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

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NO 10

LOCATION OF THE SPIRIT.

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

TO A. S. L.

Since-you have condescended to comment on my answer to your first criticism on my ar-ticle, "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 unpieasant im-

To the discussion, pro and con, a problem will flusly own its solution; and as the man who found a piece of iron pyrite, which he showed to his friends, some said it was gold 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 wamay 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 3 000 wears before Ontist, may have to the antiquar-

ears before Christ, may have to the antiquar-an, we can not quote it as authority in refer-mes to the definite location of the Spiritworld, any more than we can quote Ptolemy as authority in Astronomy, or quote Mosalo cosmogony to determine a point in Geology. What we require, is, not a production of the imagination but observation and experimental investigation. avestigation.

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 ckson Davis.

There is no virtue in the word—only in the

ides conveyed by it, and that will depend up-on the connection with which the word is on 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 Spiritworld 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. er number of concentric circles or coverings immediately surrounding the earth as being the Bpirit-world, but does mean spheres, circles or divisions of society in the Bpirit-world, and assigning no location to these spheres. The other definitions you quote as: Brunun, 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 Bolar Bystem; and the definition, born among the spheres, shd sphere melody, pertain to the heavenly realms without any location being assigned. ilgued.

If you imagine that I am trying to demolish

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 sconer or later crumble to dust, to be dissipated and scattered 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 correctness either wholly or in part of the statements of spirits and clairvoyants, are various. For instance, 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 also any one medium; when I come to you, al though you see me, it is through the kindness and aid of your guardish band; it is the same with other mediums, and hence spirit communi-

and ald of your guardian band; it is the same and ald of your guardian band; it is the same with other mediums, and hence spirit community cations 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 vary much."

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 falled, and having failed, acknowledged it.

In Dr. Orowell's work, "The Identity of Primitive Christianity and Medern 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 assend sphese. Dr. Orowell, however, not being satisfied with the simple statement, required Big Bear to investigate—to observe dying snimals at the slaughter house. He witnessed the slaughter of three animals and observed them carefully, and no spirits emanated from them.

What caused Big Bear to investigate—to observe dying snimals at the slaughter house. He witnessed the slaughter of three animals and observed them carefully, and no spirits emanated from them.

What caused Big Bear to investigate—to observe dying snimals at the slaughter house. He witnessed the slaughter of three animals and observed them carefully, and no spirits emanated from them.

What caused Big Bear to force the statement that he had his own does and horses with him in the Spirit world; and in may have been incapacity to control of impress his medium, or it may have been a want of careful observation; at any rate, arged by Dr. Orowell to investigate further in this matter he found that his first statement has been incorrect and so honowledged it.

Had Big Be

imals, 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 dan 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 information. information.

Also A. J. Davis, when first he clairvoyant

ly saw in space, between the orbits of the plan-ets of the Solar System "rivers of c :metary bod-ies," and "rivers of small stars" (the asteroids) ics," and "rivers of small stars" (the asteroids) which he at first supposed to be the real Bpirit-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 Bummer-and is found to be revealing near the grand orbit of and relations; and the first Bummer, and 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 conclusions and conclusions and conclusions.

investigation before any definite and conclu-sive result is obtained that may be relied

Olairvoyants 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. Buch a phantom appeared in the Stalactite cave of Adelaberg, in Bouthern Austria, in the form of a dark ferocious 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 amassment that he was neither man nor spirit and soon thereafter vanishing. Tals 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 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 unaccomnable manner.

Another instance: Lucy with the and of her could friend a tried to find a certain person in Clairvoyants and spirits often see images or

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 my 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 gould see.
In the same mauner, flowers, shrubbery,
trees and animals, constituting whole-landcontent may appear.

rees and animals, constituting white-tackscapes, may appear.

The more nightly developed spirit that is
sequainted with these apparitions, will be able
to discriminate, but others less developed—
the earth bound spirits—may be deceived for s long time, taking these apparitions for the spirits of animals or of such objects as they image of animals and objects that have at some time existed. When ignorant spirits, and also some cinirvoyants, see these apparitional land-scapes, the delusion being rendered more come of animals and objects that have at some plete by the presence of animals, they take them for portions of the Spirit-world, and de the Spirit world is within our atmos-

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

Boul of things."

Now Big Bear soknowledged that his first impression in regard to the spirituality of ani-

stamp.
To what amount of belief are the statements of Lucy entitled?
Before commencing my investigations with Before commencing my investigations with Lucy, I eslected her from several medium; observaell to insund that and see a left to anone a left to a left to a long own air own air a long own air a long

unship she could not do so satisfactorily. After having once properly educated Luoy 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 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 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 was never found to be untrue. (The actual 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.

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 Bpirit-world, we 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 Bpirit-world as an im-rense circle of light among the stars of the Milky-way—asking my guide what sphere is this, he answered: "The spheres are not named or numbered, neither are there only seven, as you supbered, neither are there only seven, as you sup pose, but the social divisions or spheres of the pose, but the social divisions or spueres of the Boirit-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 work atmosphere, attracted to

spirits within your atmosphere, attracted to wards and bound to the earth by some deed or act there committed." FRANKLYN.

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 mere 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 de ees, being larger than the human eye can imprehend at one time. But he says distinct ly that he was taken to a place among the star

of the Milky way.

The lady shows alluded to said at another time when under a different control, that the Bpirit world was distant 5,000 billions of miles; that is probably the distance of the Milky way

from the earth.

These earth bound spirits appear indeed to be dwelling within our atmosphere, because they can't set away; are held prisoners so to speak. At death they are taken to some hright spirit can't ret away; are need prisoners so to speak.
At death they are taken to some-height 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 mast, 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 didn't world, it is evident.

whereabouts of the floirit world, it is evident that they will tell you, it is within the atmosistence of any other place; and unfortunately it is this class of spirits that most desire to control or influence mediumistic persons, often

control or innuence mediumismo persons, often for low and selfah 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 unrealishing communications, behoving us to

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 behooving us to weigh and sifs, to remove the chaft.

You wish to comment on my ideas of Spiritife; now I was not aware that I had given you any of my ideas of Spirit-life. In my original stricle, 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 lo 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 of substance is as thin as air to them; they pass through it, and prove it by appearing at seasces in a room of which the doors and windows have been securely closed and locked. How do they get in? They pass through the walls of the room, which are to them as vapor, whether constructed of wood, from, giase, or macoury. Them mether heat mor cold will affect a spirit, although sensible of noth it is not disagreeable to them. Scientists claim that the temperature of space is 250 degrees below as or; such a degree of cold would cause in atant death to a human being, but applies of necessity must pass through it on their way to the Summer-land,—or seconding to the seven sphere theory, must dwell in it, yet they live; and spirit salso ansent that they can romain in the house dire without being affected unpleasantly. Having now shown that neither a solid substance or an extreme temperature thereof, is an obstacle to a spirit, what is to hinder a spirit peakerning into the sun, even though it were—as you are inclined to believe it is—a physical body intensely heated? But is it see? Scientists are divided on that point in this commer, who claim that they on it as a physical body inte

nately for their theory, atterly fall to account for the maintenance of this intense heat. The scientiate 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 spir-

its, passing through solid substances, irrespec-tive of temperature, can be carried into effect in the sun as well as on earth.

The first account I received of a spirit visit-ing the sun was from Prof. Hare. He says:

"The sun is formed of two shells, one within the other perfected and revolving the control 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 har 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 these 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. Hare says: "Light In regard to light, Prof. Hare says: "Light is not light but only an effect; that is as the light (cadiation) 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 liberally with heat, light, etc., a point which the globe of fire theorists have falled in.

But the above is on the suthority 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 we were led to infer that the inhabitants of the sun were physical beings like ourselves, whereas Looy discovers them to be spirits. Lucy as well as other clairvoyants when visiting the spirit moons of Baturn or other spirit homes for the first time, take the inhabitants for physical beings, but having once seen a spirit unit knowing it to be such, could by ne possibility make such a mistake again. In Prof. Hare's case it was no doubt owing to his incomplete control of the media in when making the statecontrol of the medium when making the state-ment; he spoke of the inhabitants of Uranus in the same way, but being much in advance

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 statement of the spirits, as the result of repeated in-

vestigation.

But whether the description of the sun by,

Prof. Here 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 characterias the arrangements of the whole uni-

If now Lucy, Prof. Here 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

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 siry nothing not less than \$19,000,000 miles broad; (Taat is a quotation from A. J. Davis, page 146, Stellar Key to the Bammer-land; he found no spirit home there)—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 bete asked, no doubt I would nave considered the space between the orbits of the earth and Mars as more than sufficient, but ere; this discovered the unwelcome fact that extensions we're necessary to avoid crowding.

But if the Spirit world is between the orbits of the earth and Mars, I presume that everything will be arranged satifactorily there for myself and friends—for I want to go where my friends go, and if they can endure the crowding, way, 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 Diakks country (page 5, the Diakks, by A. J. Davis) which "astronomically is situated in Oraco 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-direle, it would require not less than 1,808,036 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, his country ought to be the lowest sphere, which according to the seven sphere theory is within our statements of the seven sphere. I almost shadder to think that we should be so closely surrounded by the myriads of rapscallien spirits called Diahks; and they occupy an expanse of country 1,600 millions of miles from the earth, taking in the whole of the seven sphere. I petition for an extension!

whole of the seven special seven sev

and the many good prime 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 100 miles each 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 any nothing —ue 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 carefully reconsider the state-If you will carefully reconsider the statements of Paine and of Davis 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 Ohloago at
the same time.

Respectfully,
Ds. Woldbron.

Chicago, Ill.

Spiritualism at Memphis.

ED. JOURNAL: Our State Organisation of the "Snivitne Hall and Liberalists" has been accomplished.

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

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 me-diumship in Memphis is for the size and pretentions manifestly superior in all of its departments.

A few nights since while in company with A few nights since while in company with Mrs. Eidridge 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 and direct of any I have ever witnessed. Their transportation of bodies, their baptismal love feasts, in which all the members of the circle are sprinkled and furnished with bread, water and emblematic flowers, their spirit lights. and emblematic flowers, their spirit lights, their music and interfusion of perfumes, tacir materializations as far as they have gone (the

materialisations as far as they have gone (the medium being young in experience), and their independent slate 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. Hiller, the inseressible, so often "exposed," has recovered her health and comes form 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 promenading with the spirits, one of the sudience 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 promenading with the spirits affirm that they could not be mistaken in their luantity.

Bosides 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 reis the great axis round which evolution revolves. Our spirffual 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 Psychological Sociology begins to peep forth from
the interfused soil of induction and deduction.

A few scientists are steaming out on

A few scientists are steaming out on a voyage of exploration, while we wan have had our enthuse abated by nard licks, are more quietentiage abated by hard licks, are more quiesly comparing our own with the manifestations
and teachings of Hermes, Trismegistus, Appollonius, Jamblicus, The Restorucians, Undines, Gnomes, Balamanders, Bylpha, Theosophics, etc., etc., and exhuming other "Pagan" graves of the past, for the buried wisdom
of the great unknown.

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 awazening of our impressional sensations, blend with our aspirations, wherein inductive youth wakens into deductive manhood, and finally blend in the seductive and deductive majurity of age. So-lab

hi But as my old hobby stands out in this dinotice. I, to secommodate 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 slient and single horseman's unobtrarive med-

Notice.

BRO. JOHNS: I should like the favor of again announcing through your columns, Mrs. Woodruff's readiness to fill lecture engagements this fall and coming winter, either in this state or further West. Having been an invalid for several months, and obliged to return to her house in the New York on that account, she has now so nearly regained her usual strength that by the time this is published she will be prepared to accept of new engagements. It is to be hoped that as the excitement in politics dies away the bettle fortruth and humanity will be renewed all along the line, and be active, vigorous and frustul in great results. Letters will reach her directed to Battle Greak, Elch.

A. C. Woodbury. BRO. JOHES-I should like the favor of

A. C. WOODBUYN.

God-Spirit-Immense Power Spirits- Restraining Spirits.

BY J. EDWARDS.

Thomas Paine and Dr. Paley have advance Thomas Paine and Dr. Paley have advanced perhaps, as g od argument, reason and logic in support of the existence of an intelligent Bupreme 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 whether they be Ohristians, Mahommedans, Buddhists, Confucianists, or Savages, all recognize the existence of an intelligent overshadowing Grand Pirst Cause. The natural impulses of human affection, man's helplessness and dependence, naturally inspires the soul for religious devotion to worship some one who possesses the naturally inspires the soul for religious devo-tion to worship some one who possesses the power and willingness to assist. How far, if at all, the Oreative Father goes beyond or steps aside, from his control and government by and through general natural laws, and in-terferes 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 belief 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 Creative Princi-

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-extengive with the great spirit, assumes a starting-point by taking on the human form in the primary department of creative existences.

primary department of creative existences, building up a spiritual body encased in the mortal, in process of time to be laid aside, never to be resumed again by the spiritual, which is ever gravitating onward and upward, to a purer and more ethereal saistence.

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 never secome too glorious and resplement for ever glorified spirit to dwell upon. The apositile John declared, "No one had seen God at any time." Nevertheless in the old Jewish account, it is claimed God had-been seen on sevcount, it is claimed God had been seen on sev-

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 pecule were just as smart naturally in the days of David. Bolemon and Scorates.

were just as smart naturally in the days of David, Bolemon and Bocrates 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 deluzion; that all the apparitions witnessed by the ancient media or seers, were spirits, just as we behold them now whether clairwoyantly or through materializations.

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

The philosophy of Spiritualism has opened 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 crudits 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 heave before, and we have had to change entirely or philosophy of Spiritualism has opened

fore, 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 Goun-tries where we have never been, we would certries where we have never been, we would cer-tainly 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 observa-tion and knowledge derived from different individual stand-points. So we have learned, through investigation of the spirit philosophy, that all spirits on leaving the mortal body, and entering Spirit-life, carry with them their in-dividuality 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 occupy a much higher plane, and that spirit is refined matter; by or through what process usede so we can not say and cut short the point by the Orthodox answer, "Opeat is the mystery of Godilness." It is generally understood of Godlinese." It is generally understood among spirits, that spirit is all powerful over matter; that is unrefixed matter, hence the roaderful 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 themselves, as well as their relations to the mundane sphere they have once occupied.

From the forceoing premise, we opine the

their relations to the mundane sphere they have once occupied.

From the foregoing premise, we opine the creative 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; to it is delegated the gower 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 rapport with earth's conditions, hence spirits who have entered Spirit life but recently, are generally used as the mediums for communicating to the dealsess 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 vanits of Usels Sam, and lay the vastirusance somewhere also, they have the power to do so, and would do so, provided they were not restrained by infinences 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 people were "looking through a glass darkly," heace in their ignorance and unperatitious did actually believe they saw and talked with God, when in fact it was nothing more than apirits they saw and conversed with, and when we

take into consideration that other facts fully take into consideration that other facts fully established under modern spirit philosophy of the individuality, and therefore difference of op'nions 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. Infinite mind, have always existed the same. The same conditions continue in order to manifest under these laws. To violate any law of

Ifest under these laws. To violate any law of nature which effects animate life, subjects the offender to the penalty for the violation thereof. 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 must and will ever look up to Nature and to must and will ever look up to Nature and to Nature's God. Washington, D O.

Private Circle Seance with J. V. Mansfield.

BY, HON. A. G. W. CARTER.

It seems that my last account of our private circle seances in the columns of the Journat, created quite an interest among many of your readers. I had a letter from far-off Georgia, 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 make another gleacing 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 relativisms in their books, and folding up the paper and sealing it with mucilage, placed it on the table before Dr. Massfield?

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 theology?

A. G. W. Carten

A. G. W. CARTER
After some considerable delay and apparent

effort, the following answer came to my sur-prise, and the surprise of the medium:—
"DRAN CARP-R—Excusy me for respond-ing for friend John. He feels you have touch-ed him in a tender spot. John did the beat he could, living in the age he did. He regrets the damage he did to mankind in that poem.

BACON

I have communicated with Lord Becon frequently, 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 Bason says, that Milton "regrets the damage he did to mankind in that poem," as a spirit looking over the centuries, he must regret the terrible false theology which he has forged upon the minds of priests and people by that poem. Bay of it what you will; let the rhetoricians call it the masterpiece of sublimity in poetry; give it all the landstion that can be given to poetry in any form, yet there was, and is the fact, 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 sublimity of that poem is swallowed up in the awful see 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; alsa! that he was in such an age so blind in his theology, when in all things else, it seems he was so wide-awake, and so free. John Milton did call up-I have communicated with Lord Bacon fra was in such an age so blind in his theology, when in all things else, it seems he was so wide-awake, 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

him!
Oa Sunday, Sept. 24th last, I asked the following of Benjamin Franklin. thinking that he might be taking an interest in results, and placed it sealed 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 success, and will there be any danger or bad results?
Yours truly,
A. G. W. Cabten.
And soon in the usual way came this answer:—

"MY DEAR CARTES.—If I am permitted to friend, John Adams, and his son John Q. Adams, are of the same opinion.

BERJA. FRANKLIN." 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 opinion with himself. The signature is (as will be obtained) "Ranks "—the usual way, as is known, served) "Renja."—the usual way, as is known, of Franklin's signing his name. What was curious and singular about Franklin's comcurious and singular about Frankin's coun-munication was, that he fi it answered my question in some sort of stenographic hiero-gaphics, which Dr. Mansfield interpreted, and then wrote the answer, as I have given it. I could not read the stenographic or telegraphic characters, nor car I copy them for your col-

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. Mansfield:—

it before Mr. Mansfield.—
My DRAM JOAN OF ANG.—Bay something to
me of this Centennial Year that will show you
understand the affairs of this nation.
Mrs. CARTER.

This snewer came on the same piece of pa-

This spawer came on the same piece of paper;—
"Thanks, my lady charge, for this another call 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 imbbe you with some of my spirit of date to do right,—come what would; and woman as you were, you, like me, wen the battles, and to-day, victory and peace, love and peod will to all, is inscribed on your colors. Yes, it is the Centernial Year of your Nation's Independence, wall might the nation be proud of developments that are being exhibited daily in such abundance? Do not fall to see the Centernial exhibition, and there when you look upon my status, and my portraits, which are not a few in that exhibition, think of the hardships, your unworthy sister and guardians was obliged to suffer for the little fame it gave me.

After this, as singular as it may appear, I

After this, as singular as it may appear, I rentured the following, scaled up as custom-ary:—

Balibawaralus.—I address you, if you were in fact the King of Babylon, and ask you, if

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.

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 DEAU MORTAL —I did mest solemnly do so. What had I to hope for? Rush as it may seem to have been, yet the record is true. I tried to rule my subjects properly, yet me they did not appreciate. Bo, then, I did as the record stands. I am not sorry, or the least repentant."

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

"PARDAN.

"FARDAM.

SARDAMAPULE.

FARDAMAPULE.

King of Assyria."

Three times the spirit through the medium.

essayed it, and in apparent despair in not getting it right, he signed finally "King of Assyria," 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 up one of the old worthies of
such uncommon celebrity, and getting such
an answer? New York City.

Psychological Experiments by Prot. Wallace.

As I have myself been more or less acquainted 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 phenomena of mesmerism, I found myself able to recodure them thirty the theories propounded to account for them. With regard to the phenomens of meamerism, I found myself able to produce them thirty years ago, almost in the same form as they oc cur 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 impression 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 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 string 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 part.

I used also to perform the experiment of

that he could eat his dinner. There was a clear case, in which there was no deception on his part.

I used also to perform the experiment of drawing a chalk-line of the floor, and finking 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 mark they stuck so firmly that he fell perfectly flat on the floor. There was a case in which he evidently believed he could get across the mark.

I saw another curious example in Bouth America, 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 England. He could send them into this extraordinary state, and produce rigidity and anything of that kind. Bill more extraordinary, one day he and I were going to take a walk into the forcet, and we stayed at a hit. He saw aman sitting in the hut, and said, "Buop 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 condition 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 myfaif was the inducing what I used to call community of taste and feeling. One of the patients I had in the school was very assile acidel upon in the

the inducing what I used to call community of sling. One of in the school was very easily acted upon in this manner. When he was sent into a mesmeric trance we used to make a chain of all the persons 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 much a would immediately beefer working 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 his hand to the same part and say have a prelated. 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

phenomenou I have not seen explained anywhere.

Again, with regard to clairvoyance, I have never seen a perfect case of clairvoyance myself, but I must recall to your recollection that a former professor of chemistry. Professor Gregory, devoted many years to the investigation of this subject, and has published a large volume in which he collected together a host of facts, and shows that in numerous cases the true clairvoyance, that is, the knowledge of writing which could not possibly be present in the mind of any one of the specutors, was acquired by these patients. One of the most striking cases was to buy some nuts containing motions. 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 96 words, the whole of which was given correctly.

commisted of 96 words, the whole of which was given correctly.

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 pheacomona you cannot bring before you; they must be sought for, and a case very much in 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 they sociepted it as a fact. According to the general system of unbiller, we ought to disbelieve it even now, because the actentific men

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

going to fall, and we can not go and see them fall.

Professor Barrett himself thinks that many of these phenomens, when they are so extraordinary 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. O. 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, which he had also published himself from the fire, he placed one on the top of Mr. Hall's bare, head, drawing up the white, thin hair sroundsit till the cost glowed in the middle of his head. Mr. Etsil declares he felt no sensation of path or burning, and his hair was not singed; but several other persons touched the coal while it was do his haad 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 vantums was not a consideration and constitution of all the persons present, is this, that the next morning, when Mr. Hell brushed his hair, some particles of ciaders 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 Swiertweitet.

Minnesota State Convention.

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

He was followed by Dr. Juckett, of Illinois,

who gave a descriptive scance, in which he de-scribed the spirits that he claimed were around each and every one of the audience. He de-scribed 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 wonderful powers in that line.

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

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.

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 better, purer and holler here, and when we pass We must live and work so that we will be better, purer and holier here, and when we pass
from this earth we will enter the next nearer
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

purer will be hereafter.

The thought was advanced that the time was speedily advancing when not only is 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 text 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 gunce at its beauty, every one in this world would hasten to enter that sphere before the time set for him to do so. Ab! that would be a fatal mistake. For should you do so, just so sure your best hopes would be drahed to the ground. We are not permitted to know, or st least to realize the great blessings in store, for should we but have the faintest inking of what it was, the result would be more disastrous to our welfare.

Thomas Walker. The "boy orator" of Eng.

.Thomas Walker, the "boy orator" of Eng-and, was called upon to speak, and came for-Thomas Walker, the "boy orator" of England, was called upon to speak, and came forward. 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 had but a very poor education, and that obtained in the lower schools of England. He has, since his thirteenth year, been a trance speaker of considerable ability. He went into a trahes, and it was claimed Mungo Park spoke through him.

The audience chose the subject by vota, and

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?"

"Is spirit the outgrowth of matter, or matter the outgrowth of spirit?"

To give anything of a symposis of the interesting lecture in the brief space we have to spare would be an utter impossibility. It was really a ghod discourse, and for an impromptu address displayed more ability than the andience 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 undeveloped form. As you look on a building in the course of construction, you see but the rough scaffolding all about it, and you say that it is not a beautiful building. Take away that the interest of the spirit in an analogue structure reusins. The body is but the oscaffolding containing the soul. The scaffolding remains while we are building up the soul, and when that is done the soul is released, pinced in the spiritual world, and the soaffolding or body is no more. Therefore we ahould live in such a manner that the soul abould be as near perfection as possible when the sosfolding is removed.

After the address a lady medium present

should be as near perfection as possible when the sosfiolding is removed.

After the address a lady medium present went into a transa and gave a description of soveral spirits she claimed were present. The Triums representative being skeptical on the subject, she turned to high and described the apiet form of a most beautiful and holy looking young woman, who was, she said, hovering over the aforesaid scriber head. This was followed by several other descriptions of spirits, and the assetion closed with the usual devotional exercises.

The Spiritualists reassembled this afternoon, with an increase in altendance, and a new feature added in the shape of both would and instrumental music.—Minnespote Tribune.

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. C. L. L. D., England; Transcendentslism in New England, Dr. Samuel Osgood, New York; Journals and Journalism in Italy, Prof. Angelo de Gubernatia, Florence, Italy; Politp Gibert Hamerton and his Works; French Literature of the Restoration, Dora D'Istria, Princees Ghika; The Prussian Evangelical Church, Dr. J. E. Dorner. stan Evangelical Church, Dr. J. E. Dorner, Berlin; The Chinese Question in the United States, Hon. Edwin D. Mausfield, LL D., Ohio; Contemporary Literature, Art and Sci-

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American Spiritual Magazine.

(Samuel Watson, editor and proprietor, Memphis, Tenn.) Contents for November. Inner Life Department—Seances June 22 and 29, 1876; Obristian Spiritualism; Spiritualism as an Aid to Religion; Preamble and Constitution of the Texas State Association of Spirit-ualists; A Remarkable Communication; Has Spiritualism a Foundation? Our Home Medi-Spiritualism a Foundation? Our Home Medi-um; Objections to the New Movement; Bex-ual Relations in Heaven, Spiritual Unity; Among the Philadelphia Mediums; The New Movement in Spiritualism; Righteousness of Works; Electricity and Magnetism; Questions and Answers; Elijah's Letter to Jehoram; Re-ligion, Science and Spiritualism; A Mother's Advice to her Children; Extracts from Letters; Michesota State Convention; Philadelphia Conference of Spiritualism; Spiritual Advices Conference of Spiritualists; Spiritual Advice; The New Dispensation; Another Spiritual Organization.

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The Legend of Min ni-wau kene, Spirit Water; or, Davil's Lake; Have Animals Spirite? The Angel of the House, (Illust.); Belence for the Young; Not Fit to be Kissed; Stories for Children; Lines to Cissy; What Little Mary Newton Did; Spiritualist Faneral; My Lesson; The Bnow Bird, (iliust.); Baby Faces; Adam and Eve; Monkey Sympathy; The Baltimore Bird, (Illust); The Consciousness of Dogs; Children's Fancies; Watering the Chickens; My Child; Sunbeam, the Conquerer; A Mother's Worth; The Aberdevine, (Illust.); Intui-tive Locality; What is Death? Things in General; Eccentricities of the Buffalo; The Two Angels; A Day Dream; Little Miss Rattle-Te Bang; Facts about the Human Body; The Meadow Lark; Varieties; The Philosophy of . Life.

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cottabous or inflatinatory, are timespassed in Online and

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BOOK REVIEWS.

THE CHRIST OF PAUL; or the Enigmas of Chris tianity. St. John never in Asia Minor. I reneua the author of the Fourth Gospel. The Frauds the Churchman of the Second Century Exposed. By George Reber. Pp. 297, 12 mo. New York: Charles P. Somerby, 139 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 Christianity are shown in a clear and scholarly manner. It was not Jesus who was the Master, but Paul, and at length the church fathers who by fraud and at length the church fathers who by fraud
imposture, forgery and falsehood, elevated Peter into the chief place and to the pure Pauline
faith attached the trinity, atonement, and
countless other dogmas. Mr. Reber's arguments are mostly drawn from the Bible itself
and will be most interesting to the biblical student.

"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 be 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 Plato, that he proclaimed to the Gentile world.

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 apostles who taught the more simple Jewish doctrine of Christ, it became

simple Jewish doctrine of Christ, it became 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 sewer." P. 25 It needed the genius of a Paul to elevate its standard.

The origin of the church the author discovers in assignification of these wideless and and account of the country of the same of the country of the countr

ers in sasimilation of those widely extended

sects.

The Essenese and Therapeutae, who believ-ing in the same doctrines took the name of

"The transition of the Therapeutae to Chris-tianity 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 w Ar. Recors theory of the meshod of 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

times.

In the second century Christianity was supposed to be endangered by the Gnostics whom Gibbon calls "the most polite, the most learned 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 apocraphal writings of Adam, Abraham, Zoroaster, Christ, and the apostles. They adored Christ as simply a divine emanation, and rejected his humanity. The dewout ireneus undertook the heron-

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

LIVER COMPLAINT, NERVOUS DYSPEPSIA, AND HEADAURE; their Cause, Prevention and Cure. By M. L. Holbrook, M. D. New York: Wood & Holbrook. 1876. pg. 141. 19 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 well as the student, and no one can read a page of any of his writings without gaining valuable information. In his preface to this charming little treatise he says:

"Liver complaint, dyspepsia 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."

They was a new of the composite of Details of the composite of the

They who have enjoyed the comforts of Dr. Holbrook's Hygeanic Home, will readily understand that for the prevention and cure of liver complaint, dyspepsia and headache, he does not recommend drugs. His method is to correct the diet and allow nature to take care of herself. He would by this means build up a healthy, strong and vigorous system in the place of one saturated with disease, and ready to succumb to the least adverse circumstances.

This is a book for the ploneers in the West It will teach them not only the functions of the liver and related organs, but how to pre-serve their health under the adverse conditions which surround them.

The time will come when it will be a greater disgrace to have headache, dyspepsia and liver complaint, than to violate all the rules of

grammar in composition and speech."

The only method to avoid sickness is to fully understand its causes and preventives.

Drugs may correct the evil, and assist in time
of urgency, but to the food that it be of proper quality and quantity must we look for the more permanent results. From it the new ma-terial which replaces the worn, diseased mat-ter of the system is extracted, and too great airces can not be given its proper selection and preparation.

But the most correct manner of living, although it may fortify the system in a greater or lesser measure can not acclimate it against the poison of miasma, which makes its chief attack on the liver.

Tais is a readible book full of valuable in-formation and some of its suggestions to those afficied with headsche will, if carried out be apples of gold.

FRIEDRICH FRCBEL. A Biographical Sketch with Frotrait by Katilda H. Krioge. E. Stelger, N. Y. Frice in paper Sots, cloth So ets.

Tain sketch of the life of Frobel should be in the hands of all persons who have the well-fare of little children at heart. It will strengthen and instruct them. It will give them some ides of the trials this good man had to encounter in catabilishing this great blessing, the Kindergarton; which makes the mother the earliest and most intelligent teacher; it engages the attention of the child and leads him on step by stop to the highest culture and self government. Miss Kriege deservation thanks, as there is no life of Frobal written in Eaglish. few Americans know anything of him, excepting perhaps the fact that he was the founder of the Kindergarton.

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Si The title to this little book is sufficiently explicit to show the reader what it is. Those interested will obtain it.

On Wrentered of the London W. M.

"HEROINES OF FREE THOUGHT," by Sara A. Underwood. Charles P. Somerée, publisher, 189 Eighth St., New York. 1879. 12mo cloth. 360 pp. extra beavy 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 socept her invitation to a seat in the chariot for a short drive in the Park of 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 whiri until we come to the Boulevard de la France, and pass the finger post "93"—the way is lined with Btatuer, Louis XVI, LaFayette, Roland, Robespierre, Danton, and others are dimly seen as we fili 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! taking short breaths like one who is nerved for a fierce struggle with some monster wrong! "Whos!" more easy now, ye rapid steeds the charioteer holds steedy hand. Whos! "Here we come (page 4!) 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 status the charrot is driven, but 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 measand does not allow unanctified eyes to measure 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 charioteer has driven so that rays of the setting sun throw their "glory tints" of beauteous we-manly modesty and virtue upon the brave Heroine of free thought, that History knows as Madam Roland! Let the statue stand O, Francel Brave, virtuous, thinker, noble we-France! Brave, virtuous, thinker, noble wo-man! 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 charlot!

On! Here we enter the Boulevard, Eng. and, and the chariot almost comes to a stand-still that the charioteer may tell us the names still that the charioteer may teil 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 superfority; not haughtiness, nor saroasm in Mary Imlay, but still it is unpleasant. Her eyes are a light brown and although the lid of one of themds affected by a little paralysis, they are the fixed manning fever saw!" Who is this woman of many names? Mary Wollstonecraft Godwin! Rupdly now the chariot speeds; we see defects; but we are not suffered to examine them; the charioteer knows that there is beauty there alcharioteer knows that there is beauty there al-so and she keeps the steeds well in hand, and drives where the beauty and not the defect will 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 100). The prow of a boat near by suggests the dreary story which none can forget!"
Mary W. Godwing 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—manly woman!

Once more in the Boulevard de la France:
A womanly man—no—a manly woman!
"George Band," Madame Dudevant, Amintine
Lucile Aurore Dupln! Thou art a skullful
driver, O charioteer! and well dost thou manage the steeds, so that we are compelled to
"touch our hat" (or less it) to the statue! We
will let the reader try the ride for him or her. "touch our hat" (or lose it) to the statue! We will let the reader try the ride for him or herself, the fair driver of the chariot will not suffer you to be effended with the sight you see! Drive on! England again, and "Harriet Martineau!" This statue is so sately finished that time has not removed the chips; yet he need not be in haste! A grand soul is portrayed—nay, chiseled in the living stone of humanity's samembrance, 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 beyond!" Boulevard Scotland. No! Americal the two are joined! Another status: 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, unadorned, excepting by its own natural ringlets; her garment of plain white mualin, which hung in folds that recall the drapery of a Grecian status (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 time! Drive on, brave charloteer; we know the places—know the times, drive on! Boule-vard England! Emms Martin! Margaret Reynolds Chappellsmith !- Drive on Boulevard Americal Ernestine L. Rose (page 256) "A woman of fifty, with a slight

vard Americal Ernestine L. Rose (page 250) "A woman of fifty, with a slight lisp, and a foreign accent, yet possessing all the fire and eloquence of youth!" (Page 258) "Boft 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, dignity, grace and tenderness—the ideal type (Page 150) of intellectual womanhood!"—This is a living statue!

Drive-on! Brances Power Cobb! the admirer of Theodore Parker, the brave womanly soull drive on! Boulevard England! "George Eilot!" Mrs. Lewes—another living statue. The charioteer 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!" Bat now about the fair charioteer who has treated us to a pleasant drive in the park! Bhe has, all unconaciously, been turning the leaves in a book of womanly life, that have at their top written: "Bars 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 chief a statue.

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 statue that shall combine all the grace, all the lines of strength of the various statues of the perk 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 blemianes appear, and though she may inadversatily throw such light upon the "living stones" as glorify the sunset hour, when the clearly light of the new day would perhapa tell s/different tale, yet we can but hope that many times thought's charlot will be driven to our doop by the fair amnorman, and we be invited to "step in for a ring."

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Billi, sithough the educated classes of the United States now have access to a number of excellent general cyclog and cyclog sell at location such as an estimated.

ed States now have access to a number of excellent general cyclog mdlas,—as well as to such as are es-pecially devoked to particular branches of science,—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.

for the information of which they are constantly in need.

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this office.

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le 1944 Dearborn, near Harrison street, two blocks and in plain view of the south and exat fronts of the rev Castom House and Pos-Coffice.

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CHICAGO, SATURDAY, NOVEMBER 18, 1875.

KNOWLEDGE IS THE TRUE SAVIOR.

Duties Devolving Upon Spiritualists-Why They Should Organize.

Christ's blood, no matter when or where shed, will not save a man from suffering the pain in. cident to the transgression of any law. That it does not save men from the transgression of law, is evident not only from our every day observation of crimes committed by Christians generally, but also from the fact that ministers of Christianity are daily detected in the commission of crimes all along the calendar, murder, larceny, arson, adultery, cheating and lying not excepted.

Knowledge we declare to be the true Savior. 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 refrais 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 organiza?

Spiritualists know that open communion is ablished 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 stonement for sins, and the possibility of an escape from violated laws gh the blood of Christ or by any other

Spiritualists should organise for the purose 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 elevation of human character, in every department of life.

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

But the mind will not be satisfied with gen eral reasons alone—details may be demanded. It may be suggested by the objector, that the world is already cursed with religious sectorian organizations. That the various church organisations are intolerant, and delight in entions even to extreme torture of the physical bodies (when they have the power), d that mental torture is everywhere designed to be inflicted upon those who do not sano tion the creed and give support to the institu-tion. We confess that such a charge is bu tion. We confess that such a charge is but too true, and Spiritualists should most serious ly ponder over the subject, and take it home to

naslvos. It is a fact that there is not a sectorism or tion whose members are not now more or less busy in defaming Spiritualists and perting spirit mediums. Almost by common ent Christians of every denomination are nited and battling against Spiritualism. fot only those, but they have for their alases of skeptics and so-called liberal

There has never been a time since the naher-ing in of Modern Spiritualism, where the co-horts formed of the ignorant devotees of all religions, with sheptics for allies, and the prinsthood for leaders, were so formidably massed, for the purpose of rooting out Spirit-ualism and Pree-thought, as now.

It does seem strange that so-called skeptics 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 enunciate a truth that conflicts with religious dogmas, while the equally bigoted skeptic never 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 citisens of all of the various avocations in life, are tabboosd at the beck of the priesthood, and the skeptics fall into line and echo 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 spiril communion flows to mortals.

Legislative aid is invoked to supply penalties to punish healing mediums. Ofdinances are passed to imprison mediums, who suffer themselves to be entranced for spirits to com mune 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 parish priest secretly prompts it.

The same priest stirs up strife between man and wife, when the one is a church member and the other a Spiritualist. Ohildren are made to believe by the same class of infinenoes 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 sine 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 Blade an excellent medium of world-wide fame, was invited to go to Russia 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 presented in their presence. At the instance of gentlemen in London, he took that city en route, and held several seances there.

Beveral distinguished scientists became convinced that phenomena were manifested, over which Mrg Slade 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. Slade and his business agent for conspiracy. A hearing was had amidst the clamors of the ignorant multitude, not dissimilar to the prejudiced crew who ought the life of the Nasarene.

But Dr. Slade and Mr. Simmons were soquitted. Then came the trial on a charge for sagrancy. 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 magstrate, found Dr. Blade guilty of vagrancy and entenced him to three months imprisonment at hard labor; and to avoid 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 vileness will not men end themselves, when led on by the influence

of a corrupt pricethood? Dr. Blade a yagrant! if so then every medium

in the world is a vagrant. If Dr. Slade is a vegrant, by the same parity of reasoning, the Missrene and his disciple were vagrants.

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

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 Spiritualists in regard to organisation?

How also can we successfully meet and turn back the combined hosts, doing battle under the black flag of a united and unscrupulous

How also can we become potent in the dis semination of knowledge among the people, and protect the rights of sympathis by friends, who but for intimidation would sgladly embrace the truth of Spiritualism, and contribute means for its promalgation?

Letter from Rev. Samuel Watson.

ED. JOURNAL—Door Ser:—In your jame of the 28 n, under the caption of "Christian Spiritualism," occurs the following paragraph: "Since the meeting of a few Christian Spirit wo'tet at Philadelphia, for the purpose of or-ganizing, many have been led to believe that there was no intention of organizing on a secthere was no intention of organizing on a se-foriors basis. Let no man be deceived upon the subject. The leading minds in the move-ment speak in tones not ambiguous, or of doubtful import, as our readers will see by a purusal of the following articles topied from Dr. Watson's (Dr. Watson is president of the New Movement) magasine—the American Spir-itual Magasine.

itual Magasine."

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

president, I deem it my duty to speak planny 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 colled by a distinctive name, it is but the commonent courtesy that reporters, it is but the commonest courtesy that reporters critics and editors speak of said assembly un der, and by the name that those constituting the meeting choose to adopt. Before the ad-jurnment in Philadelphia it was understood and unsnimously voted that we call ourselves "THE NATIONAL CONFERENCE OF SPIRITUAL-

"THE NATIONAL CONFERENCE OF SPIRITUALISTS," and any word or term added to the above is without prededence or authority.

Though considered with reference to the original Greek, there is nothing intrinsically wrong in the term Christion, yet because of its gross abuse, and because it has come to be used as synonymous with "sectarian," a sectarian 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 sont, we declared our leading purpose to be organization—organization upon a "financial and religious basis," and surely no Spiritualist ought to be stifficiently 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,

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 indis-pensible. My connection with the Methodist conferences for over thirty-six years, taught me long lago the utility of organization and concert of action, both of which are indispenible for effective work.

If a majority of Spiritualists were not more angular and critical than they are wise and tolangular and critical than they are wise and tol-erant, they could very soon unite upon a broad platform of general principles, and thus pre-sent a strong united; front to the theological sects of the country.

Bo far as my memory serves me, only one or two persons at most in the Philadelphia con-ference expressed a preference for the paren

ference expressed a preference for the name Ohristian Spiritualists. If using any qualifying word, Dr. Peebles, af well as inyself 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.

mouts in some form are universal.

Finally, I would respectfully ask 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.

SAMUEL WITSON. Memphis, Tenp. P. S. Will the Banner and Spiritual Scientis lease 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 mejority of the bretbren who assembled at Philadelphia at the time of the organisation of the "National Convention of Spiritualists," the public should know it.

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

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

Webster defines the word sectorion thus: "Pertaining to a sect or sects; peculiar to a sect; as sectorion principles or prejudices. One of a sect; one of a party in-religion which has separated itself 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 pelther Dr. Watson nor his co-workers will deny that the "new movement" in religion, "holds teneta different, from those of the prevailing denominations." Their tenets were expressed in their "declaration of principles." Hence according to Webster they are esciorians.

Dr. Watson says, "Burely 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 eaches 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 remaied. Natural theology is the knowledge we have of God from his works, by the light of nature and reason. Bevealed 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 theole gy teaches or explains the doctrines of relig-ion, as objects of faith. , Scholastic theology is that which proceeds by ressening, or which derives the knowledge of several divine things from certain established principles of faith."

Row, if their "religion" is based upon science the science of divinity of God, his works or

ature, 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 declaration of principles:

Praemble: We, Spiritualists of America in Conference assembled, conscious of a deep religious nature in man, with its wants, its m ai duties and its sacred obligations, conscio of a future existence made more clear and tan gible by the present ministry of angels and spirits—believing, also, that the genius of true Spiritualism, with its convincing demonstra-tions of immortal life, is in consonance with the teachings and spiritual marvels of Jesus Ohrist as recorded in the New Testament, and Ohrist as recorded in the New Testament, and 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 trammel the human soul. tend to cramp and trammel the human soul, hold that the time has come for associated ef-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 dirarity; 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 support worthy mediums, and to encourage and promote purity of life, thus setting exam-ples before the world worthy of their follow-ing DECLARATION OF PRINCIPLES.

We recognize in Jesus of Nasareth the spiritual leader of men, and accept 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

"As an illustration of this the question of some is an instance in point. Beveral names for the New Movement were suggested; and there can be little doubt 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 most interested in this name were the movers in getting this, with other questions, put over to the People's Convention, and all heartily united in the vote that. This body, for the present, take the provisional name of "The National Conference of Spiritualists."

How does this parsgraph 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 "Christian Spiritualism is the name it would have been christened, if the matter had been pressed to a vote," there must have been "more than one;" 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 sectarian or ganisation of the Spiritualists of America to be known as Christian Spiritualists

And then again reperuse the "platform"-Balement of Aims" and "Declaration of Prin ciples" put forth by the friends of the "new movement" and consider well, if you can see wherein this new movement is any less see torion in its pistform 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 Oatholic or any of the protestant churches, a more dogmatic declaration than the statement, "We recognize in Jeens of Negareth the spiritual leader of men." This is the identical thought which a class of bigots of all Christian denominations are destrous of having incorporated into the Constitu tion of the United States/ and they have a national organization that convenes annually for that purpose. Andie 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, regetable and and sai kingdoms, and in the starry heavens above? Love of the beautiful, no matte where it is, and be it an object or sentiment elevates the soul.

Why thus dogmatically circumscribe man't love? Indeed to our own apprehension, our Christian friends who essayed to frame latform of principles for the Spiritualists of the nineteenth century, have simply culled the spirit of the "Winchester Oreed," held by the most bigoted branch of the Universalist Church.

It is the legitimate culmination of the relig ious dogmas of past ages, through the process of mental filtration. As centuries have come and gone, the sentiments most repugnant to reason have, from time to time, been eliminated by religious chieftonns in national conven tions assembled; yet the fundamental dogme of super human Deide qualities of "Jesus of Nexereth," "as the spiritual leader of men' has been preserved. And here we find it again reiterated in the Declaration of Prenciples of the religious cosons assembled at Philadelphia "We recognize in Jesus of Resercth the spirit nal leader of man, and accept," etc., etc., Nov we have no hesitation in saying that ninty nin one hundredthe of the Spiritualists of America scoopt so such dogme. They look upon the Nexurene as a good medium—just like the mediums of the present day, whom the churches (that believe that he—Jesus—should be deplaced in the Constitution of the United State

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 preamble se 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—hence it was no voice of the "Spiritualists of America," nor would they concede that there is a "deep religious

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 disappar as causes are revealed to the understanding.

All religious systems gradually crumble and disintegrate as knowledge abounds; and will in due time be entirely superceded by the Philosoply of Life, even as chemistry long since superceded alchemy, and astronomy, astrol-Ogy.

A more dogmatic declaration could not have been uttered than the assumption in the preamble,-"We the Spiritualists of Americs in conference assembled, conscious of a deep religious nature in man," etc., etc It is 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 misrépresented 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 dogmittoally danumed as a truth by suld-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 platform of the "new movement" is certainly too contracted for him long to stand upon. - [ED. RELIGIO-PHILOSOPHICAL JOUR-

Bills Must Be Paid.

We have a great deal of money due us of more than one year's standing, that must be promptly paid.

We are determined to make a clean seesp. 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 D-cember of the present year, together with six months in advance, will receive credit the same as if the adsance 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 collec

We are determined not to be bankrupted on account of the negligence of those subscribers who would forever continue to take the Joun-HAL on credit .- 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.

Bome subscribers who are well off, owe for

the Journal for several years, others who are not very well off, ean pay, but fall to do so from year to year, through unwarranted nephgence. To all such we say in the spirit of kindness, we can not longer walt 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 grocor, unless the paper is marked F, (which signifies free) at the end of the address on the margin of each numbe 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 mo-ment, see exactly when the time for which payment has been made was out.

If any one supposes he or she is cetting the paper free where it is not marked F. Se at ones indecessed; 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 RELIGIO-PHILOSOPHICAL JOOR-HAL not excepted

All the libel suits that the germane advocates of nastiness can institute, are of the least possi-ble moment, when contrasted with anxiety caused by delinquent subscribers.

RELIGIO-PHILOSOPPICAL JOURNAL I RELIGIO-PRILOSOPHICAL JOURNAL. inform your correspondent, Dr. G. P. Parsons, that in his article on "Abner Ecceland" 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 wartyr 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 injure Mr. Kneeland, but (unintentionally) he misrepresents him.—Insectional.

CAPT. H. H. BROWN returns to Re Ill., after laboring successfully for eight weeks in Wisconsin.

Da. WITHEFORD is in Louisville, Ky.

Philadelphia Pepartmeni

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 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 pro-moted, before all mankind become educated moted, before all manking become up to that point, among them, perhaps none more likely to be successful than 'Erbitration; first between individuals then in communities and between matters.

and between nations.

Tais plan of redressing wrongs and obtaining rights commends itself to the common cense of all, but as Bro. Harter said, "Men are not obliged to use common sense unless they have it." Bo 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

it is the first thing after the false maxim, might makes right, under which the strongest usurp almost 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 solemnity, composed the public dissensions, and the quarrels of individual cities, by force or persussion; punished civil and criminal offences, 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 guilty state, which, if not paid in due time was doubled. If the state did not then submit, the whole confederacy took arms to reduce it to obedience.

This council existed about the fifteenth century B. O.

The Friends or Quakers have for a long

The Friends or Quakers have for a long time had a rule of discipline in regard to arbi-tration among their members. The parties are advised to choose a suitable number of friends as arbitrators, and mutually engage by bond or other written instrument adapted to 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, "Thre is right, we had a case in our meeting between two women Friends. I called on one of them and saked her if she was willing to abide by the decision of the arbitrator? She replied, I will provided tray 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 arbitrators."

It should be distinctly understood that in all cases of arbitration whether of individuals, accieties 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 sfiairs. We understand that the Grangers, who are now a very large and influential body in this country, have an arbitration clause in all their harters and thereby avoid much litigation.

There has been considerable progress within

There has been considerable progress within the last ten years in regard to international arbitration. There are two associations, fine 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 waiting. form and codification of the laws of nations, the latter stands in relation to the former of a House of R-presentatives to a Scenate. In 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 code of the Liw of Nations, that is to say an extended treaty; for if there be an thing 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 the code of the control of the code. ed, 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 arm-ies, and they do not consult the common people about the affairs of their own, or other governments; 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 rul-ers 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 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 the world has ever witnessed as a procedent 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 award.

The influence of each individual is needed to hacten 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!

MORACH M. SICHARDS.

Ayel "Longing to die," for why should she live,
When her blighted life bath nothing to give,
Bbe 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 gowed her youn

heart,
Naught of existence is left save its smart;
Way should she linger to pain and distress,
Beeking so vainly her wrongs to redress? Hark to the song the Tempter is singing
Letbe's chill waters, oblivion bringing—
Ended Let's conflicts, its pain and its gloom,
Welcome Death's night and its rest in the
tomb.

"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."

Pather in Heaven! Oh, hear Thou her cry; % Bo 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. C. CAPTLEMAN a regular ordained minister of the gospel will be glad to make enminister of the gospel will be glad to make engagements to lecture to the lovers of truth and tree 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 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 Devils of both books, when spirits were referred to, were the spirits of men; that the Bible does not teach forgiveness in the sense of exemp-tion the penalties of sin or transgression of law, and that Christ came to save men from sin—not from the penalties of sin; that the Bi-ble does not teach water baptism as a present day Christian ordinance; that it does not teach bread and wing 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 Habbath day; that it does not teach the physical resurrec-tion of the dead bodies of human beings, etc. 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 marrisge 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 a Spiritualist for over 23 years, and has been studying these questions deeply and feels that he is master of his position; Address him for engagements at Memphis, Scotland Co., Mo.

CAPK H. H. BROWN, of Rockford, Ill., spoke in the Universalist church last Bundsy to good addiences. The Capstain is a fine elecutionist and rhetorician. His philosophy deep, and his analyses of the motives of life and action subtile. 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 arena. It is no common thing for a speaker to strike out entirely new sparks from the intellectual tinder before him. By request the Captain tinder before him. A By request the Captain will speak next Sanday, Roy. 5, Subject in the morning, "The Book of Life;" in the evening, "Evolution and its lessons."—White Water (Wie) Democrat.

Dr. E. C. Dunn.

Mn. Epiron:—Dr. E. C. Dunn of Rockford, Ills., has just closed a month's course of lect-ures 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, wigorous and instructive speaker, be 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 COLORBAL BROWER PYATUR OF VICTORY which stands in the Park, at Lowell, before the tomb of the first colderedsat fell in the revolution, is a lasting and beautiful tribule of art. It is one of the first objects cough by strangers visiting our rister city, which indeed many tlait purposely to see the elegant object of high art. It was obtained from the King of Bavaria by Dr. J. C. Ayer, to whom his majorty was especially gracious in school-degment of what his remedels age reputed to have done for the suffering sick. It was donated by the Doctor to the City of Lowell as a permanent as duesting an emblem of the victories both of Science and Aima. the City of Lowell as a permanent and sweet on of the victories both of Science and Aimstone (Md.) Preje.

Musiness.

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 Wa-

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

Clairyoyant 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. Euclose One Dollar, with name and age. Address E. F. Butterfield, M.D., Bysscuse, N. Y.
Curas EVERY CARE OF PILES. [Sin6539]

The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Nature 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, as like a sanitary officer who would clean a ci y by washing the thoroughfares and stopping up the drains. In chronic and nervous disorders, Electricity and the Turkish Batha are the most potent remedies known to science in Chicago an institution has been established at the Grand Pacific Hotel, for the treatment of these maladies by Electricity, Turkish and Vapor Batha. It is this most thorough establishment of the kind in the West, and under the care of Dr. G. C. Bomers and Mrs. Somers hundreds of persons suffering with chronic diseases are receiving permanent benefit.

Wonder upon Won

Wender upon Wonders.

Gioen energy—A strange, mysiscious and most ex racordinary book, entitled /THE HOOK OF WONDERS. Containing, with numerous ourious pictorial illustrations, the mysteries of the heavens and Earth, Natural and Super-Natural, Oddities, Whimsical, strange Curiosities, Witches and Witcheraft, Dreams, Super-stition, Absurdities, Fabalous, Eschantasest, do., dos. In order that all the world may not his curious book, the publishers have resolved to give it away, also to send with it gratis, a beautiful Chromo, varnished and mounted, and already to haug up. Address F. Glesson & Oo., 728 Washington street, Beston, Mass, scolosing 55 cts. for prepayment of postage on Book and Chromo.

[1714]

J V. MANSFIELD, TRET MEDIUM—answers scaled latters, at 361 Sixth ave. New York. Terms \$3 and four 3 cent stamps. Resistant v21r4.53

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

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

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

United States and Canadas. EM Specifics for Epilepsy and Neuralgia. Odress Mas C. M. Monkison,
P. O. Box 2519, Boston, Mass.
Residence No 4 Euclid street.

Take Grove Hall and Dorchester street cars.

ASTRIMA and CATARRH.—See Dr. Laugell's dvertiament. 22cow18 Spirits Materialize and Cure the Patient. Two Witnesses of the

Transfiguration. ERS. BLAIR THE SPIRIT ARTIST WAS THE SUB-JECT TREATED.

DEAR MRS. ROBINSON, 894 Dearborn Street

DRAM MRS. ROBINSON, 894 Dearborn Street, Chicago, 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 tome, we slept together. I applied the papers to my head as directed and wen't to aleep.

We were both awakened at the same time by what seemed to be time door opening. We then both saw two white figures approaching our bed (and we knew our door was securely lock ed before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairs voyant vision on my pari (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 complexionpersons in earth-life. One of them, the first figure approaching, was a tall dask complexioned man, with long white hair and beard, to took his place directly over our heads and laid his hapd 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 raised out the blankets and young Indian girl. She went to the back side of the bed and raised up the blankets and tried to make Mrs. Buith get out of the bed, but not until her screams had brought me to my feet, did the spirit drop the beddling; but she kept waving her hand for her (Ellen) 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. I have used magnetised papers from five different physicians, but never saw a materialized spirit before.

I had become akeptical in regard to magnetised 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,

LUTIE M. BLAIR.

Rock Bottom, Mass., Oct. 16th, '76.

Rock Bottom, Mass., Oct. 16th, '76. The above is a true statement of facts as

> ELLEN M. SMITH, of Bellevue, Onio

Diagnosing and Curing Diseases.

OAKLAND, Cal., Sept. 14, '76. MRS. A. H. ROBINSON, Chicago, Ill.

My DEAR MADAM:-By socident I am in receipt of the Reliefo-Philosophical Journal, containing your advertisement, in which you propose to diagnoss 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. Oan you diagnose his case and tell me his trouble? 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 guilled 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 diagnosts, but if you see fit to act on this, and if correct, you may ceipt of the RELIGIO-PHILOSOPHICAL JOURNAL 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 skeptio. If you see fit to notice this, do so, if not. I am out only a stamp.

I remain most truly yours,

JOHN CURTIS.

Mrs. Robinson diagnosed the case, and here

St the reply :-OARLAND, Alameda Co., Cal. Bept. 29, '78. MRS. ROBINSON, Chicago, Ill.

MRS. HOMEROW, Unicago, III.

MY DRAN MADAM:—Yours of 22d inst. is at hand. Your diagnosis of his case a very correct, and bests me as I had no faith in your pretended powers, I herewith inclose your fee and desire the proper prescription. Beeing with me is believing. I will act as you pre-Respectfully yo Joun Cours.

TROTINGRIALS.

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

Bylvester Stabbins. Knoxville, Illa., writes September 1.th, 1876.—Mns. A. H. Ronn. sox, 394 S. Dearborn Street, Chicago, Illa. "After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of all-ments."

James Micholas, writing from Gomer, Allen County, Ohio, October 7th, 1676, says:—
"Mrs. Robinson—Some 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 yery much."

Bept. St., 1876. Wm. F. Baird, Fort Griffin, Taxas, (writes) Mrs. R., "Dear Madams—"Mrs. Sarah Salard, for whom you prescribed at this place a few weeks since, is evidently better after following your treatment."

John J. Miller, Hestakurst, Ocpiah Oo., Mississippi, writes, October 1818, 1876—"I write to inform you I am improving under your treatment." And under date of Sept. 18d, he says: "You certainly have performed several remarkable cures in Homer, Taxas."

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

The following case of a perfect cure of the permictious 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:

respondence in full upon the subject:

Mrs. Robinson, 394 Dearborn St., Chicago,
—Dran Madam:—I received a letter from my
sister, which I enclose, about your remedy advertised in the ReligioPhilosophical Journal. Do you think there is any use trying to
help her. I haven't much fall 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. Bend it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. Gallawar.

681 W. Erie St., Chicago, Ill., Nov. 4, 75.

581 W. Erie St., Chicago, Ill., Nov. 4, 75.

LETTER TO HER EROTHER 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 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 50 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 siringy 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,

Askes Vanakernam.

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

Mrs. Robinson diagnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has al-ready cured thousands of poor sufferers, and here follows the report from the patient cured: MRS. A. H. ROBINSON, 894 Dearborn Street,

MRS. A. H. ROBINSON, 394 Dearborn Street, Chicago, Ill. — Words can fiet express my thanks to you and the good angels for providing a remedy to free me from that lyrant—opium. I took the last does a month ago. I have a little in the house but have no deaire 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 had when I commerced taking morphins, 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 alavery as I was. Hoping you may be rewarded for the good you are doing, I remain; yours, Aensa Van Aensa.

Little Valley, N. Y., March 20, 76.

Mrs. A. H. Romisson, 894Dearborn St., Chimrs. A. H. ROBINSON, 594Dearbore St., Chicago, Dhan Madam;— Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your even grateful friend,

T. W. Galloway.

T. W. GALLOWAY. No. 581 Ada St., Chicago.

Wonderful Success in Healing the Sick.

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

During the years 1874 and 1875, Mrs. Robinon treated, 6449 patients by letter, and over 2000, who called upon her in person. A ma-jority of these cases had been given up as in-curable 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. BOBINSON,

Healing Psychometric & Business Medium. RELIGIO PHILOSOPHICAL PUBLISHING HOTER

BUILDING, CHICAGO.

ply. Hereafter, all charity applications, to incure a re-ply, must contain one deller, to defray the expenses of reporter, measureds, and posters.

H.E.—His. Rocarroot will hereafter give as present delining in mag ma. If princy is required, it must be by setter, accompanied with the nated heat and terms above the companied with the nated heat and terms above the companied with the nated heat and terms above the companied with the nated heat and terms above the companied with the nated heat and terms above the companied with the nated heat and the companied with the takens of letters were.

Mrs. Hobinson's Tobacco

Mars. Hobinson's Tobacco Anti-dotes.

The shore named sure remody for the aspectic for to-bacco in all its forms, is for sale at this office. Best to say next of the contrivity greatly to receipt of gate. It is warranted to sure the most beyone where of the week when the directions on each hole are visions of the work when the direction of a mach hole are visions of the work when the direction of a mach hole are visions of the work when the direction of a mach below the contracts in make pass and quarks will tell you that this section is not form a making the first the contract of the say for the legit to use it. For Josephson's Philoson indicate team by the system that presence if to the morant condition, in it was below individually in landscring desire for a policies, one week. It is a removed presented by a basis of these can integring against the form in the warmanted to be particular.

TESTIMONIALS.

Hrs. A. H. Robinson's Tobacco 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 Testimonials 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 Antidote, and after using one box according to directions, it took away all desire for Tobacco. would recommend it to all tobacco users.

W. F. BURLEY.

Tama City, Iows. Feb. 10, 75.

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

JAMES TROBBINGS.

Tama City, Iowa, April 10, "75.

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Anti-dote from W. F. Burley, and it has cured me

out from w. F. Bunker, and it has cured it out using it for years.

Charles Gage.

Tama City, Iowa, Feb. 15, 76

PRICE—\$300 PER BOZ.

PRICE—\$3 00 PRE BOX.

Address Religio Philosophicals Publishme House, Obicago, Ill.

\$37 Agents supplied (on receipt of the pay) at \$19 per dress boxes, and sent free of charge, Mrs. A. H. Robinson.—I used one box of your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco. It is the best thing of the age.

W. Lisonard.

Tama City, Iowa, Mar. 10, 76

J. J. Millins 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.

Hasleburd, Mics. May 1, 76 Hanleburit, Mice, May 1. '76

OBITUARY.

Depart d this life on the morring of Oct 21st, 1876, ELIEA B PRESANIN, wife of L. D. Benjamin of Wantoms,

She was a believed wife and mether; leved and respected by all who knew her. She had been a great referer for the pertianties or re; it remained beyond himma and arance but was or mirried by the beautiful truths of S. itlusties, 'it being twenty years since also become a fun believer.

Bew Advertisements.

"How to sove reshinging, stone in ke a flectually and cheaply in co.t. of all kinds, or lay new crois." Parito-plate free to any one at at large where they have this. Goods, sent to any part of the U. E.

ROOFS WEST

Fix your own reof; our materials are sortly applied with positive sath factle n. Files love.

Ourrespondence is vited.

Manufacturers of Slate and Marble

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New designs, brautiful colors, matching carpets, trimmings or decreations in rooms. We are selfing at very low priors. Very hancon of designs for \$12, \$18, \$10, \$12, and \$25. Book of reigns and price list forwarded

on application.

Tour costom is soli-tied; reference, but dreds of build-insaturengeous the U.B. Call or write. N. Y. Slate Roofing Co., Limited,

GOTHIC FURNACE

For warming dwelltryr, Schools and Churches. Uses Coal or Wood. Comitree may improvements in Heating, Economy, Dwrability, Purity of Air, Greateraction in 1974, Send for calcases. ALEX. M. LESLEY 256 West 255 St., N. Y. V118:014

CENTENNIAL

EXHIBITION ILLUSTRATED. Every American, visitor or non-visitor war to it in his home. 500 ergravings, that cost over \$20,000 nm, abow the best analytic. Low price, immene sales. Bend for circulus, terms and a mple of gravings.

P. W. EIROLER & CO., 201 S. Clark Street,
Olicego. Ill.
Vill.10td.

Snyder's Curative Pads

WORN CYER PAPPA APPROVED. ABSORD ALL MALARIA
TROY Deshively care the wint ease of Liver, Lut g.
Heart. Ridvy, Spine, Budder and Wen's atments.
Disrepais. Bildouress. Contreness. Roreness at pit of
Blomach or Ecwein, Fremise Weakpress, Esch and Resvuns Headache, Chilis and Priver. Dumb Agne. Restlessness, etc., may be emirely enaficiated by we rike one of
our Pads. Many of our best citizens can attest to their
merit.

THE LIVER AND LUNG PAD. \$2. KIDNEY AND SPINAL PAD, \$8.

WOMB PAD FOR FEMALE WEAKNESS, \$2 BE Ask your Druggiate for "Bays er's Curative Fed." and take no other, or enclose the price in a letter ad-Pressed

E. F. SN YDER & Co., Manufactures and Props.

Departure. Inc.

Red. Citeder B. A. Bob-

"Yah Schaach, Stavenson & Rick, Crosacy; R. A. Bolinson & Co., Leisville; Blowing Males, Industrial Basepolis; Ino. D. Perk, Cinclinati, wholesale ugents, and city disprists generally, velicities.

By SARA A. UNDERWOOD.

A record of the r ort civing hereines of Free Thought, being sherebes of a few central funale figures in the history of Radical Beligion. CONTENTS: PREPACE -MADAME ROLLED (MARCE JEANSE MARY. WOLLD'S MECHANY GODWIN. MARY W. GODWIN Groups Pays (A. L. Aurens Dunyant), Hanney Hadvers, D. Prance Whiley D'andreen, Erka Manuel, Dadge sey End Folds (Reprinsient, Ranneyers), L

FRANCIS FOWER CORNS. GROREN BLIOT. (MARRIED

This work fills a pince in therei literature that should not longer reach vole. Min. Undermood has done her work with a kind rad joving he art, and one in whil Thablek Is know jornted on cates here; paper, and will please every beyor. If mo, cloth; see up. Frice, \$1.50 postage free "For eals, wholesale and read, by the Reason Paracocratical Publishers House, Uniongo.

Boices from the Beople.

"Frankers New to You.—While contemplating scenes which I thought belonged wholly to earth, I recalled to mind what a seer (clairworant 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 lold about their making cheese and butter, and that one damagave him a drink of butterfulk, and a bit of bread and theese, I confess, I thought, that, if he was not frying to deceive me, he was certainly demented; and I have wout all that part relative to farming which is claimed he saw and heard. I thought if the slifty to monopolize a single thought from me; and not only that, but it served to tarming which is and 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 croos growing on its autbefore 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; tbut I have seen everything else, even buttermilk, and, what is more. I have enjoyed the luxury of dricking it.—Albert Chemry, a spirit in Voice of Angels.

From the above description we can realize some-

From the above description we can realize some thing 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, entitled the growth, and I found swarms-or English, lish and derman people, happily at work, cultivating the land, and erecting the houses for themselves and others, and assisting in the great machinery of life, which here in spirit-life, as in the other world, revolves its constant round."

life, which here in aptiti-life, as in the other world, revolves its constant round."

The Food we Ray.—Lovers of half-raw beef-steak are perhaps aware that they have excellent thances of swallowing the teents increms in their favorite food, the temis 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 epithet, is it by any means a pleasant guest. But Dr. Normand, of the French naval medical 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 anyulfula streecralts. It is about a quarter of a millimetre in length, and but for its extreme leasness would be visible to the naked eys. It is absorbed high the system either in animal or vegetable food, and is believed to be the cause of the terrible disease known as the Cochia China diarrhezs, which has committed fearful rayages among the French troops stationed in the east, for so long as the worm remains in the body the maindy continues, and frequently ends in death. The best remedy ditherto discovered is milk, but it is far from being so efficacious as could be deaired.—Fall Mail death.

It might be wall to inquire if these parasite have spirits? They exhibit in their movements under the microscope all the intelligence of the birds of the air, or fishes of the sea. Will not birds of the air, or fishes of the sea. Will not some one tell us where the dividing lice exists between those animate objects that have souls, and those that do not? Prof. False, the most scientific and learned microscopist living, showed us an object no 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 silver dollar—and when we gased at it, in our excitement, we astonished all present by ejsculating "Great God!" There in that piece of ma ter, were numberless animalcules, some of which were twice the size of a pin's bead, and it was amusing to see them move with the rapidity of a flying bird. He has convinced us that each man is a walking menagerie, with a greater variety of aulmals sailing through his body, than ever graced Barnum's museum. mals salling through Barnum's museum.

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

That the Spiritual sight is often opened, and spirits a en, we know to be an absolute truth. But spirits a on, 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 iggorant. They must remember that in re is often a populaneous action of different organs resulting in yery peculiar phenomens. For example, the celebrated Prof. Paine, distinguished for his erudition and absanced views, at one time could see standing before him a skelston. When riding a borse, on looking behind him there would be the skeleton calmiy surveying him. He had been assiduously engaged in dissection, and the ergan of viscon 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 appontaneously, producing various forms and sectics, are numerous. As an illustration of our position we will again refer to the impostor, Mrs. Bennett, of Boston, known as the celebrated West End medium. The Somerville Clifeen says: "Nearly all the mediums in Boston had indorsed Mrs. Bennett. They used to attend her scances, and see the 'spirits' clairvoyantly before they had emerged from behind the curtain. Some of them met and recognized their 'guides' fully materialised. Ever since the discovery of the trap-doors and the capture of Sunfower," some of these same mediums insist that they saw spirits in the McLean Street house." We say, then, that here Spiritualists have yet to learn many important 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 ewindles 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 mediumably whatever.

LACON, ILL.—Isakan 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-

Certainly, continue your circles, and she will un-

doubtedly become more clairvoyant.

THE PLANET JUPITER.—One feature that disparagingly contrasted with the condition of society in our world was, that there were no debauchees reeling home from public taverns,—in fact, there were no such places,—each man enjoyed society and friendahip round his ownfamily board. Neither had they places 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 sincere 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 periaheth, for one year's labor sufficed to supply them with the means of several years' rational enjerit in Medium and Dupbreds.

According to this 'spirit, Jupiter is not a bad oubtedly become more clairvoyant.

rding to this spirit, Jupiter is not a bad lanet; in fact the inhabitants there are far supe or to those on earth. We wonder if they have filculties with their city officials there as here! It must be monotonous there without a Masby,

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 wrints of an inquiring mind. The leaving out the "lain," is simply holding the truth in common; salvation to all who build the atmeture of "faith" on the truth.

their genuine owners neither could nor would per-form. This, 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 Putnam, 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 materialised, 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 cruse. Three are genarily cases of murder by souls that still have an earthly body. Really, how little humanity understands the power and capabilities of the humanity understands the power and capabilities of the humanity of the humanity of persons, who, and twere, detach their souls from their bodies and addict themselves with the utmost anxiety 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 Devil Dead!"

PRAIRIE CITY, IOWA.—W. P. Cowman often does leave the body, and partially material

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

FACTS OF ECHENCE.—Of all who have lived on the earth it is probable that not half a dosen 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 astron-omer discovers facts of the solar system which would otherwise remain forever unknown.—Ex.

If through the wonderful revealments of mathe matics, 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, ignj, can not the night intelligences in spirit-ite, through close observation and analytical skill, produce a revolution, a general war, a horible massacra, or the death of any person? If mathematics can unfold the existence of a planet that the eye has never reen, 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?

embodied souls, controlling and directing them?
REFORTS OF MEETINGS.—Give us only a brief
synopsis. Our readers, care nothing about the
meeting commencing at 10 and adjourning at 12;
then commencing at 1 and adjourning at 12;
and the commencing at 10 and adjourning at 12;
and the commencing at 12;
and adjourning at 12;
and adjournin

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 soon have some more subscribers. A.would rather suffer hunger than be without the RELIGIO-PRILOSOPHICAL JOURNAL, and I am confident others in this section will soon feel as I do.

MATERIALIZATION.—Now I mean to say that the power which spirits have over mediums is much greater than that of a human 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 uncless. Study it carefully: it opens new points of view for the moralist, for the lawgiver, for the philosopher, for the physician (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 gots 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. Riko.

That is what we would like to have tested, but MATERIALIZATION .- Now I mean to say that

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 concessed articles, and sometimes they use garments brought from a distance. Try the spirits, and hold fast to that which is true.

brought from a distance. Try the spirits, and holds 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 Sinde arrest. Mr. Chas. Foster even, finds New York excessively duly at this time, which is of course an unusual occurrence with him anywhere. 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 Bunday neat, of whom especial mention abould be made, as his lectures are exceedingly instructive and spiendidly delivered. Dr. Joseph Treat addressed the Conference at the Howard Rooms last Sunday afternoon. His essay was listened to with attention, but being rather up in 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," (whatevær that may mean, or of whom it may consist) advertises 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 set, as still explained, is not very creditable to him or his "control."

not very creditable to him or his "control."

BOMNAMBULIUM.—Sleep-waiking is occasionally complicated with magnetic somnambulism. 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 too; she then heard and answered him. According to her own statements, she often foreass 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 reemed for a moment to be altogether separated from the external world, and saw events that occurred at a distance when she came to herthe next few days; she told me nervess, the which in the dayline, she fell into a condition in which ahe recemed for a moment to be altogether separated from the external world, and saw events that occurred at a distance when she came to herealf she perfectly recollected what she had seen. Under those circumstances she often saw what a distant inlimate 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 tend to open his eyes, he answered, "I see already."—Prof. Perty on the Dombination of Spontaneous and Magnetic Somnambullers.

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 fre-quently the case when the semnambulist performs some delicate task, such as painting, composing poetry, or solving a mathematical problem. In is-olated cases murders have been committed by

olated cases murders have been committed by somnambulists.

Depotation of a New Hall, I.E. Bruce, of Balliston Spa, N. T., writes, —Through the munificacies and seal mainly of one man, R. J. Barber, of Balliston Spa, N. T., writes, —Through the munificacies and sealing dop persons, has just been finished, and was, with appropriate services, dedicated to the exclusive use of Spiritualism, Oct. 10th, at 10:30 A. M. Prayer of dedication was offered by J. H. Harter, of An urn. The address was inside by J. E. Bruce, and Mrs. A. Hope Whipple of Boston read a Cantennial poem. A fraince choir of singers, whose services are regularly engaged for the place, were present and discoursed fine and exquisite place, were present and discoursed fine and exquisite place, were present and discoursed fine and exquisite place. A spondomantal for the decision. A good organ has been placed in the hall, and adds one of the fine feetings to a house beautiful in his finish, and every way admirable in all its appointments. Spiritualism in Balliston numbers among its adhermal nome of the fines families and most influential citizens of the place. A society was organized on the basis of the Philedelphia Confirment, Meetings continued through five days with lectures by J. H. Harter, A. H. Hope Whipple, and

THE DERAM STATE.—There are some conditions in which the body is profoundly saleep, 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 be, and often is, among stirits 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 about the profile.

The above is correct, but Planchette should have went still further, and explained the occult knowledge of the human soul, See No. 6 of Jour. for further information

NAL, article under the head, "Is the Devil Dead" for further information.

WALLA WALLA: W. T.—I. Btra'ght writes.—
Walla Walla is a city of some 2,500 or more inhabitants, with seven churches and about three grog abops for each church, and all the latter doing a fair business. Of the former-I can not speak reliably except of the Catholic, which seems well patronised, and though we have in 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. "Tis the Lord's lotteries of course. The population with but a few exceptions are badly priest ridden. Dr. J. L. York came here a few days ago, and delivered a course of lectures one variety of subjects to large and attentive audiences. His lectures stirred up the fountains of thought here wonderfully, and I have found that there are several 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,

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 exknown that public letteries have been found to ex-ert a mischlevous influence upon the people. Oc-casionally they are fostered by governments. Be-tween the years 1816 and 1828, the French Govern-ment derived from lotteries an annual lucome of 14 000,000 francs. The government then suppres-sed lotteries, faid the good officet of the move-ment was noticed at once. The idea of gambling in order to promote the prosperity of God, is sim-ply sidificulty. ply sidiculous.

Hold your light, Brudder Roberts, Hold your light, Hold your light on Cansan's shore, What makes old Satan foll w me so? Satan sin't got pothin' for to do with me, Hold your light, Hold your light, Hold your light on Cansan'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 Deity. Well, we don't know but it is as acception ble to him as anything that can be sung. If God will only tell the character of the worship he de-sires, 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 writer EMPINE. 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 scances, 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 harmonics 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 cost tests. At present the medium will hold two seances a week, Tuesday and Saturday evenings.

BUDDHESM.—Beneath their external forms there was a deeper and more essential relation with Protestantism. Dr. Freeman Clarke, who had thoroughly studied all these Oriental religions, 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 unsurpation of soriestly clast. Banhminism, 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 sacepted nature and its laws, and made a religion of humanity, as well as of devotion. The Roman Catholic Church and Brahmicism piaced the very essence of religion in sacrifice; each was eminently a sacrifical system. Protestantism and Buddhism, like Protestaptism, 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. Burte.

There is a great recembiance between Buddhism BUDDHISM. -Beneath their external forms there

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 be lieved that his distlinguished majesty, Sitan, had been mocking their sacred rites. The distinguished Father Bury, when he did for the first time behold the Ohinese house toward and a second and the same terms. hold the Chinese bonzes tonsured, using rosaries, praying in an unknown tongue, and kneeling before images, exclaimed, "There is not a piece of dress, not a sacredotal function, not a caremony dress, not a sacredotal function, not a caremony 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 fluest precepts and presents moral truths. From the abyse of its almost unfathonable darkness, it sends forth rays of the brightest light."

MOTHER SHIPTON'S PROPHECIES.—The newspa-pers that are reproducing the wonderful prophe-cles now current and sacribed to Mother Shipton, cles now current and sacribed 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 veritable Mother Shipton who lived in England several centuries ago, and who it is said attered various prophecies, some in proce 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—liave already come to pass:

Carriages without horses shall go, And accidents fill the world with woe. Around the world thoughts shall fly In the twinking of an eys. Water shall yet more wonders do; Water shall yet more wonders do;
Now strange, yet shall be true.
The world upelded down shall be,
And gold be found at root of true.
Through hills man shall ride,
And no horse or as by at his aide.
Under water men shall walk;
Shall ride, shall sleep, shall talk.
Is the air wen shall be seen,
In white, in block, in green.
Inon in the water shall soat,
As easy as a wooden boat.
Gold shall be found and shown
In a lead that's now unknown.
Fire and water shall wonders do.
Engiand anall at last sadmit the Jew.
The world to an end shall come
In sighteen hundred and eighty one.
A comparison of the reprint with an old

In eighteen hundred and eighty-one.

WA 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 meeting, Mr. Charles Hindley, of Brighton, came before the public is 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 1963, were but inventions of his own, compound to make the lesses a maccountal business adventure.—New York Journal of Commerce.

Thus we are to be cheated out of a grand pyrotechnic display in 1961. We expected after that date to issue our paper in the New Jerusalem.

, MATRIALIZATION.—Do you honestly believe that what we see come out of the cabinet at a ma-terializing seance is what it purports to be spirits from another world.—Intal Jones, Lacon, III.

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 had passed to spirit-life. There can be no mistake to this matter of materialization when the medium submits to simple test conditions. We say that, inview of the many exposures, physical mediums should willingly submit to test conditions as set forth in the JOUNMAL, and in that way the groundeness of materialization is always established. It is now conceded that the recognition of a spirit at a materializing sirele, is no absolute evidence of the genuineness of a medium. Every impostor has produced hundreds of bogus spirits that have been recognized before his exposure.

ure.

The Boul.—Is 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 district? We know merely that it does exist? but whence it came, and entered into us, and show it operates, are all matters of mere speculation and contradictory theories. If, then, we are thus ignorant of this spiritual besence, even while it forms a part of ourselves and it, then, we are thus into an or this spiritual es-sence, even while it forms a part of ourselves and is continually present to our consciousness how can we pretend to ascertain or deny its power and operations, when released from its firshy prison-house?—Washington Irving.

There are certain occult powers of the human oul to which we alluded in our conclusion of our remarks about the Devil, of which Mr. Irving had not the least conception. Emile, Princees of Wittgenstein, gives an account in the Londo Wittgenstell, gives an account in the London Spiritualist 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 mesmeric 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 dolog.

WOODSTOCK, I.L. - Dr. R.P. Simmons writes.

-Shut out from the external world by blindness, and now in the sighty-third year of my age# iexpect ere long to take my departure for the Summer-land, and though I have the conscious assurmeriand, and though I have the conscious assur-ance of a sure passage and pafe destination, I would like nevertheless to have flatter Davis-chaff of the way through what is called the "Val-ley 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-nhy.

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.

shining river and cuter life eternal.

Jasus — 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.

Baylors are becoming numerous. Kersey Grave points out 16 that were crucified. Any body is a Baylor who does you a favor-who cures you when sick 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 kneel 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 Ralleto-Paulocophical Journal, on condition that he will agree to meant 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 Devil Dead? Noi nor will not be as long as the world stands; I and several proofs of this every day. Well, goodbye, Bro. Jones, for awhile, and may your red-hot balls of truth strikes 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 gold Spiritualist paper until I sawlyours. Don't think I say this to fixter you; no: a bit of it. I believe in giving the Devil his due. May the good asgels speed you in your good work.

JUPITER.—One thing he was surprised at, or he

segels 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 inhabitants of Jupiter should know nothing of a Baylor. 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 denisens of this beautiful world? The atonement was a doctrine they had never heard of, and he doubted much if they could sver 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 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 beditted to him, without any manh r 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 sequirements, thoughts, and temperaments. One thing that disfigured the face of society on our globy he observed to be entirely missing. He had not an ill-shaped limb, or a distorted and agonized countenance anywhere.—Spirit, is London Medium and Daybrank.

The thought of this spirit in reference to Laure.

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?

serious accidents occasionally?

BISHOP CREEK, CAL.—L. Hutchison writes.—
i send you remittance for renewal of my subscription to the Journate, and hope some day to be
able to help extend its circulation, especially
among those not able to ply for it, and the still
more unfortunate ones in prison. Believing, if
there pars no wrongs there would be no crimes,—
and many of the wrongs are of autenatel origin;—
criminals are, more or less moral cripples, and
more deserving of our commiseration. But, sized
for Christian charity under the sun.

Tou are right, dear alster, when you speak of

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

SANTA MARIA, CAL.—Misseys M. Thornburgh writes.—The minds of the people here are becoming more and more impressed with fipritualism its beauty and reality. True, such arrent humburg as W. F. reek, serves to cause some of the weaker ones to trembineomewhat. Through the mediumship of a firs. Smith, who reades hork we often hold sweet converse with our spirit friends.

These arrent humburgs traveling over the country, and who are often exposed, serve as a stimulus to render Spiritualists more careful 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.

BRAUTIFUL SIDE OF SPIRITUALISM .- Spirit-BRAUTIFUL SIDE OF STRIFTGALIM.—Spiritualism may, after ally come to the front as an ugly flesh and blood exhibition. It should be the most truly poetle of all communicative events in human experience. The ideal and piritual beauty of many of the high class trance utterances of its most eloquent abnormal apostles—Emma Hardings, Cora Richmond, and Mr. Morse—Indicate touches of the mal spostles—Emma Hardinge, Cora Richmond, and Mr. Morse—indicate touches of the sublime coming through the gates ajar; 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 subject has always had an intelligent fascination for me as a young literary student, with warm imaginative interest in the cocult my posteal in nature. Commend to me, the fore, 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 evoived congenial perfumes, spirit volces, music without instruments; any messages that were hallowed in conception, and consecreted to half-religious issues in actions and opinions. Those were the preternatural trysting days—the two worlds' parlor goseip, the "soft footsteps of angels' period, when such estimable men as 8. O Hall (of the Art Journal), and other eminent 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 scances the splendid dignity of an uncertibly ceremon. and others were giving to quiet family scances the splendid dignity of an unearibly ceremon-ial.—J. I. Markly, in London Spiritualist.

Mr. Markly should remember that, as a natural consequence, Spiritualism has its dark eids. 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. writes: -I can not do without the Jour.
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 coworker in the redemption

MFTERIALIZATION — I have seen several specimens in my possession of sannel, silk, gause, lace, braid, etc., that I cut from the clothing and head-dresses of different apparitions. Bome of these I have submitted for examination and analysis to a skillful expert and obemist, who finds that both the material and the coloring matter conform to the real muddane manufact. matter conform to the real mundame manufactured 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 coate or clother its living form so as to make coats or clothes its living form, so as to make itself visible and palpable to human senses, is derived mostly, if not altogether, from the me-dium's peculiarly organized person, the coar-ser particles that enter into their habiliments ser particles that enter into their habiliments and other mechanical accompaniments are obtained from the atmosphere, and articles of furniture and personal clothing in the room, to which they are by some occult law returned upon the dematerialising of the apparition, with the account of the parts that have been abstracted by visitors during the scance, as I have before indicated. I hear it said that the medium complains that her own garments are odrawn upon from this or some other cause. so drawn upon from this or some other cause, that they become, prematurely, thin and sleesy in texture.—Thomas R. Hazand, in Bannes OF LIGHT.

We have no doubt spirits possess the power to materialise different fabrics. It is a fact, however, that they often bring from a distance the various garbs required, and when the seance 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 materialise 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 ple, if a shawl is materialized, its counterpart must exists in the Bpirit world, just the same as the long hair of a spirit will be the basis for materialising long hair. Buch being the case 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. Hasard. They were probably never materialized at all, but brought to the circle from a distance; but even that would be a spleadid example of spirit power.

DESOTA, 110 WA .-- Maggie House writes: DESO IA, HOWA. -- 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 Christiani
Boiritualist. 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 I know whith Christianity is, and do not like it and never did. I think organization would be good for us all; there would be less selfishness and more harmony. What a commotion we are in—some exposing fluids—others again exposing themselved! It is surely a tangle and who is to straighten the thread? not Ohaunoey Barnes, surely; he savors too sluoh of the spostle Paul, a man I always disliked.—

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

EARLY SETTLERS.—After the Spaniards had, in the course of forty years, destroyed about 10,000,000 of these aborigines, a Romish 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 Reaniards in Heaven?" inquired those savages. en and hell, to embrace Christianity—the religion of their conquerors. "Are there any
Bpaniards in Heaven?" inquired those savages.
"Spaniards," replies the priest, "to be sure,
the Spaniards are the children of the church,
they all go to heaven." "Them," retorted those
indigasant, outraged sons of the forest, "then,
Sir, we will go to hell."—Bigin Reformer.

Religion has been the primal cause of nearly all ware and horrible massacres. Religion
sustained slavery, prayed for it to triumph,
and to day is waring a heartless war in Eu-

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 Christians introduced slavery into this country.

SALEM, OREGON.—A. W. Frier speaks of the remains of an animal he saw exhumed, that learned men say must have weighed twenty tons when alive, some 80,000 years ago.

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THE HAPPY SPIRIT. BY MALCOLM TAYLOR.

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

Bouirrels for the barren weather Deep a cracking stock have stored; Frugal bees have ceased to gather Sweets to swell their honey-hoard. All looks gloomy! B'en the river, Lebely 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 valley Darkened by the dismal tomb. Xet my spirit is not grieving,
Though the blossoms one by one
With the Summer birds are leaving, Though the flowers of Life have gone!

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

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

Inspirational or Normal?

BY CAPP. H H. BROWN.

ET CAPT. H. H. BROWN.

Spiritualists divide their speakers into three classes, (vide the BARHER 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 pussed 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 extering that normal 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 behind and the debasement of the instrument.

It is a too common feeling among especially phenomenal Scirrinalists that drive a discon-

al, results in the exaltation of the power behind and the debasement of the instrument. It is a too common feeling among especially phenomenal Spiritualists, that enly a disembodied spirit is wise enough to teach or interest them. I have seen wise men and women, whose conversation was instructive; deserted for a medium who; under some control, was habbling doggers! verse, and a speaker claiming to be inspired by Parker. Paine, or some equally famous spirit, regarded as an oracle of windom, when the thoughts uttered were worthy of the street corner politician. Curically 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 degree broken allegiance to this god of authority. 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 utterances. 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 onlysthe 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 thim. He is a normal speaker, or only a man, is kin to that old spirit. Not till we grow to recognise 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 Bpirit world has ever discouraged our placing them before us as an es 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 inspiration al speaking is not doing more to rivet that reverence for authority than the truths they teach 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 authority. Not who says a thing, but "is it true," is the question to ask. When our friends grow to this, they will no longer ask of a speaker, is he normal or inspirational, but is not say 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 selentist will say, "I have what I believe to be the truth to demonstrate the thought comes from disembodied or from the developed spiritual condition of the speaker.

But let us turn for a moment to the question

speaker.

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 ration, 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 spialitually developed is consequently less clear in inspiration than many a mortal, while truths may come to mortals in unlike manner. For instance, Mrs. Tappaning speak under the inspiration of Franklin, but Davis may himself go in spirit to that same spaces in Epirit-life, and gather independently for himself, while a third may be in that condition that he, attracts thoughts from the mme plane as earth attracts electricity from the clouds.

Truths come to me to-day through the in-

Truths come to me to-day through the in-dividual 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 had a teacher to guide me experimenting in matural philosophy. I many years needed no teacher. The like correspondence holds in spiritual things. Must I here forsooth always be leaf. Yesterday, spirit friends prompted me to a deed of kindness. To-day, I did the same belieums I had learned the beauty of kind-ness. They gave me thoughts in a lecture that were new and startling. They are now inmi-liar and can I not speak them of myself?

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

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 have 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-

from school, and can henceforth say "He that hath seen me hath seen him that sent me."

Inspiration of thought is the spirit correspondence 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 spheze from which inspiration flows. The fact that persons are succeptible to inspiration to such a degree as to less 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 plane of wiedom or of virtue. The character of such a control must be decided as we decide all other matters, i.e., by reason. ed as we decide all other matters, i.e., by reason.
Then as we in the lest 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? Weed from Spiritualism this last undergrowth of authority and it will command more respect from liberal minds, but as long as precedence and praise is given those who speak by spirit au-thority, 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 uproot in the public mind the belief in the abnormal, and the miraculous. All are more or less un-der spirit control, and all are more or less cap-able of gathering for themselves from the great able of gathering for themselves from the great reservoir of thought. We have been in the habit of existing 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 history 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 fluite perceptions and gleams of more than finite wisdom?" "And," ahe 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 pecially open to the influx of the soul of the world."

world."
In "Art Magic" I find these beautiful, and I
believe truthful sentences: "Sometimes the
soul of man itself looks forth through its mabelieve 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 silent, 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 provimity to the realm of spiritual entities?"

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 curselves from that plane of Spirit-life. Moreover this influx or inspiration intensifies the speaker 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 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. Peebles 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.

world. 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 nothingness, when the truth is, spirit to spiritual things is tangible and real. The Spirit world, 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 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 transgressions and errors committed while in the body, 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 orighter by telling them of their union with God and holy singels by this electric chain of love.

Springs from this love put forth their streams, which run through the Spirit 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 favor come from the parent tree, The Spirit world is not far removed from

but the water is of electric brightness, which comes from the fountain of God.

Fruits srow here, but there sweetness and delicious fiavor come from the parent tree, God, and are delicious in proportion as the scul seeks after him. We know these things, for in the Spirit-world we harned 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; each 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 ands us to gather from the four corners of the sentiment.

and redeemed.

My Spirit-home is in what we 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

messengers 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 these of God's government. It is our council that directs mortals in spiritual sfisirs. 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 resemblances lose their influence, and more of God is seen, because God is spirit, and can not be seen in material things. Consequently the materialised aspect of the Spirit-world passes away, and love and wisdom which belong only to God fills the realm. Ohrist 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 Christ as the "light of the world." He directs the ministerial employments; he sends ut by Christ as the "light of the world." He directs
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
him."

him."

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.

wisdom and love:

Mr. Peebles must wait until he comes over for details and perfect description of Spiritlife and homes. We can not adapt eur descriptions to his material understanding so as to give him what he desires.

Another Exposure:

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 domanding 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 oft-exposed impostor, that holds the seance.

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 realing 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 manifestationsmaterializations—are conducted by a low class of spirits. Nothing further from the truth.

Buch seances are conducted by a high order of intelligence-spirits of refinement and great moral worth.

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 meral 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.

PROP. ANDERSON, the Spirit Artist, has returned from his visit 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, Ru-LIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

Dr. J. H. Curnier, trance speaker, No. 71 Leverett street, Boston, would be glad to re-ceive calls to lecture within ressonable distamoes of that city.

Gilms B. Stranzins will speak in Western New York in November. He will be at Byron, Genesee county, on Sunday, Nov. 18th.

Tun address of Rellie L. Davis for the winer will be 285 Washington Street, Salem Mass. -

Prop. Minamon will deliver his lectures in New York during Hovember.

A Model Book Store.

No person visiting Chicago should fail to call and see one of the finest book stores in America. Its proprietors, Meesrs, Jansen, McClurg & Co., are practical business men, and we doubt very much if there is a person engaged in any branch of business who more thoroughly understands the art of a successful business, and gives it closer attention, than does E L. Jansen, of this firm. His personal, time and attention are devoted to the general superintendence of their immense business, and nothing secans his watchful gree Gan, superintendence of their immense business, and nothing escapes his watchful eye. Gen. McClurg is a gentleman of culture, and a keen critic to detect whatever is adapted to cultivated tastes. His selections in New York by personal inspection in addition to the orders from shroad attest this fact. Then there is Mr. F. B. Smith, who seems to know everybook and every subject. About forty clerks are employed in their store, each one of whom has a particular branch in charge, and their work is well and fattafully attended to.

Upon their shelves we find, in addition to the standard literature of ancient times, in various editions and bindings, all of the great

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 fall of a million theological theories. Here is almost everything valuable in universal history, from Genesis to Froude and Rawlinson, in every variety of type and binding, the ranks being constantly reinforced with the freshest issues from the press of the world. Every book of general 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 Spiritual ism in the West. Notwithstanding the draw backs incident to the great Obicago fire, and other causes, Bro. Jones has won for himself an enviable measure of success, and has es-tablished 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, prin ing office, counting room, etc., and the residue to the uses of other ten-

v#In4t5eow

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. Mattie liulett Parry will speak for the association.

Cambridge, Id , Oct. 81, '76.

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