the belief of most, if not of all, Spiritualists. Some power outside of many persons greater than the powers within, may enter in, dwell and rule there, at least fitfully.— Allen Pulnam, in Banner,

We do not believe the spirit-body ever left a single medium; we believe it is utterly impossible. We believe, however—in fact we know—that the soul, the living conscious entity of the organism, often does leave the body, and partially materialized, it becomes an engine of power for good or evil. We speak whereof we know, when we say that the human soul of a living organism, can, and often does annoy others, and disturb their sleep. How often we hear of persons retiring to bed in good health, but who are found dead in the morning without any apparent cause. These are generally cases of murder by souls that still have an earthly body. Really, how little humanity understands the power and capabilities of the human soul. Cicero has well said, "There are a small number of persons, who, as it were, detach their souls from their bodies and addict themselves with the utmost auxiety and diligence, to the study of the nature of the Gods." Others detach their souls for evil purposes. For further particulars see the conclusion of the articles, "Is the Davil Dead?"

PRAIRIE CITY, IOWA.—W. F. Cowman writes.—I have received untold pleasure from reading the Journal.

Facts or Rollwos.—Of all who have lived on the earth it is probable that not half a dozen men have ever seen this mysterious planet, Vulcan, that hides itself in light, yet was found by those laws of pure mathematics by which the the astronomer discovers facts of the solar system which would otherwise remain forever unknown.—Ex.

If through the wonderful revealments of mathematics, the cause of certain disturbances in the motion of planets, can be determined, and attributed to a planet which the telescope brings to light, can not the high intelligences in spirit-life, through close observation and analytical skill, produce a revolution, a general war, a horrible massacre, or the death of any person? If mathematics can unfold the existence of a planet that the eye has never seen, what limit to the power of the human mind, and must we not agree with Franklin, that behind the forces of nature are disembodied souls, controlling and directing them?

REPORTS OF MEETINGS.—Give us only a brief synopels. Our readers care nothing about the meeting commencing at 10 and adjourning at 12; then commencing at 1 and adjourning at 5, and so on. They simply would like to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly.

COPPER FALLS, MICH.—John Vivian writes.—I always read the Journal. through (advertisements and all) and then mail it to some "orthodox friend," and I am led to believe you will scon have some more subscribers. I would rather suffer hunger than be without the RELIGIO-PHILOSOPHICAL JOURNAL, and I am confident others in this section will soon feel as I do.

MATERIALIZATION.—Now I inean to say that the power which spirits have over mediums is much greater than that of a hudian being over the subject which he biologises, so don't take a materialization as such, unless you get the positive proof it is a real one; and on the other side don't reject the fact that spirits can biologise their mediums as useless. Study it carefully: it opens new points of view for the moralist, for the lawgiver, for the philosopher, for the physiciah (mental diseases), for the thinker in general, which it would take too much space to treat now at length. There is still more; it is an interesting point to investigate in such cases; whether the spirit fabricates the drapery, or gets it by direct agency from elsewhere; it is a remarkable study of the moral development of certain kinds of inhabitants from the spheres too, etc.—A. J. Rilo.

That is what we would like to have tested, but generally investigators do not consider this important matter, as to where the spirits obtain the drapery. It is by testing the spirits that we obtain a knowledge of their reliability. Sometimes they fabricate drapery from the elements at hand; sometimes they use the medium's dress and concealed articles, and sometimes they use garments brought from a distance. Try the spirits, and hold fast to that which is true.

NEW YORK.—T. Ormsbee, M. D., writes.—There is but little transpiring hereabouts of general interest to your readers—all interest for the moment appeared to be centered in the Slade arrest. Mr. Chas. Foster even, finds New York excessively dull at this time, which is of course an unusual occurrence with him anywhers. Dr. Mansfield has found it more pleasant, because more profitable, to spend the last few weeks at Philadelphia. Mr. Anthony Higgins, of Boston, closes his engagement here on Sunday next, of whom especial mention should be made, as his lectures are exceedingly instructive and splendidly delivered. Dr. Joseph Treat addressed the Conference at the Howard Rooms last Sunday atternoon. His essay was listened to with attention, but being rather upon science than Spiritualism, was not generally appreciated. Mrs. A G. Wood is about to visit your city for a few weeks or months as "the control" may direct, while "The Society of Spiritual Sciences," (whatever that may mean, or of whom it may consist) advartises your Dr. Witherford as about coming here; failing however to inform us whether he will be levitated, or come by rail, giving no information in advance regarding tooth-picks held in his hands, or notes dropped in the kitchen window. The Doctor is a pleasant gentleman, but his latest advertised levitation act, as still explained, is not very creditable to him or his "control."

Solinambulian.—Sleep-walking is occasionally complicated with magnetic somnambulian. A lady of my acquaintance, according to the statement of her husband, often spoke in her sleep, and occupied herself about future events. He could speak with her while holding her hand, or great toe; she then heard and answered him. According to her own statements, she often foresaw events which occurred the next day, or within the next few days; she told me herself; that often in the daytime, she fell into a condition in which she seemed for a moment to be altogether separated from the external world, and saw events that occurred at a distance when she came to herself she perfectly recollected what she had seen. Under these circumstances she often saw what a distant intimate friend was doing, what dress she wore, etc., and subsequent letters confirmed the accuracy of her statements. During the attempts made to awaken a sleep-walking boy, he not only acted and spoke, but read with closed eyes. When he was told to open his eyes, he answered, "I see already."—Prof. Perty or the Combination of Sponlaneous and Magnetic Somnambulian.

The soul of the somnambulist is often separated from the body; but is more often overshadowed by a spirit who has temporary control; this is frequently the case when the somnambulist performs some delicate task, such as painting, composing poetry, or solving a mathematical problem. In isolated cases murders have been committed by somnambulists.

Duploation of a New Hall.—I. E. Bruce, of Ballston Spa, N. Y., writes.—Through the munificence and zeal mainly of one man. B.J. Barber, of Ballston, a new and elegant ededic, 80x80 feet, seating 400 persons, has just been limithed, and was, with appropriate services, dedicated to the exclusive use of Spiritualism, Oct. 10kn, at 10:30 A. R. Prayer of dedication was offered by J. H. Harter, of Au num. The address was made by J. E. Bruce, and Mrs. A. Hope Whippie of Boston read a Centennial poem. A trained choir of singers, whose services are regularly engaged for this place, were present and discoursed fine and exquisite music for the occasion. A good organ has been placed in the hall, and adds one of the fine features to a house beautiful in its fialsh, and every way admirable in all its appointments. Spiritualism in Ballston numbers among its adherents some of the finest families and most influential citizens of the place. A society was organized on the basis of the Place. A society was organized on the basis of the Place. Meetings continued through five days with lectures by J. H. Harter, A. H. Hope Whippie, and J. E. Bruce.

The Dream State.—There are some conditions in which the body is profoundly asleep, with no perturbations of the nervous system caused by previous mental and physical exercise. In this state the mind may still be perfectly awake, and independently, consciously, and even intensely active. When thus conditioned, it may he, and often is, among spirits in the spiritual world, though from the nature of the case it is seldom able to bring back into the bodily state any reminiscences of the scenes of that world.—Planchette.

The above is correct, but Planchette should have went still further, and explained the loccult knowledge of the human soul. See No. 6 of Journal, article under the head, "Is the Devil Dead!" for further information.

WALLA WALLA, W. T.—I. Straight writes.—
Walla Walla is a city of some 2,500 or more inhabitants, with saven churches and about three grog shops for each church, and all the latter doing a fair business. Of the forms I can not speak reliably except of the Catholic, which seems well patronized, and though we have an ordinance against gambling and lotteries, yet our Gatholic friends are allowed to run games of chance and lotteries, and not a word from any body. 'It's the Lord's lotteries of course. The population with but a few exceptions are badly pricetridden. Dr. J. L. York came here a few days ago, and delivered a course of lectures on a veriety of subjects to large and attentive audiences. His lectures attired up the foundains of thought here wonderfully, and I have found that there are saveral who had long entertained ideas favorable to Spiritualism, who dared not say anything for fear of Madam Grundy.

Of course, when lotteries are carried on under the supervision of a church for the benefit of God, then they are not interfered with. It has long been known that public lotteries have been found to exert a mischievous influence upon the people. Occasionally they are foatered by governments. Between the years 1816 and 1828, the French Government derived from lotteries an annual income of 14 000,000 francs. The government then suppressed lotteries, and the good offects of the movement was noticed at once. The idea of gambling in order to promote the prosperity of God, is elmply ridiculous.

ply ridiculous.

Hold your light, Brudder Roberts,
Hold your light,
Hold your light on Canaan's chere,
What makes old Satan follow me so?
Satan ain't got nothin' for to do with me,
Hold your light,
Hold your light.

Hold your light on Canaan's shore.

The above is one of those brilliant emanations that frequently escapes from the negro when he is engaged in devotion, and it is supposed to please Delty. Well, we don't know but it is as acceptible to him as anything that can be sung. If God will only tell the character of the worship he desires, then we could arrange matters to suit him. We shall delay singing the above song until we hear from him.

EMPIRE, MICH.—J. R. Pery writes.—Some four week ago a young man came here stating that he was a medium, and that he had started from his home, over a thousand miles from here, without knowing where he was going—following the direction of the spirits, he arrived here a perfect stranger. He has held five seances, all of which were perfectly satisfactory. He has given us perfect descriptions of our departed friends whom he knew nothing about. He is also a physical medium, holding both light and dark circles.

We hope you will find him a genuine medium, for such are in demand now more than ever before. Mr. Pery claims that the harmonica was played upon by the spirits when distant six feet from the medium, who was thoroughly secured at the time. He performs the ring and coat tests. At present the medium will hold two seances a week, Tuesday and Saturday evenings.

Buddhish,—Beneath their external forms there

was a deeper and more essential relation with Protestantism. Dr. Froeman Clarke, who had thoroughly studied all these Oriental religious, had effectually shown that the human mind in Asia went through the same course of experience afterwards repeated nearly two thousand years later. It protested against the usurpation of a priestly caste. Brahminism, like the Church of Rome, established a system of sacramental salvation in the hands of a great order. Buddhism, like Protestantism, revolted, and established a doctrine of individual salvation, based on personal character. Brahminism taught an exclusive Spiritualism, and treated the body as the enemy of the soul. Buddhism and Protestantism accepted nature and its laws, and made a religion of humanity, as well as of devotion. The Roman Catholic Church and Brahminism placed the very essence of religion in sacrifice; each was eminently a sacrificial system. Protestantism and Buddhism saved the soul by teaching it. Buddhism, like Protestantism, was the revival of nature against ultra Spiritualism, of humanity against a caste, in dividual freedom against the nomination of an order, salvation by faith against salvation by sacrament.—Mr. Burke.

There is a great resemblance between Buddhism and Catholicism, there can be no doubt. The first Catholic priests who conversed with the devotees of Buddha were astonished—confounded, and believed that his distinguished majesty, Satan, had been mocking their sacred rites. The distinguished Father Bury, when he did for the first time behold the Chinese honzes tonsured, using resaries, praying in an unknown tongue, and kneeling before images, exclaimed, "There is not a piece of dress, not a sacredotal function, not a ceremony of the Court of Rome, which the Devil has not copied in this country." Rev. P. Bigandet says that "Buddhism, though based upon capital and revolting errors, it teaches a surprising number of the finest precepts and presents moral truths. From the abyss of its almost unfathonable darkness, it sends forth rays of the brightest light."

MOTHER SHIPTON'S PROPHECIES.—The newspapers that are reproducing the wonderful prophecies now current and ascribed to Mother Shipton, are simply the victims of cunning impostors, many of whom in this country have been playing upon the credulity of the people. There was a vertable Mother Shipton who lived in England several centuries ago, and who it is said uttered various prophecies, some in prose and some in doggerel verse, which attracted much attention. The following, which is known as "Mother Shipton's Prophecy." was first published in 1488, and republished in 1641. It will be noticed that all the events predicted in it, except that mentioned in the last two lines—which is still in the future—have already come to passe:

Carriages without horses shall go,
And accidents fill the world with wee.
Around the world thoughts shall fly
In the twinking of an eye.
Water shall yet more wonders do;
Now strange, yet shall be true.
The world upside down shall be,
And gold be found at root of tree.
Through hills man shall ride,
And no horse or ass be at his side.
Under water men shall walk;
Shall ride, shall sleep, shall talk,
is the air men shall be seen,
In white, in black, in green,
Iron in the water shall float,
As easy as a wooden boat.
Gold shall be found and shown
In a land that's now maknown.
Fire and water shall wonders do,
England shall at last admit the Jew,
The world to an end shall come
In eighteen hundred and eighty-one.

MA comparison of the reprint with an old edition of Mother Shipton, showed that about a dozen of the most clever pieces in the later book were new. After a spirited discussion of their merits, Mr. Charles Hindley, of Brighton, came before the public in a letter and acknowledged that the entire piece we have quoted above, and some ten others, more or less striking, contained in his reprint of 1862, were but inventions of his own, composed to make the issue a successful husiness adventure.—New York Jewskal of Commerce.

venture.—New York Jewred of Commerce.

Thus we are to be sheated out of a grand pyrotechnic display in 1981. We expected after that date to issue our paper in the New Jerusslem.

MATERIALIZATION.—Do you honestly believe that what we see come out of the cabinet at a materializing scance is what it purports to be, spirits from another world.—Isatah Jones, Lacon, Ill.

We know spirits can materialize and present themselves to their friends in a circle. We have seen little children come out of the cabinet, who had passed to spirit-life. There can be no mistake in this matter of materialization when the medium submits to simple test conditions. We say that, in view of the many exposures, physical mediums should willingly submit to test conditions as set forth in the Journal, and in that way the genuineness of materialization is always established. It is now conceded that the recognition of a spirit at a materializing circle, is no absolute evidence of the genuineness of a medium. Every impostor has produced knindreds of bogus spirits that have been recognized before his exposure.

The Sour.—In spite of all the pride of reason and philosophy, a vague doubt will still lurk in the mind, and perhaps will never be eradicated, and is a matter that does not admit of positive demonstration. Who yet has been able to comprehend and describe the nature of the soul; its mysterious connection with the body; or in what part of the frame it is situated? We know merely that it does exist; but whence it came, and entered into us, and how it operates, are all matters of mere speculation and contradictory theories. If, then, we are thus ignorant of this spiritual essents, even while it forms a part of ourselves and is continually present to our consciousness how can we pretend to accertain or deny its power and operations, when released from its fleshy prison-house?—Washington Irving.

There are certain occult powers of the human soul fo which we aliuded in our conclusion of our remarks about the Devil, of which Mr. Irving had not the least conception. Emile, Princess of Wittgenstelu, gives an account in the London Spirifualist of how she evoked the soul of a sleeping person. She says, "I had about a year and a half ago, tried in vain to convert a young lady to the belief that, under special conditions, her spirit might quit her body and act independently of it. After repeated requests, she at last consented to give me a glove she had worn, and by which I hoped to establish between us the meameric rapport necessary for the experiment." Then she caused the soul of the lady to come to her and communicate, when she was asleep, actually giving an account of what she had been doing.

WOODSTOCK, ILL.—Dr. R.P. Simmons writes.—Shut out from the external world by blindness, and now in the eighty-third year of my age, I expect ere long to take my departure for the Summer-land, and though I have the conscious assurance of a sure passage and safe destination, I would like nevertheless to have Sister Davis' chart of the way through what is called the "Valley and the Shadow of Death." I can not close without expressing my admiration for the ability and wisdom you display in opposing organization in the ranks of our beautiful harmonial philoso-

Though blind, and the beauties of the external world excluded from your consciousness, your spiritual vision will be clear when you cross the shining river and enter life eternal.

Jesus —The world claims Jesus as its Savior. There is something beautiful in the thought that Jesus was our Savior, but at the same time there were other Saviors; but the people turn from the other Saviors to love of Jesus. He was a Savior by the exempliary manner in which he lived. His example was such that should, we follow the same course pursued by him we would be our own Saviors.—Thomas Walker, Trance Speaker.

Baviors are becoming numerous. Kersey Graves points out 16 that were crucified. Any body is a Bavior who does you a favor—who cures you when alck and relieves you when troubled, and who acts the part of a philanthropist. In fact Saviors are becoming so common, that it is considered a waste of muscular energy to kneet and worship them.

TOMAH, WIS.—J. W. Boyd writes,—I am so much interested in the Journal, and its distribution that I have decided upon one thing, and that is this, I shall make my will, as I have no heirs to leave my property to when I pass to spirit-life. I shall will a part or all to Bro. Jones, the Editor of the Ramero-Philosophical Journal, on condition that he will agree to use it for his pay in sending the Journal to poor soldiers like myself, and poor people who are seeking after knowledge but are too poor to buy it.—Is the Davil Dead? No! nor will not be as long as the world stands; I find several proofs of this every day. Well, goodbye, Bro. Jones, for awhile, and may your red-hot balls of truth strike to the heart of every bigoted foolish mind on the face of the globe. I have been a believer many years, but never got hold of a good Spiritualist paper until I sawjyours. Don't think I say this to fister you; not a bit of it. I believe in giving the Davil his due. May the good angels speed you in your good work.

JUPITER,—One thing he was surprised at, or he might say astounded. He did not wish to undelude us of any views which we might think it was necessary that we should hold, yet he could not help but think it very strange that the lunabitants of Jupiter should know nothing of a Savior. How could we account for this? If Jesus had died for all as is popularly supposed, how was it that he had not also died for the denizens of this beautiful world? The atonement was a doctrine they had never heard of, and he doubted much if they could ever be made to comprehend it. They had no belief in an original fall, nor did they seem to entertain a notion that they had even relapsed from any position which God in his wisdom had intended them to occupy. He said that society was so equally organized that each member gravitated to the position naturally befitted to him, without any manner of let or hindrance. No matter what was the vocation of the individual, whether it were the felling of trees or the driving of teams, it made no material bar to his consorting with those of congenial acquirements, thoughts, and temperaments. One thing that disfigured the face of society on our globe he observed to be entirely missing. He had not an ill-shaped limb, or a distorted and agonized countenance anywhere.—Spirit, in London Medium and

The thoughts of this spirit in reference to Jesus are worthy of the careful consideration of the Orthodox. It is mysterious to us that the spirit saw no ill-shaped limbs there. How could they avoid serious accidents occasionally?

BISHOP CREEK, CAL.—L. Hutchlson writes.—I send you remittance for renewal of my subscription to the Journal, and hope some day to be able to help extend its circulation, especially among those not able to pay for it, and the still more unfortunate ones in prison. Helleving, if there were no wrongs there would be no crimes,—and many of the wrongs are of autenatal origin,—criminals, are more or less moral cripples, and more deserving of our commission. But, alasi for Christian charity under the sun.

You are right, dear sister, when you speak of prenatal influences. The celebrated Dr. Morrel critically examined the physical status of 150 children varying from ten to seventeen years of age sath, and who were the progeny of the poor classes of England, those addicted to the use of intoxicating drinks. He says: Not only were the children endowed with a depraved physicguomy, but there was stamped upon them the tripple curse of physical, intellectual and moral degeneracy. The mother can make an angel of light or a demon of darkness of her child, Her mission is a high and holy one.

SANTA MARIA, CAL.—Misewa M. Thoraburgh writes.—The minds of the people here are becoming more and more impressed with Spiritualism, its beauty and reality. Tane, such arrant humburgs as W. F. Peck, serves to cause some of the weaker ones to tremble somewhat. Through the mediumship of a Mrs. Smith, who resides here, we often hold awest converse with our spirit friends. These arrant humburgs traveling over the coun-

try, and who are often exposed, serve as a stimu-

ins to render Spiritualists more excelul in their

investigations. When a medium will not cheerful-

ly submit to rigid test conditions, it is now considered good evidence that there is a fraud lurking somewhere.

BEAUTIPUL SIDE OF SPIRITUALISM.—Spirituslism may, after all, come to the front as an ngly fiesh and blood exhibition. It should be the most truly poetic of all communicative events in human experience. The ideal and spiritual beauty of many of the high class trance utterances of its most eloquent abnormal spostles—Ruma Hardinge, Cora Richmond, and Mr. Morse—indicate touches of the publics coming the work the gatas size but sublime coming through the gates sjar; but unfortunately, this other world order, is not maintained in the circles where the ghosts are most obliging and familiar. How is this? And why does the music we hear occasionally seem as if it had never kissed the heavesly gates? Although I am a comparative outsider to the movement. I can recall a more attractive period of English Spiritualistic history. The sub-lect has always had an intelligent fascination for me as a young literary student, with warm imaginative interest in the occult and postical imaginative interest in the occult and possible in nature. Commend to me, therefore, the more spiritual Spiritualism of the days of Mrs. Marshall, of D. D. Home, and other mediums, who sat in a dim religious light, and avoived congenial perfumes, spirit-voices, music without instruments; any messages that were hallowed in conception, and consecreted to half-religious issues in actions and opinious. Those were the prefernatural tryating days—the two were the preternatural trysting days—the two worlds' parlor gossip, the "soft foctsteps of angels" period, when such estimable men as 8. O Hall (of the Art Journal), and other sminent litterateurs, gave audience to the "spirits," with full communion of the soul, and When W. Howitt, Emmore Jones, B. Coleman and others were giving to quiet family seances the splendid dignity of an unearthly ceremonial .- J. T. Markly, in London Spiritualist.

Mr. Markly should remember that, as a matural consequence, Spiritualism has its dark side. Phoebs M. Nickols, a spirit, claims in the Voice of Angels, that she set fire to a house in order to revenge wrongs received before her death.

ROSSVILLE, ILL —John P. Brown, M. D., writes:—I can not do without the Journal. I am within six days of 76 years old, and have lectured many times on the spiritual philosophy, and shall do so as long as my body will hold out. Many thanks to thee. May God and the angels aid and bless you. I subscribe myself a co-worker in the redemption of man.

MATERIALIZATION.—I have seen several specimens in my possession of fiannel, slik, gauxe, lace, braid, etc., that I cut from the clothing and head dresses of different apparitions. Some of these I have submitted for examination and analysis to a skillful expert and chemist, who finds that both the material and the coloring matter conform to the real mundane manufact. ured article itself. This circumstance, so well calculated to excite suspicion, is yet in conformity with the spiritual theory, it being alleged by the entranced medium that, whilst the gossamer-like and seeming semi-spiritual enamel substance with which the apparition coats or clothes its living form, so as to make itself visible and palpable to human sanses, is derived mostly, if not altogether, from the medium's poculiarly organized person, the coarser particles that enter into their habiliments and other mechanical accompaniments are obtained from the simosphere, and articles of fundamental accompanies. furniture and personal clothing in the room, to which they are by some occult law returned upon the dematerialising of the apparition, which the dematerialising of the apparition, which the second of the parts that have been abstracted by visitors during the second, as I have before indicated. I hear it said that the medium complains that her own garments are so drawn upon from this or some other cause, that they become, prematurely, thin and sleesy in texture. Thomas R. Hazard, in Bannar or Light.

We have no doubt spirits possess the power to materialize different fabrics. It is a fact, however, that they often bring from a distance the various garbs required, and when the scance closes, return them, or mysteriously conceal them. At one circle they brought from a house five miles distant a mantel. Now, is it not a fact, that in order to materialize a spirit, one must be present; the spirit is the counterpart of the outer body; and is it not a fact also that when any fabric is materialized its spiritual counterpart must be present? For example, if a shawl is materialized, its counterpart must exists in the Spirit-world, just the same as the long hair of a spirit will be the basis for materializing long hair. Such being the esse what prevents the spirits from presenting a piece of cloth with threads interlined entirely different from any known material of earth. Dr. Woldrich of this city has such a piece of cloth. It appears, however, that such is not the case with the fabrics in possession of Mr. Hazard. They were probably never material-ized at all, but brought to the circle from a distance; but even that would be a splendid example of spirit power.

DESOTA, IOWA.—Maggie House writes:—
If C. Barnes prophesies correctly, there will be no further use for you or your paper, unless you are born again and become a Christian Spiritualist. I do not want any Christianity with my Spiritualism; for me it is best pure. I know what Christianity is, and do not like it and never did. I think organisation would be good for us all; there would be less selfishness and more harmony. What a commotion we are in—some exposing Spiritualism—some exposing frauds—others again exposing themselves! It is surely a tangle and who is to straighten the thread? not Unauncey Barnes, surely; he savors too much of the apostle Paul, a man I siways disliked.

Although Spiritualisis are in a "commotion," there is less crime among them by far, in proportion to their number, than among any other class of people.

RABLY SETTLERS.—After the Spanlards had, in the course of forty years, destroyed about 10,000,000 of these aborigines, a Roman priest was one day conversing with some Indians and urging them by the awful retributions of heaven and hell, to embrace Christianity—the religion of their conquerors. "Are there any Spaniards in Heavan?" inquired those savages. "Spanlards," replies the priest, "to be sure, the Spaniards are the children of the church, they all go to heaven." "Then," reto:ted those indignant, outraged sons of the forest, "tann, Bir, we will go to hell."—Right Reformer.

Religion has been the primal cause of nearly all wars and horrible massacres. Religion sustained slavery, prayed for it to triumph, and to day is waging a heartless war in Europe. It always has been, and always will be the cause of dissensions. An Infidel wrote the Declaration of Independence, but Obristians introduced slavery into this country.

SALEM, OREGON.—A. W. Frier speaks of the remains of an animal he new exhumed, that learned men say must have weighed twosty tons when alive, some 30,000 years ago.

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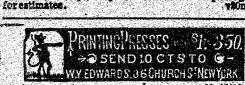
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THE HAPPY SPIRIT. BY MALCOLM TAYLOR.

Wild the Autumo-winds are crying: Leaves are falling, brown and sere; Birds of passage, southward fising, Hush their trilling songs of cheer; Flowers, of late so brightly blooming, Now are soutered, faded, dead; Insects, long so merry humming, Have, with all their music, fied.

Squirrels for the barren weather
Deep a cracking stock have stored;
Frugal boss have ceased to gather
Sweets to swell their honey hoard. All looks gloomy! E'en the river, Letely laughing, free and clear, Now seems sighing with a shiver At the frozen bondage near.

Friends who yesterday were gaily Smiling in Life's brightest bloom Have to-day passed through the valing Darkened by the dismal tomb. Fot my spirit is not grieving, Though the blossoms one by one With the Summer birds are leaving. Though the flowers of Life have recol

Why so happy, gentle spirit? Why so gay, when all are sad? Winter's near. Do you not fear in? What makes you so seeming glad? Apewers thus my spirit lightly: Why mourn friends or blossoms dead? Hope's star still is shining brightly, Casting cheering gleams ahead?

Though the birds have all departed. Though the year is on the Wano, Be not wornl or sad-hearted,— Summer soon will come again. Flowers that late on Earth were growing, Emiling in their fondest love, We shall find their sweets bestowing In the gardens laid above.

> Inspirational or Normal? BY CAPP. H. H. PROWN.

Spiritualists divide their speakers into three es, (vide the Banner of Light Lecturers' List) namely, trance, inspirational and normal. I am often asked in regard to myself and others, whether we are inspirational or normal. Owing to what I consider a misconception upon this point, I am puzzled how to answer; for, while I may answer either way, and tell the truth, for normal means natural and inspirational is also a natural mode of speaking, yet I find so often a feeling exising that nor-mal speaking is scarcely worth listening to, that I hesitate to throw cold water on the anticipations of my friends, by saying normal; there is equally as great a misconception on the other hand, which, if I answer inspirational, results in the exaltation of the power be-hind and the debasement of the instrument.

It is a too common feeling among especially phenomenal Spiritualists, that only a disem-bodied spirit is wise enough to teach or interest them. I have seen wise men and women, whose conversation was instructive, described for a medium who, under some control, was babbling doggarel werse, and a speaker claim-ing to be inspired by Parker, Paine, or some equally famous spirit, regarded as an oracle of wisdom, when the thoughts attered were worthy of the street corner politician. Ourlosity has probably much to do with this, but authority still more. The so-called 11,000,000 of Spiritualists have to only a very alight debroken allegiance to this god of authori-They have only changed priest for medium, creed for communication, and God for spirit, or spirit-band. Reason with by far too large a portion is yet laid on the shelf, while they are either consciously or unconsciously led captive by trance, or inspirational utter-ances. It is this desire for authority for something to rest on, that makes this demand for trance and inspirational speakers so strong. The Spirit world backing up the words of the speaker, gives this rest: "He is only the carpenter's son," said they of old. But when he wrought miracles and became a god, he spoke "as one having authority," and people believed on him. He is a normal speaker, or only a man, is kin to that old spirit. Not till we grow to recognize only the authority of truth grow to recognize only the authority of truth, as our own reason shall lead us to see it, shall we take the position that is ours by right of this new birth—the material to the spiritual; notwithstanding the Spirit-world has ever discouraged our placing them before us as authority. I question if trance and inspirational speaking is not doing more to rivet that reverence for authority than the truths they teach are doing to break it down. I admit thereby are doing to break it down. I admit, though,

a great gain in the change of Bible for the

present spirit utterances, and of prophet and church for medium and circle. It is to break

us of this reverence that mediums many times are allowed, aye, and oft-times prompted to

say foolish things and do worse ones, for thus

by being led ourselves by them into many a mortifying position, we at last learn that they are fallible, and that our reason is our best au-

thority. Not who says a thing, but "is it true," is the question to sak. When our friends

grow to this, they will no longer ask of a speaker, is he normal or inspirational, but is

he or she capable of interesting and instructing us? and the speaker will not say, as now

ing us? and the speaker will not say, as now too many do, by act, if not by word, "By the authority of the angel world I speak unto you;" but like the scientist will say, "I have what I believe to be the truth to demonstrate unto you." It will not then be asked whether the thought comes from disembodied or from

the developed spiritual condition of the But let us turn for a moment to the question of inspiration. Of course we recognize the fact, and since there is no supernatural inspiration, it must be a natural source of human thought. All powers belonging to the disembodied, belong also to the embodied spirit; the difference is only in degree, and both obtain truth in the same manner by the two channels, namely, Reason and Intuition. Many a spirit being less spiritually developed is consequent. being less splittually devaloped is consequently less clear in inspiration than many a mortal, while truths may come to mortals in unlike manner. For instance, Mrs. Tappan may speak under the inspiration of Franklin, but Davis may himself go in spirit to that same sphere in Spirit-life, and gather independently for himself, while a third may be in that condition that he attracts thoughts from the same plane as earth attracts electricity from the clouds.

Traths come to me to-day through the individual inspiration of a spirit; to morrow I may by virtue of the development yesterday gave me, gather for myself. When a child, I had a teacher to teach me to read. I soon was able to read with no teacher. In youth, I was able to read with no teacher. In youth, I had a teacher to guide me experimenting in matural philosophy. I many years needed no teacher. The like correspondence holds is apiritual things. Must I here for sooth always be led? Yesterday, spirit friends prompted me to a deed of kindness. To day, I did the same because I had learned the beauty of kindness. They gave me thoughts in a lecture that were new and startling. They are now familier and can I not speak them of myself?

Which of these conditions are normal? Are not both? Which of superior authority? How I am familiar with the sphere and thought of my spirit body, and when I am developed to be one with them, even as Jame can I tell when I speak and act of myself when the Father?

It is thus we grow, and having passed all preliminary stages of growth—undeveloped conditions,—we reach that state of development that is perfect mediumship, where we can not tell where our own will and responsibility ends and where that of the spirit begins, and kays thus resched a plane of complete individualisation, similar to that of a graduate from school, and can henceforth say "He that hath seen me hath seen him that sent me."

Inspiration of thought is the spirit corre spondence to that of inspiration of air in the paysical body. The idiot and the savant, Mrs. Tappan and the coarse stump speaker, only differ in degree and the sphere from which in-spiration flows. The fact that persons are sus-ceptible to inspiration to such a degree as to lose themselves in the great influx of spirit power, or to have their individuality completely enveloped by that of another, does not of itself denote a high plans of wisdom or of virtue. The character of such a control must be decided as we decide all other matters, i.e., by reason. Then as we in the last analysis must come to this tribunal, will we not save much mortification ourselves, and much reproach to the cause if we come to it at first and decide upon our speakers from the plane of common sense and not upon that of their controls? Wood from Spiritualism this last undergrowth of authority and it will command more respect from lib-oral minds, but as long as precedence and praise is given those who speak by spirit authority, whether equal or not to others, just so long are we erecting a good target for the use of our opponents.

When we regard as normal all mediumistic conditions, we shall have done much to uproof In the public mind the belief in the abnormal, and the mireculous. All are more or less un-der spirit control, and all are more or less capable of gathering for themselves from the great reservoir of thought. We have been in the habit of exsiting the medium at the expense of manhood. To make the spirit more, we have made man less; the old orthodoxy way of exalting God and Jesus. Emerson, in his essay on Inspiration, says: "I hold that ecstacy will be found normal;" and Mrs. E. H. Britten says: "Are we so sure that there is no collective soul element in the world operating upon and through matter as the soul acts through the body in filling men and spirits both with more than finite perceptions and gleams of more than finite wisdom?" "Aud," she adds: "I am compelled to believe that the impressional medium is one whose soul is especially open to the influx of the soul of the

In "Art Magic" I find these beautiful, and I believe truthful sentences: "Sometimes the soul of man itself looks forth through its material casement acting from within and sees. hears and touches these spiritual entities, and sometimes the influx of spiritual ideas is so sileat, natural and unmarked by physical disturbances that their subject knows not that the soul has passed the bounds of sensuous perception and derived its ideas from the near proximity to the realm of spiritual entities."

Since then we can not tell whether thoughts are ours by right of gift or discovery, it only remains for us to be earnest, sincere and self-renunciatory, and then we shall draw to ourselves, like spirits, or gather for ourselves from that plane of Spirit-life. Moreover this influx or inspiration intensifies the speaker and all he is, and all he knows by past experiences, yields service to the hour. Hence, the most truthful answer I can give, when asked whether I am inspirational or normal, is: "I am myself intensified." But above all we are to remember that expression of Webster's that Eloquence must exist in the man and in the occasion." Even angels can not create it. Whitewater, Wis.

The Spirit-World.

Bro. J. M. Poebles wrote to the medium through whom communications for the American Spiritual Magazine are given, requesting exactness in the description of the Spiritworld. Here is the result:

The Spirit-world is not far removed from the natural world. In point of appearance the Spirit-world closely resembles the natural world. The similarity is too striking for you to believe. The mind views spirit in the sense of intangibility, as something like misty noth-ingness, when the truth is, spirit to spiritual things is tangible and real. The Spirit-world, as we term it, is the abode of undeveloped as we term it, is the abode of undeveloped spirits—those who have not long left the body; and those who, by the laws of Spirit-life, have not arisen to higher spheres by progression. Here they are instructed in regard to higher aims and spheres; here spirits from the higher spheres come to talk to them of God's love, and make them feel they are bound to him by that electric chain which holds every atom of God's creation together. Love makes this chain bright always, and the ages of eternity will only serve to increase its brightness. The Spirit-world is encircled by this chain, and spirits who are not developed above the transspirits who are not developed above the transgreations and errors committed while in the ody, could never feel the influence of this electric brightness were they not directed and instructed by those who, with feelings God-like, come to them, making their abode bright-er by telling them of their union with God and

holy angels by this electric chain of love.

Eprings from this love put forth their streams, which run through the Eprit world in sparkling rivulets, much like those of earth, but the water is of electric brightness, which

comes from the fountain of God. Fruits grow here, but there sweetness and delicious flavor come from the parent tree, fruits grow here, but there sweetness and delicious flavor come from the parent tree, God, and are delicious in proportion as the soul seeks after him. We knew these things, for in the Spirit-world we learned to teach others the truths we received from higher spheres. The sun shines, making the Spirit-world present the appearance of sparkling electric emanations from bodies surcharged with that element. This brightness can not be seen by those whose souls were in darkness, as "those who had been long dead" in trespeases and sin. "Eyes have they, but they see not; cars have they, but they hear not," for God was not in all their thoughts while in the body; now they must "work out their salvation." Spirits help them only as they help those on the earth plane. We come to them, teaching them as we teach you. They receive our instructions as you often do, with infidel trust. This prevents our help, but we labor on; one soul is worth thousands of worlds like this and earth. Ministers often say this without feeling the full import of the sentiment. God sends us to gather from the four corners of the earth and spirit realm those his love created earth and spirit realm those his love created and redoomed.

My Spirit-home is in what wa know as the fifth sphere. Here the spirit bodies of those who have passed through the first spheres of progression live when not engaged on errands of mercy to lower spheres, and teaching earth ones the duties which Christ came to teach them. Here we meet in council to delegate

massengers with power to operate in matters pertaining to spiritual development and carrying out the plans of God's ministration of government. His plans are executed by his ministering angels. They come to us from higher courts, and send us to those lower in the plan of God's government. It is our council that directs mortals in spiritual affairs. Then those below us, more material in their offices, impress in temporal matters. Here the spirit is more developed, and the spiritual life is more perfect than in lower spheres. Material resem blances lose their influence, and more of God is seen, because God is spirit, and can not be seen in material things. Consequently the ma-terialized aspect of the Spirit-world passes away, and love and wisdom which belong on ly to God fills the realm. Christ presides more personally here than in the lower spheres where he is known as their material sun. The Spirit-world is the abode of those who know Ourist as the "light of the world." He direct the ministerial employments; he sends us by the power of God, and bids us go into all the world, teaching the commandments he gave them before he left the body. God is seen here in Christ, "reconciling the world" and bringing the souls he has created to the fold which Christ meant when he said "the sheep know the Shepherd's call and will follow

The sphere in which we dwell can not be described by comparing with material things, for all is spiritual, and "God in Christ" is the glory of it. This is all I can tell you. More you can not comprehend while body and spirit are united, for all things partake of the nature of earthly things when spirit looks through mortal being. Spirit is spirit, and can only be seen with the internal being, and that must be freed from material surroundings before it can see God in all his power and goodness, and

wisdom and love. Mr. Peebles must wait until he comes over for details and perfect description of Spirit-life and homes. We can not adapt our de-scriptions to his material understanding so as to give him what he desires.

Another Exposures

The Boston Herald contains an article, purporting to be an exposure of another professed spirit medium—Mrs. Huntoon, sister of the Eddy mediums.

The article does not very; clearly state the particulars of the exposure, neither is it endorsed by any one of the twenty persons that are claimed as having witnessed the exposure.

But be it true or false, it is further evidence in favor of the necessity of good mediums demanding to be put under test conditions every time they go into the cabinet for the holding of materializing seances. Constant attendants on seances—generally dead-heads—are more to blame for the tricks of genuine mediums, and out-and-out impostors, than any other class of people. They are the loudest in their objections to test conditions. They are always ready to say "No, not we know the medium to be honest, and don't want any test conditions." They always protest against test conditions, be it a good medium or an off-exposed impostor, that holds the scance.

A simple fastening, that we have often suggested, by placing a pocket handkerchief around the medium's neck, then sew and seal the threads with scaling-wax, so that when the medium is seated in a chair the ends of the handkerchief can be brought through a staple, securely fastened in the wall back of the medium's neck, and the threads again sealed, will prevent genuine mediums from committing fraud, as some often do, and always save seekers for truth from being imposed upon by impostors.

Now, if good mediums will continue to be misled by unwise friends, and bring upon themselves the maledictions of the public, they must not expect much sympathy from honest seekers for truth, even if they are known to have mediumistic powers for some phases of spirit manifestations.

Physical Manifestations.

There seems to be an impression among Spiritualists, that physical manifestations materializations—are conducted by a low class of spirits. Nothing further from the truth.

Such seauces are conducted by a high order of intelligence—spirits of refinement and great moral worth.

No man who is in the habit of attending Bastian and Taylor's seances, and has heard George Fox, (the chief of the band,) converse, will deny that every sentence he utters is not only chaste and refined, but of great moral excellence, and well calculated for the elevation of human character.

Then, again, noble spirits frequent materializing seances; even the father of our country—General Washington—declares himself as deeply interested in the cause of Spiritualism, as he ever was in the welfare of his country.

MRS. CORA L. V. RICHMOND'S lectures at Grow's Opera Hall, continue to attract fine audiences. In our next we shall refer to the controlling spirit, of last Sunday evening, Baron Von Humboldt, who makes out that worlds are mere toys in the hands of advanced spirits.

PROF. ANDERSON, the Spirit Artist has returned from his wish to the Centennial Exhibition at Philadelphia, and is well rested, in good spirits, and ready to receive all who want likenesses of deceased friends, at room 10, Re-LIGIO-PHILOSOPHICAL PUBLICHING HOUSE.

Dr. J. H. Currier, trance speaker, No. 71 Leverett street, Boston, would be gled to receive calls to lecture within reasonable distances of that city.

GILLE B. STEERING WILL SPEAK IN Western New York in November. He will be at Byron, Genesee county, on Sunday, Nov. 19th.

THE address of Nellis L. Davis for the winter will be 285 Washington Street, Balem,

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the standard literature of ancient times, in various editions and bindings, all of the great works which mark the progress of events, the histories of nations and civilisation, of war and peace—the growth of the religious sentiment, and the creation, rise and fail of a million theological theories. Here is almost everything valuable in universal history, from Genesis to Fronde and Rawlinson, in avery variety of type and binding, the ranks being constant-ly reinforced with the freshest issues from the press of the world. Every book of general value published in the English tongue, and not a few in the German and French, find their way to this house as fast as steam can bring them to Chicago. Recently this firm has gone into the publishing business extensively. Its catalogue, for the number and character of works produced, will now compare favorably with many of the older and larger Eastern publishing houses.

During our recent visit to Chicago, Ill., Mr. George A. Bacon and ourself were kindly welcomed and hospitably entertained by Bro. S. S. Jones, the enterprising editor and proprietor of the RELIGIO PHILOSOPHICAL JOUR-NAL, that widely known exponent of Spiritualism in the West. Notwithstanding the drawbacks incident to the great Chicago fire, and other causes, Bro. Jones has won for himself an enviable measure of success, and has established his paper on a solid foundation. Since the second fire he has erected on Dearborn street a six story brick building, which is partly devoted to the accommodation of his book-store, princing office, counting room, etc., and the residue to the uses of other ten-

ants. We take this occasion to return the thanks of Mr. George A. Bacon and ourself, to Bro. Jones, and other friends in Chicago, for their cordial hospitality, which we shall ever treasure, on our part, with feelings of the warmest gratitude.—Banner of Light.

Quarterly Meeting.

The next Quarterly Meeting of the Henry County Association of Spiritualists will be held in Cambridge, Ill., on the 2nd and 3rd Sundays in November, 1876. Mrs. Mattle liulett Parry will speak for the association. Cambridge, Ill., Oct., 81, 76.

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