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

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Moses' Faith.

BY M. B. CRAVEN.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures 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 Pharaoh's daughter, or that there was any more sin to be enjoyed at the Egyptian court than there was in deserting for the Israelites, who, under his fanatical government became demoralized into a ruthless band of land-pirates, despoiling others, and slaying men, women and children for the sake of plunder. When for an atrocious crime he was compelled to seek refuge in a foreign country, the Christian enthusiast portrays him as occupying such an exalted position in the world that he declined to be considered grandson of the greatest monarch on earth. Pharaoh's daughter had a much more prudent reason to repudiate such an ascending felon as her son, than he had to discard her maternal care for him in his infancy. 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, until he was under the necessity of so doing to save his life from the penalty of violated law. The idea of killing a man, and then fleeing to get rid of the pleasures of sin, is only parallel in absurdity to the inference that he supposed the "reproach of Christ" greater riches than the treasures of Egypt. If Christ had lived and preached his "sermon on the mount" in the time of Moses, that lawgiver would undoubtedly have had him stoned to death for condemning the precepts he claimed to have received from the Lord.

Moses willingly became son-in-law to a man connected with a race of people so detestable to him that when his followers overcame them in battle, he even ordered the women and children 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 a commission, 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. 4:24-26). Whether he associated with 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 pretensions to faith, as taught by the apostle, and was evidently as ignorant of that Christian dogma—now considered essential 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 apostle to have said, "By faith he expostulated with the Lord against returning from Midian to Egypt," 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, is directly contradictory to the assertion. His faith consisted merely in the worldly aggrandizement of the Israelites, through their success in battle to obtain possession of Canaan. While his faith is extolled by theologians in a spiritual sense for not exalting his sons in Israel, the obvious reason for this disregarding them was because their mother was a Midianite.

Dr. A. Clarke says that in two copies of the *Isaiah* and some of the *Yulgata*, 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 brethren," and in one of the *Isaiah* 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 idea of his committing manslaughter by faith, or that of his people despoiling on the same principle, is unfounded as the assumption that he preferred the reproach of Christ to the treasures of Egypt, when he was unquestionably as ignorant 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 unfeeling tribes of Canaan, that his people might get possession 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 supernatural agency of their own hostile and avaricious proclivity, termed the Lord, known as a "man of war" (Ex. 15:3), to whom they generously awarded a portion of the spoils taken in battles.

Moses never suffered affliction with the so-called "people of God," for the reason that he forsook the country before its rulers had a chance to make him suffer for his crime. He suffered none with them during the first forty years of his life under his god-mother Tharamis, nor in the second forty with Jethro in the land of Midian, where he was so well satisfied that he protested against leaving to take command of the unfortunated Israelites, whom the apostle chimerically says he chose to suffer affliction with. Instead of suffering affliction with them during the forty years that he



MISS LOTTIE FOWLER.
A Brief Sketch of Her Life.

Miss Lottie Fowler, whose portrait appears above, arrived in this City on last Friday, from England, and has taken rooms in the Harmonical Philosophical Publishing House Building, from her biography which was published in the *Harmonical Philosophical Journal*, Dec. 19th, 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 Montreal, Canada, (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; but this was attributed to weak nerves; the idea of the supernatural was never associated with it. Spiritualism had never entered into her catalogue of articles of faith until she had passed her twentieth year; indeed, notwithstanding her career has been so remarkable or wondrous; variety and success, her mediumistic powers date back only about nine years, during which period she has travelled all over the United States, puzzling scientific and non-scientific people alike—dealing deftly with the private and public affairs of thousands of families, tried by a court of her own country and honorably acquitted, and has "won golden opinions" of all sorts of people. In clarity she has been as beneficent as in business profic. Many of her public sittings have been given for benevolent purposes, the whole of the proceeds being devoted to the relief of the poor and unfortunate.

Miss Fowler, as a seeress, had not long to "wait for a career." Her vision of the immediate future proved to have had no "useless fabric" when she predicted the blowing up of a cartridge factory—or a portion of it—at Bridgport, Ct., where 300 men, women and children were employed, at which village she was following her occupation of medium, or prophetess, or seer, or all these rolled into one. To one of her clients—a girl employed at the Union Metallic Cartridge Works—Miss Fowler prophesied that an explosion would take place during the following week, and that one of the workmen would be sent to the bourne no traveler returns. The unerring relations which the subject of this memoir had made respecting the past and present, and which proved unimpeachable, naturally commanded a strong faith in, as well as fear for, her declaration of the calamity about to ensue. It would not have been surprising if the prophecy had been ranked among "old women's lies," but such, however, was not its fate; for the statement, having been spread among the workpeople, had the effect of prompting about one-half the girls, and some of the men and boys to avert the anticipated doom by absconding themselves from the factory on Monday morning. The superintendent of the works

exercised despotic control over them, the testimony is that his dogmatic tyranny was a source of greater affliction to them than all they suffered at the hands of their Egyptian taskmasters; as shown by expressing their desire to return to their former bondage, and thus escape his religious despotism. That he suffered no affliction, but attained the pages of history by consequently afflicting others, and slaying his people by thousands when his fanaticism demanded it.

The apostle infers that suffering affliction was a natural inheritance of those reputed people of God, contrary to the testimony of their history. Prosperity is shown to have identified them as the people of Jehovah. When they fought and worshiped according to the alleged requirements of their Deity, so as to deserve the name of his people, enjoyment and happiness are invariably said to have been the result. When they suffered affliction it was in consequence of forsaking him and becoming some other people's God.

The figurative language that Moses esteemed the reproach of Christ greater riches than the treasures in Egypt, is merely adjoined 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 against 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 "servant of 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 in general, that are theologially employed to harmonize the two dispensations, is shown from critical examinations in connection with historic research, to be inadequate to the purpose it was intended, and that such faith in association with works as characterized the career of Moses, would now consign a man to everlasting infamy. Richboro, Pa.

An Interesting Letter from J. H. Peabody.

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 sense 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 spirit—often, however, a personification only.

WHAT SCIENTISTS SAY—MATERIALIZATION.

The learned M. D'Arbois, connected with the Paris Academy of Sciences, assures us that M. Nordenskiold has analyzed the metallic substance, iron, nickel, and cobalt, found in the atmosphere at eighty degrees north latitude. "There are," says he, "invisible and infinitely minute grains of a cosmic oxygen floating in the air."

M. G. Tissandier, who has proximately determined the proportion of solid corpuscles contained in a given volume of air, communicating the same to the Academy of Sciences, "Concludes that the proportion of solid matter in suspension in the air falling in the state of sediment is sufficient to play quite an important part in the physics of the terrestrial globe." It is these "cosmic grains," floating "corpuscles," invisible particles, effluences and auras that permeate the atmosphere of the seance room, that spirits collect, accrete, condense and fashion into the garments that cover and clothe these "materialized spirits." It requires the very best conditions to construct the materialized auras 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 there many prisons in the Winterland of diabolism. The life that each mortal lives up on earth determines his or her condition, when entering the future state of existence. Spirits have often come to me warning their hands in anguish. Others sorrowing over their past mispent lives, have come begging me to pray for them.

When Dr. Henry Blad visited Dr. Elliott of Iliou, N. Y., there was given through his mediumship 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 how the life that I did, I would give all my fortune if I could come back and reform; but 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. SIMONS.

Whenever I see Singer's sewing machine agents, whenever I think of the fortune made by the inventor, and reflect upon his moral condition in Spirit-life, I feel to say, Blessed are the poor in purse—for they shall not hereafter be tormented with earthly remembrances.

MAGNETIC BRAINING.

How true that "fools push in where angels fear to tread." Magnetic quackery is quite as common as any other kind of medical quackery, and often more dangerous because operating the person operated upon with the diabolic spheres of existence. The denizens of these spheres are generally pretentious and come with great swelling names. Dr. McIntosh says that "Magnetism is a fine parolized essence connected with the human organism and graded according to the physical and mental condition of the operator." The German Schlegel expresses the opinion that "Magnetism may be divided qualitatively into twelve gradations corresponding to temperaments and their modifications." But how few—oh, how few magnetizers understand the science of magnetism and the laws of life! But "they are under spirit control." So much the worse unless these spirits are exalted and heavenly. But I feel strengthened after being materialized. So does the toper after taking his stimulating dram. But the "sensations 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 produce pleasant sensations! If Spirit is causation—and if the Spirit-world is more really the world of causes than this, then in this same proportion psychologically, does magnetic promiscuity, precede and lead to carnal promiscuity. And further, it engenders disease. Sincerely do I pity all such abnormal mortals as feel that they must live upon magnetic pap sucked from mediumistic tramps, more gifted in witching, winking and self-puffing than sense or solidity of character.

Mrs. Wilcoxson well said awhile since in your JOURNAL:—

"It has been my solemn conviction for some time that bad blood and loathsome diseases are carried to persons magnetically. I have no doubt whatever that from pure ignorance of the law, or from stubborn indifference many susceptible patients is magnetically, or mesmerically inoculated with the virus of erysipelas and all the kindred phases of bad blood to the end of the chapter. Often the professional healer, on the other hand, draws more magnetism from the subject than he imparts. And thus a sect of rhapsodists has been suffered to grow and gain ascendancy till the individual could no more omit the frequent draught of magnetic stimulants than the inebriate could omit his cups."

The scores, A. J. Davis and Prof. Denton have frequently uttered warnings upon this subject. Magnetism in the hands of Dr. Newton, Dr. Babbitt, Dr. Hayward and others, is exceedingly serviceable. So in New Testament times, Jesus attended by a legion 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 therapeutic and health-restoring. And then, 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.

SHAKER SPIRITUALISM.

It is well known to us all that from the days of Ann Lee, till the present, the Shakers have had "spiritual gifts" and believed in the present—communion of spirits. The Shakerite of the Order is located at Mt. Lebanon, 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 definition of Shakerism. To use his own words "Shakerism is a recognition.

1. Of one God, dual in principle, spirit for ess.
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 Christ's example and teaching.
5. Additionally manifested through Mother Ann Lee.
6. Continued in manifestation through their faithful followers.
7. The evidence of these manifestations being of God, and Christian, will be in harmony with, and in support of, principles of truth revealed by preceding media, which have been tested as satisfactory by the experiences.
8. Shakerism is a theology which conserves all preceding revelations of truth, while it continues to reveal truth as fast as humanity (individually or collectively) can be developed to comprehend the wisdom of God.

CONFLICT BETWEEN SPIRITUALISM AND DARWINISM.

It seems that my Anti-Darwinian forty-page pamphlet, for sale at the Harmonical Philosophical Publishing House, price 20 cents, has created quite a stir within the pale of our not-always-many-sion. It is well. As your reviewer and our mutual friend, Hudson Tuttle, has reviewed it adversely, I shall, when getting to a library for references, review my reviewer. I promise him work. In the meantime, hear what the prince of scholars says:—

"I have known three generations of the Darwins, grandfather, father, and son; stillists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraving with this legend: 'Omnis ex concilio,' everything from a claim shall I saw the naturalist not many months ago, told him that I had read his 'Origin of the Species,' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkey-ry."

Opeola, Ia.
J. M. FARRAR.

EX ORIENTE LUX.

On the Connection of Spiritualism With the Bible, Faith, and Saviors of the World.

By George Farmer, of England, Author of "Spiritualism and Christianity, Their Mutual Relationships, Parallels and Contrasts," &c., &c., 1874.

[FIFTH ANNIVERSARY.]

INDIA:—THE BRAHMINICAL SYSTEM.

(Continued.)

All nations have possessed their 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 functions in the Brahminical ceremonies, 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 piously followed. The communications were given while in a state of "white fire" or trance, and it is also claimed that 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 Genii. The daily sacramental rites prescribed by the Brahminical Code are all more or less Spiritualistic in character. They are five in number and relate to the worship or propitiation of five orders of beings:

1st. The Pitris, or Vedic gods who are propitiated by the daily study of the Vedas.

2nd. The Pitris or departed ancestors who are propitiated by the daily offerings of cakes and water.

3rd. The Demites or Vedic Gods who are propitiated by daily oblations of ghee.

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

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

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

A curious instance of the current belief concerning the power of evil spirits is in the form of marriage known as the Pitscha, in which the damsel is supposed to have been surprised whilst asleep or under the influence of strong liquor. The origin of the name is as follows: A damsel finding herself likely to become a mother, and not being able satisfactorily to account for her maternity, pleaded that she had been victimized by a Pitscha. The Pitschas were 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 customary to apply the term in all cases where the woman had been taken at a disadvantage.

This belief is still very prevalent and wives are held as liable as maidens to be victimized by such ghostly admirers. I merely add that such 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, &c., is still very prevalent amongst the people of the East, and more especially amongst the Hindus, and not only are animate things supposed to be endowed with spiritual life but inanimate things also.

Thus in like manner as the spirit in man is thought to leave the body when it expires, so the spirit of a tree is imagined to die away with a sigh when the tree itself is cut down.

The Yogi or Jogi 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 substance, heavier than the heaviest, can become as vast or as minute as he pleases, can traverse all spaces, can animate a dead body, can render himself invisible, can attain all objects, and is equally acquainted with the past, present and future.

It will be seen that these manifestations all agree with the phenomena known amongst ourselves. Moreover the Yogis invoke the aid and claim that they receive help from the Pitris or spirits of ancestors. This spiritual aid is emphatically alleged to be always present when they perform their wonders, and they affirm that without this aid they can do little or nothing. Indeed so near and so real is the spiritual 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 ever present consciousness of the nearness of the spiritual world and the intimate relations existing between mortal and immortal may be traced the decline of the Vedic 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 degenerated into a spiritual pantheism. Spirits of all kinds are deified, and worshipped as gods—the Hindoo pantheon numbering many millions—and this worship of spirits has assumed 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 idolatry; yet there are those who are striving to revive the spirituality of the old faith. 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 it may be understood of all the people—Sudra and Brahmin alike; progressive so as to be readily adapted to new revelations or corrections 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 Mahomet. It claims to receive truth from whatever source it comes. In the words of one of its apostles, "We receive with patriotic veneration the noble and elevated teachings of our Goryan

forefathers, which are chanted to this day by the Brahmans on the banks of the sacred rivers. We listen to and accept the pure monotheism preached by Mahomet in the sandy deserts 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 philosophy. Truth from all these diverse sources we are open individually to teach and receive, but the cardinal principles of our creed 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 us 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 Sutee or widow burning, and last but not least the great evil of caste."

With such a liberal and broad platform, but few minds at all open to liberal and progressive 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 SRADHA OR FEAST 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 Brahmans. The source to which I am mainly indebted for the following sketch is Talbot'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 advent of a priestly caste, or the introduction of a systematic ritual, but like every other popular ceremonial 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 Sraddha 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 kinsman. 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 exhausted. 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 ceremonies are very similar in all cases. The monthly Sraddha 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 Brahmans were conducted to their allotted seats which had been purified by Raus grass and were presented with garlands of flowers and sweet perfumes. The officiating Brahmin then satisfied the three Vedic deities—Agni, Soma and Yama—by pouring an oblation of ghee upon the sacred fire. He then proceeded to satisfy the ancestors of the giver of the Sraddha 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 the old Vedic belief in the communion with ancestors has been strangely Brahminized by the compilers of the code. The monthly Sraddha whilst ostensibly celebrated in honor of departed ancestors is in reality nothing more than an entertainment given to the Brahmans, and the modern doctrine that the performance of the Sraddha liberates the soul, is only another mode whereby the priests contrive to blind the masses to dogmas intended for the benefit of their own order, and which seems to have been used by them with like effect to the indulgences once so rife in the Catholic Church.

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

"If I understand the purpose of this meeting, it is to perfect a State Organization of Spiritualists. While Spiritualism, under the aspects of apparitions, visions, trances, dreams, premonitions, prophecies 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 palm days of the Roman Empire.

"From vibratory sounds, comparable to telegraphic ticking, the phenomena rapidly developed into writing, personation, trance, vision, healing, gift of tongues, improvisation, inspirations, speaking, and, more recently, materializations, whereby the so-called dead spiritually reclothed themselves, as in prophetic and apocalyptic 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 work.

"The times demand it. The Evangelical denominations are organized to propagate ecclesiastical dogmas, to carry forward missionary work, to hold in check the demonstrations 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 organizations then meet organizations? Must not living truths meet old graded errors? Must not right meet and put down the wrong? Must not liberty 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 apt symbol of disorganization, disintegration, death!

"The initiatory steps were taken the fifth of July, in Philadelphia, for organizing a 'National Conference of Spiritualists.' And now the inspirational work of the day—the hour is, to perfect State and Local Organizations, for associated work and action. While we repudiate all creeds that can possibly cramp or trammel the human soul, we desire to unite

our scattered forces and mass them for the coming conflict—desire to encourage investigation, science, morality, the ministry of spirits and purity of life; thus setting examples before the world worthy of their following. Since so many impostors have been exposed—since so many clinging exorcises 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. Tyndall.

"Among those who took the side of Spiritualism in the discussion were Prof. A. R. Wallace, the naturalist; Prof. William Brooks, who made those recent discoveries in regard to the physical energy of light; Col. Laus Fox, Lord Rayleigh, and others equally distinguished. That eminent English clergyman, Rev. Maurice Davies, D. D., writing upon the late action of the British Association, says: 'Spiritualism is advanced to the dignity of a science; 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; ergo, Spiritualism 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 British Association. Like or dislike, that is a fact."

"Am I reminded that Dr. Slade has been arrested in London? So Herod apprehended Peter, and the apostle not getting bail, 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 Spiritualism. When last in Europe he attended a spiritual seance 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, Kerzer, Wesley, and a multitude of others. The greatest of living German philosophers, J. L. Fichte, fully accepts the phenomena of Modern Spiritualism. The enlightened and educated of all lands are becoming 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 collegiate institution in the country. Spiritualism, as interpreted by its best exponents, 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 tendering comforted the sick, and with the leading hand of sympathy, brushed away the mourner's tears. Kindling in believing souls the loftiest endeavor, the broadest tolerance, 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. To further advance these broad, tolerant principles, organization, system, enthusiasm, music, regular meetings and church edifices seem to be necessities. I await the further pleasure of the meeting."

Rev. Samuel Watson alluded to the growing tendency of creeds to abridge the rights of individual freedom for forcing, or trying to force, mankind to accept their peculiar creeds and doctrines. Spiritualism taught the very opposite. It enlarged the mercies of God, and invited all men to enter and investigate its spiritual revelations.

Mr. Minor Meriwether expressed his sincere gratification at the liberal views expressed by Dr. Watson. Though not a Spiritualist, and perhaps never might be, he was willing to cooperate with any set of men who were liberal and enlarged in their views, and did not condemn and outcast a man for his own opinions.

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 by-laws for the society, to be submitted to the Convention for their approval at the next meeting.

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

Communication from Alfred Oridge.

Mr. Editor:—The queries of T. J. Stevenson as presented in your issue of Sept. 30, are important and suggestive. As peculiar experiences (or rather observations) 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 facilities 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 communicating 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 I 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 kromerism and alloripism. I can explain the reason "of the reverse" methods of hardening and softening iron and copper." I infer this from one examination of hers 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 tendencies 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 here?" Yes, in a different way; but are much drawn upon and hindered in their work there

by unfavorable conditions here surrounding those they love.

"Can spirits move through space and study the heavens; and if they are not subject to any force or action, why can they not move instantaneously?"

When A. D. C. was, while in the form, examining the planets psychometrically, it took her much longer to reach Jupiter than to reach 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 relative 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 inventors. 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 observed 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 philosophic spirits the tools they need, highly educated brains in bodies, combining delicacy, sensitiveness and strength, and whose tenants are free from harassing financial and family troubles, and by that T. J. S. desires and expects would be reached; yet 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. "Spirits are actuated by principles of good." Not so necessarily. I think the Catholic 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 experimenter, 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 Bernardino, 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 thousands, and the average attendance at the Exposition building, foots up to over one hundred thousand daily.

Among this vast 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 courage, 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. Maxwell, 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 has had all 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. Thayer's circles five months ago, Bro. Beale had brought to him from a departed 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; his 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 announced to be for Mr. Beale (who stood close by) as a 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 privileged to utter on earth; husbands greet their wives, fathers their children, and spirit friends their earth friends, until the very gates of heaven seem ajar 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 tarnishing a worthy reputation, or forfeiting the trust that is now placed in them.

The Bliss mediums are also doing a good work. Their materializing power is increasing, 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 have had a hard up hill work all along, but the clouds for them seem to be breaking away. Messrs. Hartman and Evans, spirit photographers, are with us, and though to me no evidence of their genuineness has been given, yet I do know where several undeniable proofs 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 failures in it make it often unprofitable to the investigator.

We have also had a little sensation outside the spiritual ranks. Rev. Wm. Bott, a Baptist clergyman of this city is being tried before the law, for frolicking 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 Quaker City is prospering, and I shall hail the time when these beautiful gifts of mediumship in the

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 seats of earth together in one bond of brotherhood.

Most Respectfully,
JOHN A. HOOPER.
Philadelphia, Penn.

EXPERIENCES OF A MEDIUM.

Bro. Jones.—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 my hand and organism, during the process of development as a medium, and content with the Diakka, 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 manuscript.

A NEW DICTIONARY.

SPIRITUALISM.—A subject that should be investigated.

RELIGION.—Something mankind needs more of.

THE BIBLE.—A stumbling block in the way of the progress of mankind.

REASON.—The only true guide of human action.

CONSCIENCE.—Pure, unbiased reason.

INSPIRATION.—Holy communion with our spirit friends.

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

VERITY.—An attribute of truth.

RIGHT.—That which we should not do—act evil.

WRONG.—That which we should not do—act good.

(Note.—Reason or Conscience tells us in regard to these matters.)

MAX.—Contains within himself all the elements necessary for his own salvation.

DEATH.—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.

JESUS CHRIST.—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.

GOD.—An Infinite Being, which finite man has no power to investigate or comprehend. (See Theology.)

PRAYER.—Remove of conscience and a desire to do better. Of course it will do a sinner good to pray, but a righteous man needs no prayer; his heart is high. It is only the heavy-headed 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. Mediums or mesmerized persons can divulge them if it is proper, and good will come from it. The better way is to have none strictly.

BE TRUST.—A watch-word for all. Happiness only comes from it. Momentary pleasure results in a painful reaction.

SPIRIT WORLD.—A place for work and love eternally, where all must go.

LOVE.—Taken in its fullest sense is the moral moving power of the world.

THEORY.—A line of reasoning based upon facts, which facts may be true or false.

THEOLOGY.—One of the biggest humbugs of the age. Query. Finite man can not comprehend an Infinite Being.

DEVIL.—An imaginary nothing. A religious scare-crow used on occasions of religious revivals. The only devil to be feared is conscience with memory as the accusing witness.

NOTE.—Man contains within himself all that is necessary 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 redemption for it, or remission of it.

MORALITY.—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.

PERFECTION.—Every man can become perfect even as his Father in heaven is perfect. The theory that man can not become perfect is fallacious and horrible.

Toledo.

Started Watchers.

We find the following in a Southern paper, credited to the Morganton (N. C.) Blade: "Mrs. 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 we could feel, and a coffin made. It was laid out some 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 gray 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 loudly for milk. Such was the apparition 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 claims that this sudden exhibition of strength was a freak of nature, for, in four hours after the child died indeed."

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BOOK REVIEWS.

THE MARTYRDOM OF MAN. By Winwood Reade. 2nd edition. New York: C. F. Somers. 1876. Price \$3.00.

This book has come to its second 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 preservative of respect with man.

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.

Bro. Jones.—Please allow me space in the Journal to record the fulfillment of spirit predictions, in the life and death of a near relative.

On the evening of the 11th inst. the circle again convened, when Skie, one of Mrs. Hollis' Indian guides, opened the séance.

Before closing I will state who Skie (Mrs. Hollis' Indian guide) was. He belonged to the Hachees tribe of Indians, what was left of the tribe became absorbed into the Cherokees.

After a few explanatory words Mr. Allen read the 11th and 12th chapters of 1st Corinthians. He then passed under what he claimed was the influence of spirit and proceeded to discuss the subject in a number which had been handed to him in writing from the audience.

1st. The immortality of the soul or spirit. 2nd. The communication or manifestation of spirit. 3rd. The necessity of studying the laws governing spiritual things.

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

A Strange Circumstance.

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to her. * * * 'And Saul disguised himself and went to her by night, and the Woman of Endor 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 Endor is called a witch by our humble followers of the lowly Jesus, or those who are continually preaching Jesus, not following him.

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PREFACE.—WADSWORTH ROLAND (MARISS JEANIE PHILLIPS).

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STRAIGHT, SATURDAY, DECEMBER 2, 1876.

Bigotry and Intolerance in England but Slightly Modified.

In perusing 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 fates of Smithfield were burning so brilliantly for the extermination of heretics.

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

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, notwithstanding they have disestablished the English Church in Ireland. England boasts of her Fellows of the Royal Society, called scientists. Aye, more, she has subordinate courts corresponding with the police courts of Chicago, which are often presided over by bull-heads, who are addressed as "your worship."

One of like ilk 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 eclipsed 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 piece of information seemed to have satisfied the tumultuous crowd even as a similar 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 Slade 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 eclipses any of Banyon's courts, even in his palmyest days.

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

SLADE'S SENTENCE.

Dr. Slade 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 Herald] LONDON, Nov. 1.—"Hard labor for three months in the house of correction." Such is the sentence pronounced in the Bow Street police court on "Dr." Slade, after a prosecution which, although a nine days' wonder for the

present, must pass into the history of legal investigation as a curiosity of the first class, one which will puzzle sorely some future investigator of the manners and customs of the English in the 19th century.

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 veiled the disembodied spirits generally (for they were no doubt present on such a momentous occasion) and that of "Allie" in particular.

THE SUMMING UP.

"I think," said Mr. Flowers, "that, in order to constitute the offense defined in the vagrancy 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 pretenses to this art; to palm, to trick, to impose, or delude; more restrictively, to palm 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. Slade's trick consists in falsely pretending to procure from spirits messages written by such spirits upon a slate 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 convinced 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, or enchantment and conjuration' which, apart from the statute of James, was punishable by the ecclesiastical 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 ignorant 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 section remains in force, and I refer to it only to illustrate the meaning of the vagrancy act. It 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, by palmistry, or otherwise,' to use the words 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 watching the slate from him immediately 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 himself, 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 Prof. Lankester and Dr. Donkin. It is true that Simmons said there was nothing to pay, as Lankester and Donkin were not satisfied; 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 INTERVIEW.

"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 enclined spiritist evolved itself from the murky atmosphere of the court-room to box the daring magistrate's ear; 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 notice of appeal against the decision, which the unmoved Mr. Flowers said he was very glad to hear! Bail in the sum of £300 and two sureties of £100 each was at once given, and pending the appeal the "doctor" was not sent to prison, but emerged into the outer air amid cheers and hisses, and drove off in a cab with his partner, the manager.

News since the days of the ghost of Cock Lane have attracted a sliver received such attention in the metropolis as during this extraordinary 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 English law.

The battle will be fought over again at the quarter sessions in Westminster, and meanwhile, of course, a flood of factitiousness will be poured over the condemned medium and his supporters. Of this we have already had a foretaste in a "Humorous Scene" at the Globe theatre, entitled "Slade Penitence, or Out of Spirits." The latter title being just now peculiarly applicable to the doctor, who can

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

THE APPEAL TO BE TRIED BEFORE A BELIEVER.

[Correspondence of the New York Herald]

LONDON, Nov. 2.—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 guinea, 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 Slade 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 bail, 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 Middlesex sessions is Sergt. Cox, and Sergt. Cox is a firm believer in Slade. At least he is the author of the most remarkable piece 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.

SEER, COX'S NARRATIVE.

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 Society 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 3 Upper Bedford square, Russell square, into which the sun shone brightly, at a table about five feet by four, having four legs, no ledge below, and no cloth upon it. Dr. Slade sat at one side of the table, sideways, so that his legs and feet were not under the table, but his 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 slightly, I could see the whole space below, which was wholly exposed in full daylight. Instantly 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. Slade'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 a 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 suddenly grasped my right knee, 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 communication 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 psychological mystery. Some rapid rappings slate was lifted, and in a clear and perfectly distinct writing, the following was read. It filled the whole side of the slate:

"Dear Sir: 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 investigation. When man can believe in this truth it will in most cases make him a better man. This is our object in coming to earth—to make man and woman better, wiser and purer. I am truly,

A. W. STARRS.

"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 and bring it to me. In a minute it was brought and put upon the table by my side. I saw the

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 cleaned, 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 slate 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 again 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, and it touched my hand three times, and I could feel that it was warm, soft, and moist, and as solid and fleshy as my own. Again the slate was cleaned and laid under the table tight against the wood, one half of it projecting against the edge, so that I might be assured that it was tightly pressed against the wood; but the slate was seized, and with great force drawn away and rapidly raised above me 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 person visible. Thus ended this experiment. All that I have reported was done, that is certain. How it was done and by what agency 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 it was not a self-delusion is shown by this, that any person who chooses to go may see almost the same phenomena."

KNOWLEDGE IS THE TRUE SAVIOUR.

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

THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!"

"SPACE THOUGHT WILL GIVE US TRUTH!"

In speaking of knowledge being a saviour, we mean all that the language imports.

There are a great many men who daily transgress the laws of life and suffer the penalty thereof, who are generally accounted wise men—well educated men. 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 laws, and the results following their violation.

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 Christ, 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 a 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 it 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 sources of the higher life, desire to impose burdens 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 observation and feeling) that there is a deep wicked nature in man as that there is a deep religious nature? If so, why do our friends of the new movement limit their 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 assume facts than to prove them, why not go on and assume a consciousness of all contravened

questions, and thus save the perplexity of settling vexed 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 Philadelphia, and assumed to speak in their name.

Certainly such assumptions would necessarily repel every free thinker who does not believe the declaration. Such assumptions preclude 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 thought—no thinking for one's self, and expression thereof is in order.

Every member of that association 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 futility on those questions, and if his children are of ordinary intelligence they will require 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 established 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 spirit-communion, 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 something about Jesus of Nazareth, or 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 agreeing with the friends of the new movement, as we shall be very likely to differ therefrom in our next.

A Noble, Generous Woman.

[From N. Y. Truth Seeker.]

We received the following welcome letter a few days ago.

YATES CITY, ILL., Oct. 30, '76.

D. M. BENNETT—Dear Sir:—I received your circular several days 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 substantial truths; 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 least 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. C.

REMARKS.—We feel sincerely grateful to this kind friend for the benefit she has conferred upon us and for the confidence she 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 need her, but we will do so rather than she shall lose 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 sympathies are 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 sustain 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 urged 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 comments are so appropriate to similar cases in which we are deeply interested—cases that many of the readers of the JOURNAL 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 monitor pasted on their paper, showing their indebtedness,) does that mean me?

ALBANY BROTHER'S paper in the December

NUMBER, "OUR DIPLOMATS AND CONGRUITY," will be both interesting and timely. Mr. Rhodes predicts the ultimate abolition of all the diplomatic missions from this country.

Philadelphia Department

HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained at wholesale or retail, at 624 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.

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.

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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.

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 ones.

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.

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.

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.

We are satisfied that this new gospel of Spiritualism will come to be more and more appreciated, as mankind come to live purer and better lives—more in accordance with the divine laws of their being, and then like the sunlight it will bring forth more beautiful flowers than the world has ever seen.

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.

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

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 human beings are to be more realized, for grander conceptions lie before us. The angelic world bending low over humanity will gladly aid and strengthen the loftiest 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.

Miss Linda Gilbert to the Front Again.

HER NEW PLAN TO COMPLETE THE COOK COUNTY PRISON 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 book 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 appointed 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, \$2.00, by addressing Will S. Mercer, 394 Dearborn street, room 19 Chicago, Ill.

The New Movement.

The RELIGIO-PHILOSOPHICAL JOURNAL for November 18th, 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), following 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.

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

J. V. MANSFIELD, THE MEDIUM—answers sealed letters, at 361 Sixth ave., New York. Terms \$5 and four 8 cent stamps. REGISTER YOUR LETTERS. v31n4.53

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Specimens for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, P. O. Box 2510, Boston, Mass., Residence No. 4 Brinley street, Take Grove Hall and Dorchester street cars, v21n1618

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

MRS. ELLEN M. SMITH WAS THE SUBJECT TREATED.

DEAR MRS. ROBINSON, 394 Dearborn Street, Chicago, Ill.—I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did not observe the clause to "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 saw two white figures approaching our bed (and we knew our door was securely locked before retiring)—the figures approached and we both gave a scream at the same time, hence it was no clairvoyant vision on my part (and Ellen is no medium at all), but the spirits were so fully materialized we thought them to be persons in earth-life. One of them, the first figure approaching, was a tall dark complexioned man, with long white hair and beard, he took his place directly over our heads and laid his hand on my forehead; the other was a young Indian girl. She went to the back side of the bed and raised up the blankets and tried to make Mrs. Smith get out of the bed, but not until her screams had brought me to my feet, did the spirit drop the bedding; but she kept waving her hand for her (Ellen) to go away. Instead of fading away they passed out at the door, and the instant they did so I went to the door and found it locked. The next night we had a similar experience, only we were not frightened the second time. I am alone now and feel I am getting better. I had got discouraged, for I have been sick and using medicine for two years, to no effect. I have used magnetized papers from five different physicians, but never saw a materialized spirit before.

I had become 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 in my grateful prayer.

Affectionately Yours, ELLEN M. SMITH, of Bellevue, Ohio.

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

Diagnosing and Curine Diseases.

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

MY DEAR MADAM—By accident I am in receipt of the RELIGIO-PHILOSOPHICAL JOURNAL, containing your advertisement, in which you propose to diagnose cases by a lock of patient's hair, and prescribe the remedies. I have a son 8 years old last January, and with this I inclose a lock of his hair. Can you diagnose his case and tell me his trouble? If so, I will have you treat him. If you can't do it, I want nothing to do with the treatment, as I have been fooled too badly and spent too much coin, to be gullied much more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not even forward the fee for diagnosis, but if you see fit to act on this, and if correct, you may charge me five or ten prices for the prescriptions. If you see fit to write me or act on this, tell me what are his troubles and peculiarities. I am a skeptic. If you see fit to notice this, do so, if not, I am out only a stamp. I remain most truly yours, JOHN CURTIS.

Mrs. Robinson diagnosed the case, and here is the reply—

OAKLAND, Alameda Co., Cal. Sept. 29, '76. Mrs. ROBINSON, Chicago, Ill.

MY DEAR MADAM—Yours of 29d inst. is at hand. Your diagnosis 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 prescribe. Respectfully yours, JOHN CURTIS.

TESTIMONIALS.

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

Sylvester Stebbins, Knoxville, Ill., writes September 14th, 1876—Mrs. A. H. ROBINSON, 394 E. Dearborn Street, Chicago, Ill. "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:—"Mrs. Robinson—Some time ago I sent you in regard to my wife. Your prescriptions arrived in due time, from which she has recovered much benefit. I send again to you as every time you prescribe she is helped very much."

Sept. 31, 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, Hessehurst, Copley Co., Mississippi, writes, October 12th, 1876:—"I write to inform you I am improving under your treatment." And under date of Sept. 29d, he says:—"You certainly have performed several remarkable cures in Homer, Texas."

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

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 394 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

Mrs. ROBINSON, 394 Dearborn St., Chicago, DEAR MADAM—I received a letter from my sister, which incloses about your remedy advertised in the RELIGIO-PHILOSOPHICAL JOURNAL. "Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$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 VanArman, Little Valley, N. Y."

G. W. GALLAWAY, 691 W. Erie St., Chicago, Ill., Nov. 4, '76.

LETTER TO HER BROTHER STATING HER CASE: DEAR BROTHER—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powder, which he gave me all winter. Two years after, my wife was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now use 28 cents worth a week. My health is middling good except the asthma, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister, AGNES VANARMAN, Little Valley, N. Y., Oct. 30, '76.

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

Mrs. A. H. ROBINSON, 394 Dearborn Street, Chicago, Ill.—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN ARMAN, Little Valley, N. Y., March 20, '76.

Mrs. A. H. ROBINSON, 394 Dearborn St., Chicago, DEAR MADAM—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your ever grateful friend, T. W. GALLAWAY, No. 691 Ada St., Chicago.

Wonderful Success in Healing the Sick.

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

During the years 1874 and 1875, Mrs. Robinson treated 6443 patients by letter, and over 3000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

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

Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the kind of medicine which has been used. When the hair, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Under no circumstances is the knowledge of the healing art, but when her spirit-guides are brought on request by a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the medium of the hair, which is placed in the system and in nature. This prescription is sent by mail, and is an internal or an external application, it should be given or applied as directed in the accompanying letter of instructions, however simple it may seem to be, remember it is not the quantity of the compound, but the chemical effect that is produced, that makes the difference of success.

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

Under no circumstances also, through her mediumship, does she, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Diagnosis—First prescription, \$2.50; each subsequent one, \$1.50. Psychometric, Delinquent of character, \$2.00. Answering business letters, \$2.00. The money should accompany the application to insure a reply. Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of paper, envelopes, and postage.

Persons who desire to give no present offerings to any one. If privacy is required, it may be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$3.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspaper and quack will tell you that this antidote is made from gambian root. It is false. Gambian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, so it is safe before indulging the baneful desire for a pleasure which is a deadly enemy to the body. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

Persons who will pay any chemist or druggist's bill who will, upon analyzing this remedy, find one particle of gambian root, or any other poisonous drug in it. Address, Little Valley, N. Y. Wholesale and Retail, Chicago, Ill. either for wholesale price, single boxes or total quantity.

TESTIMONIALS.

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

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 use.

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

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

W. F. BURLEY, Tama City, Iowa, Feb. 10, '76.

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

JAMES THOMPSON, Tama City, Iowa, April 10, '76.

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

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

Agents supplied (on receipt of the pay) at \$12 per dozen boxes, and sent free of charge.

Mrs. A. H. Robinson—I used one box of your Tobacco Antidote in April, 1876, and it effectually cured me from using tobacco. It is the best thing of its age.

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

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

New Advertisements.

SEND US 20 adrs seen of persons likely to suit us to be sent to a good party or direct to pay postage, and we will send you a beautiful chromo in full frame and in a 10 cent time paper for 4 adrs. Agents wanted. Address, KIMBALL & CO., Boston, Mass. v21n134

\$3.00 for \$1.00.

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All the great weekly newspapers of the West are published by THE CHICAGO LEDGER. It is published weekly, except on Sundays, and is the largest and most interesting paper in the West. It is published by THE CHICAGO LEDGER, 211 N. Dearborn St., Chicago, Ill.

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WORK OVER PARTS AFFECTED. ABSORB ALL MALICIA. They positively cure the worst cases of Liver, Lung, Heart, Kidney, Spine, Bladder and Womb ailments. Dyspepsia, Biliousness, Constipation, Soreness of Stomach or Bowels, Female Weakness, Sick and Nervous Headache, Chills and Fever, Dumb Ague, Rheumatism, etc., may be entirely eradicated by wearing one of our Pads. Many of our best citizens can attest to their merit.

THE LIVER AND LUNG PAD, \$2. THE KIDNEY AND SPINAL PAD, \$2. WOMB PAD FOR FEMALE WEAKNESS, \$2.

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