

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

OHIOAGO, DECEMBER 2, 1876.

S. S. JONES, EDITOR, FUELINER AND PROPRIETOR. VOL XXI.

Mosa'c Fatth.

1.

HY M B CRAVES.

By faith Moses, when he was come to years, refused to' be called the son of Pharson's daughter, choosing rather to suffer effliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the re-proach of Ohrist greater riches than the treas-ures in Egypt.—Heb. 11:24-25. There is no evidence in the history of Moses that he ever refused to be called the son of Pleasach's daughter, or that there was any more sin to be enjoyed at the Egyptian court than there was in dictating for the Israelites, who, under his fanatical government became demoralized into a rathless band of land-pir-ates, despoiling others, and slaving men, wo-men and children for the sake of plunder. When for an atrocious crimes he was compell-When for an atrocious crimes he was compell-When for an atrocious orimes he was compell-ed to seek refuge in a foreign country, the Unristian eathusiast portrays him as occupy-ing such an exalted position in the world that be disfined to be considered grandson of the greatest monarch on earth. Pharach's daugh-tor had a much more prudent reason to repudi-ate such as absconding felon as her son, than he had to discard her maternal care for him in his infrancy. Unfortunately for the record and his moral reputation, he never manifested a desire to free himself from the pleasures of sin in connection with his popularity at the Court, antil he was under the necessity of so doing to save his life from the pleasures of sin, is only parallel in absurdity to the inference that he supposed the "reprosch of Ohrist" greater riches than the treasures of Egypt. If Ohrist's had lived and preached his "sorm on the mount" in the time of Mosee, that lawgiver would undoubtedly have had him stoned to death for condemning the precepts he claimed to have received from the Lord. Mosee willingly become son in-law to a man ed to seek refuge in a foreign country, the

Moses willingly become son in law to a man connected with a race of people so detestable to him that when his followers overcame them.

N. Car



exercised despotic control over them, the tes-timony is that his dogmatic tyrany was a source of greater affliction to them than all they suffered at the hands of their Hgyptian taskmasters; as showniby expressing their desire to return to their former bondage, and thus escape his religious despotism. Thus he suffered no affliction, but stained the pages of history by outraceously afflicting others. of history by outrageously afficting others, and slaying his people by thousands when his fenaticism démanded it

STARLE OFTER HEAT CHATE.

The apostle infers that suffering affiction was a natural inheritance of those reputed peo-ple of God. contrary to the testimony of their history. Frosperity is shown to have identi-field them as the people of Jehovah. When they fought and worshiped according to the alleged requirements of their Deity, so as to de-cerve the name of his people, enjoyment and happiness are invariably said to have been the secoult. When they sufford affiction it was in consequence of forsaking him and be-coming some other people's God. The figurative language that Moscs esteemed The spostle infers that suffering affiction

The figurative language that Moses esteemed the reproach of Ohrist greater riches than the treasures in Egypt, is merely adduced by the writer as typical of the doctrine of faith as adopted under the apostolic dispensation. For him to take a man's life and then run by faith to save his own, and afterward instigate a bloody war sgainst people who had never done him an injury, is no more a "reproach of Christ" than the commission of such barbarous deeds would make him a type of Christ as he is theologically maintained to be. Christ as he is theologically maintained to be. If there is any truth in his reputed prophecy, that the Lord would raise up a prophet like unto him, it was fulfilled in Mahomet—not in Jesus, whose peaceful and forgiving precepts were in opposition to the revengeful system of retaliation taught by him. Thus the text, like New Testament quotations ingeneral, that are theologically employed to harmonize the two dispensations, is shown from critical examina-tions in connection with historio research, to be inadequate to the purpose it was intended be inadequate to the purpose it was intended, and that such faith in association with works as characterized the career of Moses, would w consign a man

How true that "fools push in where angels fear to tread." Magnetic quackery is quite as common as any other kind of medical quackcommon as any other kind of medical quack-ery, and often more dangerous because con-necting the person operated apon with the diakks spheres of existence. The desizens of these spheres are generally pretentions and come with great swelling names. Dr. MoIn-tosh says that "Magnetism is a fine purifield essence connected with the human organism and graded according to the physical and men-tal condition of the operator." The German Bchleberg expresses the opinion that "Magnet-ism may be divided qualitatively into twelve gradations corresponding to temperaments and gradations corresponding to temperaments and their modifications." But how few-oh, how few magnetizers understand the science of magnetizer and the laws of lifet But "they are under spirit control." So much the worse nuless these spirits are exaited and heavenly. But "I feel strengthened after being material-ized." So does the toper after taking his stim-ulating dram. But the "sensation is pleasant." So it is to the serpent when leaving its den to be warmed by the sunshine-and to the pig when the farmer rubs and scratches its back. Down on these pawing processes to merely gradations corresponding to temperaments and Down on these pawing processes to merely produce pleasant sensational If Spirit is caus-ation—and if the Spirit-world is more really the world of causes than this, then in this same proportion psychologically, does mag-netic promiscuity, precede and lead to carnal promiscuity. And further, it engenders dis-ease. Sincerely do I pity all such abnormal mortals as feel that they must live upon magnotein as test that they must not upon mag-netic pap sucked from mediumistic tramps, more gifted in twitching, winking and self-pufflag than sense or solidity of character. Mrs. Wilcoxcon well said swalls since in

MAGNETIO HRALBES.

NO.12

Gaze

YOUR JOURNAL:-

"It has been my solemn conviction for some time that bed blood and losthsome diseases are carried to persons magnetically. I have no doubt whatever that from purs ignorance of the law, or from stubborn indifference many a susceptible patient is magnetically, or meamerically inoculated with the virus of erveipelas and all the kindred roe coe Often the professional healer, on the other hand, draws more magnetism from the subject than he imparts. And thus a sect of vampyrism has been suffered to grow and gain ascendancy till the indi-vidual could no more omit the frequent draught of magnetic stimulous than the inebriate could omit his cups." The coore, A. J. Davis and Prof. Denton have frequently uttered warnings upon this subject. Magnetism in the hands of Dr. Nawton, Dr. Babbitt, Dr. Hayward and others, is exceed-ingly serviceable. So in New Testament times, Jesus attended by a legton, of angels, "laid his hands on them and healed them." Here is the law and the application. The right quality of magnetism rightly administered, under right conditions, at the right time, through the right medium, influenced from the right sphere of existence, is eminently thereapeutic and health-restoring. And thea, the magnetizer whether aided by spirits or not, should be possessed of high moral sentiments; a well-balanced temperament; a sound nervous system, and a perfectly healthy body.

dren to be slaughtered. As there is no account of his wife after the massacre, she no doubt fell a victim to his desire for their general extermination. He seems to have ignored his marital obligations to her after they parted at the inn, in consequence of a dispute about cir-cumcision, in which she declared him to be a "bloody husband." It was in this family broil that the Lord displayed his gallantry in favor of Zipporah, by seeking to kill Moses. (Ex. 4:24-96). Whether he associated with her after she was returned to him by Jethro. her after she was returned to him by Jethro, the narrative does not state.

The apostolic encomium on his faith is not vindicated by the historic record. He never made any pretentions to faith, as taught by the apostle, and was evidently as ignorant of that Ohristian dogma-now considered essentiel to salvation, as a wandering Arab of the present day. The term faith occurs but once in the whole course of his religio judicial administration, and is then used in a different sense than that applied by the apostle, because of not teaching the doctrine of future life in his religious jurisprudence. It would have been more consistent for the spostle to have said, "by faith he expostulated with the Lord against returning from Midian to Erypt," than to have said, "By faith he forsook Egypt not fearing the wrath of the king;" for the statement that he feared when he found his guilt was known, flatly contradicts the assor-tion. His faith consisted merely in the worldly aggrandizement of the Israelites, through their success in battle to obtain possession of Cansan. While his faith is extelled by theologians in a spiritual sense for not exalting his sons in Israel, the obvious reason for thus disregarding them was because their mother was a Midianite.

Dr. A. Clarke says that in two copies of the *liaks* and some of the *Vulgats*, there is a clause following verse 23, which reads, "By faith Moses, when he was grown up, slew the Egyptian, considering the oppression of his breth-ren;" and in one of the *Ilula* he finds a passage translated: "By faith when the Israelites went out of Egypt, they spoiled those people." These readings afford no improvement on our translation, for the ides of his committing manulation, for the most of his conditioning manulaughter by faith, or that of his people despoiling on the same principle, is as un-founded as the assumption that he preferred the represen of Christ to the transures of Egypt, when he was unquestionably as ignor-ant of Christ as the king whose civil law he violated. He knew it was impossible to obtain the treasures of Egypt after having flagrantly broken its laws; hence he inaugurated a war of extermination against some weak and unoffending tribes of Canasan, that his people might get postersion of their treasures and property through superior numbers and brute force of arms. Their inhuman conquests were said to have been accomplished through the instrumentality of an assumed supernal agency of their own hostile and avariations proclivity, termed the Lord, known as a "man of wat" (Ex. 15:8), to whom they generously awarded a portion of the spoils taken in bat-

Moses never suffered affliction with the socalled "people of God," for the reason that he forsook the country before its rulers had a chance to make him suffer for his orime. He chance to make him suffer for his orime. He suffered none with them during the first forty years of his life under his god mother Ther-muthis, nor in the second forty with Jethro in the land of Midian, where he was so well sat-isfied that he protected against leaving to take command of the unfutored Israelites, whom the apostle chimerically says he chose to suf-far affliction with. Instead of suffering afflic-tion with them during the forth means the to

and Sea in the lateral

MISS LOTTIE FOWLER. A Brief Sketch of Her Life.

Miss Lottie Fowler, whose protrait appears above, arrived in this Oity on last Friday, from England, and has taken rooms in the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING. From her blography which was published in the RELIGIO PHILOSOPHICAL JOURNAL, Dec. 19:h. 1874, we make the following extracts;-

She was born of highly respectable parents at Boston, Massachusetts, in 1846. Her parents, who were rigid disciplinarians in the Roman Catholic religion, strict in the faith and example, placed her in a convent school in Mon-treal, Oanada, (Notre Dame,) for five years, and afterward at the convent of St. Vincent de Paul, Boston, for two years. After seven years of preparatory training in the faith of her parents, her secular education was more specially provided for in a grammar school, following which, in her fourteenth year, she returned to the bosom of her family at Boston. In her childhood she was timid, nervous and sensitive; she was afraid of being left in the dark, and occasionally woke up in the night saying that the bed-clothes were being pulled from off her-a phenomenon common to many others who claim mediumistic powers; bis this was attributed to weak nerves; the idea of the supernatural was never associated with it. Spiritualism had never entered into mr catalogue of articles of faith until she had passed her twentieth year; indeed, notwin-standing her career has been so remarkable or wonder; variety and success, her mediumitic powers date back only about nine years, dr-ing which period she has travelled all overthe United States, puzzling scientific and ion-scientific people alike-dealing deftly with the rrivate and public affairs of thousands of amilles, tried by a court of her own country and honorably acquitted, and has "won gdden opinions" of all sorts of people. In cisrity she has been as beneficent as in businessprolific. Many of her public sittings have been given for benavolent purposes, the while of the proceeds being devoted to the relief if the poor and unfortunate.

Miss Fowler, as a secress, had not log to "wait for a career." Her vision of the mme-diate future proved to have had no "bseless fabric" when she predicted the blowingup of fabric" when she predicted the blowingup of a cartridge factory—or a portion of it—at Bridgport, Ot., where 800 men, womn and children were employed, at which villge she was following her occupation of medim, or prophetess, or seer, or all these rolled 120 one. To one of her clients—a girl employed at the Union Metallic Ostridge Works—Mis Fow-ler prophesied that an explosion wold take ler prophesied that an explosion wold take place during the following week, sudhat one of the workmen would be sent to the bourne no travelor returns. The querring reelations which the subject of this memoir hadmade respecting the past and present, an which proved unimperchable, naturally commanded a strong faith in, as well as fear for, pr declarstion of the calamity about to ensue It would nos have been surprising if the prohecy had been ranked among "old women's iles," but such, however, was not its fate; for the state ment, having been spread among he workpeople, had the effect of promptingsboat one-half the girls, and some of the met and boys the apostic chimerically says he chose to suf-far affliction with. Instead of suffering afflic-tion with them during the forty years that he morning. The superintendant of the works son St.

i din hachtlain

2 Barratia

was naturally irsts at this partial stoppage of business just at a time when anxious govern-ments were awaiting the accution of large or ders for cartridges with which to smash up armies of men. The explosion, however, really did take place, one of the workmen, as foretold by the secress, was offered up a living sacrifice, and clairvoyant truth in the end prevailed. At this stage it is meet to note a peculiarity in the fascinating science, which is best explained by a paraphase of the idea given in Bailey's "Festus"—"Time is not counted by years, but by heart throbs." Clairvoyance measures time by space, and not by Old Moore's Almanas; so that periods of time can hardly be gauged. In this prophecy the explosion was anticipated at the beginning of the week, but the sure-footed messenger did not trample out the actual message until Thursday. Thus we see that the nature of the event may be forecast, while the period of its occurrence may be but hazily defined.

Miss Lottie Fowler was reputationally, a gianters in the land, and there were not wanting organized effort to extirpate her professionally. The police ban no longer troubled her mind; she claimed the right to pursue a calling which she not only believed to be warranted, but one the legitimacy of which had been established by her accurate prediction. The legal guardians were challenged to combat, and the gauntlet thrown down by femenine hands was taken up. Osptain Rylands wated upon the fair secress, and politely requested her attendance at the police station.

And the lady quickly complied, arrang-ing her tollet, and offered herself up a legal sacrifice. She remained but a few hours in this grim purgatory before a highly-reputed luminary of the Bridgeport bar was sent for, who undertook the conduct of her case, and after a short consultation, became security for her appearance at the trial, and she was at once liberated on ball. The case was called on the next morning, and then adjourned; on its being resumed, Judge Bullock presided Col. Summer and Mr. R. C. DeForest appeared for the prosecution, and Messra. Sandford and Stoddard for the defense. Orowds of interest ed spectators eagerly watched the case, which intensified day by day as it proceeded. Nam-erons evidences of the genuineness of prophe-cies were given, and the verdict of the Court was for the acquittal of the Defendant without a stain (on her reputation. The excitement and enthusiasm of the inhabitants were equal to that of a local jublice rejoicing over some great national success, and the fever of joy spread far and wide, giving newspapers a secsational theme.

So much had she ingratiated herself in the hearts of the public that several people snatched at her dress as though they counted it both honor and pleasure to "touch even the hem of her garment." One gentleman even offered five dollars for the chair which she occupied in Court.

Miss Fowler's career in England has been one of upparalleled success. Ene was patron-ized by the better olasses—the scientists and nobility not excepted. She having faithfully performed her mission in Kagland and on the Continent, in accordance with the promptings of her spirit galdes, now under like direction is for a time to make Ohicago her home Bhe will receive professional calls at Riom 10 RELIGIO PHILOSOPHICAL PUBLICATING HOUSE BUILDING, 894 Dearborn SL, Boush of Harri-

Richboro, Pa. An Interesting Letter from J. M. Peebles.

EDITOR JOURNAL:-It is very evident that the more physical eye does not see essential spirit, nor the spiritual bodies of our spirit friends that appear at materializing seances. Only the clairvoyant eye can see the materialized inhabitants of the heavens. In holding before a person a gloved hand, it is not the hand he sees, but the glove that covers it. Spirits do not materialize in the sonse that essential spirit becomes matter. But spirits understanding the chemistry of the spheres gather the auras of mediums and the elements of the atmosphere and polarizing the particles construct the drapery that covers the individualized spirits-often, however, a personification only.

what columnists say -- Materialization. The learned M. Dubree, connected with the Paris Academy of Science, assures us that M. Nordenskics has analyzed the metallic substance, iron, nickel, and cobalt, found in the atmosphere at eighty degrees north latitude. "There are," says he, "invisible and infinite-ly minute grains of a cosmic oxygen floating

in the air.' M. G. Tissandler, who has proximately determined the proportion of solid corpuscies contained in a given volume of air, communicating the same to the Acidemy of Sciences, "Ooncludes that the proportion of solid matter in suspension in the air falling in the state of sediment is sufficient to play quite an im-portant part in the physique of the terrestrial globe." It is these "cosmic grains," ficating "corpuscies," invisible particles, efficiences and auras that permeate the atmosphere of the seance room, that spirits collect, scurete, condense and fashion into the garments that cover and clothe these "materializin spirits." It requires the very best conditions to construct the materialized make ups in which they appear for recognition.

THE PROPLED HELLS.

The law of opposites threads, the universe, As there is light and darkness-straight lines and curves; so there are heavens and hells. If there are "many mansions in the Father's house," so are tuere many prisons in the Win-ter land of disk adom. The life that each mortal lives up in earth determines his or her condition, when entering the future state of existence. Spirits have often come to me wringing their hands in angulah. Others sorrowing over their past mis spent lives, have

come begging me to pray for them. When Dr. Henry Siade visited Dr. Elliott of Ilion, N. V., there was given through his me-diumship the following communication, -It was addressed to Dr. Elliott:-

"Can you understand how a rich man can be unhappy in the Spirit-world? If you would like to know, live the life that I did. I would give all my fortune if I could some back and reform now I must suffer until I can do something in my way to make good my past dark life of shame. I hope you will bring this truth to all souls, and teach them what true life is. I am truly, J. M. SINGER.

Whenever I are Singer's sewing machine whenever I are Singer's sowing machine sgents, —whenever I think of the fortune made by the inventor, and reflect upon his moral condition in Spirit life. I feel to say, Blessod are the poor in purse—for they shall not here-after be tormeated with earthly remembrances.

SUAKER SPIRITUALISM.

It is well known to us all that from the days of Ann Lee, till the present, the Shaders nave had "spiritual gifts" and balieved in the present-communion of spirits. The B shopric of the Order is located at Mt. Lebagon, New York. The supreme authority is vested in the ministry, constituted of two brothers and two sisters. One of the bishops, that is, overseers, has recently given a difinition of Shakerism. To use his own words " Shakerism is a recognition.

1. Of one God, dual in principle, spirit in case. 2. Revelation of God through human and angelic mediums.

3. This revelation has been in progress from time unknown.

4. It is manifested to our age through Jesus

Ohrist's example and teachings. 5. Additionally manifested through Mother Ann

6. Continued in manifestation through their faithful followers.

7. The evidence. 7. The evidence of these manifestations being of God, and Onristian, will be in harmony with, and in support of, principles of truth revealed by preceding medis, which have been tested as sa-vory by life experiences. 8. Shakerism is a theology which concerves all preceding revelations of truth while it continues

or collectively) can be developed to comprehend the wisdom of God

CONFLICT BETWEEN SPIRITUALISM AND DAR-WINISM.

It seems that my Anti-Darwinian forty-page pamphiet, for sale at the RELIGIO-PHILUSOPH-IOAL PUBLISHING HOUSE, price 20 cents, nos created quite a stir within the pole of our notalways sunny sion. It is well. As your reviewer and our mutual friend, Hudson Tritle, has reviewed it adversely, I shall, when gatting to a library for references, review my review-cr. I promise him work. In the meantime, hear what the prince of Schelars says:-

"I have known three generations of the Darwins, graudiather, father, and son; sine-ists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that conorg his grandtatuer's efhere, fold me that cmong his grandrather's er-fects he found a seal engraven with this logend: 'Orneds on conches;' everything from a clam shell! I saw the naturalist not many months ago, told him that I and read his 'Origin of the Species,' and other books; that he had by no means satisfied me that men ware descendno means saturd mo out and one far toward of from monkeys, but had gone far toward persuading me that he and his so called solen. time bretkren had brought the presses, genera. tion of Kaglishman very near to monkeys." Oscools, In. J. M. Faralus,

CHARLEN CONTRACTOR

A SAME AND A SAME A

RELIGIO-PHILOSOPHICAL JOURNAL.

DECEMBER 2, 1876.

EX ORIENTE LUX:

90

Or the Connection of Spiritualism With the Bibles, Faith, and Savlors of the World.

By George Farmer, of Encland, Author of "Spiritualism and Christianity, Their Mutual Rotationships, Parallels, and Controsio," Esc., el".

> (FIRTH ADTIOLS) EIDIA:-TEN HRANMARIO PERIOD. (Continues)

All nations have posteneed there oracles or channels of communication with the unseen world; Egypt its consecrated virgins; Delphi its sibyls and pythonesses; Rome its vestals; and India its devadassi or "Sewants of the Gods." The devadassi were virgins attached to the temples who performed various func-tions in the Brahminical ceremonics, and were consulted as to the future on the eve of any great event, their utterances being received as revelations from the gods, and as such were in all cases plously followed. The communica-tions were given while in a state of "divine frenzy" or trance, and it is also claimed that while in this condition the devadassi received power to heal the sick and cure diseases. Hindoo literature teems with instances of the exercise of such power.

One great feature of Hindoo life, even to the present time is the worship of ancestors. All classes pay daily homage to the pitris or manes, whilst those who aim at the acquirement of superhuman powers invoke the aid of the Siddhas or Genil. The daily sacremental rites prescribed by the Brahminical Code are all more or less Spiritualistic in character. They are five in number and relate to the wor-

chip or propitiation of five orders of beings: 1st. The Rishis, or Vedic bards who are propitisted by the daily study of the Vedas. Sud. The Pitris or departed ancestors who are propitiated by the daily offerings of cakes end water.

Brd. The Denstes or Vedic Gods who are propitlated by daily oblations of ghee.

4th. The Spirits or Ghosts, propitieted by offerings of rice.

5th. Guests or mortal men to whom sultable hospitality has to be shown.

Not only are these rites observed daily, but es all Hindoo feasts and festivals certain periods are set spart for offerings to these five orders of beings.

A curious instance of the current belief con cerning the power of evil spirits is in the form of marriage known as the Paisacha, in which the damsel is supposed to have been surprised whilst asleep or under the influence of strong liquoz. The origin of the name is as follows. A damsel finding herself likely to become t mother, and not being able satisfactorily to account for her maternity, pleaded that she had heen victimized by a Pisacha. The Pisachas wore a class of demons or vampires who haunted the earth, attaching themselves to whoever they could, but more especially to women and young girls. In time it became curtomary to apply the term in all cases where the, woman had been taken at a disadvan-

This bolles is still very prevalent and wives ero hold as liable as maidens to be victimized by such ghostly admirers. I merely add that each a marriage is deemed the most irregular and brutal though under-some circumstances tolerated and made valid. A belief in elementaries or spirits presiding over towns, rivers, trees, etc., is still very prevalent, amongst the people of the East, and more especially amongst the Hindoos, and not only are animate things supposed to be endowed with spiritual life but manimate things al-Eo. Thus in like manner as the spirit in man is thought to leave the body when it expires, co the spirit of a tree is imagined to die away with a sigh when the tree itself is cut down. The Yogi or logi sect maintain the practicability of acquiring even in this life entire command over elementary matter by means of certain ascetic practices. The practices consist chiefly of long continued suppressions of respiration of inhaling and exhaling the breath in a peculiar manner, of fixing the eyes on the top of the nose, and endeavoring by force of mental abstraction to effect a union between the portion of the vital spirit residing in the body and that which pervades all nature. When this mystic union is effected the Yogi is liberated in his living body from the clog of material encumbrances and acquires an entire command over all worldly substances. He claims to make himself lighter, than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases; can traverse all space; can animate any dead body can render himself invisible; can attain al objects, and is equally acquainted with the past, present and future. It will be seen that these manifestations al agree with the phenomena known amongst ourselves. Moreover the Yogis invoke the aid and claim that they receive help from the Pit-ris or spirits of ancestors. This spiritual aid is emphatically alleged to be always present when they perform their wonders, and they aftern that without this aid they can do little or nothing. Indeed so near and so real is the opiritual world to the conception of the Hindoo mind that they appear to live as much in the one as in the other, and the world of spirits is as present to them as the world of matter by which they are surrounded. To this over present consciousness of: the meanness of the spiritual world and the intimate relations existing between mortal and immortal may be traced the decline of the Vedlo simplicity of life and thought. Spirit communion has been the idea, par excellence, ruling throughout the whole history of the Hindoo people. Spiritualism, however, has two sides, and may be debased into; the most superstitious and degraded idolatry. Such has been the case with Indian Spiritualism. From a simple communion with friends and relatives who had passed the rubicon of life it has de-generated into a spiritual panthelam. Spirits of all kinds are delifed and worshiped as gods-the Hindoo pantheon numbering many millions-and this worship of spirits has as-sumed the most debased and degraded forms. It must not be imagined, however, that this is without exception the state of affairs at the present time. True, the masses of the people are steeped in the lowest depths of idelatry, yet there are those who are striving to revive the spirituality of the old faiths. There are yet signs of a return to a pure monotheistic faith. The Brahms Somay is making rapid strides in India. Its creed is simple, so that strides in india. The creed is simple, so that it may be understood of all the people—Sudra and Brahmin alike; progressive so as to be readily adapted to new revelations or accre-tions of truth; and universal, so that it may not repel or condemn truth as taught by other churches. It is not opposed to any faith and much of the doctrine taught has been culled from the teachings of the world's Saviors-Confucius, Buddha, Christ and Mahommet. It claims to receive truth from whatever source it comes. In the words of one of its spostles, notice and sleveled teachings of our Coryan - traimel the human soul, we desire to unite

forefathers, which are chanted to this day by the Brahmins on the banks of the sacred riv-We lusten to and accept the pure monotheism preached by Mahommet in the sandy descris and rocks of Arabia which taught men to render to the one God sole and undivided honor

"We study with reverence the maxims of Confucius, and are ever open to receive with respect the discoveries of science and the speculations of philos: phy. Truth from all these diverse sources we are open individually to teach and receive, but the cardinal principles of our oreed are simple and universal—the Fatherhood of God and the Brotherhood of all men, and all tribes and kindred of men. This creed necessarily forces ns into the advocacy of moral and social reform, and engages us in a crusade against idolatry, the system of early marriages and the correlative institution of Suttee or widow burning, and last but not least the great dividing institution of caste."

With such a liberal and broad platform, but few minds at all open to liberal and progres-sive thought will disagree, and if only true to its catholic basis, it is to this source that we may look for the means whereby the people of India are to be raised from their present deplorable condition.

THE SHADDHA OR FRAST OF THE DEAD

of which I promised to give an account, like every other rite of the Brahminical Code, seems to have been converted from its original institution for communion between the living and the dead into a great feast to the Brahmins. The source to which I am mainly indebted for the following sketch is Talboy's Wheeler's History of India. The Sraddha or feast of the dead was in its

earliest form a pleasing expression of natural religion which long preceded the edvent of a priestly casts, or the introduction of a syste-matic ritual, but like every other popular cer-emonial which has been handed down amongst the Hindoos from the Vedic period, it has been recast in a Brahminical mould. There are three principal[Sraddhas—the daily Sraddha to which I have before alluded, the monthly Braddha to be performed in memory of recent ancestors, and the funeral Sraddha to be performed within a certain period after death or hearing of the death of a near kins-man. The original idea as I have already stated was simply communion with spirit friends, whilst according to the more modern Brahminical doctrine delivers the soul of the dead person from Yama the judge of the dead, and translates it to the heaven of the pitris or ancestors there to remain until the merits of its previous life on earth have been all exhaust-ed. It is the current belief that only through the Sraddha can the soul of the deceased ascend to the heaven of the pitris and take up its abode there,

The ceremonics are very similar in all cases. The monthly Staddha was performed on the dark day of the moon, that is when the sun and moon are in conjunction. A sequestered spot was chosen such as was supposed to be pleasing to the spirits, and then the invited Brahmins were conducted to their allotted seats which had been purified by Rhuss grass and were presented with garlands of flowers and sweet perfumes. The officiating Brahmin then satisfied the three Vedic deities-Ajul Soma and Yama-by pouring an oblation of ghes upon the sacred fire. He then proceeded to satisfy the ancestors of the giver of the Eraddha when the immortals are supposed to make known their presence although this portion of the rite now gives place to feasting those present.

It will be seen from the foregoing data that ancestors has been strangely Brahminized by the compilers of the code. The monthly Braddhaiwhilst ostensibly celebrated in honor of departed ancestors is in reality nothing more than an entertainment given to the Brahmins, and the modern doctrine that the performance of the Braddha liberates the soul, is only another mode whereby the pricets contrive to bind the masses to dogmas intended for the benefit of their cwn order, and which seems to have been used by them with like effect to the in-dulgences once so rife in the Oatholic Ohurch.

our scattered forces and mass them for the coming conflict-desire to encourage investigation, science, morality, the ministry of spir-its and purity of life; thus setting examples before the world worthy of their following. Since so many impostors have been exposed since so many minoratis tartes have been lopped away, and Spiritualists have waked up to the realization of Spiritualism as a science. a phenomenon and a religion; its principles were never making such rapid progress as at present. It has just been brought before and discussed in the anthropological section of the British association of scientists. It was brought before this learned body by W. F. Barrett, a distinguished physicist and pupil of Prof. Tendell Prof. Tyndell.

Among these who took the side of Spiritual ism in the discussion were Prof. A. R. Wal-lace, the naturalist; Prof. William Brooks, who made those recent discoveries in regard to the physical energy of light; Col. Lane For, Lord Rayleigh, and others equally distinguish d. That eminent English clergyman, Rev Maurice Davies, D. D., writing upon the late action of the Biltish Association, says: 'Spiritualism is advanced to the dignity of a sci ence; there can be no doubt about that. The British Association met at Glasgow definitely for the advancement of science. Spiritualism has been advanced at Glasgow; orgo, Spirit-ualism is a science. True, the section was not termed Spiritualistic, but anthropological-science is nowhere without a long name and the paper was about abnormal states of mind; but this was only a fluke. The subject was Spiritualism pure and simple, and it was advanced by the Bristish Association. Like or dislike, that is a fact.'

"Am I reminded that Dr. Slade has been as rested in London? So Herod apprehended Peter, and the apostle not getting ball, as did Slade, was put in prison and bound, and in the darkness of a midnight hour, through a spiritual manifestation, he was released. All of the apostles were mediums. "The old is new,' says the poet. Many of the most distinguished men living are Spiritualists. Our poet Longfellow is a firm believer in Spiritcommunion. When last in Europe he attended spiritual scances in Naples and Florence The last time that I met Victor Hugo was in a spiritual circle in Paris, and a resident of this city, Mrs. Holmes, was present. The seers, sages and most of the great souls in past ages had to do with the phenomena, or were avowed Spiritualists, such were Socrates Plato Cicero, Plutarch, Tertullian, Bacon, Baxter Cowper, Glanville, Swedenborg, Johnson Lessing, Goethe, Kerner, Wesley, and a multi-tude of others. The greatest of living German philosophers, J. 1. Fichte, fully accepts the phenomena of Modern Spiritualism. The enlightened and educated of all lands are becom ing more and more interested on the subject Relating to science, the soul's affections, and immortality, it is destined to have a hearing in hamlet and city, in every schoolhouse and col-legiste institution in the country. Spiritual-ism, as interpreted by its best exponents, has given free thought a new imputer. It has given free thought a new impetus. It has severed the bonds of fear and superstition, revealed in a truer light the law of compensation, and opened to anxious eyes a revised geography of the heavens. It has encouraged the desponding, comforted the sick, and, with the tender hand of sympathy, brushed away the mourner's tears. Kindling in believing scals the loftiest endeavor, the broadest toler ance, the noblest charity, and the warmest heart fellowship; its prayers are good deeds its music the sweet breathings of guardian angels; its ideal, the Christ-life of perfection, and its temple the measureless universe of God. o further advance these broad. Lolerally Drill ciples, organization, system, enthusiasm, music, regular meetings and church edifices seem to be necessities. I swait the further pleasure of the meeting.' Rev. Samuel Watson animadverted the growing tendency of creeds to abridge the rights of individual freedom for forcing, or trying to force, mankind to accept their necu liar creeds and doctrines. Spiritualism taugh the very opposite. It enlarged the mercles of God, and invited all men to enter and investi gate its spiritual revelations. Mr. Minor Merriwether expressed his sin cere gratification at the liberal views express ed by Dr. Watson. Though not a Spiritualist and perhaps never might be, he was willing to co-operate with any set of men who were lib eral and enlarged in their views, and did not condemn and ostracise a man for his own opin iona Dr. Doty, in a few cogent remarks, dwelt upon the necessity for organization. after which a resolution was offered by Dr. Watson that a committee of seven be selected for the purpose of drawing up a constitution and bylaws for the society, to be submitted to the Convention for their approval at the next meeting.

by minavorable conditions here surrounding those they love. "Gan spirits move through space and study the heavens? and if they are not subject to any force or schon, why can they not move instantaneously?" When A. D. C. was, while in the form, ex-amining the planets psychometrically, it took her much longer to reach Jupiter than to reach Venue or Mars, wet the velocity with which

and a second

Venus or Mars, yet the velocity with which she must have traveled far exceeded that of light, which takes about half an hour to come from Jupiter. I think she reached there in five to ten minutes. I know of no reason for supposing that spirits are "not subject to any force or action." "Instantaneously" is a rela-tive term. The transmission of electricity may be regarded as "instantaneous" for hundreds of miles, but it takes a few seconds to cross the Atlantic?

"Why do not spirit philosophers inform us of some of their important discoveries so that they might be of benefit to us?" This is claimed to be largely done in the case of in-ventors. It could be done more were it not that mediums are very rarely scientific; and it requires a brain accustomed to be used for scientific researches in order that the spirit using it may communicate scientific truths. In microscopic or telescopic researches the best eye sight would not compensate for a defective lens; delicate highly finished work requires corresponding tools; and it has been well ob-served that many modern scientific discoveries would have been impossible, but for the great advances in the mechanical arts which enable instruments to be constructed of an extreme nicety and accuracy impossible of attainment, fifty or one hundred years ago. Give philo-sophic spirits the tools they need, highly edu-cated brains in bodies, combining delicacy, sentitiveness and strength, and whose tenants are free from harassing financial and family troubles, and all that T. J. S. desires and expects would be reached; yes more than he or others have asked. He adds:

1st. "Distance is no object to the spirit." Not true for celestial distances, though it is much less an object with us. 2nd. "Spir-its are actuated by principles of good." Not so necessarily. I think the Oatholic and other churches have powerful organizations in the Spirit-life, determined to suppress or hinder Spiritualism, particularly by striking at prominent mediums and speakers, killing some and switching others off the track; Peck, for instance, he turned from a medium to an exposer, through the influence of a Catholic priest in Spirit life.

"The object of Spiritualists is to enlighten humanity," Insert between "of" and "Spiritualists" the words "some" "many" or "most," and it would be nearer the truth,

Respectfully Yours, ALFRED J. CRIDGE.

San Bernadino, Cal.

PHILADELPHIA.

The Centennial—The Speakers—Mrs. Thayer, Mrs. Maud Lord and Others.

BRO. JONES:-The Great International American Centennial is about closing, and as if loth to part with scenes so momentous, the people from all parts of the world are still crowding our streets by hundreds and thous-ands, and the average stiendance at the Exposition building, foots up to over one hundred

thousand daily. Among this wast influx of population to our city, the Spiritualist Societies had a fair share of visiting patronage. The noble, honest, and brave hearted men and women from abroad, that appeared from Sabbath to Sabbath amongst us, gave us strength and coursge, and made us feel that instead of being weak we are numerically strong, and fairly represent the mental strength and progressive spirit of the country. Our society at Lincoln Hall is in a flourishing condition. We have had with us during, the period excellent speakers,—Lyman C. Howe, Dr. Max-well, Anthony Higgins, and others, who have come and gone, and left rich stores behind them We have also been blessed with the presence of good test mediums, of whom the word "fraud" dare not be said. Mrs. Thayer hashad sll through the season crowded circles, and given some of the most beautiful and convincing tests of spirit power. Flowers, choice and rare, birds beautiful and of different kinds, and fruits in and out of season, from time to time adorned her table, and gladdened the eyes and hearts of the eager circle. Mrs. Thayer is still with us, and we regret the time when farewells must be said. At one of Mrs Theyer's circles five months sgo, Bro. Beale had brought to him from a de-parted brother, a beautiful pair of ring doves. Two months ago one was killed by a strange cat. The spirit brother promised some day to replace it; this promise was not known to Mrs. Thayer. Three weeks ago at the close of a morning lecture at Lincoln Hall, Mrs. Thayer was suddenly agitated, and at her side on the seat appeared a ring dove which was announc. ed to be for Mr. Beale (who stood close by) as mate to the lone one. Mrs. Maud Lord is also with us and is one of the finest test mediums we have in our ranks. Many are the tears that are nightly shed at her circles, as loved ones whisper into the ears of their earthly friends, perhaps the last words they were priviledged to utter on earth; husbands greet their wives, fathers their children, and spirit friends their earth friends, until the very gate of heaven seems agar flooding each heart with celestial sunshine. Long may such noble women live to bless mankind with their choice gifts, and may the good angels keep them from ever tamishing a worthy reputation, or forfeiting the trust that is now placed in them.

by unfavorable conditions here surrounding race, will be more general and free to all; when without money and without price the poor shall have the Gospel preached, when truth and its divine mission will be paramount to all moneyed interest; then and not until then will Spiritualism be the leading power uniting the sects of earth together in one bond of brotherhood,

Most Respectfully, JOHN A. HOOVER.

Philadelphia, Pevu.

EXPERIENCES OF A MEDIUM.

BRO. JONES:—As an important event in my life, and one which I am impelled to make public for the good and direction of humanity to a correct appreciation of things, I hand you herewith a communication which came through the appreciation of the process of my hand and organism, during the process of development as a medium, and contest with the Diskks, if I may use the term.

At the time it was written many of the sentiments were in direct opposition to the views I entertained. The heading and punctuation were carefully attended to in the original manuserlpt.

A NEW DIOTIONARY.

SPIBITUALIEN. - A subject that should be inrestigated.

Religion.-Something mankind needs more

THE BIBLE .- A stumbling block in the way of the progress of mankind. REASON .- The only true guide of humen po-

Conscience — Pure, unblaced reason. Inspiration.— Holy communion with our

spirit friends.

TRUTH .- The salvation of the world, and the only salvation.

VIETUE.-An attribute of truth.

Rient.-That which we should not do-not evil.

Waond.-That which we should not do-not good.

(Norz.-Reason or Conscience follo us in regard to here matters).

MAN.-Contains withtn himself all the elements necessary for his own salvation. DRATH .- The new birth; but it has been a great bugbear to frighten people into churches

and get money from them.

HELL.-The promptings of conscience, and

not a place, but a condition. JECUS CHEIST.—Taught some good things, but was no more the son of God than any man who acts as well as he is reported (inaccurately) to have done,

Gon.-An Infinite Being which finite man has no power to investigate or comprehend. (See Theology).

PRAYER .-- Remorse of conscience and a deaire to do better. Of course it will do a sinner good to pray, but a righteous man needs no prayers; his heart is light. It is only the heavy hearted who need prayer.

SECRETS.-There are none strictly speaking. Your guardian angels know them all, and of course if they do, they are not secrets. Medi-ums or mesmerised persons can divulge them

if it is proper, and good will come from it. The better way is to have none strictly. BE TRUE — A watch word for all Happi-ness only comes from it. Momentary pleasure results in a painful reaction.

EPIRIT WOBLD .-- A place for work and love eternally, where all must go. Love.—Taken in its fullest serve is the mor-

al moving power of the world. THEORY.-A line of reasoning based upon

facts, which facts may be true or false. the sge. Query. Finite man can not compro-hend an Infinite Being. DEVIL.—An imaginary nothing. A religi-ous scare crow used on occasions of religious revivals. The only devil to be feared is conscience with memory as the accusing witness.

TENNESSEE. SPIRITUALISTS.

First Convention of Spiritualists Evor Held in the State-Organization-Address of Hon. J. M. Peebles.

At the Spiritual Convention lately held at Memphis, Tenn., Bro. J. M. Peebles made the following remarks:

"If I understand the purpose of this meet-ing, it is to perfect a State Organization of Spiritualists. While Spiritualism, under the aspects of apparitions, visions, trances, dreams, premonitions, prophesies and spiritual gifts, runs like a golden thread through all history. the modern movement, rising like a tidal wave. commenced only about twenty-seven years since, in a little village near Rochester, New York—a place of far more note than Nazareth in the palmy days of the Roman Empire.

"From vibratory sounds, comparable to telegraphic ticking, the phenomens rapidly developed into writing, personation, trance, vision, healing, gift of tongues, improvisation, inspirational, speaking, and, more recently, mater-ializations, whereby the so called dead spiritually reclothe themselves, as in prophetic and apostolic times, walking in our midst. At the least calculation there are millions of Spiritualists in America, with their weekly journals, their monthlies, their lyceums, with public speakers, media, and startling phenomena in demonstration of a future existence; and while these results have been accomplished there has been only a very lax-and in very large territories of country, not even the semblance of organization among Spiritualists. But now there is a common feeling springing up among Spiritualists and Liberalists that the time has come to perfect organizations for effective WOIK.

"The times demand it. The Evangelical de-nominations are organized to propogate scclesisstical dogmas, to carry forward missionary work, to hold in check the demonstrations of science; to continue the non-taxation of church property; to put their chaplains into Congress and Legislatures; their Bibles into schools, and their unitarian God into the constitution: all of which tend to proscription and, in the end, persecution even unto death. Must not or. ganizations then meet organizations? Must not living truths meet old grayed errors? Must not right meet and put down the wrong? Must not liberality and toleration take the place of the dried husks of sect and creed, to the end that freedom of opinion may be enjoyed without social proscription? Organization is an essential law of nature, operating where ever forms of life exist. A sound, healthy human body is a fine sampler 'organization; and a corpse is an equally api symbol of disorgani-zation, disintegration, death1 "The initiatory steps were taken the fifth of July, in Philadelphia, for organizing a "Na-tional Conference of Spiritualiata" And now

the inspirational work of the day-the hour-is, to perfect State, and Liocal Organizations. for associated work and action. While we re-pudiate all creeds that can possibly cramp or

Whereupon Dr. Samuel Watson, Minor Meriwether, J. B. Robertson, M. Hawks, Mrs. Annie T. O. Hawks, Mr. Glenn, Dr. Doty and Dr. Peobles were selected.

Communication from Alfred Oridge.

MR. EDITOR:-The queries of T. J. Steven son as presented in your issue of Sept. 30, are important and suggestive. As peculiar experfences (or rather observation) enable me to answer some of them in part, it is perhaps advisable that I should do so.

My late wife, Annie Denton Oridge, was specially interested in psychometry in the scientific aspects, and with her observations and discoveries as a psychometer in that direction I am cognizant as they occurred. She was virtually in both worlds while in the form, having to a large extent the faculties of an inhabitant of the Spirit-world, and at the same time the advantage of using her own organism (and not some other persons), in communicat-ing the results of her investigations or observations. She left the form, however, before she had time or opportunity to reach much beyond the threshold of the domain which Mr. Stevenson desires occupied.

From what she did observe 1 infer that not only spirits but highly developed clairvoyants or psychometers of scientific training and habits of thought, do or can "understand the phenomena of isomerism and allo)ropism," and can explain the reason "of the reverse methods of hardening and softening iron and copper." I infer this from one examination of here as to the nature of atoms, and from quite a number in which the nature of the relations of the spirit to the eternal brain are perceived; also the methods in which hereditary tenden cies operate; how these tendencies are overlaid or outgrown; how the spirit is sometimes obstructed in its manifestations by defective brains, inadequate culture, unfavorable surroundings, etc. 2nd. "Do the spirits still prosecute the

Sciences?" Yes. A medium informs me that A. D. C. is actively engaged in astronomical investigations as to other planets than the earth. "Do they as really work there as we do

bere?" Yes, in a different way; but are much drawn upon and bindered in their work there

The Bliss mediums are also doing a good work. Their materializing power is increas-ing, and as high as four spirits have been seen at one time, and sometimes spirit and medium together.

I have known these mediums now for some time, and believe that they are honest and would not willingly practice deception. They havehad a hard up hill work all along, but the clouds for them seem to be breaking away. Messre. Hartman and Evans, spirit photo-graphers, are with us, and though to me no evidence of their genuineness has been given, yet I do know where several undeniable procis have been given, more especially by Mr. Evans. Bro. Rogers got the likeness of his child. Frederick Law got the likeness of his grandmother who lived and died in Germany, and several other conclusive tests I might mention in favor of Mr. and Mrs. Evans; in my opinion the genuineness of spirit photography can no longer be disputed, yet the many fail-ures in it make it often unprofitable to the investigator.

We have also had a little sensation ontside the spiritual ranks. Rev. Wm. Bott, a Bap-tist clergyman of this city is being tried before the law, for frollicking with a young sister of the fold at a fish house the past Summer, and getting her parents down on him.

In a word, Spiritualism in the Queker City is prospering, and I shall hall the time when these beautiful gifts of mediumship in the

Norr - Man contains within himself all that is neces-sary for his own destruction, figuratively, and all that is necessary for his salvation; (See Man).

SALVATION .- Saved from sin or evil. SIN.—Can not be forgiven. There is no re-demption for it, or remission of it.

MASONRY.—An institution founded on noble principles, such as brotherly love, morality, etc. It is doing and has done more for the world's good than all the churches. But good men will not join the institution.

PREFROTION.-Every man can become per fect even as his_Father in heaven is perfect. The theory that man can not become perfect is fallacious and horrible. Z.

Toledo.

Startled Watchers.

We find the following in a Southern paper, credited to the Morganton (N. C.) Blade: "Mirs. Roney, of this county, had a child, five or six years old, that had been sick with sore throat for several weeks, and one day last week it seemed to die. It had no pulse so far as persons present could discover. It was laid out for dead, and a coffin made. The persons sitting up with the corpse grew sleepy and were nodding, when suddenly the child threw aside its grave clothes, got up from the table where it had been laid, and went to the cupboard and got something to eat. As soon as it saw that some one was awake, it called londly for milk. Such was the superstition that no one would for some time touch or go near the child. The mother came in, and after some hesitancy caught her hand, and the electricity seemed to restore her courage and convince her that it was no ghost. She got the milk for the child. After eating it was placed in bed. It seems that this sudden exhibition of strength was a freak of nature, for, in four hours after the child died indeed."

BABHITT's HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1 00. BANNER OF LIGHT for sale at the office of \$ 1.00 A. O. LIGHT, Taylorsville, Cal.,

NOPIOE

Extraordinary

Byory disease in the Catalogue has yielded to the magic over of BPEINCEPS POSITIVE AND NEGATIVE POWDERS. Don't imagine that your case is too old, too tough, of too complicated. They have cured older, tougher and

more complicated ones than yours. Buy the POSITIVES for any and all manner of diseases except Paralysis, or Palsey, Destness, Siludness,

Typhoid and Typhus Fovers. Buy the BEGATIVES for Faralysis, or Falsey,

Desinces, Blindness, Typhus and Typhoid Fevers. Bay & Box of HALF POSITIVES AND BALF NEGATIVES for Chills and Pever.

Pamphlets with full explanations, mailed free. Agents wanted everywhere.

Mailed postpaid for \$1.00 s Boz. or 8 Bozes for \$5.00. Bend money, at our risk and expense, by Registered Lettes, or by Post-office Money Order made payable at Stailen D. New York Oity.

Address FEOF. PANTON SPENCE, 138 E 16th Street, New York City.

sold also at the effect of this paper.

and a stand of a second standards and

DECEMBER 2 1876.

the constant is a second set of the last

3

RELIGIO-PHILOSOPHICAL JOURNAL.

THANK BARRIE.

ZELL'S

A2165t58.

BOOK REVIEWS.

THE MARTYRDOM OF MAN. By Winwood Reade. 2nd edition. New York: C. P. Somer-by. 1876. Price \$3 00 For sale by the RELIG-10-PLOSOHIPHICAL PUBLISHING HOUSE, Chicago.

This book has come to its recond edition. and this fact proves that it is possessed of truth to give it vitality, for truth in literature is as necessary as virtue in woman as a pre-servative of respect with man. The writer is a man who has opened his eyes wide to a certain class of events and as a consequence he is "at home" in discovering the elements of this class, wherever they present themselves. We are inclined to think of him (as a writer, not are included to similar of him (as a writer, hose of course in any other sense) as a French Hegel. Hegel gives us in his "Philosophy of History," the "World-spirit," while the author of the Martyrdom of Man, "gives us the fiashy materialization of a certain portion of the "World-Spirit." The German is metaphysical, the author of this book is also metaphysi-cal, but the physics of one is spirit-of the other matter. Reade is active, and seizes at once upon actions; he does not, however, go down (or up rather) to the real soul of man. He contents himself in the expression of active life in its progress to self-possession. He is quick to catch the character of manifesta-tion, but is content with this "catch of the ahadow."

Though we are ready to acknowledge that he has attained to a truth when he writes, as he has done near the close of the volume. ⁶There is but one man in the earth, individ-uals are the cellular forms of man," but this truth he has not examined, it has come to him, and its beauty charmed him and he accepted it, as the young man is dazzled by the first sppearance of some ball-room belle. By and by he will take this truth into the chamber of ansivels, and will find in it "a religion" much broader than the narrow confines of his presont creed (for we must ever remember that this Vol. is the epistle general of a self-appointed apostle of the "New Ohurch" of Reace). We write this in no spirit of envy or unfriendli-ness; we are ready to see that Mr. Reade has heen in carnest in the labor of love that is before us in a neat and tasty dress of drab and gold, and we think we would like the personal acquaintance of the man (no,-cell of a man) and should grasp his hand firmly, for the truth that is in him. But now about his new religion of mant Occidental Buddhism is its real family name-the individual is absorbed. The anthropomorphic God of Reade's ances-try has been abroad and has in its travels met the Oriental Buddha, and as they conversed (as men always will) he has changed somewhat-his ideas of life, and so he does not exactly sit on the old throne of Jove in the sky, nor in the ccean depths of Nirvana; but concludes, like Job's satan, to walk up and down the earth, and see his children, which like the old Greek Saturn, he begets and devours. This is about where the man has come to know himself in Reade, and he leaves us with a kind of impression that his God is not much better than the old ones that he fights against, for he makes us look out or the Dov- (no, not the devil, we mistake, beg pardon Mr. Reade) the God of Reade will catch us napping, and then we will get our cell burst, and go into Nirr-(no, another mistake) and go into man, martyred at last!

In this analysis of the book we do not by any means say that it is not well worthy of careful examination, for we know that the author has not lightly thrown together "a few facts and fancies," but has given us an earnest thought of the soul. However much we may differ from his conclusions, we are ready to greet his contribution of actual facts in the history of "Man"-and we hope that the readers of the JOURNAL will not be driven from its perusal on account of what we have just said, but rather will take the pains necessary to examine carefully the volume, and the think-er who does this will find amid the exhuma-tions of the past that are thrown up to the light of today, many stones of beauty well worthy his attention as a child of Man. Buy the book, read it carefully, thoughtfully, not blindly, and it will do you good.

In explanation of the third article, I will say, it covers more ground than one would at first suppose, embracing heaven and earth, the relations of spirit to matter, etc. And to the friends of the cause, I will say we are working quietly and steadily on towards the beautiful temple that stands on the summit of the Mount of Knowledge, over whose doors are placed Truth, whose floors are paved with golden sands of Goodness, and on the snow white walls appears Hope and Love, and high over all, in the glittering dome of light is writ-

ten Charity. Yours for Organization, G. W. SMITH, M. D. Richmond, Ind.

A Strange Circumstance,

BRO. JONES: Please allow me space in the JOUNNAL to record the fulfillment of spirit predictions, in the life and death of a near rel-bring Mr. R—— to their side of life. At several subsequent meetings thereafter, the sister and wife and two other family spirits occasion I inquired of the spirit wife, my sister, about what time the thought the change with her husband would take place; her reply was, "Sometime during the falling of the leaves this fall." During a period of three months, I had been informed Mr. R was as well as usual, attending to business. I mentioned the fact to a number of persons, and expressed myself that it looked as if the spirits' prediction would prove a failure. From the 20th October to the 11th day of Noyember two seances were held, at which my spirit sister failed to put in her usual appearance, and no reason was assigned for her absence by others of my spirit friends.

On the 10th of November I received a letter from my niece, informing me that her father died on the 27th day of October; that a few days previous, her father had become, on his whole right side, paralyzed and rendered un-conscious until death released the spirit.

On the evening of the 11th inst. the circle again convened, when Skie, one of Mrs. Hol-lis' Indian controls, opened the scance, addressing himself to me first, remarked that my brother in law, Mr. R-, had come over to their side, and that his spirit wife had brought him to the seance, to have a talk with me. Mr. R—possessed a peculiar way of addressing people. When he made his appear-ance, he announced himself in the same tone of voice and manner peculiar to himself and as natural as in earth-form, this peculiarity was observed by every member of the circle. The spirit remarked that he wanted to believe in the truths of the spirit philosophy but never did or could understand it. He further remarked ne was happy again in the society of his wife; that he did not a week before passing away, dream of such an event occurring, and that he would come often to communicate with me. The foregoing statement of facts, are wellknown to scores of as respectable citizens as reside in Washington City.

I mention the case in the cause of a glorious truth, and to gratify my old spirit friend Skie, who inquired if I intended to write this fo JOURNAL.

to her.' * * *. 'And Saul disguised himself and went to her by night, and the Woman of Eador told him of his persecuting the mediums, and Saul swore he would not expose her, and asked her to call upon Samuel, which she did, and the spirit of Samuel appeared and warned Saul of his disobedience to God." etc., etc.; and the Woman of Eudor is called a witch by our humble followers of the lowly Jesus, or those who are continually preaching Jesus, not following him.

Special Actices.

Attention, Opium Esters!

Mrs. A. H. Robinson has just been fornished with a sure and harmicas specific for curing the a opetite for opium and all other narcotics, by the Board of Ohemina, in spiritlife, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all hald beads, no matter of how long standing.

Mrs Robinson will furnish the ranedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of Are dollars (the simple cost of the ingredients), and, guarantes a most perfect cure or refund the money, if directions accompanying each prokage are strictly followed.

The remedy is humiliss, and not unpaletable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the ours within the reach of the poorent people who use the permisions drug. The expense of a perfect remedy will not exceed the cost of the drug for constanting the deloterious habit one month!

Address Mrs. A. H. Robinson, RELIGIC-FILL-OSOFHICAL POILIBILIE HOUSE BOLDERS, Chicago. Room S.

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

H. LOVERY who has but just began to use Mrs. A. H. Robinson's opium remedy says, "The first night I wore the magnetized paper you sent me, I felt the dear spirit friends with me. They manipulated my head and face for nearly two hours. I have reduced my allow-ance of opium one-fourth already. Please send me another set of the magnetized papers. Bushnell, Ill., May 10th 76.



& W. OSGOOD, Notary Public. Agents Wanted. BAKER & OSGOOD. ATTORNEYS and O OUNSBLORE AGENTS double their money selling "Dr. Chase's Dr. Unase's Printing House, Ann Arbor, Mich." valuation Rooms 15 & 16, TIMES BUILDING, CHICAGO VIInsi AGENTS! GREATEST OFFER of the se-away with flome Gacas, including Hoover's Poerious American Fruit, 2% feet long, Lete Lucerna, Virgin Vests, Sc. Mounter onthis, four Ohromos, \$2,00, 3 Unro-LES & FISTULA POSITIVELY CURED without pain or use of knife, caustic, etc. Astrocureorstopay. Dr. J. B. O. Printane, 167 & 169 East Madison-etc. Officace, Jik. v20n10t53 Vests, &c. Mounton ontfit, four unrounds, study on St. mos, \$100. J. LATHAM & CO., 419 Washington St. Vignation TEAS -The choicest in the world-Importants' staple article-pleases everybody-Trade continually in-creasing -Agents wanted everywhere -best inducements -don't waste time-send for Circular to ROB'T WELLS, 49 Verey St., N. Y. P.O. Box 1987. v2002618 \$559\$77 P. O. VIOKENY, Augusta, Maina The TOLL GARE! Prize Ficture sont free to find i anarcia, with stamp, B. C. ABBEY, Sufalo, N.Y. 08102152 American Health College. SGO a week made selling the Eureka Self-Copying ad of water Book. Copies letters instanty without and of water, brush, or prees. Sales repid and profits large. Agents wanted. EURIEKA MANUFACTORING CO., Ohioago. V21052.3 Incorporated by State of Ohlo, Granting Legal Diploma to Physiciane, Healers, Medi-ums and Ministers. Send stamp for Free Book, refer-ence and explanations, (also for advice in all diseases) to Frof. J. B. CAMPBELL, M. D., V. D., 168 Longworth st., Cincinnati, Ohio. Missellansons. 150,000 articles, 8.000 engravings, and 18 splendin maps. The BEST BOOK of ENCYCLOPEDIA maps. The BEST BOOK of universal knowledge in the landr. j. r. newton, 247 W. 7th St., Cincinnati, Ohio, enege. Now in course of publifor 2 or 3 months, where the afflicted of the West can come and be cured 1 Dr. N. also heals the slok by mag-netized letters and performe area as wonderful as by personal frestment. State age, sex and dreases, and send P. O. order for 5 or 19 dehars, 23 you can afford. Voln9.f Revised Edition catton. SPECIMEN with samp AGENTS WANTED. cent for SD cente. -CHAS. H. DAVIS & CO., Philadelphia CAREARS When you have had it long enough, just send 10 cts. to Dr. C. R. Syker, 160 Mad-ison St., Chicago, for the True Theory and full information of a Sure Cure, and cay where you saw this. y20025119 CAPITOL HOUSE king street, ---- Madison, wis. Northwestern and East Madhon Depots within one where you caw this. Block. All the appointments of this House are first-closs, Transient board \$2 per day. Having leased the above memed, large, com rotious and suparbly furnished ho-tel would say to the public and especially to Spiritual-ists and Liberaliste, you are invited to make this house your home when in this city, and be assured you will meet with a friendly greeting. The Entrato-Phino-formout Journan and Bautan or Lever will be found on file. Will further say I, hall condinue the Propule-Jehovah and Satan Compared. ⁴⁾ This radical pamphiet on Theology cant postpaid to those enclosing ten cents to the anthor, M. B. Graven, Richboro, Bucks Co., Pa. AGUE & Fover, of any type positively cared. Sentence to sgents for a *Test Care* for 55 cents. Ad-dress F. VOGL, P.O. Box 2485, St. Louis, Mo. v3in3ti8 on file. Will further say I halt continue the Proprie torship of the Commercial Hotel, St. Paul, Minn., under the management of Mr. J J. Porter, at the low price of \$1 59 per day for transient board. M. T. C. FLOYDER, Frop'r.

C.C.

φίη Ψ ΜΩΩΥ:

HABIT cured at home. 1000 iestimoniais. "Baldwin City, Kansux, Der. 1st, 1875. Mrs. Denning is entirely cured. She used 1,920 rrs. per mo. Hrazy Dassurd." "Bache, Wis., Dec. 24, 1875. Jused 240 ars. morphine by the bypodermicinjection. I vascured in 4 mos. Mrs. HENRY WILLIAMS." Dr. F. E. Massur, Quincy, Mich. vein8(15eow

91





HU MANU.

Books Received.

LIFE-HISTORY OF OUR PLANET. By Prof. William D. Ganning. Chicago: W. B. Keen, Cooke & Co., publi hers. 12mo. cloth. freely illustrated. Price \$2 00.

THE FIRST FONAKIGRAFIK TEACHER. A guide to a practical acquaintance with the liter-ary style of the art of Phonachygraphy. By John Brown Smith. Amherat, Mass.; published

by the author. Octavo pamphlet. Price 25 cts: THE ORIGIN OF LIFE AND SPECIES. A new theory. J. B. Pool author and publisher, West Pittsfield, Mass.

THE MONEY QUESTION. By Wm. A. Berkey, Grand Rapids, Mich. Publishen by the author. 12mo. cloth. 884 pp. Price \$1.50.

Magazine Notice.

. THE WESTERN.—This yaluable magazine comes to us this month filled with rich matter, most of it of special interest to the Shakespearian student. The Editor furnishes an article entitled Topical Shakespearians which must prove highly serviceable to those who have forgotten or have never known where to look for aid in the pursuit of any special Shakespearian inquiry.

Terms \$2 00 per year. Address The Wes-tern, Box 2423, St. Louis, Mo.

Organization.

BRO. JONES:-As Organization seems to be the chief thing that is egitating the minds of the Spiritualists of America to day, it occurred to me that what has been done in this place ia the past year, may be of some interest to your readers, therefore I take the liberty of ad-dressing this communication to your valuable Daber.

A little over a year ago, we began to receive from our spirit guides written instruction, that at the time was not comprehended, but still they continued, until we had a complete system of organization, written out for our signatures. After they had been signed by a number of persons, then we received instruc-tions to organize a Lodge, which we accord-ingly did under their guidance, with a com-plete ceremony of initiation, instruction to officers, signs, grips and pass-words; all given to us from our spirit friends. They then told. us that the band, of which they were a part, was a very large one, and that within a comparatively short time we might look for the principles upon which we had organized, to become the basis of an extensive one that would embrace nearly all the Spiritualists of the world. Our principles briefly stated, are thesa:

1st. The immortality of the soul or spirit. 2nd. The communication or manifestation ol apirit.

Srd. The necessity of studying the laws governing spiritual things. 4th, The benefits derived from a life of vir-

tue, honesty, truth and sobriety. 5th. The necessity for cultivating a frater-

nal or brotherly love for the whole human TACO.

6th. The equality and mutual dependence. of male and female upon each other.

And Long and March Street

Before closing I will state who Skie (Mrs. Hollis' Indian guide) was. He belonged to the Hatchee tribe of Indians; what was left of the tribe became absorbed into the Oherokees. The Hatchees as a distinct tribe, have become extinct Skie was one hundred years old when he went over to the spirit hunting ground, and has been a spirit one hundred and twelve years. I have ever found him hon-est and strictly truthful. The work he performs is astounding. On one occasion a mem-ber of the circle complainingly and impatient-ly remarked she would like to have tests come faster, when Skie mildly replied that he had been at work one hundred years trying to get back to talk with her. What a lesson in patience and perseverance.

J. EDWARDS.

Washington, D. C.

The Lecture Last Night.

The Denison (Tex.,) Daily News:

Nolan Hall was crowded last night by an intelligent audience, including many ladies to listen to Mr. J. Madison Allen, the noted sp ritual inspirational speaker. We regret that the lateness of the hour and our limited space prevents our giving our readers who were not so fortunate as to be present an outline of his remarks.

After a few explanatory words Mr. Allen read the 11th and 12th chapters of 1st Corrinthians. He then passed under what he claimed was the influence of spirits and proceeded to discuss the subjects, three in number which had been handed to him in writing from the audience. He handled them all in a masterly manner, improving the occasion to explain in outline the fundamental teachings of Spiritualists concerning man's spiritual nature and spiritual growth and development in this and the future life. At the close several questions were propounded, among others "Is there a personal Davil?" In reply we think he gave Rev. Mr. Oarson, who was present, a

nut he will find it pretty hard to crack. Mr. Allen was listened to with close attention throughout, and there was a very general request made at the close that he should speak egain.

Think what one may of the truth of Spiritualism, no ene can deny that the doctrine, as expounded by Mr. Allen, is beautiful and cap-

tivating. We trust Mr. Allen will decide to remain over Sunday, and give a lecture both Saturday and Sunday nights.

Spiritualism vs. Ohristianity.

Spiritist writes as follows to the New York Herald:

"In your Sunday editions you published articles severely criticising Spiritualism; will you oblige a constant reader by publishing the following from the Biblet Twenty-cighth chapter of first Samuel, third verse :-- 'Now, Samuel was dead, and all Israel had lamented him and buried him,' etc., 'and Saul had put away those that had familiar spirits and the wizards out of the land.' Fourth-'And the Philistines gathered themselves together and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilbos. Baul saw the host of the Philistines and was afraid, etc. * * * 'And Baul inand was arraid, etc. And Caul in a guired of the Lord, and could get no answer. And Baul said to his servant, Back me a wo-man that hath a familiar spirit, that I may go

During the past five years the public have carefully ob-served the wonderfal cures accomplished from the use of VEGETINE. From itsuics many an afflicted sufferer has been restored to perfect health, site having expedied a small fortune in procuring medical advice and obtaining poleonous mineral medicines. The medical properties are Alterative, Tonfo, Solvent and Dicretiz. There is no discuss of the human system for which the VEGETINE cas not be used with perfect eafety, as it does not contain any metaille or poleonous compound. It is composed excinatively of barks rooks and herbs; it is very pleasant to take; every child likes it. It is safe and reliable, as the following cyldence will show:

Valuable Evidence.

The following uncollected testimonial from Rev. O. T. Walker, D. D. formerly pastor of Bowdoin Equare Ohurch, Boston, and at present settled in Providence, R. I. must is deemed as reliable evidence. No one should fall to observe that this testimonial is the result of two years' experience with the use of VEGETINE in the Rev. Mr. Walker's family, who now pronounces it invalusble:

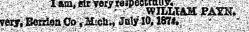
PROVIDENCE, R I., 164 TRANSIT STREET.

PROVIDENCE, M 1., 107 Finance, PROVIDENCE, M 1., 107 Finance, M 1., 108 Finance, M 1., 10



Mn. H. R. STEVENS: Dear Sir-Though a stranger, I want to inform you what VREWINS has done for me. Last Ohristmas Scrotala made its appearance in my system-large running ulcers appearing on me, as fol-lows: One on each of my arms, one on my thigh, which extended to the seat, one on my head, which are into the skull home, one ou my left leg, which became so bad that two physicians came to amputate the limb, though upon consultation concluded not to do so as my whole body was so full of Scrofala; they deemed it advisable to cat the sore, which was painful beyond description, and there was a quart of matter run from this one sore. The physicians all gave me up to die, and said they ound do no more for me. Both of my legs were drawn up to my seat, and it was thought if 1 did get up again I would be a cripple for life. When in this condition I saw VEGETINE advartised, and commenced taking it in March, and followed on with it until I had used sixteen bottles, and this mora-ing I am going to plough corn, a well man. All my townsmen say it is a miracle to see me round walking and working. In compution I will add when I was enduring ruch

townsmen say it is a miracle to see me round walking and working: In comclusion I will add, when I was enduring such great suffering, from that dreadful disease, Scrotula, I prayed to the Lord above to take me out of this world, but as Yucaruns has restored to me the blessings of health, I desire more than ever to live, that I may be of some service to my fellow men, and I know of no better way to ald suffaring humanity, than to inclose you this statement of my case, with an extrest hops that you will publish it, and it will allord me pleasure to reply to any communication which I may restrict therefrom. I am, sir very respectfully. WILLIAM PAYN, Avery, Berrien Co, Mich., July 10, 1875.





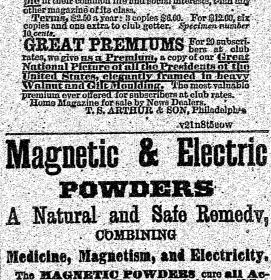
MB. H. R. STEVENS

MR. H. R. STEVENS: Dear Sir-I will most cheerfally add my testimony to the great number yot have already received in favor of your great and good medicine. VEGETINE, for I do not think enough can be said in its praise, for I was tronbled over su years with that dreadful disease, Ca-tarrh, and had such bad coughing guells that it would seem as though I could never breathe any more, and VEGETINE has cured met and I do feel to thank God all the time that there is co good a medicine as VEGE-TINE, and I also think it one of the best medicines for congns and weak, dinking feeluge at he stomach, and advise everyboly to take the VEGE STINE, for I can as sure them it is one of the best me licines that ever was. MRA. L. GORE. Corner Magasine and Waint Streets, Cambridge, Mass.

Prepared by H. R. STEVENS, Boston, Mass VEGETINE IS SOLD BY ALL DRUGGISTS,

Newspapers and Magazines Forsale at the Office of this Paper Basmer of Light Boston, I Conts.

Spiritzal Magaalme. Memphis. 50 " * Boston Investigator, Woolly, 8 4 6 The Spiritualist and Journal of Parekological Science, London 8 " " "



The MAGNETIC FOWDERS cure all Ac-nte diseases, such as Fovers of all kinds, all Im-faminations of Lungs, Liver, Kidneys and Bisdder. Rhoumatisms, Neuralgis, Dyschary, Diarhos, The ELECTRIC FOWDERS cure all Obreasic disease, as Paralysis, Palsey, Exhauston, Nervous and Ruscalar Prestration, and General Debillity,

The **HÅGNETIO** & **ELECTBIO** Fowders, combined, are peculiarly adapted to all diseases, affecting **Mucous** Surfaces, as Dyspephi, Catarrh, Asthma, etc.; also all diseases of the **Blood**, as **Can-cer**, **Scrafula**, in fact, all **Humours**, whether cutaneous or informatory, are unsurpassed in Chills and Wave. Feyer.

AGENIS WANTED EVERYWREER. OIROULARS, and Agenta' Terms, sent PRES, to any

Send your money at our expense and risk, by Post office Money Order, or Registered Letter. All letters and remittances must be directed to

HULL & OHAMBERLAIN,

568 Broadway, New York City.

N. B.-For sale also at the office of this paper. V20112:33

American **Spiritual Magazine**

Devoted to the elevation of our race and country, is pub-lished at Memphis, Tenn., by SAN'L WAYSON. Belong-ing to no sect or party,—allied to no creeds or catechisms, it will be independent upon all subjects. Believing that the tacchings of Jesus, Science and Spiritualisms are per-fectly harmonions,—this periodical will be published from this stand-point. This has been our spirit teaching for a score of years,—and while we expect to adhere to these principles, we expect to extend to those who may diver with us respectine consideration and claim nothing for corresives that we do not concede to all others, to have their principles. We expect to full they improve their privileges. We are fully aware that we occupy ground hitherto regarded as untenable. That we have entremes greatly in the majority against us, but none of these things deter us from our work. It will be our aim to keep the readers of the Magazine ported in regard to Spiritalism and its developments generally, especially in our own country. A new erais dawning upon us; the day long looked for is at hand when the gloom shall be lifted from death. The Magazine is published intently, con-taining 43 pages besides the cover, at the very low price of 32 per smann. Postage paid. Address S, WATSON, \$25 Union St., Memphis, Tenn.

SEVEN HOUR

Br PROF. D. P. HOWR.

The anthor has demonstrated repeatedly that a per-son of average ability can learn to apeak and write cor-rectly after one week's careful study of this little book. Thousands have been sold and they always give satisfaction. Price, in paper covers, 50 cts. For sale at the office of this paper.

this paper. ***For sale, wholesale and retail, at the office of this PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ANNOUNCEMENT.

THE VOICE OF ANGELS, a new monthly, ed. Ited and managed by Smarrs, is issued to a middle of each month from its office of publication, 5D wight st., Boston, Mass. Terms, yearly in advance, \$1.00 Loss time proportionally same. All letters and matter for the paper must be addressed (postpaid) to the undersigned. Specimen copies free. N.B.—To all who take an interest in disseminating the great traths undersying the spiritual philosophy, if they will send me a list of names of their friends and acquisintances, who appreciate the same. we will send a specimen copy to each; that they can determ-ine upout its merits. "The HARO," an autoblography of the undersigned for sale as above. Price, \$1:50; postage is cents. D. C. DENSMORE. [voinstit] Publisher, Voice or Augents.



Is calculated for two, or more horses; adapted to any power with belt or taub'iny rod. Light draft and easily handled. Will cut from 30 to 51 cords store wood per day. Also, CIRCULAR WOOD MILLS for long or short wood. Po wer much improved this season. Manufactured and cod with or whont power by the BATTLE CREEK MACHINERY OO. Battle Oreek, Mich. 28" Send for Circular and Price-Liet. Windlfoow , v21n6t7eow



By SARA A. UNDERWOOD.

 $A \stackrel{f^{(1)} \in \{1\}}{\text{being sketches of a tew central formale figures in the history of Radical Religion.}}$

CONTENTS:

PREFACE-MADAMS BOLAND (MARIE JEANNE CHLIPON). MARY WOLISTONEORAFT GODWIN. MARY W. GODWIN

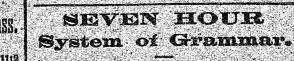
SUBLIEY, GROESE CAND (A. L. AUSONS DUDEVANT). HARMINE MARTINEAU. FRANCES WAIGHT D'ABUSMONT. REMA MARTIN. MARGARET REINOLDS UNAPPLISAITA. REMISSIONE L.

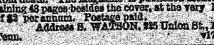
Ross. FRANCES POWSE CORDE. GEORGE HILT. (WARIAM EVANO LEWIS).

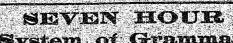
This work fills a place in liberal literalura that should Ants work must place in liberal literature that should not longer remain volt. Mrs. Underwood has done nor work will a kind and loving hears, and done it well. The book is finely printed on extra hears paper, and will plasse every myer. 19mu, cloth; 363, pp. frice, \$1,75; postage free

CONTRACTOR OF THE

Cambridge, Mass.







RELIGIO-PHILOSOPHICAL JOURNAL

DECEMBER 2, 1876

Religio-Thilosophic I Jourand

92

g. g. Jones, - - - PROPRIETOR J. R. FRANCIS, - Associate Editor.

TERMS OF SUBSORIPTION:

Gue copy, one year, in advance, including postage.. \$9.76

44 st the end of the year..... 8 50 Three meaths on trial, to New Subscribers...... 59

Feligiz-Philosophical Publishing Heuse All letters and communications should be addressed to SELACIO-PHILOSOPHICAL PUBLISHING HOUSZ, Chicago.

..... NEWSPAPER DECISIONS.

" L.—Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the devicent.

1.-If any person orders his paper discontinued, how must pay all arrearders, or the publisher may continue beend it, until payment is made, and collect the whole arround—whether the paper is taken from the office or

5. The courts have decided that relating to take swappers and periodicals from the post-office, or re-boring and leaving them uncalled for, is prime facts whence of intentional fraud.

The making remittances for subscription, always pro-ence a draft on New York, or Chicago, or Post-Orsnos Howar Onnan, if possible. When neither of these can be procured, send the money, but *always in a Registercoi* Later. The registration fee has been reduced to ten cents, and the present registration system has been found, by the postal authorities, to be virtually an ab-solute protection against losses by mail. ALL Post-mesters are obliged to register letters when requested to do so.

En Those sending money to this office for the Jour-man should be careful to state whether it be for a re-sever, or a size subscription, and write all proper names

Mainly. Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until pay-ment of all arrearages is made, as required by law. NO mames EXTEND ON the subscription books, withcut the first payment in advance.,

LOOK TO YOUR, SUBSCRIPTIONS.

Subscribers are particularly requested to note the ex-irations of their subscriptions, and to forward what is ino for the ensuing year, without further reminder from

Upon the margin of each paper, or upon the uvapper, will be found a statement of the time to which pa, went has been made. For instance, if John Smith has, did to 1 Dec. 1876, it will be mailed, "J. Smith 1 Dec. 5." if is has only paid to 1 Dec. 1874, it will stand thus: <u>4</u>, which 1 Dec. 4."

LOCATION.

THE WEST FROMT OF THE RELIGIO-PHILOSOPLICAL PUBLISHING HOUSE Is A27 Fourth Avenue.

THE EAST PRONT Is 3DA Dearborn, near Harrison street, two blocks south, and in plain view of the couth and east fronts of the new Castom House and Post-office. Strangera, who viah to ride by public conveyance, will leave the State street horse cars or the Clark street opnibures, at Harrison street.

ITTINAGO. SATURDAY. DECEMBER 9 1576.

Bigotry and Intolerance in England but Slightly Modified.

In parasing the report of the trial of Dr. Slade before a London Police Justice, on the charge of vagrancy, the mind of the reader will naturally revert back to the palmy days when the fires of Smithfield were burning to bril-Hantly for the extermination of herotics.

After contemplating the scene of the burning of John Rogers and thousands of others, the mind of the reader will revert to the

gator of the manners and customs of the Engglish in the 19th century. The last days' pro-coolings in this remarkable case were attended by an even larger-crowd than had assembled before, among them many "mediums" and Spiritualists, male and female. The points upon which the magistrate had to decide were two, which he thus stated: "1st. Wore the facts alleged as committed by Slade an offense under the vsgraucy act ? and (2) did Slade do what he was alleged to have done-viz., used palmistry and other subtle crafts, means, and devices, with the purpose of deceiving and imposing upon her majesty's subjects?"

present, must pass into the history of legal in-

restigation as a curiosity of the first class, one

which will puzzle sorely some future investi-

The charge of having conspired with his agent or manager, Simmons, to obtain money under false pretenses, had failed, owing to the absence of sufficient evidence of guilty knowledge on the part of Simmons, and the points at issue were narrowed down to the two propounded by the magistrate, Mr. Flowers, who at once proceeded to deliver judgment in a calm, matter-of-fact manner, which must have vexed the disembodied spirits generally (for they were no doubt present on such a momentous occasion) and that of "Allie" in particular.

THE SUMMING OF.

"I think," said Mr. Flowers, "that, in order to constitute the offense defined in the vsgrancy act, two things are necessary-using some subtle craft, means or device like palmistry, and an attempt to deceive or impose on some person. Palmistry is defined in Richardson's dictionary thus: 'Divination by inspection of the hands, from the roguish tricks of the pretenders to this are; to palm; trick, imposition, or delusion; more restrictedly, to palm is to hold and keep in the palm, to touch with the palm, to handle.' And the definitions given by Johnson and Webster are very similar. Blade's trick consists in falsely pretending to procure from spirits messages written by such spirits upon a slats held under the table by Slade for the purpose, such message having previously been written by himself. Such a trick seems to me to be 'subtle craft, means, or device' of the same kind as fortune telling. In each case the impostor pretends to practice a magical, or, at least, an occult art. I am confirmed in this view by the language of another statute to which reference has been made in the course of these proceedings-the 9th George II., c. 5. This act repealed that of James I., c. 12, by which witchcraft was made felony, and prohibited prosecutions for the offense of "witchcraft, sorcery, er chantment, and conjuration,' which, apart from the statute of James, was punishable by the ecclesisstical courts and perhaps at common law. It then enacts that for the more effectual preventing and punishing any pretenses to such arts or powers as are before mentioned, whereby ig-norant persons are frequently deluded and defrauded, or if any person pretended to exercise or use any kind of witchcraft, sorcery, enchantment or conjuration, or undertook to tell fortunes or pretended, from his or her skill or knowledge in any occult or crafty science, to discover goods supposed to be lost or stolen. he shall, upon conviction or an indictment, be liable to a year's imprisonment, and be set in the pillory four times. The punishment of the pillory is abolished, but the rest of the restion remains in force, and I refer to it only to illustrate the meaning of the vagrancy act. seems to me that statute forbids substantially the same thing: "The practice of occult and crafty science,' to use the words of the act of George II.; 'subtle, crafty means, or devices,

not but be "down on his luck" at the prospect of oskum picking, unless, indeed, he is spirited away into some more congenial sphere before the evil moment strives.

THE APPEAL TO BE TRIED BEFORE A BELIEVER. [Correspondence of the New York World]

London, Nov. 9 - The conviction of Dr. Slade has in no way shaken the faith of those who had believed in him, nor has it at all disconcerted those who believe in Spiritualism, but who also know that many mediums resort to trickery when the spirits are slow to act, or when "the conditions are unfavorable." The latter say that sometimes Slade did receive genuine messages from the unseen world, but that he is too fond of guineas, and that he did not hesitate to eke out these messages, when necessary, by manipulations of his own. The decision of the magistrate is not at all in conflict with this view of the case. He did not decide that Blade never received genuine messages from the spirits.

He found only that in the case of Prof. Lankester and Dr. Donkin, he wrote messages by a trick, and palmed them off as having been written by a spirit. By this act he brought himself within the designation of a rogue who used artful and subtle devices to deceive her majesty's subjects, and the sentence followed accordingly. Indeed, there was no chance for any other result. But, as you know, Slade has appealed against the sentence. His friends have come forward with the ball, and the case must now be tried before the Middlesex sessions. And here a curious phase of the case will arise—for the presiding judge of the Middiesex sessions is Sergt. Cox, and Sergt. Cox is a firm believer in Slade. At least he is the author of the most remarkable plece of evidence which was produced in Slade's defense —the letters in which he described his sittings with Dr. Slade, and the wonderful things which then happened, under conditions which made it impossible, in Sergt. Cox's opinion, that Slade was tricking him.

BERGT. CON'S LETTER.

A letter which was read at the, trial was as follows:

"Having undertaken to examine without prejudice or prepossession, and to report faithfully, without favor, in a purely judicial spirit any alleged psychological phenomena that might be submitted to me as president of the Psychological scciety of Great Britain, I narrate, without comment, what I witnessed at a sitting with Dr. Slade this afternoon. I sat alone with him at 8 o'clock, in a room at 8 Upper Bedford place, Russell rquare, into which the sun shone brightly, at a table about five feet by four, having four legs, no ledge be low, and no cloth upon it. Dr. Slade sat at. one side of the table, sideways, so that his lega and feet were not under the table, buthis whole body fully in my view as he faced me. I sat at the side, the corner of the table being between us. As I sat I could see half-way below the table, and, by moving my head slight-ly, I could see the whole space below, which was wholly exposed in full deylight. Instant-ly upon taking our seats, very loud rapping came upon the floor. This followed by a succession of furious blows upon the table, jarring my hands as they were lying upon it. These blows were repeated at any part of the table desired, by merely touching that spot with the finger, while the blows, as forcible as if given with a sledge hammer, were being made. Dr. Blade's hands were on the table on my hands, and his whole body to his feet was fully before my eyes. I am certain that not a muscle moved. Then he took the slate after I had carefully inspected it, to be assured that no writing was upon it, and placing there piece of slate pencil, the size of a small grain of wheat, he pressed the slate tightly below but against the slab of the table. Presently I heard the sound as of writing on the slate: The slate was removed, and on it a zigzag line was drawn from end to end. At this moment a chair, standing by the table, was lifted up to a level with the table, held in that position for several seconds, and then dropped to the floor. While the chair was so suspended in the air I carefully noted Dr. Slade. It was far beyond his reach. But his hands were under my hands, and his feet were fully in view near my own, on the side of the table opposite to that on which the other had risen. While I was taking note of his position at this moment, a hand rudely grasped my knee on the opposite side to where Dr. Slade was seated, and his hands were still in mine on the table: Blows of a more gentle kind upon the table, attended with a remarkable quivering of it, announced as he said, that his wife was present, and desired the slate. After the slate had been carefully cleaned, it was laid upon the top of the table, with a piece of paper under it. Upon the slate he placed his right hand and I placed my left hand, and with my other hand I held his left hand as it laid upon the table. As my hand lay upon the slate I did feel and hear something writing upon it. The communicstion was evidently a long one; but before I report the result I desire to note a remarkable phenomenon, to my mind the most suggestive that attended this experiment. It is necessary clearly to understand the position of the parties, therefore I repeat it, Dr. Slade and myself sat face to face. One hand of each of us was laid upon the slate. The side of the slate that was being written upon was pressed by us against the table. Our second hands were linked together and lay upon the table. While this position was preserved the writing proceeded without pause. When Dr. Slade removed his hand from mine it ceased instantly. and as instantly was renewed when his hand and mine met. This experiment was repeated several times, and never failed. Here, then, was a chain or circle formed by my arms and body and Dr. Slade's arms and body, the slate being between us, my hand at one end of it, his hand at the other end, and between our hands and upon the slate that connected them the writing was. When the chain was broken, forthwith the writing ceased. When the chain was reformed, the writing was at once resumed. The effect was instantaneous. In this curious fact we must seek the clua to this psychological mystery. Some rapid rappings indicat ng that the writing was finished, the slate was lifted, and in a clear and perfectly distinct writing, the following was read. It filled the whole side of the slate: 'Dear Serj: You are now investigating a subject that is worthy of all the time that you or any other man of mind can devote to its in vestigation. When man can believe in this truth it will in most cases make him a better man. This is our object in coming to earthto make man and woman better. wiser and purer. I am truly, A. W. Stans.' purer. I am truly, A. W. Stang.' "While I was reading this a hand grasped my knee furthest from Dr. Slade, whose hands were at that moment holding, the slate that I might copy the writing. As I wrote, a hand, which I saw distinctly, came from under the table, seized my waistcoat, and pulled it violently. Seeing this I took the pencil with which I copied the words and laid it at the edge of the table furthest from Dr. Slade, and far beyond his reach, the end of the pencil projecting about two inches over the edge. I asked if the hand would take the pencil. Forthwith a hand came from under the table, seized the pencil, and threw it upon the floor. I again asked that it would pick up the pencil

hand that brought it as distinctly as I could see my own. It was a small hand, seemingly that of a woman. Again the slate was clean-ed, and laid upon the table as before, my hand upon it. In a few seconds the following sentence was written. Considerable power was used in this writing, and I could distinctly feel the pressure of the pencil upon the siste and its motion as every word was written: 'I am Dr. John Forbes; I was the queen's

physician. God bless you. J. FORBES.'

"While I was reading this, the hand sgain came from under the table, and seized the sleeve of my coat and tried to pull my arm down, but I resisted and it disappeared. Then it came up again, as if from my legs, and caught the eye-glass that was hanging from my neck and opened it. During all these phenomena Dr. Slade's hands were before me on the table, and his feet full in my view upon the floor. The hand on each occasion came from the side of the table opposite to where Dr. Slade was sitting. He was seated on my left, and the hand came and seized me on my right leg, in a position impossible to him. The hand I saw was not half the size of Dr. Slade's nand. It touched my hand three times, and I could feel that it was warm, soft, and moist, and as solid and fleshly as my own. Again the slate was cleaned and laid under the table tight against the wood, one half of it project-ing against the edge, so that I might be assured that it was tightly pressed sgainst the wood: but the slate was selzed, and with great force drawn away and rapidly raised above ime and placed upon my head. In this position the sound of writing upon it was distinctly heard by me. On removing it I found written upon it the following words: 'Man must not doubt any more, when we can come in this way.—J. F., M. D.' Then the large arm chair rushed forward from the corner of the room in which it had been placed to the table. Again the slate was placed under the table and projecting from it. A hand twice seized and shook my leg, both of the hands of Dr. Slade being at that moment before me, and his whole per son visible. Thus ended this experiment. All that I have reported was done, that is certain. How it was done and by what sgency is a problem for psychology to solve. For my own part, I can say only that I was in the full possession of my senses; that I was wide awake; that it was in broad daylight; that Dr. Slade was under my observation the whole time, and could not have moved hand or foot without being detected by me. That is was not a selfdelusion is shown by this, that any person who chooses to go may see elmost the same phenomens."

KNOWLEDGE IS THE TRUE SAVIOR,

Can Spiritualists Organize Without a Declaration of Faith, If so, is there Anything to be Gained Thereby.

THINK FOR YOURSELF AND EXPRESS THAT TROUGHE II "

"PREE THOUGHT WILL GIVE US TRUTH! In speaking of knowledge being a savior, we mean all that the language imports. There are a great many men who daily transgrezs the laws of life and suffer the penalty therefor, who are generally accounted wise mon-well educated mon. But we speak of that knowledge which saves men from the

transgression of the laws of life-mankind are saved from the penalties of violated laws of life just in proportion as they know such law and the results following their violation.

questions, and thus save the perplexity of settling vered questions by thought?

Again our friends of the new movement "recognize in Jesus of Nazareth the spiritual leader of men." Now there are hundreds of millions more or less, of the best thinkers of the present age, scattered throughout the civilized world, and at least ten millions of them in the United States, who do not believe any such thing, and we very much doubt whether there is a single editor of a Spiritual newspaper in the United States, who believes in that dogma; yet it is put forth in the declaration of principles by our friends of the new movement.

The great mass of Spiritualists will be very likely to pause and inquire why these assumptions were made, by the baker's dozen who assembled at Philadelphis, and assumed to speak in their name.

Certainly such assumptions would necessarlly repel every free thinker who does not believe the declaration. Such assumptions proclude free thought. The man, woman, or child who subscribes to the platform, concedes that those dogmas are as settled as the dogmas of the "immaculate conception" and the "infallibility of the Pope." They are conceded dogmas! Hence no freedom of thoughs -no thinking for one's self, and expression thereof is in order.

Every member of that accountion either believes the dogmas or signs a platform of principles that he does not believe in. When he presents it to his children, he presents it as a finality on those questions, and if his children are of ordinary intelligence they will inquire of the parent, is not the declaration .----"We recognize in Jesus of Nazareth the spiritual leader of men," the same in substance, as that which those people believe in who wish to have "God put in the Constitution," that we have heard you protest against? Pause a moment, kind reader, and think what bonds you impose upon yourselves by yielding assent to such a dogma, and the dilemma you will find yourself in when thus catechised by your children.

But how shall we organize, inquires the reader? What can we say that we may not find to be a fallacy as we learn more of the philosophy of life? Is not a knowledge of spiritcommunion, and are not the facts' we gain from the spirits in regard to the immortality of the soul and its destiny, and its occupation in the Spirit-world, and the nature of, that world, a religion? and is it not necessary for us to declare comething about Jesus of Nazereth, oz our belief in God, as other religious people have done before?

We will not answer these questions in this article; but we hope the reader will think of. and conjecture, if he can, a good reason for egreeing with the friends of the new morement, as we shall be very likely to differ therefrom in our next.

A Noble, Generous Woman.

cenes of religious intolerance practiced by the Protestants under the reign of "good Queen" Bess," and then that of the Catholics under the reign of Mary, the bloody thirsty Ohristian. Since those days the English Parliament has grown liberal! It has repealed some of the old statutes which burned heretics at the stake, and punished by [hanging, 'old women for witchcraft.

But they are yet a very Christian people, nothwithstanding they have disestablished the English Church in Ireland. England boasts of her Fellows of the Royal Bociety, called scientists. Aye, more, she has subordinate courts corresponding with the police courts of Ohicago, which are often presided over by bullheads, who are addressed as "your Worship." One of like lik was transplanted to Chicago years ago, and thrived well for a time, but alas, poor Banyon! thy fame, though incorporated into the history of the Garden City, is now collipsed by Flowers; but not such as ladies love to entwine into bouquets and embalm in wax, as mementoes of affection (for the departed.

A case recently came before his "Worship" Mr. Flowers-on complaints made by one Prof. Lankester, F. R. S., etc., etc., against an American spirit medium - Dr. Henry Slade.

The first complaint was for obtaining money under false · pretenses. His "Worship" tried and decided that case before hearing any evidence on the second charge, which was for vagrancy. Dr. Slade was acquitted on the first charge, but his Worship took the precaution to tell the rabble there assembled, that he should convict Slade on the charge of vagrancy, before he called the case for trial.

This plece of information seemed to have satisfied the tumultuous crowd even as a simliar set of vagabonds were once before satisfied, when Barabbas was set at liberty and Jesus was crucified. His "Worship" having thrown that sop to his admirers, proceeded to try Blade on the charge of vagrancy, and then pronounced the formal sentence, which he had already intimated that he should do, before commencing the trial. This course of procedure collpres any of Banyon's courts, even in his palmiest days.

The following shows the learning of his "Worship" as well as some other things which will not be so palatable to some devout Christions in this country, who have been earnestly. praying for the atter extermination of all spirit mediums.

SLADE'S SENTENCE:

Dr. Slado Convicted of "Vagrancy" in a London Police Court-The Magistrate's Summing Up.

Slade Appeals, and Is To Be Tried Before a Believer in Spiritualism.

[Correspondence of the New York Hereld] Londow, Nov. 1.—"Hard labor for three months in the house of correction." Such is the sentence pronounced in the Bow Street po-lice court on "Dr." Slade, after a prosecution which, although a nine days' wonder for the

by palmistry, or otherwise." to use the word of the act of George IV. For these reasons I think that, if by the trick I have described, Slade tried to impose on Prof. Lankester and Dr. Donkin, he committed an offense against the vagrancy act."

Referring then to the vast amount of irrelevant testimony which had been imported into the case, but which, owing to its very nature, was unavoidable. Mr. Flowers went on to consider the question as to whether Slade actually did the trick or not, the whole case turning on the evidence of Prof. Lankester and Donkin, which, briefly stated, as to the effect that they saw Slade's hands move as if he was writing, and that on snatching the slate from him im-mediately afterward, before it was placed in the position in which the spirits were to act, and without any sound as if of writing, they found words upon it. "If this be true," said Mr. Flowers, "it involved the inference that Slade produced the letters bimself, and that therefore he could not think the spirit of his wife had written them, I must decide according to the well-known course of nature, and if it be true that the two witnesses saw the motions that they describe, and found the writing on the slate immediately afterward, it is impossible for me to doubt, whatever happened on other occasions, Slade did on that occasion write these words on that slate in order to cheat Pros. Lankester and Dr. Donkin. It is true that Simmons said there was nothing to pay, as Lankester and Donkin were not satis-fied; but the question is, whether subtle craft, means, or device was used to impose on these gentlemen; and it clearly was, as the money would have been paid if the trick had not been discovered.

THE LENTENCE.

"Upon the whole, I think that an offense against the vagrancy act has been proved, and considering the grave mischiefs likely to result from such practices,-mischiefs which those who remember the case of Home, also a professional medium, can not consider unsubstantial,—I feel I can not mitigate the punishment the law imposes, and therefore I sentence the defendant to three months' imprisonment with hard labor in the house of correction." Had a thunderbolt fallen among the Spiritualists in court their faces could not have been blanker or longer. And yet no clenched spirit fist evolved itself from the murky atmosphere of the court-room to box the daring magistrate's car; no resounding raps of disapproval frightened the court from its propriety; the judicial bench did not get up on end and spill the judge, wig and all, into the waste paper basket; nor did avenging tambourines bang the counsel for the prosecution over the head. Nothing of all this—only a burst of applause from the unbelievers, and then the formal no-tice of appeal against the decision, which the unmoved Mr. Flowers said he was very glad to hear! Ball in the sum of £200 and two surclies of £100 each was at once given, and pending the appeal the "doctor" was not sent to prison, but emerged into the outer sir amid cheers and bisses, and drove off in a cab with his partner, the manager.

Never since the days of the ghost , ot Cock Lano have supernatural affairs received such attention in the metropolis as during this ex-traordinary case, and, as is usually the case in novel test actions in England, one of the best results may be a revision of the antiquated code of Roglish law.

The battle will be fought over again at the quarter sessions in Westminister, and meanwhile, of course, a flood of facetiousness will be poured over the condemned medium and his supporters. Of this we have already had a foretaste in a "Humorous Seance" at the Globe theatro, entitled "Slate Pencilings, or Out of Spirits," the latter title being just now

「「「「」」、「」、」、」、

A man may be a profound mathematician. an astronomer, a chemist, a geologist, a theologian, or a lawyer, and yet daily violate the simplest laws of health, and continually suffer excruciating pains resulting from such violations, while another person ignorant of the above named sciences, studies the laws of health and lives up to them, thereby escaping the physical pain endured by the scientist and professional gentleman above referred to.

Men and spirits will continue to violate laws and suffer the penalties in degree, through long ages in the after life, as in this. Neither the blood of Ohrist, his atoning grace nor any other power can provide a means of escape from the effect of violated laws.

But those who give thought to this subject become imbued with that knowledge which saves from the violations of laws and the penalties resulting therefrom in degree as they make progress, even as one becomes versed in mathematics by study, and yet never becomes so perfect master, that there is no new problems to solve.

When the mind is open for the reception of any truth, that mind does think for itself, and if free from all-entangling alliances with those who are tied down with creeds, platforms and confessions of faith, usually feels at liberty to express such thoughts for the benefit of others,—such free thoughts will give us truth.

Can Spiritualists organize without a declaration of faith?

Is there any sound reason why those who adopt the motto-"Think for yourself and express that thought,-Free thought will bring us truth," should adopt a creed, declaration of faith, or platform of principles? Is there any reason for declaring themselves Christians or a religious body even in the most general sense? There are millions of thinkers even in the United States of America, who would not be willing to confess themselves Christians, or religionists in the most general sense of the phrase.

Why should Spiritualists who hope to continue to be blessed with fresh inspirations daily from the savans of the higher life, desire to impose burthens of faith upon these millions of the most independent thinkers of this thinking age? Why should they declare that they are "conscious of a deep religious nature in man?"

Might not Spiritualists with the same propriety (judging simply from every day's observation) declare that "man is by nature prone to do evil, as the sparks fly upwards," and that we are conscious of a deep wicked nature in man? Is there not as much consciousness (by observations and feeling) that there is a deep wicked nature in man as that there is a deep religous nature? If so, why do our friends of the new movement limit there preamble to the question of the religious nature of man? Why not look at his wicked nature and include that as well, and while it is so much easier to as-

[From N. Y. Truth Secker.] We received the following welcome letter a

few days ago. YATES OITY, ILL, Oct. 80, "76. D. M. BENNETT-Dear Sir:-I received your circular several day ago, but I am too poor to act without deliberation, being entirely alone in the world, and nothing but the labor of my own hands to depend upon, but by dint of unflinching industry and rigid economy I have saved a few dollars which I have decided to let you have, not for the usury you offer. but with the sole desire to aid you in your noble undertaking in the publication of sub-stantial traths; so enclosed find fifty dollars as a loan, which is all I am able to let you have, but be assured if I could double it and say keep it always, it would be still more gratifying to my feelings. But I am glad it is possible for me to do even so much, and lest I fail to have three dollars to renew my subscription on the first of January I will send it now, so please do not overlook me.

If you wish to say you received a loan from a friend of very limited means, you can do so; it may induce others to do likewise; but you may omit my name, as I do not seek popularity. I doubt not it will be duly appreciated by yourself. With that and the approval of a good conscience I am satisfied.

Yours truly, MRS. H. E. O.

REMARKS.-We feel sincerely grateful to this kind friend for the benefit she has conferred upon us and for the confidence the reposes in one she never saw. The loan will do us much good in assisting us to prosecute the labor we have in hand, and the confidence shall not be misplaced. Her money shall be duly returned to her. We trust we will not need to sell the cost from our back to repay her, but we will do so rather than she shall loss a cent by us.

We fully appreciate her kindness and deem it specially worthy of observation. While there are many persons at least one hundred times as able as she is who have not a dollar to loan us, she, from her hard earnings and slow savings, has sent us fifty dollars. Her promptness also in renewing her. subscription to the paper two months before her time has expired is very unlike the thousands, far more able than herself, who feel too indifferent to use two or three dollars per year to help sus-tain a paper, which at not a little sacrifice vindicates their sentiments. She is also dissimilar from those who willingly take the paper one and two years after their time has expired, without paying a cent, even when repeatedly nrged to do so. Verily, there is as much difference between some people as any other folks in the world.

REMARKS:-We extract the foregoing from Bro. Bennett's paper, as such evidences of generosity should not go unnoticed.

And then Br. Bennett's commants are so appropo to similar cases in which wo are deepla interested-cases that many of the readers of the Journan will not fail to take to themselves as pointedly as they would if we were to adopt the language of Nathan the Prophet to David,-"Thou art the man!" Indeed, they will not have to inquire of their wife, their neighbors, or the Post Master, (who perchance often see the little yellow colored moniter pasted on their paper, showing their indebtedness.) does that mean me?

ALBERT RHODES'S paper in the December SCRIBHER, "OUR DIPLOMATES AND CONSULS," will be both interesting and timely. Mr. Ont of Spirits," the latter title being just now 1 and bring it to me. In a minute it was brought 1 sume facts than to prove them, why not go on 1. Rhodes predicts the ultimate abolition of all peculiarly applicable to the doctor, who can and put upon the table by my side. I saw the and assume a consciousness of all controverted the diplomatic missions from this country.

DECEMBER 2, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

93

Philadelphia Pepartment HENRY T. CHILD, M. D. BY

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

The New Gospel.

The word gospel signifies glad tidings, or good news; and mankind have had these in all ages of the world, and among all people. It is the nature of the human soul to require a new gospel; human progress as well as happiness demand this. Man has over been seeking "the promised land," and in marching to-wards it he almost always goes through the land of bondage and the wilderness; we see mankind all over the world in one of these states. The new gospel of any period may find mankind in bondage, or in the wilderness, but it is always a sign board pointing to the promised land; it may come to the sorrowing soul and not be recognized as good news. All the different forms of religion that have ever come to the world have been introduced as new gospels, and have to a greater or less extent ceen such to those who have received them. But these have been, like all temporal things subject to the conditions of birth, growth, maturity, decay and death.

They have all had something of the germ of divinity in them, but it was mixed more or less with that which was human and liable to error, hence the decay to which we refer. Within our own time there have been various efforts to introduce new Gospela to meet the demands of the race, most of these have been temporary and evanescent. One of these was the effort to unite the free religious element, but this has resulted in a more general diffusion of the liberal sentiment in the various, religious organizations rather than a successful organization as a new body.

Spiritualism, which came to the world twenty seven years ago in a new and more practical form, has made a mark on this age which will go down in history, and was evidently designed by those who succeeded in introducing it to be a new gospel, calculated to meet the demands of a very large class who were unsatisfied with the popular religions and who required positive evidence of existence hereafter, such as none of these could give; and most gloriously has it succeeded in this as thousands and millions can testify who have been brought up out of the darkness of infidelity into the marvelous light of a living gospel, which furnishes continued evidences of a life beyond these mortal shores, a life of progression so desirable to every human scul.

Another important work was to kindle anew the dying embers of truth embodied in the faiths of many of the churches, and it has done this, and infused new life in these, and by this means millions of earth's children have been comforted and enlightened, the darkness of materialism has been dispelled like the mists of the morning before the rising sup, and they have been made happy by the con-sciousness of the presence of their loved ones who had gone before them to that which is no longer the "Bourne from whence no traveler seturneth."

How many there are who go on their way rejoicing because the weight of a great sorrow, resulting from broken ties which they feared could never be united again, has been lifted from their souls by the cheering words of their loved oncs. The gospel of Spiritualism establishes the fact that man is a spirit now, clothed temporarily with a material form which is to be laid aside; that that spirit has continued existence, unbroken by the change called death, which only reaches the external form; and that under favorable circumstances these departed ones can and do return and make themselves known to those who remain in the form, proving their identity in the most absolute manner We may be told, that while Spiritualism does this in a great number of cases, and may be considered a new gospel to all these, still it does not meet all the demands of the race. Spiritualism has come to the world just as soon as humanity could bear it, and if it has failed to meet all the demands made upon it, it may be well to inquire whether the fault is not more in the condition of humanity than in Spiritualism. It was said by the great reformer of Nazareth. I have many things to tell you, but ye are not able to bear them now. Others have seen things which it was not lawful to utter. There are many to-day to whom the highest truth of Spiritualism,-those which feel the inmost souls of thousands of earth's children, are but as sounding brass and a tinkling cymbal, their spirituality not being unfolded for the reception of these things. There are some who have accepted the beautiful truths of Spiritualism and are seeking to make merchandise of them, who are not worthy the honor that has been conferred upon them. It is well known that in all ages the manner in which Spiritualism has been received has been dependent in a great measure upon the character and spiritual development of those who received it, and although some may have een unworthy of the gospel of Spiritualism, and have attempted to use it improperly, this does not prove that it is not a real blessing when properly received and applied. The warmth of the sun calls forth the germinal life of plants and animals, and at the time causes the decay and putrescence of dead bodles, so Spiritualism comes to those who have the germs of living truths in their souls and they are quickened and brought forth. while those who are dead in sin and iniquity may become loathsome. We are satisfied that this new gospel of Spiritualism will come to be more and more appreciated, as makind come to live purer and better lives, --- more in accordance with the di-vine laws of their being, and then like the sunlight it will bring forth more beautiful flowers than the world has ever seen, mankind will aspire after higher things, and reaching these will bring more of heaven to earth. Spiritualism thus far has done more to break down old errors, but the iconoclastic feature is passing away, and its more beauti-ful and interesting form is coming to build up the waste places,-to open fountains in the midst of the desert and make it blossom as the rose; its constructive work will be much more attractive than anything in the past; as the basis of the only true philosophy of life it is destined to make many radical changes in the conditions of humanity. Going back beyond ante-natal conditions, to ante-embryotic conditions it will institute a profound search into the character of these, and thereby lay the foundation for a better race of beings than has ever lived on this earth. Substituting right generation for re-generation and re-formation which have been, and are the great works of humanity. The humanity of the future will not be compelled as they are now to spend most of their time in correcting their errors and repenting of their sins and follies, but will find a beautiful field for the development of their higher powers and grander possibilities.

to pure unselfish love and those fraternal feelings which are always calculated to bless us and those around us. Harmony, love and peace will take the places of discord, hatred and strife. The highest ideals of the most advanced hu-

man beings are to be more than realized, for grander conceptions lie before us. The angelic world bending low over humanity will glad-ly ald and strengthen the fofficst aspirations of mankind, and as we thus move onward their influence will become stronger and stronger and we shall have a succession of new gospels, each unfolding higher revelations of truth, and grander and more beautiful realities. The work is plain; we have to labor continually to purify and elevate ourselves physically, mentally and spiritually, and as each of these departments comes into the divine order and harmony according to the light we have, we may rest assured that we shall realize a fulness of happiness such as can flow from no other condition,-the beginning of a heaven for each of us which shall continue throughout time and eternity.

Miss Linda Gilbert to the Front Again.

HER NEW PLAN TO COMPLETE THE COOK COUNTY PRION LIBRARY.

Some time ago it was announced through the press that Miss Gilbert would soon issue a history of her life and work in connection with prison reform. The book is now out, and proves to be all that was expected, partly a biography, partly a book of anecdotes, and to some extent a treatise, embodying theories, reflections and suggestions of practical value, and should be in the hands of everybody who feels interested in the welfare of the prisoner.

The bock is handsomely bound, printed on fine tinted paper, and will be sold only by subscription, the entire proceeds of the sale in this county to be devoted to the completion of the County Jail Library. She has appoint ed as her agent for the U.S., Mr. Will S. Mercer, who will canvass this city for the same, and feels certain of making the work an entire success.

Persons throughout the country desiring to assist in this grand enterprise, can have a copy of the book mailed to their address upon receipt of the subscription price, \$3 00, by ad-dressing Will S. Mercer, 394 Dearborn street, rcom 19 Chicago, Illa.

The New Movement.

The RELIGIO-PHILOSOLHICAL JODRNAL for November 18 h, gives a half column letter from Samuel Watson, in which that gentleman disclaims all intention—at least so far as he is concerned—of endeavoring to sectarianize Spiritualism. Bro. Jones (the editor), follow-ing him proceeds to demonstrate that the ing him, proceeds to demonstrate that the whole drift of the proposed organization is, however-if it may be rightly judged by the declaration of principles, etc., put forth-toward such a purpose. Both gentlemen request us to copy their articles, but, as the "new movement" is now, as far as we can perceive, "dead letter," we are of the opinion that no benefit can accrue to the cause by any debate over its deceased body. We are pleased to see that Bros. Watson and Jones are, however, unitedly actuated by a desire for the combination of the Spiritualist element of the nation for self-protection and financial purposes—a project toward which we feel, and have al-ways felt—in full and hearty fellowship.— Banner of Light.

PROF. ANDERSON, the Spirit Artist, has re-

J. V. MANSFIELD, TEST MEDIUM-abswers scaled letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. Recister YOUR LETTERS. v21n4.52

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

-Thousands acknowledge Mrs. Morrison's unparalled success in giving disgnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band. DIAGNOSIS by Letter. Inclose Lock of Patient's Hair and \$1.00. Give Age and Sax. Remedies sent by mail to all parts of the United States and Canadas, ty Specifics for Epilopsy and Neuralgia. Address MRS. O. M. MORRIEON. Boston, Elecz. P. O, Box 2519, Residence No. 4 Enclid street.

Take Grove Hall and Dorchester street carg. v20n16t18

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

MRG. BLAUR THE PPIBIT ARTIST WAS THE SUB-JECT TERATED.

DEAR MES. ROBINSON, 894 Dearborn Street Ohicago, 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 "sleep alone," and as a friend from Ohio-Mrs. Ellen Smith, was here on a visit to me, we slept together. I applied the papers to my head as directed and went to sleep.

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

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

Affectionately Yours

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

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

MRS. ROBINSON, 894 Dearborn St., Chicago, —DEAR MADAN:—I received a letter from my sister, which I enclose, about your remedy adsister, which I enclose, about your remoty ad-vertised in the RELIGIOPHILOSOPHICAL JOUR-RAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$2 50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAer-nem, Little Valley, N. Y. G. W. GALLAWAT.

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

LETTER TO HER DEOTHER STATING HER CASE : DRAR BROTHER:-Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hops of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit a great deal of stringy matter, this I have had five or six years, but grows worze, my aga 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 scon.

Your Sister, Agnes VanAmenan, Little Valley, N. Y., Oct. 80, '75.

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

Mrs. A. H. ROBINSON, 894Dearborn St., Chi-cago, DRAR MADAN:-Words will fail me to ex-press my gratitude for the great and good re-sult you have effected, in curing my sister of that cursed babit of using morphine. The small sum of \$5 s box for the opium remedy (one box having cursed has) is like no new foll (one box having cured her) is like no pay at all.

Your ever grateful friend, T. W. GALLOWAY. No. 581 Ada St., Chicago.

Wonderful Success in Healing the Sint

IESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidete.

Mrs. A. H. Robinson, 394 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 ueo.

W. F. BUBLER, 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. I would recommend it to all tobacco users. W.F. BURLEY.

Tama City, Iowa, Feb. 10, 75.

Mrs. A. H. Robinson.-After using Tobasco 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 ucers try it.

JAMES TROBBIDGE. Tama City, Iowa, April 10, '75.

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

Tama City, Iowa. Feb. 15, '76.

PRICE-\$2 00 PER BOX. Address Relievo Philosophical Publimi

no House, Ohicago, Ill. Agents supplied (on receipt of the pay) at \$19 per dezen boxes, and sent free of charge. Mrs. A. H. Robinson.-I used one box of your Tobacco Antidote in April, 1876, and 16 effectually cured me from using tobacco. io the best thing of the age.

W. LEONARD. Tama City, Iowa, Mar. 10, 76

J. J. MILLER writing to Mrs. A. H. Robin-son, 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^o wonderful cures on record, and advised me to give you a tria. He did the writing for a man who had a cancer on his nose, and that you actually cured if, so that now it is sound and well.

Hezleburst, Miss., May 1, '76. New Advertisements. SEND US 20 addresses of perfors likely to sal scribe and we will read you a beautiful chromo in gilt frame at a 16 p. 64 c.d. time, paper fr. e for 3 mos. Agento wanted. Address, KENDALL & Co., Boston, Mass. v21p12t4 tor THE All the great weekly newspapers of the size and character of THE CHICAGO EEDGJEH charge \$3.00 per year, while THE LEDGIE costs but \$1.00. The LEDGIE the BEST Family Paper in the United States, ably crited, hardsomely printed; containing tyery week choice completed stories an instal ment of an interesting i instate serie', and general reading for old and young, for the farmer, for the housewift, and old and young, for the faimer, for the housewife, and for all classes. Special care is taken to make its tore, uniformly chaste and mossl. Sene \$1, and 15 cepts for postage, and your address to **THS LND GER.** vsinisti **Chicago**, 1:18. FREADY FOR AGENTS-THE

That selfishness which now distorts the vision, and warps the judgment will give place

moved his office to 420 West Madison street, Chicago.

AMERICAN MANUFACTURERS ABROAD -The Japansse Government, intending to introduce music in its European Schools, their foreign experts have selected Geo. Woods & Co.'s Boston made Parlor Organs, over all American and European Instruments, as most thoroughly constructed and likely to withstand the climate.

Business. manne www.www.www.www.www.www.www.www.

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 Wa. bash ave., Chicago. n9113 r.9118

DR. T. OBMSBRE is now traveling; his appointments will appear in this paper, and he may be addressed in care of RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

A protruding toe is not a pretty sight, and is never seen where children wear SILVER TIPPED Shoes. They will save half your shoe bills

Also try Wire Quilted Soles.

THOSE WHO SUFFER from nervous irritations. itching uncasiness, and the discomfort that follows from an enfeebled and disordered state of the system, should take AYER'S SARSAPABILLA, and cleanse the blood. Purge out the lucking distemper that undermines the health, and the constitutional vigor will return.

A Magazine Novelty.

Great will be the wailing among the little folks this month, for St. Nicholas for Decem-ber, which has ordinarily been issued on the 20th, is to be held back until the 25th; but it is then to be the Grand Uhristmas Holiday. Number.

We have not had a peep even at its pages, but editor and publishers promised to do their very best, and that means a great deal where Nicholas is concerned.

The number will have nearly one hundred pages and over fifty pictures. The London Literary World says: "There

is no magazine for the young that can be said to equal this choice production of Scribner's press. All the articles whether in prose or rhyme are throbbing with vitality. * The literature and artistic illustrations are both auperb."

Nature, the Physician, Electricity her Aid. Nature always endeavors to throw off the

malignant cause of disease by the pores, and when properly assisted by baths and electrici-ty, always succeeds. Neither Turkish or oth-er baths, nor electrical treatment can be succassfully applied except by those thoroughly conversant with their action and results. At the Grand Pacific Hotel, in Chicago, is the most thorough institution for these curative agencies in the West, and we can conscien-tionaly advise all suffering from nervous or chronic diseases to visit Dr. G. C. Somers and Mrs. Somers, the proprietors of this elegant inn11|2 stitution.

Clairvoyant, Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, point ed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical oure. Examines the mind as well as bedy. Euclose One Dollar, with name and age. Ad-dress E. F. Buiterfield, M.D., Syracuse, N. Y. CURES EVERY CASE OF PILES. [91n6(82)

LUTIE M. BLAIR. Rock Bottom, Mass., Oct. 16tb, '76. The above is a true statement of facts as witnessed by me. ELLEN M. SHITE. of Bellevue, Obio.

Diagnosing and Curing Diseases.

OARLAND, Oal., Bept. 14, '76. MRS. A. H. ROBINSON, Chicago, Ill.

MY DEAB MADAM:-By accident I am in receipt of the RELIGIO-PHILOSOPHICAL JOURNAL. containing your advertisement, in which you propose to disgnose cases by a lock of pa-tient's hair, and prescribe the remedies. I have a son 8 years old last January, and with this I inclose a lock of his hair. Can you disynoic 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 gulled much more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not even forward the fee for diagnosis, but if you see fit to act on this, and if correct, you may charge me five or ten prices for the prescrip tions. If you see fit to write me or act on this, tell me what are his troubles and peculiarities. I am a skeptic. If you see fit to notice this, do so, if not. I am out only a stamp. I remain most truly yours,

JOHN CUBTIS.

Mrs. Robinson disgnosed the case, and here is the reply:-

OAKLAND, Alameda Co., Oal. Sept. 29, '76. MES. ROBINSON, Chicago, Ill.

My DEAR MADAN:-Yours of 28d inst. is at hand. Your disgnesis of his case is very correct, and beats me as I had no faith in your pretended powers, I herewith inclose your fee and desire the proper prescription, Seeing with me is believing. I will act as you pre-Respectfully yours, sozibe. JOHN CURTIS.

TRETIMORIALS.

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

Sylvester Stebbins, Knoxville, Ills., writes September 1.th, 1876:-MRs. A. H. ROBINon, 894 B. Dearborn Street, Chicago, Ills. "After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of ailments."

James Nicholas, writing from Gomer, Allen County, Ohio, October 7th, 1876, says:vou in regard to my wife. Your prescriptions you in regard to my which from which she has re-ceived much benefit. I send again to you as every time you prescribe she is helped very much."

Sept. 21, 1876. Wm. F. Baird, Fort Griffin, Texas, (writes) Mrs. R., "Dear Madam:-"Mrs. Sarah Baird, for whom you prescribed at this place a few weeks since, is evidently better after following your treatment."

John J. Miller, Hezlehurst, Copish Co., Mississippi, writes, October 18th, 1876:-"I write to inform you I am improving un-der your treatment." And under date of Sept. 29d, he says: "You certainly have performed several remarkable cures in Homer, Texas."

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

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

MRS. A. H. ROBINSON,

Healing Psychometric & Business Wedium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

BUILDING, CHICAGO,

--:0:--

any changes that may be apparent in the symptoms of the disease.

any changes that may be apparent in the symplexus of the disease. Mrs. Remuseow also, through her mediumship, dise-noses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accompliant the same, is done as wall when the appil-cation is by letter, as whon the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. Transis.—Diagnosis and first prescription, \$3.00; each subsequent one, \$5.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to inserts a re-ply.

ply. SST Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of resorter, assancess, and postage. N.R.-Mass. Rommers will hereafter give as private sitings to any one. If privacy is required, it must be by letter, secompanied with the suml feet and berns above stated, must be strictly complied with, or no notice will be taken of letters sent.

Birs. Robinson's Tobacco Antidote.

GOUGE. The above named sure rankedy for the appetite for to-bacco in all its forms, is for sale at this office. Sent to say part of the country by mall, on receipt of \$2.00. It is warranted to cure the scots inveterate user of the weed, when the directions on each box are followed. Newspe-pers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no rem-edy for the appetite for tobacco, but it is injurious to health to use it. *Brs. Robustas's Tobaco Actidots* tones in the system and restries it to its normal condition, as it was before inabiliting the hanketing desire for a poison-ous weed. It is a remody presented by a band of chease-lies long in spliti-life, and is warranted to be perfectly harmless.

harmises. This House will pay any chemist ous themand solders who will, upon analyzing this remarky, and one particle of genilar root, or any other poisonous drag in it. Address Harman Pantosoranca, Fontmanne House, Onloaco, II., sither for wholesals inders, single boxes or jotal assuctes.

and the second second

READY FOR AGENTS-THE CENTENNIAL EXPOSITION DESCRIBED AND ILLUSTRATIED. A graphic pen-picture of its history, grand buildings, worderful extibits, cur osities, grest days, etc. Protraely illustrated, theroughly romins, and very chesn. Is selling immentely. 5.000 AGENTS wanned. Send for full particulars. This is the chance of 100 years to coin money frat. Get the only reliable history. Humand BROTHERS Pube., Phile., Pas, Cincinnett. O., Chiceso Ille., or Springfield. Mass, CAUTION, He not deceived by prema-tion of the protester of the of decised of of ficial." and telling what will happen in August ard September.

"How to save reshinging- stops is he effectually and cheaply in rost of all kinds, or lay new roots." Partic-plars free to any one stating where they saw this, Goods sent to any part of the U.S.

ROOFS

Fix your own roof; our materials are easily opplied with positive satisfaction. Price los. Correspondence invited.

Manufacturers of Slate and Merblo

MANTELS

New designs, beautiful colors, matching carpets, trim-mings or decorations in rooms. We are selling at very low prices. Very handson e designs for \$12, \$18, \$20, \$22, and \$25. Book of designs and price list forwarded on application.

Your custom is solicited; reference. but dreds of build-ines throughout the U.S. Call or works.

N. Y. Slate Roofing Co., Limited, B Cedar St., N. Y. v21n1018

GOTHIC FURNACE

For warming dwellings, Schools and Churches. Uses Coal or Wood, Combines many improvements in Heating, Economy, Durability, Parity of Air, Great reaction in prices. Fend for catalogue. ALEX, M. LESLEX, 226 West 286 Bt., N. Y. viin:0t4

AGENTS VANTAD NEW BOOK GREAT CENTENNIAL

EXHIBITION ILLUSTRATED. Every American, visitor or non-visitor, wants it in his home. Sol or pravings, that cost over \$20,000.00, show the best exhibits. Low price, immense sales. Send for circulars, terms, and exmple er gravings. P. W. EIRGLIER & CO., 2015. Clark Siress, Chicego, Ill. vshplot4.

Snyder's Curative Pads

E [WORN OVER PARTS AVFROTED. ABSORBALL MALARIA

F i WORN OVER PARTS AFFORTD. ARGOIN ALL BALANIA PROMY THE SYSTEM. They positively cure the worst cases of Liver, Lui g. Heart. Midney. Spine. Bladder and Womb allments. Dyspepsis. Billowness. Costiveness. Soreness at pit of Stomach or Howels, Female Weakness, Solk and Heart-ous Heedatre, Chills and Fever. Dumb. Agae, Restless-ness, etc., may be entirely eradicated by weating one of our Fads. Hany of our best citizens can attest to their mark

THE LIVER AND LUNG PAD, \$2. SEED KIDNEY AND SPINAL PAD, 63.

WOMB PAD FOR FEMALE WEAKNESS, \$3 and take no other, or enclose the price in a letter addressed.

E. F. SNYDER & Co., Manufacturous and Propa. Van Behasch, Stevenson & Reid, Chicsgo; R. A. Rob-insen & Co., Leuisville; Browning & Blosn. Indisespo-lls; Jno. D. Perk, Cincinnati, wholesale agents, and sity drugelsis generally. Leuisville.

مرالي المراجع ا

RELIGIO-PHILOSOPHICAL JOURNAL.

DECEMBER 2, 1876.

"父母"的"大学"

94

Poices syom the People.

MATHETALIZED HOLES .-- It is a well-known fact that many Spiritualists recognized their grandfather, grandmother, sister, husband, brother, wile etc., at the circles of Mrs. Bennett of Boston, Mr. Feck of Kansas, Mr. Jennings of Rochester, Dr. Gordon of New York, when every "spirit" presented was "bogus." Now comes the Scienti-fic American and illustrates how such persons can see a materialized hole: "Take a sheet of writing paper and fold it into a tube an inch in diameter. Apply it to the right eye and look steadfastly through it, focussing the eye on any convertant Apply it to the right eye and look scentistly through it, focussing the eye on any convenient object; keep the left eye open. Now place the left hand, held palm upward, edgeways against the side of the paper tube, and about an inch or two above its lower end. The astonishing effect will be produced of a hole, apparently of the size of the cross section of the tube, made through the left hand. This is the hole in which we propose to metablic another and smaller hole. As we to materialize another and smaller hole. As we need a genuine sperture, and it would be incon-venient to make one in the left hand, let a sheet of white paper be substituted therefor and simi-larly held. Just at the part of the paper where the hole equaling in diameter the orlifce of the the hole equaling in distinct in order to the superse, make an opening one-fourth of an inch in diameter. Now stare intently into the tube; and the second hole, defined by its difference of illum instion, will be seen floating in the first hole, yet both will be transparent. The illu-sion, for of course it is one of those odd pranks our binocular vision plays upon us, is certainly one of the most curious over devised. Besides, here is the actual hole clearly visible, and yet there is no solid body to be seen to define its edges. It is not a more spot of light, because, if a page of print be regarded, the lines within the boundaries of the little hole will not coincide at all with those surrounding it and extending to the edges of the large apparent aperture. Each eye obviously transmits an entirely different impression to the brain, and that organ, unable to disentangle them, lande us in the palpable absurdity of a material-ized hole." We know Spiritualism to be true; we know that spirits can communicate to mortals, and that our loved ones are constantly watching over us, and that fact leads us to urge all Spirit-ualists to be careful in their investigations, and not be imposed upon.

THE POPE'S CORSE WORTHLESS -Said Castelar, the eloquent Liberal orator in the Spanish Cortes of 1869: "There is not a single progressive prin-ciple which has not been curaed by the Catholic Church. This is true of England and Germany as well as of the Catholic countries. The Church has cursed the French Revolution, the Belgian Constitution, and the Italian Independence; nev-ertheless, all these principles have enrolled themselves in spite of it. Not a constitution has been born, not a single progress made, not a solitary reform effected, which has not been under the ter-rible anathema of the Church."

Poor Pope, what a yast amount of cursing he has done, and how little effect the same has had. His curses could not stay the hand of the auctioneer in Italy, and now the "sacred" church property there, having been confiscated, is being gradually sold. Up to September of the present year, the whole number of confiscated lots sold was 118 559, and the gross sum realized therefor was 399,613,000 franco.

WESTFIELD, N. T.-J. Tinney writes.-I will try to make my position too plain to be mistaken. If I understand .Dr. Woldrich right, he admits that all worlds are both material and spiritual, the that all worlds are both material and spiritual, the only difference between them being in degree, or as he terms it in kind. In this we agree, as the difference in worlds like their products was what I meant by the term graded. As we agree upon the double condition of worlds and their pro-ducts, we can only differ on the law that underlies them. Prof. Tyndall in his Belfast speech gave expression to his views in asserting that matter possessed the promise and potency of every quality and form of life. Perhaps I can not give expresto mine more clearly than in asserting that change

discoveries were so much talked of that they at last attracted the attention of the Inquisition, and especially of Cardinal Bellarmino. The ground taken was that Galileo's doctrine contradicted Scripture.

LAWTON, MICH.-A. Breant writes.-The JOURNAL has been a constant weekly visitor at our house since its first issue; and I have become so much stitsched to it, that I would not part with it for ten dollars a year, much as I need money.

QUESTION .- If I have understood previous communications. I gather that there is an analogy be-tween the development of the brain and the medi-umistic effusion. One medium, with one development of the brain, tinging a message with a cor-responding sentiment, while another having a different brain development would give a dross ex-actly opposite to the other, or at least noticeably different. Is this sof

Arswan.—It is undoubtedly true that the char-acter of a spiritual message is modified by the me-dium through whom it comes and that we require mediums of superior moral and intellectual endowments, surrounded by a congenial circle, to develop the best results. The entire honesty of the medium is no guaranty spainst delusions from this source, nor is there any definit. boundary be-ween the spirit expression through a medium and the spontaneous flow of thought through the same medium in an exalted condition. Hence if we wish pure, unquestionable communications, we should have the direct ,writing or speech of the spirits themselves.—Frof. J. R. Buchannan.

Indeed, Prof. Buchannan might have went still farther, and said you might get a communication from a trance medium even, that contained nothing but the reflections of the medium's mind-nothing spiritual about it whatever. The purity of communications depend altogether on concluions, and. when they are bad, the thoughts uttered must be badly tinctured with mundane influences.

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

BROTHER T. D. H. BROWN, of Toronto Orchard, Colorado, has our thanks for his timely remittance and appreciation of the JOURNAL. Each one of our subscribers should remember that 15 costs a great deal of money to defray our weekly exper and should remit the amount due us at their earliest convenience.

WHAT IS IT-The observations first to be described belong to the class known by the names of mesmerism, hypnotism, or induced somnambullam, for these terms express very similar mental states. The experiment of the late Mr. Bra'd have led physiologists to recognize the existence of the fact that an extraordinary condition of the mind can be induced in certain susceptible or sen-sitive individuals by merely fixing the attention rigidly for a few minutes or less upon any object. Whilst staying with a friend in Westmeath, now some years ago. I had the opportunity of frequently witnessing the production of this morbid condition, and, further, of observing some phenomena that are usually denied by eminent physiologists of the present day.—Prof. W. F. Barrett, in Spiritualist.

What is termed hypoplism can be produced in animals of various kinds, but the nature of which. few can understand. When caused in a human being, it is a species of sleep, for the senses do not take cognizance of any external thing which the mind remember when in its normal condition. Prof. Joseph Czermak, an eminent German physi-ciau, says, "It is well known that, in the year 1851, Mr. Braid, a Scotch surgeon catablished in Manchester, who was present at the mesmeric exhibi-tions of Latontaine, was first struck with the iden that these phenomens, proclaimed as the effect of a magnetic fluid, were only a natural consequence of the fixed look and entire abstraction of the at-tention, which present themselves under the monotonous manipulation of the magnetizer. Mr. Braid proved in his experiments the entire dispensableness of a so called magnetizer, and his sup-posed secret agents or fluids, produced through certain manipulations; he taught the subj cts of the experiments to place themselves in this sleeping condition, by simply making them gaze fixedly at some object for a long time with strict atten-tion and unmoved gaze. It is therefore clear that this condition of the nerves, caused by the steady look and attraction of attention, in one part of the brain, brings the other parts into action with it and changes the functions, to whose normal ac-tivity the phenomens of the will are united. This is the actual, natural, physiological connection of this mysterious appearance. It only remains to us now to ascertain which portions of the brain first and secondly become altered, and in what these changes consist. From Dr. Braid's experiments, the same phenomena can be produced by gazing fixedly at an object, as that brought about by the so-called magnetizers. If so, what about the magnetic fiuld. NEW ORLEANS, LA .- Mary A. Krupp writes. -I must thank you for your indulgence in contin-uing my paper while in debt to you; it has cheered me in many dark hours, and inspired me with fresh hope. HOW MANY APPLES DID ADAM AND EVE EAT?-The following beautifully illustrates the wonderful flexibility of Scriptures, showing how readily the Bible can be twisted to illustrate any position; Some say Eve 8 and Adam 2, a total of 10 only. Now we figure the thing out far differently. Eve 8 and Adam 8 also. Total 16.—Boston Journal-We think the above figures are entirely wrong. If Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the antediluviaus were a race of giants, theory that the antediluvians were stace of giants, and consequently great caters, reason something like this: Eve Slat, and Adam S2. Total 163.— *Glouester Advertiser*. Wrong again; what could be clearer than if Eve S11st, and Adam S1.2, would not the whole be 1623?—*Boston Journal*. I believe the following to be the true solution: Eve S14 Adam, Adam S-1.24 Eve. Total, S638.—Ver-tices Still another calculation is as follows: If tias. Still another calculation is as follows: If Eye 8-14 Adam, Adam 8-1-2-42 oblige Eve, to-Eye 8-1.4 Adam, Adam 8-1-3-4.2 oblige Eye, to-tal 80,056. We think, however, this is not a suffi-clent quantity, for though we admit that Eye 8-1-4 Adam, Adam if he 80 81 2.4.2 keep Eye com-pany, total 8,032,056.—N. Y. Mall You do the fair thing by Adam, Brother, but you slight Eye. This poor smit-10-1 8 1 4-3 please the serpent, and Adam, of course, if he, as good husbands do oft-10-80 8 1-24.2 keep Eye company, total 102,039,-884.—Suraeus Journal. 884.—Syracuse Journal. OLARINDA, IOWA.-John A. Snodgrass writes.-I was the first man who came out in the town of Aibia, and boldy defoaded the cause of Spiritualism. Next there came to my assistance the Rev. A. C. Barnes, a man whose character is above suspicion. Spiritualists should be recorded and a sub-transmission there. be proud of such a man to represent them. I have known him for twenty years, and during that time his record has been without a blemish. If ever two men were honest in their intentions to do good, they are A. C. Barnes and Mr. Little, the medium for physical manifestations. A REMARKABLE CASE OF TRANCE.—A vory ex-traordinary case of suspended animation was re-vealed at No. 187 Delancey street, in this city, a few days ago. The victim of it is a Swedish girl, aged 32, named Anna Froben. She was taken and daring while at work with a stroke of whom aged 23, named Anna Froben. She was taken and denly, while at work, with a stroke of what was called paralysis, and fell dead to the floor. The alarmed family called in a physician, Dr. Linden-born, who examined the body and pronounced the girl dead. Her relatives were sent for, and a broth-er soon arrived. By this time the girl's face had turned blue, and there was every evidence that she was a corpse. But to everybody's astonish-ment, the brother declined to believe it, and de-clared that she was only in a trance and had been subject to such filts for many years. subject to such fits for many years. The friends of the girl were indigaant at this etatement and sent forthwith for an undertaker to prepare the body for interment. The man of coilins and shrouds arrived and joined with the physician in pronouncing the girl dead heyond possibility of doubt. He proved it by dropping hot scaling-wax upon the breast, and as the body gave no sign of life it was concluded that the undertaker was right. The body was placed on ice for the night. In the morning the undertaker returned to complete his preparations, when to his horror,

the girl suddenly started up and exclaimed "I am so cold,"--- a natural result of being on the ice all night. She was taken to a fire and in a short time was able to converse. She said her brother was right, and once before she had been laid out for burial. The physician was recalled and pro-nounced the case a very remarkable one.

There have been hundreds of interments in cases of deep trance or suspended animation. In Vionns, not long since, Dr. Rosenthal delivered a lecture on the use of electricity as a sufe means of ture on the use of electricity as a safe means of detecting suspended animation in cases of appar-ent death. A corpse immediately after death can be so influenced by the electric current that it will appear to breath, the breast will heave, and the face assume expression of joy or pain. But when death has really come all this will cease at the end of two or three hours, and the electric current is then powerless, while, on the other hand, in cases of only apparent death, electricity continues po-tent until animation is restored. So, if a move-ment of the muscles is seen three hours after the the commencement of the electric treatment, it is the commencement of the electric treatment, it is certain that life is not extinct. A French physiclan says that one half of the so-called drowned can says that one pair or the so-cauda unwhed persons are buried alive, and that they might be resuscitated by proper treatment after being sov-eral hours under water. His suggestion is the in-jection of alcholic stimulent, whipping energeti-cally, and a hot iron in bad cases.

ALGONA, IOWA.-Prof J. Dunton writes.-The good work is progressing finely in these parts. We have had one meeting at River Grove, near Algons, that was a perfect success; also a two days' meeting at Forest City, which too was a grand success. At both meetings excellent tests and manifestations were given; speaking by the writer assisted by the Rev. Mr. Coe. The JournAL still shows its welcome face, ladened with traths that it would be hard for humanity to do without. I have been lecturing with the best of success for the past yea ' in lows; am now prepared to answer ca.le in lowa or surrounding States. My permanent address is Algons, Iowa.

MR. HONE .- The most wonderful thing of all the levitation of Mr. Home, has not occurred once or twice in a dim light, but it has occurred over one hundred times under all imaginable conditions -in the open air, in broad autabine, in a room, in the evening, sometimes in the dayline, and on each occasion it was witnessed by a separate num-ber of persons; I have only seen it once or twice myself, and it was at night; there was a good light in the room, and it occurred very faintly, therefore, I do not wish to give any instance from my own experience, but the evidence in favor of it is stronger than the evidence in favor of almost any natural phenomenon the Britch Association could investigate. -Mr W. Crooks, before the British Association at Glasgow.

Mr. Home has always refused to have anything to do with darkness, the manifestations that were produced in his presence when the room was well lighted, never failing to confound skeptics.

THE SPIRIT WORLD .- Whenever I think of my birth into spirit life, it seems more like a fairy dream than a substantial reality. The first thing that attracted my earnest attention was the nat-ural scenery all around me, —the undulating fields, carpeted with nature's green, set off like a richly ly embroidered carpet, wit i magnificent flowers of every variety and description. Impregnating the atmosphere with their odoriferous perfume to such a drgree that it would be impossible to en-tertain a thought not in keeping with the harmon-ies of the beautiful aromatic atmosphere I was inhaling. The surface of the earth was undulat-ing with hills and valleys, woods and running brooks, with here and there what seemed to me farm houses, with outbuildings attached much the same as I have seen in earth life, only a thousand times more spacious and magnificent. Upon inquiry, I learned it was a farming country, the inhabitants being mostly German farmers before they left the earth, who chose that profession for a livelihood after they had pissed from the scanes of earth - Albert Chemery, a spirit in Voice of An-

Speaking of the Spirit-world, Lucy, the Sombambullat says of a certain region:-"An excursion on the water in a large beautifal decorated goncola was not the least interesting. The shores of the the lake were bordered with flowering shubbery; in the water were plants and flowers, moving as if endowed with arimation. The gondola would float along slow or fast as desired." NORWAY, ILLINOIS.—A. Fred Hoff gives di-rections for preparing sealed letters in order to prevent their being opened. It consists of seal-ing the parts with white glue, etc., and then using a solution of shellac and alchohol. Finally you must take a photograph of the seal in order to be sure that it had not been removed and then re-placed. We think his method is too complex. The rewing machine will answer every purpose. A SEANCE WITH MES, KATE FOX JENCKEN .--- In London I had a sitting with Mrs. Jencken formerly Miss Kate Fox, in whose presence the well-known rapping phenomena took place at Roches-ter, in the United States, Mrs. Jencken is not a professional medium; her time is now entirely deroted to domestic life, and the care of her two little sons. She remains almost always at home. and those interested in Spiritualism are heartily welcomed by her and her husband, the barrister at law, Mr. H. D. Jencken. Their private life is pervaded by medial phenomens, and while one is sitting in ordinary conversation, by daylight, the most decisive raps come quite spontaneously and enter into the discourse. These raps are extreme-ly loud and clear, and have a peculiar character; they come in pairs.—Prof. Bullerof of the St. Fe. tersburg University, in London Spiritualist.

sounded it. At our request these fingers pulled and sounded different strings, and then two or three at a time, and finally swept the whole of the strings several times, now softly and then power-fully,-Medium and Daybrak.

The above occurred in the presence of Dr. Monck, of London, and it is certainly one of the most beautiful and convincing of manifestations. Occurring in the light, the hand rises gracefully forth, rings the bells, and exhibits its powers in various other ways. Such a test is grand, and no doubt about its genuineness, and all are made happy

WATERLOO, IOWA.-Nelly Soule writes.-I should be sorry to have you meet with a loss for denouncing the abominable free-lusters. I hate them as badly as you do. I see they are getting ashamed and would be glad to deny their name, but they can't do it but they can't do it.

SATING GRACE.-A merchant in an Indiana SATING GRACE.—A merchant in an indiana town, who though a church member, was decid-edly more of a "business man" than devout Caris-tian, taking a meal at a friend's house was asked to 'say grace." Somewhat, embarrassed, he in-clined his face over his plate and began:—"Re-spected Sir:—Permit me to inform you we have met here to partake of some food to noutlish our bodies, and if it suits your convenience to impart your blessing, we beg to assure you we remain most respectfully yours. Amen."

To say the least this was a business like and graceful production, and no Delty could properly take exception to it.

A SOMNAMBULIST IN THE PULLTT.—Rev. Dr. Shermer, pastor of the Baltimore Methodist Prot-estant Church, was in the midst of his sermon one Sunday night, when a rather strange interruption summay night, when a rather stratege interruption occurred. A little girl about ten years old arose from her seat in a pew beside her mother and walked up the sisle and into the pulpit, passing behind the preacher. From the pulpit platform she stepped on a chair, the back of which was she stepped on a char, the back of which was placed against the pulpit platform, and from the chair on to the top of the communion table, a mar-ble oblong slab several feet long, in front of the pulpit. She walked the length of the table, and seemed just about to step or fall to the floor when she was caught by a member of the church who came forward. He lifted her down, when she sank to the floor. She was immediately surrounded by came forward. He inted her down, when she sank to the floor. She was immediately surrounded by the pastor, her mother, and other friende, who found that she was sound seleep. She did not awake until after her mother had removed her to the pew, from which she had started on her pere-minations. She said she desamit, she was to the princtions. She said she dreampt she was in the pulpit. Dr. Shermer says he thought she was come child unused to the pulpit who wanted a drink of water from the pitcher. He noticed that her steps were light and noiseless, and her eyes fixed, but he did not snepect she was walking in her sleep until she passed in front of him on the communion table. It is stated the child is not used to sleep walking, this being her first perform

Her body was simply responding to a dream That always explains comnambulism. If you have no dreams, you will not become a eleep-walker.

ST. CHARLES.—Lura Crapsey gives an account of her frayela in this State. Her husband has been a Lutherian; but is now a Spiritualist. He lectur-ed at Big Rock, taking for his text Christ's words, —"These signs shall follow them that believe in my name," etc. Of course his remarks did not please the Ortholox. Anything that savors of Spiritualism they dislike. His remarks, however, will work good. She visited Moody's meetings in Chicago. She says,--"It was amusing to hear the requests for mayers. One woman arose, saving, requests for prayers. One woman arose, saving, 'I have two sisters whom I dearly love. They are Spiritualists. Pray for them I beg of you.'"

PRENATAL IMPRESSIONS .--- We know that a cold contact with the mother makes the fostus fly to the antipode of its narrow berth; that a rude block may destroy it, or originate life long infir-mitics; that the emotion of fear in the mother is mities; that the emotion of tear in the instance is terror or fits within; that harab words vibrate as sensibly in the liquor of the amnion as in the fiuld of the labyrinth of the car. For instance, when a mother has lulled her home-corrows with the strains of soothing music, her child, too often an idiot, shows wonderful musical proclivities and the wreck of all the other faculties of his mind. For thirty five years the writer has furnished his share of the facts, which a sound in modern books on physiology, in support of this doctrine. It is useless to give here the illustrations detailed in the report; but experienced physicians will testify that, when their hands receive a new-comer, they plainly read upon his features the dominant feel-ings and emotions of its mother during that intra-uterine education whose imprints trace the channel of future sympathies and abilities. Therefore if it is noble work to educate or cure the insane, the idiot, the epileptic, and the chronic, how much higher is the work of preventing these degeneracles in the incipient being, by averting those com-motions which storm in the holy region intended for a terrestrial paradise during the period of evo-Intion! To teach him reverence towards the bearer of his race, to instruct her in the sacredness of bland and serane feelings during the Godlike creative process, is educating two generations at once-this is the highest education of the nursery .- Dr. H. Seguin, in Popular Science Monthly for November. At one time Emmerson well seld, "Who shall save us from our ancestors?" Montaigne expressed this view. "What a monster is this germinal atom from which we spring, carrying with it not only the corporeal form, but the thoughts and inclinations of our forefather." We are compelled to constantly contend against the gloominess of prenatal impressions, imparted by a consumptive mother. Mary J. Safford Blake, M. D. says, "A boy was bitten by a dog, a peculiar scar upon the check, and a drooping of one of the evelids was the result. The child grew to man-hood, married and became the father of a son and the scars were reproduced on this son in the same place and to the same degree as exhibited in the father." Really each generation must suffer to a certain extent for the follies of those who pre-ceded. The sacred office of maternity is but little understood. Impressions from the mother make the child au angel of light or a demon of dark-ness-make it a poet, a philosopher, an ingenious mechanic, or a piedding mediocre.

SPIRVIS AT MORAVIA -Some years ago I seed eleven days at Moravis, in Osyuga Co., in the State of New York-when I attended some twenty or more of Mrs. Mary Andrew's materializing scances-and saw two hundred or more apparitions of human faces and busts, in the light of a kerosene lamp, from the win-dow of the cabinet. Many of these spoke audibly, and in some instances for several consecutive minutes, and most or all appeared with their eyes open. Among others, what pur-ported to be the face of my deceased wife was presented, partly out of the window, looking s life-like and natural as when in earth in the form, and I plainly saw her lips move as the addressed me in whisper-tones audible to all present .- Thomas R. Hazard in the Banner of Light.

THE IMAGE OF AN OLD LADY DIAKEA -- AS Moravis, recently, an apparitional woman appeared, dressed in a homely, substantial fashon. "She was tall and muscular in spite of her age, which must have been close on four-score. Her face was long and thin, tawny as a mulatto's, and adorned with high check bones, and a nose like an eagle's neak. The eyes were black and fishing, and long gray ringlets hung down upon her shoulders." Such representations are nothing but artistic fabrications by skillful Diakks. No intelligent investigator should accept these as literal lacts.-The Diakka, by Andrew Jackson Davis.

. It must be remembered that while Mr. Has-

ard was at Moravia, there was no test condition whatever. While we believe Mrs. Andrews to be a most excellent medium, is the statement of Mr. Hazard, in view of the fact that no test conditions were required, any better evidence than those who recognized their spirit friends when the impostors Peck, of Kansas, Jennings, of Rochester, Mrs. Bennett, of Boston, and Dr. Gordon, of New York held ssances and presented bogus spirits? The time has arrived when honest mediums should demand such test conditions as will place their manifestations beyond a shadow of doubt.

SOMERSET, KY .- J. P. Haley writes -- I had much, rather lose one meal each day, than the blessed old JOURNAL. I see in one of my papers that you say that mediums who are controlled by spirits of those who left the body in a drunken state, would be more or less intoxicated. I have seen my wife controlled by a spirit that purported to be a neighbor of mine, who fill when drunk, resulting in his death. The first time she was influenced by him she fell from her chair to the floor and lay there until the control left her. The second time she seemed to be a little intoxicated, but nothing to compare with the first.

Whenever a spirit controls a medium tho first time, the latter is usually affected by the disease that the former had previous to his death.

SOPERSTITION .- In 1847, James Young Simp-son, a Stotch physician of eminence, advocated the use of anæsthetics in obstetrical cases. Immediately a storm arose. From pulpit after pulpit such a use of chloroform was denounced as impious. It was declared contrary to Holy Writ, and texts were cited abundantly. The ordinary declarat n was, that to use chloroform was to avoid one part of this primeval. curse on women. Simpson wrote pamphles after pamphlet to detend the blessing which he brought into use; but the battle seemed about to be lost, when he seized a new weapon. "My opponents forget," said he, "the twenty-first verse of the second chapter of Genesis. That is the record of the first surgical operation ever performed, and that text proves that the Maker of the universe, before he k the rid troi of Eye, caused a deep sleep to fall on Adam. This was a stunning blow; but it did not entirely kill the opposition. They had not strength left to maintain that "that deep sleep of Adam took place before the introduction of pain into the world-in the state of innocence." Bat now a new champion intervened-Thomas Chalmers. With a few pungent arguments he scattered the enemy forever, and the greatest battle of science against suffering was won. Hill. The church has invariably been opposed to science. Col. Ingersoll has well said, "It is almost impossible to conceive of the completeness of the victory that the church achieved over philosophy. For ages science was utterly ignored; thought was a poor slave; an ignorant priest was master of the world; faith put out the eyes of the soul; the reason was a tram-bling coward; the imagination was set on fice of hell; every human feeling was sought to be suppressed; love was considered infinitely sinful; pleasure was the road to eternal fire, and God was only supposed to be happy when his children were miserable. The world was gov-erned by an almighty whim; prayers could change the order of things, halt the grand procession of nature; could produce rain, avert pestilence, famine, and death in all its forms." We rejoice to know that in this country times have changed and that Science waves her flag over all religions and compells obedience to her holy mandates." DARK SEANCES .- They say that dark seances give to sham mediums opportunity for playing tricks, and I think this is the strongest argument against such scances. My opinion is that the method most of my co-workers here follow-viz, not to take manifestations as real unless they bear the unmistakable marks as such for competent Spiritualists-is a good one to prevent deception in regard to the genuineness of spiritual phenomena. Farther, persons who make their living by imitating manifestations can succeed with non-Spiritual ists or beginning investigators; they who are well acquainted with Spiritualism and have experience detect these tricks very soon. which makes the danger arising from them not so very great. Now, I know perfectly that instances exist of real mediums playing tricks occasionally when their power fails, and I agree also that dark seances can facilitate the doings of such persons, but this fact does not seem to me of sufficient importance to induce us to abolish entirely dark seances.-Medium and Daybreak, Mediumship does not depend upon moral character or religious sentiments for a foundation. Its basis is the physical organization. Hence we will flad among mediums some of the most consummate liars, downright evaders of the truth, reakless diarogarders of the common courtesies of life, and whose gentlemanly traits have all apparently gone out. Medium. ship having a physical basis, we must prepare for idiosyncracies and downright meanness on the part of some through whom the spirits can communicate. Go to them for tests, etc., and you will not generally be deceived, but seak for buried treasures, or to gain wealth at once, and you will be lead into hells. On the con-trary, there are other mediums, whose moral sensibilities are of the highest order, and who would under no consideration stoop to the commission of a mean act, whose daily life is characterized with all those manifestations that make up the true man or woman. Mediums are only mortal-they differ in degree of moral culture and rollnoment, the same as any

is written on the face of all nature; that the or-ganic law of existence is slaw of change and the assumption that there is an unchangeable law, be-ing or condition of being, is in direct opposition to the law upon which existence is founded. The efforts now making for a convertible currency is the beginning of a contest that will only end in placing the supreme dogma among the rains that belief has always produced. . The Doctor says gold is gold, and iron is iron, and he might have added a tree is a tree, and a horse is a horse, as they are each and all combinations of invisible substan ces which the chemistry of our world is, as yet too gross to analyze. But to avoid a multiplicity of words and place the question in a clear light, I think the Doctor will agree with me that it is use-less to try to agree on the solution of any problem until we agree upon a law by which that solution is to be effected. That law I repeat, is a law of change, and to it everything visible and invisible is subject, and deny in toto that there is any such thing as an unchangeable law, being or condition of being, and the condition of the world to-day, based upon that belief, is proof beyond refuta tion that it is dragging us with rapid and fearful strides to crime, misery, moral degragation, and consequent ruin, and nothing but an entire change of base from an unchangeable to an interchangeable law, will save us from the fate of those whose only record is in the ruins by which we are sur-rounded. This Centennial year marks an era in the history of our world long to be remembered.

BRAINS.-The proceedings of the evening seemed to me to be under the direction of some will extraneous to the sitters. The intelligence displayed was evidenly drawn from the brains of of the sitters; but what was the power that shaped that intelligence to a definite end? 'I can only say that it was the same which shapes, more or less successfully, every other seance I have seen, to the same end, namely, to projuce the impression of the presence of the dead. For my own part, I gravely doubt whether the dead are present, but I can not doubt that there is an intelligent power at work that would have us think so.-London Spiritualist.

The above alludes to a seance held with a trance medium. The intelligence displayed "was evidently drawn from the brains of the sitters." On a former occasion we gave an account of a spirit who talked in different languages, saying he "got it from the brains of those present." We know it to be an absolute fact that trance mediums often give a communication which is wholly derived from the sitters-nothing spiritual about it; just as a psychometrist will tell the contents of a letter by placing himself in rapport with it. A person may be entirely unconscious and talk, and yet not be under the control of any spirit besides his own. These, important questions will be discussed in forthcoming articles in the JOURNAL on the sub-ject of Mediumship.

GAILING. —Recently unearthed documents now show that the honest old astronomer, Galileo, was really sentenced to the tortures of the Inquisition at Rome. In those days, to believe that the earth moved, was to be a heretic of the worst order, and deserving, not only of death, but of fire-brands, prods and spikes, and mutilation at the hands of "the faithful,"-Ex.

It appears from a book recently published in Italy, as reviewed by a correspondent from Rome. that Galileo, immediately after the publication of his first book, the Nunzlo Sidereo, in 1610, went to Rome, as he desired to have for his studies the sanction of the priests, and especially of the Col-legio Romano. It appears that he was 47 years old, full of vigor, with a noble face and fine per-son, elegant manners, and a clear method of ex-pressing his thoughts. His recent discovery of the telescope, and the satellites of Jupiter made his society sought for by the most learned and em-ment of the period. Contemporary writers speak with admiration of the sumptuous dinner given him by Frederick Cesi, the youthful president of the Academy of the Lincel, a society founded at that time and which still crists. After the dinner at Cesi's Vills on Mount Janienium, Galileo pointed the telescope towards San Growanni in Laterano, and the company was able to read at three miles distance the inscription on the portico. He then showed them the satellites of Jupiter, and other Rome, as he desired to have for his studies the showed them the satellites of Jupiter, and other celestial objects, and allowed them to examine the instrument and construction of its lenses. These

Giving her professional services free, having two sons, the oldest only three years of age, who are splendid mediums, Mrs. Jencken can not fail to exert a favorable influence for Spiritualism.

CADY, IND .-- J. W. Bond writes that the Spiritualists have lost their place of meeting by firs. He also fays,—"There is something making its sppearance here in the Methodist church, which almost excels Moses-Woodhullism."

EXHALATION OF THE SENSES .- In his Mental Physiology, Dr. Carpenter states that he has seen abundant evidence that the sensibility of a hypnotized subject may be exalted to an extraordinary degree in regard to some peculiar class of impressions, this being due to the concentration of the whole attention upon the object which excited them. Thus, he has known a youth in the hypnotized state find out, by sense of smell, the own-er of a glove which was placed in his hand, from amongst a party of more than sixty persons, scenting at each of them one after the other, until he came to the right individual. In another case, the owner of a ring was unbesitatingly found out from amongst a company of twelve, the ring hav-ing been withdrawn from the finger before the comnambule was introduced. He has seen other cases, again, in which the sense of temperature was extraordinarily exalted, very alight differen-ces, inappreciable to ordinary touch, being at once detected."---P. 607.

If one person can influence another to the extent above set forth, how much more potent must be the control of a band of spirits when centered around a medium. I Psychology presents one of the grandest truths of Spiritualism. The will of the operator can produce any effect deslied on the subject, could even cause him to become eick, and in a stated perlöd die.

PHENOMENA IN THE LIGHT,-We saw a hand rise in the air, away from the table, and within a few inches of my daughter. It was of a fiesh-color, and yet strangely luminous (the light appearing to proceed from itself), and so bright that the lumiproceed from itself), and so bright that the lumi-nosity was clearly seen by those sitting farthest from it (six feet), sithough the gas was burning all the time. The ingers first separated, so that they were wide spart, after which they closed on the paim, and opened again several times. It took a bell from the table, and we all saw both hand and bell, while the latter was ringing. The hand next grasped my daughter's spron, and for-cibly removed it, carrying it to a lady at the other end of the table. The Doctor held a tamborine away from the table, and six inches above it, so as to be seen by all; and the hand was seen by everyone to rise up and play a tattoo on it. The movement of the ingers were wonderfully distinct. movement of the fugers were wonderfully distinct. The Doctor now held the fairy-bells in the same position, and we all saw the hand rise and the fingers bend as they caught teach string and loudly once for the former loses half its force.

PRACTICAL PENANCE WITH PRAS AND PINS. There are a few families who are associated in a religious sect as a branch of the Free Methodists. who reside in New Rochelle. They hold meetings in a school house, and the Presiding Eider is named Paul T. Parker, who is familiarly called "Old Pess," not because of the alliterativeness of his name, but by reason of the peculiar views h holds as to doing penance by putting dried peas in his shoes and torturing himself for his sins. Par-ker is a shoemaker by trade, but is very earnest in his preaching, and evidently sincere. He has re-cently been interviewed, and frankly admitted that he believed that the flesh must suffer for sin, and that self-inflicted pain is the true sign of re pentance. Once, he said, he took a hammer and drove nails through both of his feet. It was summer-time, and he walked about with the nails in his feet until they festered, when he drow then OUT.

He would make a splendid Universalist, If not one already, he should join that sect. The Universalists believe that each one is punished for his sins on the earth; hence a man who wears tight boots, and thereby chafe his corns, rendering them sore and palatal, is paying the penalty for having swindled his neighbor out of a thous and dollars, or for the commission of some other offense.

BUDDHIST COMMANDMENTS. - The five Buddhist

- Thou shalt not steal.
- 8. Thou shalt not cohabit with the woman of anotherman.

4. Thou shalt not lie. 5. Thou shalt not drink any fermenting or intoxicating liquida. in

Those are splendid commandments; but when we recognize a similarity between the religion of the Buddhist and that of the Catholic, our rever- other class of people.

DECEMBER 2, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL.

CATALOGUE OF BOOKS	is Spiritualism True? Wm. Denton. reconcilable records of Generis and Seneol- car, William Deston. Paper Cloth. Contence of Christianity on Civilianiton, by E. 50 04	The Events in the Life of a Seer, by A. J. Davis, 1.50 12 The Spirit's Book, by Allan Bardec. 1.75 00 The Batter way. An Appeal to Men in Behalf of Human Nature, A. E. Newton	Dr. E. P. Miller's Works.	"Meklinn's Column.
Religio-Philosophical Publishing House, All orders, with the price of books desired, and the additional amount mentioned for post-	F. Underwood	The Relation of the Sexes, by Mrs. E. B. Duily, 2.00 00 Unwelcome Child, by Henry U. Wright, Faust 25 00 Cloth 60 6 Vostiges of Creation 1.25 8	SERVED. C oth, \$1.00; postage 12 cents. Paper cover, 50 cents; postage 4 cents. Every young man and every young woman, every married man and every married woman should read it. A vest amount of suffering, se well as thysical, mental and moral min would be as	SBALED LETTERS ARSWEED BY H. W. FLINT S74 West 32nd St., New York. Terms: St st. thra 2-cent postage stamps. Money refunded if not as swered visular
An Hour with the Angels. Cloth	Schovah Unveiled, or the Character of the Jew- ish Deity Delineated. 55 (4- Joan of Arc-a Biography translated from the French, by Barah M. Grimkee. 1.63 8 Jesus of Nasareth, by Faul and Judas, through	Vital Magnetic Cone, 1.63 6 Vital Force, How Wasted and How Preserved, by R. P. Miller, M.D. Paper 50 conts. Cloth 1.63 6 Volney, 8 Reins; or Meditations on the Revolu- tions of Empires, with blogtaphical notice by Count Dava 1.61 6	vented if all were acquainted with the facts contained in this work and followed its excellent advice. Mrs. Frances Dana Gage says: "I carnestly wish that it could be read by every mother in the country." It is an invaluable work, and should have a place in every	THE MAGNETIO THEATMENT. SEND 25 CENTS TO DE. ANDHEW STONE Troy. N. M. STO Obtoin 3 laige, highly illustrate book on the system of Vitalizing Treatment.
Age of Reason by Thomas Paine. (Roh. 55 04 Appendix of Reason by The Prophetics, 169 10 Answers to Questions, Practical and Spiritual, by A. J. Davis. Apocryphal New Testament. Age of Reason, by Thomas Paine. (Roh. 50 06 Paper. 55 04	Alexander Smyth. King David and his Times, Common Senso View by H. H. Mason	Volney's New Researches. 1.60 8 Vital Magnetiam. B. D. Babbit. 25 00 Woman Love and Marriage. 75 6 Whiting, A. B. Biography of 2.50 10 Who are Ohristians. Denton. 10 03 What is Right, by Wm. Denton 10 6 65 Why I Was Excommunicated from the Presby. 10 55	family library. EOW TO BATTIE, A FAMILY GUIDE FOR THE USE OF WATER IN PRESERVING HEALTH AND TREATING DIBEASE. Price, paper cover, 30 cents; postage 4 cents, paper cover, 75 cents; postage 8 cents, MPORTANT TRUTHS, BY MRS, E. P. MILLER, M.D. This little work is written in a style adspted to chili- dren's minds, and no parent need foar to place it is	MESSES. BASTIAN AND TAVLOR, Physical and Kiental Test Nediums 180 A dem's St. (Boom 22) Obiesco, Ill.
Paper	Score Sale. Gent. 12 mo., 472 op	Which Spiritualism or Christianity, Cloth,	their children's hands as an opening to conversation and advice on points upon which their future health, happiness, and even life, largely depend. $*_a$ For sale, wholesale and retail, by the RELIGIO- PERLOSOFHICAL PUBLISHING HOUSE, Chicago.	MRS. JENNIE LORD WEBS, Elodium, for Independent Sinte Writigs 18 W. 21st St., New York City. Vilitid
Apostles, [translated from the French] by Rensn 1.75 10 Astronomy and Worship of the Aucients, by G. Vale. 53 03 A. Stellar Key to the Summer Land, by A. J. Bavis. Paper, 50 04; Cloth, 50 08 Astro-Theological Lectures, by Hey. Hobers	Living Present-Dead Past, by H. C. Wright, Paper	VV lancous Books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired. If sent by moll, case-fith more than the regular cost of the book will be required to prepay postage. The patronage of ou' friends is solicited. In making remittances for books huy postel inders when practicable. If postal orders cannot be hed.	PLANCHETTE. OB TEL Despair of Science ;	DR. HUNTOON, Independent State Writing Hedling, No 435 State Street. V20n204:8
Taylor B.C 18 A Else for a Blow, a book for children, by E. C. Wright. C 03 Antiquity and Doration of the World, by G. E. Toulmin, H. D. An Byo-Opener, by Sepa, Cloth	Lyceum Stage. For Lyceums and Exhibitions. Kates. Oloth. 60 5 Parer. 55 5 Mental Modicine, Evans. 1,55 10 Man's True Saviors. Denton	Neister your latter. C. O. D. Orders for Books, Medicine, or Merchans disc of any kind, to be sent C. O. D., must be accom-	BEING & FULL ACCOUNT OF MODERN SPIRIT- UALISM, ITS PHENOMENA, AND THE VA- BIOUS THEORIES REGARDING IT, WITH A	MRS. J. C. SPENCER Will diagnore directe and prescribe for the same. Send lock of patients bair. Parke and and say Harmed.
Faper Covers. 50 64 Avilude or Game of Birds. 50 60 Aucient Faiths and Modern. Thes. Inman. M.D. 5.00 55 Ancient Pagan and Modern. Christian Symbol- ism. Profusely Illustrated. Deeply Interest- ing. Thes. Inman. M. D. 8.00 16	Ministry of Angels Realised, by A. R. Mewirn, CJ 63 Manual for Children (for Lycourse), by A. J. Davis, Cloth	panied by not less than \$2.00, or, if of less value, then by one-fourth the cost. No attention will be paid to any order, unless these terms are complied with. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.	SURVEY OF FRENCH SPIRITISM. "Search where thou wilt, and let thy reason go To ransom Trath, even to the abyes below,"	and two 5 cent stamps. Busices questions answered as the same rate. There too poor to pay, will be treated free, with satisfactory prof f of the same. Address Mrz J. C. Spraces, Millersburg, O. valasit
Antient Symbol Worship. Finely Hittstated 8.00 28 Art and Symbolism of the Primitive Church- John P. Lundy, Heautifully printed and Illue. 7.50 85 Hhttps://dita-Plain, 1.75 00; Gli5 2.25 00 Restruction and Band of Man. C.15 03	cles, by J. H. Powell. Horavis, Eleven Days at. T. R. Hazard	NO CURET NO PAY 1: Dr. Kean, 175 S. Clark St., Cor. Nonros, Chicago.	This interesting work by one of America's foremost writers in other fields of literature is written in the authors best style, there is not a dull page in the book. 400 pp, \$1.25, postage 15 cents.	MISS MAY SHAW, Trance, Business, Test. and Heating Dedium, 293 West Washington St., Ohtego She is controlled by her father, G. W. Shaw, a cale
Blamphenry, by T. R. Haxard. 10 Be Thyself, by Wm. Denton. 10 Rook on the Microscope. 75 Hibitcal Obromology. M. B. Craven. 10 Bible in India. 9,00 Sible Marvel Workers-Allen Putnam. 1,25	without the engravings. J. Co 60 Scorning Lectures. (Twenty Discourses) by A. J. Davis Modiums and Mediumship: by R. E. Harnid. Mental Cure. My Wedding Gift, Flain. Gift. 50 C0	May be consulted, personally or by mail, free of charge, on all chronic or nervons diseases. Dr. J. KIEAN is the only physician in the city who warrants cures or no pay. Office hours, 9 s. m. to 6 p. m.; Sundays, from 8 to 18. VICASUES	"Eating for Strength." A NEW Health Cookery Book,	brated Bomeonati ic Physician, and a celebrated Bod icine Man, (an Indist), Hawk Eye. They combine Mag netiem, Indian Remedies, and Bomeonathic Medicine in the treatment of Disease, and encreas its cortain. Thi Ba new feature: A few patients treated at her homo, v20a164
Habbitt's Health Guide. 1.00 03 Cora Tappan's Lectures	Manomin, a rythmical romance of Minacapen and the Great Rebellion	ANCIENT. SEX. WORSHIP.	BY M. L., HOLIBROOK, M. D. PART FIRST—The Science of Lating. PART Second—Recipes for Cooking.	VITAPATHIC HEALTH INSTITUTE.? DR. J. C. HOWES, M. D.
Utitical History of the Doctrine of a Fuller Life in all Ages and Nations, by Wm. R. Alger 8.50 24 Consat Mrs. J. H., Biography of	Mario Stat. A. de Davis. 1.60 13 Wediamsfrom the French of Allan Hardes. 1.69 13 Mesculine Cross and Ancient Sex Worship 50 04 New Gospel of Health, A. Stone, M. D 9.63 16 Paper. 1.65 19 Natty a Spirit, by A. Futnam. Oloth, 1.60 G Paper. 0.63 C4 Nature's Laws in Human Life: an Exposition	taining the Traces of Anclont Hyths in the Boligions of To-Day.	PART THURD—Liquid Foods and Recipes for Healthy Drinks. PART FOURTH—Practical Distetics, Anavers to every occurring questions.	Wita pathic Pbysicisn. & Mognetic Healt GF; Hrs. A. D. Howes. Medical Clairooyant, are permi- nently located an Manemanizoww. Iowa. They treat a disease with Nature's prest Vital Constives; Air, Waten Heat. Electricity. Magnetized and Vitalized medicing For particulars please call or address us ap above.
Chapters from the Bible of the Ages	Paper, 0.69 63 of Spiritualism. 1.69 10 Nature's Divine Revelations, by A. J. Davis. 8.69 10 Nature's Divine Revelations, by A. J. Davis. 8.69 14 New Physiognomy-1000 Illustrations. 8. E1 Wells Plain, 6 69 24 Nervos and the Nervous. Dr. Hallick. 1.69 9	Containing much mythological lore and a chapter on the Phalli of California A work of interest to schol- araNew Bedford Standard. Much curious information is presented, and the hint imparted that much of what is deemed sacred has a very inferior originBoston Commonwealth.	Dio Lewis speaking of the book cays: " ⁴ It possesses a clear simple and distinct plan, like a well proportioned building. The sale of 50,000 would add much to the wel, fare of the people."	Free Medical Diagnosis
Cosmology, by G. W. Ransey	Old Theology turned Upside Down, by 7. R. Taylor, A.M. Cloth 1.85 Paper	To the investigator of early religious history, who can view all evidence without prejudice entertainment undeniably fresh.—Literary World. A carious, learned and painfully suggestive book. It is evident that especial pains is taken to deal delicately with the subject.—Chicago Journal.	binning. "Ine sale of boots of the work that had to the ver, fare of the people." Dr. Babbitt writes: "I have received your work call- ed 'Esting for Strength,' and bollevo it to be the most practical thing of the kind thus far issued. May it east its way into thousands of families, so that ferver people shall at last take up the mournful song, 'I have dug my grave with my testh.""	Send lock of nationt's hair, 2 posinge stamps, giv age and sex. Different cases, separate leiters. Bach Prescription,
W. B. Orsven	Wm. Denton	with the subject.—Chicago Journal. The attempt is to show that the cross, as a religious emblem, is much older than Jesus Christ, and to trace in the religious of to-day the relics of ancient passional worship. Much research and deep scholarship are dis- played, and the work is high-tored, but is not designed for immature minds.—Portland Transcript.	Sent by Mail for One Bollar. (27" For sale wholesale and retail at the office of this paper.	DELINEATION OF CHARACTER. Serd lock of bal, sive rectricer.
Ulaims of Spiritualism; embracing the Experi- ence of an Investigator: by a Modical Man. 53 53 63 Ohristianity and Materialism—B. F. Under- wood	Phrenological Chart-(Well's Descriptive)	Another curious and remarkable work. It gives, most lucidly, the origin of the symbol of the cross, founded, as it was, in the ancient worship of the masculine sexual organs. It is not, perhaps, just suited to juvenile minds, but to the mature, studious and carlous, it will prove of great interest.—The Truth Seeker.	SYNOPSIS of the	Mediumistic Development. Examination by lock of hair, give age and sex. Development by correspondence, each letter. Mineral Examinations. Mines located, by visits in person or specimens from
Oross and Steeple. Hudson Tuttle	Philosophical Dictionary of Voltaire. Fifth American Edition, 376 octavo pagos, two stoci plates. Largest and most correct edition in the English Language. Contains more matica: than the London Edition which sells for \$10, 6,63 53 Fraims of Life, by J. S. Adams. Fapercover 76 03	minds, but to the mature, studious and curious, 1; will prove of great interest.—The Truth Seeker. 70 pp., 26 Illustrations, 13mo., paper, 50 cents.	Complete Works or A. J. DAVIS,	Address Status S
Does Matter do it all. Sargent's reply to Typ. 63 63 dall. Price	Board L60 8 Cloth, 1 15 10 Persons and Events, by A. J. Davis. 1.50 10 Finnchetto, by Epes Bargens. 1.53 0 Penetralia by A. J. Davis 1.70 10	*, *For sale, wholesale and retail, by the Ruliero- PHILOSOPHICAL PURLISHING HOUSE, Chicago, NOV ROADY	Comparising TWENTY-SEVEN UNIFORM VOLDIEG, ALL BEATLY BOUND IN CLOTH. Postage 7-per conf. Extra-If sent by Express, the Charges Payably on Delivery.	P. O. Eor 2486, ST. LOUIS, NO. v31n1031 M iscollaneous.
Dyspepals, its treatment etc	Philosophy of Creation, by Thomas Paino -	The CLOCE STRUCE ONE	Nature's Divine Revelations	NEW GOSPEL OF HEALTH, By Dr. STORH; for cale at this office, Price, 81.63.
teresting History. I.EO 10 Discess, by Rev. Hobert Taylor, written by Eim while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianity 9.55 36	Through Horace Wood, Mediam. Ologn	Ohristian Spiritualist	The Seer. * IL. * 150 The Reformer. * IV. * 150 The Thinker. * V. * 150 Magic Staff—An Antiobiography of A.J. Davis 150 150 A Stellar Key to the Summerland. 75	ASTROLOGY.

Prof. Lister, Astrologer, 319 6th Ave. New York. 44 years practice, 37 in Boston. Can be consulted by letter. Send for a Circular. Address all letters P. O. Box 4559 New York City. v20n8tf AUTHOR THE REV. SAMUEL WATSON OF THE

 Chils.
 C3
 C0 G0 MERHODIST EPISCOPAL OHUROR. Deinge, by Wm. Denton...... Dawn, a Novel of intense interest to progressive F.D. SENIOR & CO. REING A SYNOPSIS OF THE INVESTIGATIONS OF SPIRIT Investourse by An spiscopal rishop, three min-ietres, five dootors and others at memphy, term, in 1855; also, the opinion of many eminent divines, ENGRAVERS & WOOD. 50 18 Destable Land. Hon. R. D. Owen, 2007 Diabatable Land. Hon. R. D. Owen, 2007 Diabatable Land. Hon. R. D. Owen, 2007 Diakas-A. J. Davis, Cloth, 50 001; Paper, 355 Dialognes for Children, 50 Devil and his Maker. 200 Danger Signals, by Mary F. Davis, 255 Death in Light of Harmonial Philosophy, by Mary F. Davis. 155 167 South Clark St CHICAGO.ILL LIVING AND DEAD ON THE SUBJECT AND COMMUNICA-FIONS RECEIVED FROM A NUMBER OF PERSONS RECENTLY. Fine work a specialty. Send sketches or photographs 00 TRUTH IS "MIGHTY AND WILL PREVAIL," 16 for estimates. The "CLOOK STRUCK ONE" is an intensely interesting work in itself, and derives great additional interest from PRINTINCPRESSES FROM \$10350. → ○ SEND 10 CTS, TO . C+ WY, EDWARDS, 36 CHURCH SENEWYORK the high standing of its author in the MethodistEpiscopal Church in which he has been a bright and shining light for a quarter of a century, a man who is personally known to nearly all the clergy of the South and to a wide circle Price, at Regular Reter Mates, 884 10. Spirit Invocations, or Prayers and Praise. Com-WY.EDWARDS, 3 6 CHURCHS NEWYORK.

 Split Invocations or trayers and traine.
 9.001

 piled by Allen Putnam
 2.65

 Soul Affinity, A. E. Child.
 29

 Batan, Biography of.
 By H. Graves.
 60

 Sermon from Shakspeare's Text. Denton.
 18

 Sacced. Gospels of Arabula, A. J. Davis, cloth
 160

The Complete Works of A. 7 Notis, if ordered to me address, 6220 in the North and wherever known is held in the highest 60 04 10 01 esteem. These circumstances cause the book to be ACENTS |For THE PHYSICAL LIFE OF *.*For sale, wholesale and retail, at the office of this eagerly sought for. This anxiety is heightened by the WANTED WOMAN; Advice to the paper. action of the Methodist Conference of which the author Maiden, Wife and Mother. Wiatach, Witte and Lucoust By Du. GEO. H. NAPHEYS, A.M., Revised and enlarged, with Steel Portrait and Biography of the Au-thor. The wonderful book of the day, republished in England, France and Germany. 250,000 copies cold, will reach a Million. One canvascer sold 6,500, an-other 4,700. Anybody can sell it. Sells in Inard times. Price 52.00. Address at once N. D. THOMPSON & CO., Chicago, Ill., or St. Louis, Mo. v2in2113 is a member in disciplining him for publishing the book, **Grand Illumination** thus attracting the attention of thousands of all sects who are anxious to read and judge for themselves the TROM A CLOOK STRUCK ONE." Head-light in Methodism, OHAPTER L. Cloth. Exeter Hall, & Theological Homanon. Oloth.... Mon and His Relations. The Clock Struck Three. CHAPTER .
 Paper
 Bit State

 Baspire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper
 56 04 0.001

 Wisctrical Psychology. Dods.
 7 50 06 1 00

 Wisctrical Psychology. Dods.
 500 16

 Bleusinian and Bacchic Mysterics.
 3.09 16
 The Intermediate State: Place of the Departed; Bible Proofs; Samuel and Saul; Witness of Resurrection; Con-clusive Evidence; Spirits' Departure; Spiritual Body; Ascension of Christ; Success of the Gospel; Delight of Surjets Geografications Transformer Strates Construction of the prostant and captured Posts of the press Spiritual Philosophy Se. Diaboliam, by Mrs. M. M. King **13** M Spirits. BRING A REVIEW OF "CLOCK STRUCK ONE" OHAPTEB III. AND A REPLY TO IT-AND PART SECOND, Testimony of the Christian Fathers. Of Plato, Socrates, STOWING THE HARMONY BETWEEN Pythagoras, Homer, Irenzus, Justin Martyr, Tertullian, Clement, Origen, Cyprian, Constantine, Greek Church, Roman Catholic, Melanchthon, Tillotson, Beveridge, Syntasma 1.00 8 Byntem of Nature, or Laws of the moral and Physical World, by Baxon D' Holbach Startling Ghost Storles from Authentic Sources Self Instructor in Phrenology. Paper,..... CHRISTIANITY, SOLENCE AND A. SPIRITUALMON. Baxter, Dr. Hawks. OHAPTER IV. By Rev. Saml. Watson, D.D. Cloth. Self Contradictions of the Bible, Spiritualism Discussion of J. C. Fish & T. H. Testimony of Methodists: Mr. Wesley, Dr. Adam Clarke, Richard Watson, Dr. Wilber Fish; Bishop Mc-Kendre and other Bishops. OHAFZER V. 185 65 In the long list of distinguished divisos on Dunn. Hnaps, an interesting Game of Cards. Stories of Infinity, from the French of Camilie Fismmarion—a singular and interesting. 49 CC 88 CC with the Methodist Episcopal Church, Sew have enjoyed , Testimony of others, S. W. Presbyterian, Dr. Barnes, Rev. H. W. Beecher, Longfellow, Channing-Necessity for Something; Spirit Communion Meets that Need. so bigh a reputation, and none have been more belowed by their constituents than Da. WATSOR. In the early Work. Spiritualism-A Vol. of Tracts, by Judge Edlays of Modern Spiritualism he homestly believed is to be one of the vilost of humbugs and the work of the OHAPTER VI. Consult with A. B. SEVERANCE, the well known First Investigations; Personal Experience; Communi-cations to Advocate in 1855; Organization of Circle; Spirit Writing; Slander Refuted; Christs Character. PSYCHOMETRIST and OCAIRVOYANT. Devil. Nor did he ever intend to give the subject any Come in person, or send by letter a lock of your Hair, or Hand-writing, or a Photograph; he will give you a con-rect delineation of Character, giving instructions for self imp rovement, by talling what faculties to cultivate and what to restrain, giving your present Physical. Mental and Spiritual condition, giving Past and Future Events, Telling what kind of a medium you can develop into, if any. What business or profession you are best calcula-ted for, to be successful in life. Advice and counsel in-business matters, also, advice in reference to marriage: the adoptation of one to the other, and, whother you are in a proper condition for Marriags. Hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of discusses, and correct diagnosis, with a written prescription and instructions for home treat-ment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure. stigntion, but that about twenty years ago M faced B-phi unbidden into his own family circle, a deeply inter-OHAPTER VII. God and Heaven; Celestial City; Providence; Interme-diate State; Spirit Communion; Angels are Men. seting history of which he gave to the world in Cleak Birnok One, which, has already passed through serviced Heroines of Free Thought, by Sars A. Under-OHAPTER VIEL difions; areating a decided sensation in the elevah and The Spiritual World; Universal Law; Progression Be-lief not Universal; None have Gone to Heaven; Dr. Wi-nans; Mental Telegraph. pearing the author to be clied for trial. Knowledge of Spirits; Mystery's Opinion, Bacon's; Judge Edmond's Letter; Different Languages; Confes-sion; Searching Investigation: Children; Mothers; Philos-ophy of Future State. "The Clock Streck Three" contains a very able system of the first book by a master-mind and a saply to the C. Seewart Harbinger of Health, by A. J. Davis. Exemponial Man, or Thoughts for the Age, by A. J. Davis. (Goth. Haunted School House Electry and Philosophy of Evil, by A. J. Davis. Party 1.09 64 1.09 68 name by Du. WARREN. Then follows eleven intensets, interesting chapters, detailing the arthor's rich and 15 05 varied experience and giving the result as showing that ophy of Future State. OHAFTER I. "Onter Darkness"—Trance, Nature of, Evil Spirits; Suicide; Thomas Lay; Persons Seen After Death. in the sittleor's opinion, there exists a homeony between true Christianity, as he interprets M. Science, and Spith-Paper Cloth Rayward's Book of all Heligions, including Spir-59 69 17 05 Tale of a Physician, by a. S. Salar (1997) Paper Cover, 1998, S. S. Salar (1997) The Morila of Jesus Christ and the Marits of W. Thomas Paine as a Substitute for Merits in others: What is the Difference between them? by H. O. Wright The Voices, by Warrenframers Barlow, Chit 1.59 Plain, 1955 CHAPTER XL Spiritual Manifestations; Bible Proof; Law; Coming Events: Soul's Departure; Advice; Last Meeting of Circle; Bright Prospects. ORAPTER XIL Extract from the Introduction. EXURE IFOR IES INFORMERSION * May be not be that the somi-indicits unissuences of Spiritualism hitherto, here been the "feedball things" wherea to confound the "mighty" Hatestalistic baseloncy of the indecent contary, both in Europe and Americal * * Science, proof of her past soldwareness, has well migh surrandered to her past soldwareness, has well migh surrandered to her past soldwareness, has well migh surrandered to her past soldwareness indica will not down at their bidding. Not solution where that part of the scatter of Spiritual-indicates that part of the book devoted to finds subject. * * * I also give communications, reacted denses is nerven in whem I have all the conditions I can have in any one, in either world, to blow that all of my breaking there that part of the book dame is not fire denses the part of the book devoted to find subject. * * * I also give communications, reacted denses is nerven in active world, to blow that all of my beeching have been in hermony with Christianity as I understand M. Belleving, as I do, that the time is not fire denses when Christianity, property undenstord, and Spiritab-ing and all swardty interneting in hardware the Mission and all swardty interneting in hardware the Mereles of an environment of sectors and sold sward to environ the Mereles of all swardty internetions. Cloth Hedged In, by Elizabeth Stuart Phelps, anthor of Gates Alar Human Phymology, Statistical and Dynamital, or the Conditions and Course of the Life of Man, by J. W. Draper, M.D., L.L.D. 609 pp. Cloth 18 00 Further Investigations; Communications, from Mother, Mystery, Father, Andrews; Spirits Seen; Cases; Episco-pal Clergyman. 3.69 08 8.60 X CHAPTER XIII. The Philosophy and Reliability of these Manifestations; Letters: What Shall We Dot Hon. Robert Date Owen; Moral Gravitation; Triumphs of Christianity. Cloth Mesperia: a Foem. Cors L. V. Tappan, Wraw to Faint. Garaber. History of the Intellectual Development of Europe, by J. W. Draper. Revised edition a wold 1.11 10 1.00 CC CHAPTER XIV. CHAFTER HY, Communications through Dr. J. V. Manefield—From my Father; Rev. J. D. Andrews, and Charles Scott, Second Interview—From my Wife; Wm. K. Poston, and Mrs. Lucy Leonors. Winchester. Third Interview—Mol-lie, Bettie, Allen, Rev. John Newland Maffit, Bishop Soule, Gen. Rivers, Rev. J. Frazer, Rev. Mores Brock, Smaanah Watson. Fourth Interview—Dr. Gilbert, Dr. Seat, Bishop Otey, and Dr. Howcott. My Sister Mary, Brothers Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Poston, Bettie, Dr. Stephen Olin, Rev. Mr. Hyer, and Rev. Daniel Jones; Mannar of Writing; Judge Edmond's Letter. Fifth Interview—Mollie, Wm. K. Poston, G. C. Atkinson, Dr. Parsona. Last Interview—Mollie, Wm. K. Poston, Allen Dubree, Levin Watson, Dr. Parsona. 12mo., cloth., price, \$1.50; postage, free 8.00 Around the World; OB. What I saw in the South Sea Islands. Australia, Ohina, India, and other "Hesthen" (1) Countries. Note a Devil The symmet Fro and Con.. Is there a Devil The symmet Fro and Con.. Inquirer's Text Book, by Robert Cooper. Indel, or Inquirer's Text Book, by Robert kino, oleth, 190 yeges, Sanoi papus. 1.00 10 This interesting work is the result of two years' trave Occupation of Belance, by W. D. Granning Interpretable Conflict and the Unity of Gol, be-ing two lectures by Binnis Hardings and T. and observation in Europe and Oriental Lands, is-sned in a fine volume of 414 pages, 8vo., finely bound in cloth. Price \$3.00, postage 16 cents. 1.00 10 Prise, \$1.50. Postago 2000. 12mo, cloth, price, \$1.50; postage, free *** For sale wholesals and retail by the RELIGIO-PHILO BOTHICAL PUBLISHING HOUSE, Chicago, Ill. **For sale, wholesale, and retail, by the RELISE-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, 36 Di the mar him ming the Contraction Contraction

By J. M. PEEBLES, Author of "Seers of the Ages," "Spiritualism Defined and Defended," "Josus-Myth, Man or God," etc.

Address A. B. SEVERANOE. 417 Milwan. kon st., Milwaukee, Wis. 5. v18a211 TRAVELS

DELINEATIONS. He also treats discoses WAGNETICALLY, and otherwise, TERMS: Brief Delinestion, \$1.00: Full and Complete Delineation, \$3.00: Disgnoets of Disease, \$1.00: Disg-nosis and Prescription, \$3.09: Full and Complete De-lineation with Disgnosis and Prescription, \$5.00.

- v20n26tf Would You Know Yourself?

v20n19t96

s. addition

The second s

alling with the second

RALIGIO-PHILOSOPHICAL JOURNAL

The second s

Thanksgiving Day.

BY THE PERSIDENT OF THE UNITED STATES OF AMERICA.

From year to year we have been accustomed to pause in our dail / pursuits, and set spart a time to offer our thanks to Almighty God for special blessings He has wouchsafed to us, with our prayers for a continuance thereof. We have at this time equal reason to be thankful for His continued protection, and for many material blessings which His bounty has be-stowed. In addition to the favors accorded to us as individuals we have especial occasion to express our hearty thanks to Almighty God that by His providence and guidance our Government, established a century ago, has been able to fulfill the purpose of its founders in offering an asylum to the people of every race, securing civil and religious liberty to all within its borders, and meting out to every individual alike justice and equality before the law. It is moreover especially our duty to offer our humble prayers to the Father of All Mercies for a continuance of His divine favor to us as a Nation and as individuals. By rea-son of all these considerations, I. Ulyases S. Grant, President of the United States, do rec-ommend to the people of the United States to devote the 30th day of November next to the expressions of their thanks and prayer to Almighty God, and, laying aside their daily avo-cations and all secular occupations, to assem-ble in their respective places of worship and observe such day as a day of thanksgiving and

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this twenty-sixth day of October, in the year of our Lord one thousand eight hundred and seventy-aix. and of the independence of the United States of America the one hundred and first. But the Deseldent: II S. GRANT. by the President: U. S. GRANT. HAMILTON FIRE, Secretary of State. By the President:

We always revered Thanksgiving day; it is a national day; it is a day of prayer in which the high and holy aspirations of the soul go out towards Deity like the tendrils of a tender vine towards the massive oak that sustains it. We would not, however, feel solemn on such a day. Solemnity is not our forte; it does not belong to our traits of character, hence we ignore it on all occasions. True, our features may appear grave, our eyes look as sad as a funeral train, and our countenance seem as if craped in fashionable mourning, yet interiorly our soul is brilliant with the sunshine of cheer fainces, and even a fervent prayer can not change this feature of our nature. On Thanksgiving day, we are especially thankful. We thank God then for everthing. Ordinarily we would make a few distinctions, but to do so on this memorable day, we would be compelled to change its name, and call it "Semi-Thanksgiving," which would be improper. Indeed, it is very difficult for us to thank God for Moody and Sankey, to thank him for the former's doloriferons sermons, and the latter's excellent finging; but we shall do so; we must do go; to do differently would subvert this glorious day, turn it into a time of supercilious fault-finding, and even then our turkey dinner would sour on our stomach.

In July, 1628, a day of fasting and prayer as appointed in the Colonies on account of the drought. The Rain-god answered their prayers, and the governor appointed a day of thanksgiving, which was observed with religious services. To be thankful for all things, is not, however, an easy matter. The woman who bends over a shirt sewing, for which she is to receive 12; cents, has but little to thank Deity for. Look at her sunken eyes, pale wan face, and weak emaciated form, and ask yourself how long a prayer she ought to utter. It is Thanksgiving day. The very air is pregnant with the incense of boiled turkey, freeh mests and delicacies, but for her there is nothing! Moody prays and Bankey sings. the bells send forth their plaintive tones, and 60 -000 preachers offer up their prayers, but she, poor soul, stitches, stitches, stitches! and when night comes, visions of unmade shirts haunts her aleep. But what God shall we thank? The Rev. Eccentric W. H. H. Murray, of Boston, a devont Ohristian, and a splendid horseman, asys: "We should be exceedingly slow to conceive of God as having a body; we should beware of any imagination that anchors. Him down to a spot, or that makes him a kind of colossal man. In the earlier stages of our Christian experience it may help us to conceive of God as on a throne, like a king, and having a human figure; but the prayer and wish of a Ohristian, and the tendency of Christian growth, should be towards deliverance from such childish conceptions of Daity, and to have an idea like to Stephen's that God is not body but Spirit, that heaven is not a big house or palace with a monstrous, throne and an outlying city of splendor round about it, but that God is the universal and all-pervading fashion, and habit, and energy of it." In squalid poverty, where want holds its daily carnival and sings a requiem over destitution, hunger and fatigue, thanksgiving brings no relief! If the 60,000 sermons on that day would turn into ham and eggs, each prayer into beefsteak, each hymn into buckwheat cakes, each benediction into a barrel of flour, each amen into a good fat turkey, each doxclogy into a quarter of mutton, each praise of God into a substantial shirt, each regard for Josus into an apple-demolling, each reverential word into a good ham, each solemn expression into an Irish stew, and each fervent wish into boarding house hash, then, the poor poverty. stricken ones of earth would have reason to rejoice. But such, however, is not the case. They are all as barren of results, as the attempt of a puny child to put out the lightning with a squirt-gun. If when Moody preached and Sankey sung, there should issue from their stentorian lungs something tangible-something real-for example, if each breath they drew, should turn into a Bologna sausage for the poor, then we might consider their mission divine.

Since then we have had many Thankegivings, until now they have become fashionable. It is well to be thankfull But will the western farmer thank God for the grasshoppers, the chinch-bugs, and annoying insects? Will he thank him for the storm cloud that ultimates into a cyclone which destroys his crops, tears down his fences, and kills his children? Will he thank him for adversity, for poverty, sick ness and death? Why not thank him for all things?

account of the suppression of insurrection.

Since Baron Von Humboldt-we mean his spirit-asserted that advanced angels make worlds and systems of worlds,-a sort of mag. nificent farming in the regions of space-and that Orases controlled the forces out of which this world was evolved, we have felt singularly thankful that we live, and that in the course of 1,000 000 000 000,000,000 of years we may progress suffi siently to launch a planet in the region of space with the same case that a playful boy sends his kite soaring in the air. Considering all things, mundane and supermundane, we have much to be thankful for, this our Centennial year. Let us be thankful that Mrs. Bennett, the bogus medium of Boston, has been exposed, and that her; bogus spirit Sunflower was caught concealed in the floor; let us be particularly thankful that you did not visit her seances and then and there recognize some "dear relative" fully materialized, as many others did.

No words can fully express our thankfulness on thankegiving day. The English language is utterly inadequate for the task; it would require the combined language of all nations to properly (represent the lofty emotions of our nature, those sublime aspirations that well up in our soul, and scintillate all around us like meteors in the sky, and which inspire us to dismiss dull care, and for one day at least be thankfull And now while you feel thankful, think of some persons less fortunate than yourself, and tender them your hospitality, or contribute something from your ample stores to render them happy for a time at least, for the angels will bless you in just that proportion that you bless others.

DR. KAYNER, of St. Obarles, Ill., so extensively known as one of the very best inspiretional and scientific lecturers, after having been confined to his home for over two months by a distressing illness, we are glad to learn has so far recovered as to be able again to enter the lecturing field.

₩ We hope our friends will consider the doctor in making up their Winter course of lect-Announcement. ures and give him ample employment to com-There will be no Q tarterly Convention of the lows Association of Spiritualists at Ottumwa, pensate him for his long retirement which sickness has forced upon him. He would like in Dec., 1876 as proviously announced, but in its stead, there will be a Semi-Annual Convento hear from the friends at once so as to make up a route that will take him through Illinois tion at Jefferson, the second Friday, Enturday and Indiana, to Louisville and Cincinnatii beand Sunday of June, 1877. JOHN WILCON, PEGG. fore the Winter has fully set in. Will receive ELLA J. SEINER, Sec. calls in any direction, but would prefer to go ade payable to the National Art Co. South as present. OBITUARY. Is the Devil Dead? Passed to Spint-life, near Marion Cen or Kan., Sopt seth. 1876. Charlie H. Marz, agod 10 years, and on Nov. The influence of the series of articles entit-Ist, 1876, Lydia S. METZ, aged 15 years, a son and daughter of L. P. and A. T. Mets. led, "Is the Davil Daad?" is still felt. W. C. We are consoled in our loss in the bellef that our chil-dren are not dead, and that they are over near us. L. P. AND A. T. METZ. Gibbons, of La Junta, California, writes: "I see that you have disposed of the Davil for the present. In this series of articles you have done a noble work, and yet the principle Passed to Spirit life, June 22d. 1876, Mrs. LAURA called Davil remains, and ever must, that wa mortals may arrive at a knowledge of the principle called God." Culver Merrir, wife of James B. Merrit, of Montour, Tama county, Iowa. Sister MERGIT was born in Schoharle county, N. Y., July 8d, 1621, afterwards lived at Capb (coi, Mass.; came to Iowa in 1855. She was formerly a Methodist but accepted the truth of an after-life given by split com-munion tweaty six years ago, and kept the faith until she pa-sed on to reap its full fruition. She was one of the best of wives and a model mother. an exemplary member of the community where she lived. She was one who will be missed by all who ever knew her. For six years she suffered patiently and fell asleep sweetly, to wake in a peacetu-morning. She left three children, an adopted daughter and kind husband, and by his ex-emplary life and death invited them to follow her, is this life, and meet her in the life to come. None knew her but to love and respect her. The writer in answ r to a telegram, went a hundred and fifty miles, and deilvered her funeral discourse to a large au lence of sympathizing friends. DR. C. P. S. Tama county, Iowa. 00 CO. and let.National Bank LAITER & Corners. "NICHOLAS MINTURN."-Dr. Holland's new novel "Nicholas Mintunn" begins with the December SORIBNER. The illustrations are to be by O. S. Rainhart. The scene of the story Opposite is laid on the banks of the Hudson. The hero FIELD, Nicholas, is a fellow who has been all his life "tied to a woman's apron strings,"-but a good woman's, his mother's,-who has just died and left him with a fortune, and nothing to do. THOMAS WALKEB, the young trance speaker, At Batavia, New York, the evening of Thursday, Oct. sometimes called the English Boy Orator, has 19th, after two days of severe Illness, A. C. English, just closed a successful series of lectures in found release from pain and passed to a higher life, aged Eddyville. He is now lecturing in Osceola, 66 years. A man of upright honor, pure habits, tender sympathies and rate moral courage, much belowed by his family sud many friends, esteemed by all who knew him, prized for his fidelity and capacity in business affairs, respected for his quiet faithfainess to his own convictions. He was a Spiritualit-tricedfast redolding, rational and yet enthusiastic, finding peace, strength and light in his views to the last. A large company met at the house on Sunday, Oct. Sind. J. W. Scaver, of Byron, gave his testimony on the character of bis long known friend, and his word of comfort to the shift. B Stebbins, of Detroit, followed in like spirit, and spice at some length on the spirit, and spice at some length on the spirit, and gave a fit message from the spirit that had given life to the form that rested in peace before us. B. 56 years. Iowa, to crowded houses. He allows the sudiences to select his subjects. This fact of itself is of test a spirit presence and power. ONE WHO WANTS KNOWLEDGE is desirous of meeting other gentlemen who will unite with him in holding investigating circles for spiritual phenomena. Address or call on F. D. S., room 21, No. 167 South Clark Street. Spiritual Magazine. (Sam'l. Watson, Editor and Proprietor, Mem-Ayer's Hair Vigor, ohis, Tenn). Contents for December. Inner Life Department-Seances July 11, and July 18, 1876; Sensations of a Risen Spirit; The Spiritual Body; Communication on Organiza-tion, from the Leader of a Consociation of FOR RESTORING GRAY HAIR TO ITS NATURAL VITALITY AND Spirits; Holiness of Heart; A Woman in White on a White Horse; Platform and Con-COLOR. stitution of the New Hampshire State Con-vention of Spiritualists; Nearer my God, to Advancing years, sickness, carc, disap-pointment, and her-editary predisposi-tion, all turn the hair Theo; Spiritualism and the Bible; Labor; Searching after Truth-Letter from and An-swer to a Presbyterian Minister; Organization tion, all turn the hair gray, and either of theminclineitoshed prematurely. Ayrer's HAIR Vig-OR, by long and ex-tensive use, has pro-ven that it stops the falling of the hair immediately; of ten renews the growth; and always surely re-stores its color, when faded, or gray. It stimulates the nutri-tivity, and preserves -Tennessee State Convention of Spiritualists and Liberalists-Address of Hon. J. M. Peebles; Lecture of Thomas Walker, the Remarkable Hoy Medium; Wesley and Whitfield. Single Copies, 20 Cents. Sent by Mail, 25 Oants. For sale at the office of this paper. tive organs to healthy scivity, and preserves both the hair and its beauty. Thus brashy, weak orsickly hair becomes glossy, pliable and strength-ened, lost hair regrows with lively expression; failing hair is checked and stabilshed; thit hair thickows; and faded or gray hairs resume their original color. Its operation is sure and harm-less. It cures dandruf, heals all humors, and keeps the scalp cool, clean and soft--under which conditions, diseaser of the scalp are impossible. As a dressing for ladies' bair, the Victor is praised for its grateful and agreeable perfume, and valued for the soft lustre and richness of forms itimparts. Dr. Slado. Dr. Slade has been sentenced to three months' imprisonment, with hard labor, as a vagrant, but having appealed to the full bench of county justices, the execution of the sen-tence is deferred for three months, as that body does not meet until January next. In the meantime his rooms are daily crowded with people anxious to pay their guiness, and throughout the general public there is a feel-ing that he has been hardly dealt with. That PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass., he will over actually serve three months at the treadmill nobody believes for a moment. Practical and Analytical Okemists. SOLD BY ALL DRUGGISTS AND DEALERS IN -Bairact from London Letter to the Chicago Evening Journal of Nov. 18th. MEDIOINE. veini2tiesw

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 scorep. We know we are not doing justice to ourself, nor are those who owe, doing us or themselves justice by longer delaying payment.

All who remit dues, so that they reach this office before the first day of December of the present year, together with six months in advance, will receive credit the same as if the adsance payment had been made. Those who do not pay before Dec. 1st, will be required to mest their bills at full rates of \$3.65 a year, and the same will be placed in the hands of collectors, who will take immediate steps to enforce collection.

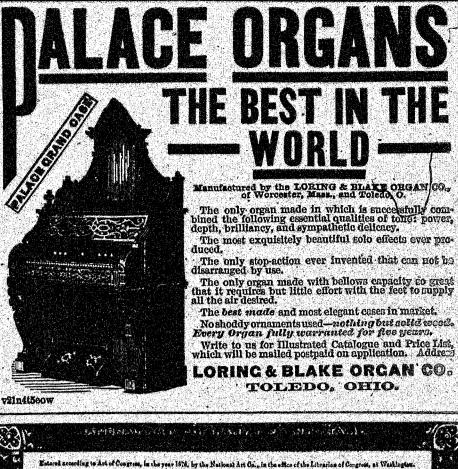
We are determined not to be bankrupted on account of the negligence of those subscribers who would forever continue to take the JODE-NAL on credit,-some of whom do not even remit the postsge. It is but little for each to meet, but to us in the aggregate, it is success or bankruptcy.

Some subscribers who are well off, owe for the Journan for several years, others who are not very well off, can pay, but fail to do so from year to year, through unwarranted negligence To all such we say in the spirit of kindness, we can not longer wait for our pay; remit and sive 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 pr she would be expected to pay for a pound of coffee delivered by the grocer, unless the paper is marked F, (which signifies free) at the end of the address on the marglu of each number of the paper, or on the wrapper. Any one by consulting the instructions at the head of the editorial column of each issue can, in a moment, see exactly when the time for which payment has been made was out.

If any one supposes he or she is getting the paper free where it is not marked F, bs at once undecered; 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 JOUR-NAL not excepted.

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



DECEMBER 2, 1876

IMPORTANT NOTICE. The National Art. Co., of Cincinnati, Ohio, has made arrangements to supply avery subscriber of this paper with the largest, most expensive, and best Premium ever before offered to the readers of any paper. It consists of a large, 24x34 inch Engraving—a perfect copy of Dubute's great painting of

THE PRODIGAL SON

The original painting was destroyed by fire, in Cincinnati, in June, 1876. At the time of its destruction, it was insured for \$50,000, and was valued at \$100,000. The Engraving herewith offered costs, in any art store, \$15 per copy, and no copy can be procured for a less amount, except through this Premium arrangement. In addition to this grand Engraving, each subscriber is also entitled to receive a splendid

FRENCH WALNUT & GILT FRAME

TREAUN WALKUS & GILL FRAMELL Made of two-inch moulding, of the latest and handsomest Eastlake pattern. This frame is made under a patent exclusively owned by the National Art Co.; and by a new and beautiful device of adjustable corners, it can be taken apart and sent by mail to any part of the country. The frame is adjustable, and can be made to fit any picture. Its largest dimensions are 24x34 inches-made to fit the splendid En-graving of the PRODICAL SON. The only express imposed on the subscribers is that they will pay the actual expenses of getting the Frame and Engraving to them. Each Frame is carefully mail or express to the subscriber; *all charges prepaid*. The charges for wrapping, tubing, and postage or express, are 85 cfs. for the Frame and 25 cfs. for the Engrav-ing; when ordered together, they are sent in one package, and the packing and postal charges are only \$1 for both. The subscriber can get one or both by remit-ting the proper postal charges to the National Art Co., 208 Vine St., Cincinnati, O. The following certificates must, in all cases, be sent with the order, as their pos-sossion by you shows the company that you are an actual patron and recipient of this paper. In no case will either the Engraving or Frame be sent unless the Certificates accompany the order, except on receipt of the regular retail price, which is \$15 for the Engraving and \$4 for the Frame. No such ofter was ever before mide to the patrons of any paper, and it is earneesity hoped that every subscriber will avail himself of this extraordinery opportunity.

Cut out these Certificates, and Forward to the National Art Co. for Redemption.

PREMIUM ENGRAVING CERTIFICATE. in receipt of this Certificate, together with 22 is to pay cost of tubing, wrapping, packing, and tage, we hereby agree to send a perfect Engrav, copy of Dabufo's great painting, size 2439

PREMIUM FRAME CERTIFICATE. V agree to FRENCH WALNUT AND OILT FRAME-

THE PRODICAL SON. This Certificate is good until April 1, 1577, after hich 10 cents additional will be charged. No copy ill be sent without this Certificate accompanies order, for less than \$15, the retail price. ligned, 1 NATIONAL ART CO., Cincinnail, O.

Bize 35354 inches, for the Engraving of the Prod gal Son. This Certificate is good until April 1877, after which 25 cents additional will be charge No France will be sent without this Certifica accompanies the order, except on receipt of \$4, the sent state of \$4, the sent without the sent set of \$4, the s

retall price, (Signed,) NATIONAL ART CO., Cincinhati, O.

When both Engraving and Frame are ordered together, the necessary charges are only \$1 for both.

NOTE THESE INSTRUCTIONS. The above Certificates accure you a very valu-ordinary latter. It is therefore advised that, in order to run no risk, in all cases, the latter containing the Certificates and charges he registered, or, at least, a P. O. Order be secured for the proper charges,

But this is supposed to be Thanksgiving day. Washington, glorious Washington in 1795 issned a second Thanksgiving Proclamation on



A MARCA AND A CONTRACT OF A