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

VOL XXI.

S. S. JOHES, EDIFOR, PURLISHER AND PROPRIETOR.

OHICAGO, DECEMBER 2, 1876.

| \$2.00 A REAR, IN ADVANCE: | | BENGLE COPIES BISER CERTS. |

NO.12

Mosa'c Fatth.

HYM B CRAVER.

By faith Moses, when he was come to years, refused to be called the son of Pharson's daughter, choosing rather to suffer affiction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reprosch 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 Pharson's daughter, or that there was any more sin to be enjoyed at the Egyptian court than there was in dictating for the Israelites, who, under his fanatical government became demoralized into a rathless band of land-pirates, despoiling others, and slaying men, women and children for the take of plunder. When for an atrocious crimes he was compell-When for an atrocious crimes he was compellwhen for an atroclous crimes 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 discinced to be considered grandson of the greatest monarch on earth. Pharaoh's daughter had a much more prudent reason to repudiate such an absconding 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 become son-in-law to a man ed to seek refuge in a foreign country, the

Moses willingly become sou-in-law to a man connected with a race of people so detestable to him that when his followers overcame them dren to be slaughtered. As there is no account of his wife after the massacre, she no doubt fell a victim to his desire for their general extermination. He seems to have ignored his marital obligations to her after they parted at the inn, is consequence of a dispute about circumcision, 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 Jethyo.

her after she was returned to him by Jethro, the narrative does not state.

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

a Midianite. Dr. A. Clarke says that in two copies of the Itals and some of the Vulgate, there is a clause following verse 28, which reads, "By faith Moses, when he was grown up, slew the Egyptian, considering the oppression of his breth-ren;" and in one of the Itale 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 despolling on the same principle, is as unfounded as the assumption that he preferred the represent of Christ to the trassures 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 unoffending tribes of Canasu, that his people might get posiession of their treasures and property through superior numbers and brute force of arms. Their inhuman conquests were said to have been accomplished through the

instrumentality of an assumed supernal agency of their own hostile and avariolous proclivity, termed the Lord, known as a "man of war" (Ex. 15:8), to whom they generously awarded a portion of the spoils taken in bat-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 orime. He 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 Thermuthis, 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 untutored Israelites, whom the apostic chimerically says he chose to suffer affliction with. Instead of suffering affliction with them during the forty was that he



MISS LOTTIE FOWLER.

A Brief Sketch of Her Life.

Miss Lottie Fowler, whose protrait appears above, arrived in this City on last Friday, from England, and has taken rooms in the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING. From her blography which was published in the Religio Philosophical Journal, Dec. 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 Mon-treal, 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 ide of the supernatural was never associated with it. Spiritualism had never entered into ber catalogue of articles of faith until she bid passed her twentieth year; indeed, notwin-standing her career has been so remarkable or wonder; variety and success, her mediumistic powers date back only about nine years, dring which pariod she has travelled all overshe United States, puzzling scientific and for-scientific people alike—dealing deftly withthe private and public affairs of thousands of amilles, tried by a court of her own country and honorably acquitted, and has "won giden opinions" of all sorts of people. In curity she has been as beneficent as in business prolific. 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 secress, had not lug to "wait for a career." Her vision of the same-diste future proved to have had no "basess fabric" when she predicted the blowingup of a cartridge factory—or a portion of it—at Bridgport, Ot., where 800 men, woma and children were employed, at which villge she was following her occupation of medim, or prophetess, or seer, or all these rolled its one. To one of her clients—a girl employed at the Union Metallic Untridge Works—Mis Fowler prophested, that are explosion would take ler prophesied that an explosion wold take place during the following week, and hat one of the workmen would be sent to the bourne no traveler returns. The unerring relations which the subject of this memoir hadnade respecing the past and present, an which proved unimpeschable, naturally commanded a strong faith in, as well as fear for, or declaration of the calamity about to ensue it would not have been surprising if the profiledy had been ranked among "old women's lies," but such, however, was not its fate; for the state ment, having been spread among he workpeople, had the effect of promptingsbout one half the girls, and some of the mer and boys the apostle chimerically says he chose to suf-far affliction with. Instead of suffering afflic-thomselves from the factory on its Monday tion with them during the forty years that he imorning. The superintendant of the works

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

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

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

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

Miss Fowler's career in England has been one of unparalleled success. She was patronized by the better classes—the scientists and nobility not excepted. She having faithfully performed her mission in England and on the Continent, in accordance with the promptings of her spirit galdes, now under like direction is for a time to make Ohicago her home She will receive professional calls at Riom 10 RELIGIO PERIOSOPHICAL PUBLISHING HOUSE BUILDING, 894 Dearborn St., Boush of Harriexercised despotic control over them, the tes-timony is that his dogmatic tyrany was a source of greater affliction to them than all they suffered at the hands of their Egyptian task masters; as shown by expressing their desire to return to their former bondage, and thus escape his religious despotism. Thus he suffered no affliction, but stained the pages of history by outrageously afflicting others. of history by outrageously afficing others, and slaying his people by thousands when his fenaticism demanded it

The apostle infers that suffering affiction 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 affiction it was in consequence of forsaking him and becoming some other people's God.

The figurative language that Moses esteemed The apostle infers that suffering affiction

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

An Interesting Letter from J. M. Pecbles.

Editor Journal:-It is very evident that the mere physical cyc does not see essential spirit, nor the spiritual bodies of our spirit friends that appear at materializing scances. 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 some that essential spirit becomes matter. But spirits understanding the chemistry of the spheres gather the auras of mediums and the elements of the atmosphere and polarizing the particles construct the drapery that covers the individualized spirits-often, however, a personification only.

what ecuntists say—materialization.

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

M. G. Tissandler, who has proximately determined the proportion of solid corpuscles contained in a given volume of air, communicating the same to the Acidemy of Sciences. "Concludes that the proportion of solid mat ter in suspension in the air falling in the state of sediment is sufficient to play quite an important part in the physique of the terrestrial globe." It is these "cosmic grains," finating "corpuscies," invisible particles, efficiences and awas that permeate the atmosphere of the seance room, that sorrits 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 make ups to watch they appear for recognition.

THE PROPLED HELLS.

The law of opposites threads, the universe, At there is light and darkness—straight lines and curves; so there are heavens and hells. If there are "many maneions in the Father's house," so are tuere many prisons in the Winterland of diakkadom. The life that each mortal lives upon earth deformines his or her condition, when entering the future state of existence. Spirits have often come to me wringing their hands in angulah. Others sorrowing over their past mis spent lives, have come begging me to pray for them. When Dr. Henry Slade visited Dr. Elliott of

Illog, N. Y., there was given through his me-diumship the following communication,—It was addressed to Dr. Elliott:—

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

I am truly, J. M. Singer.

Whenever I are Singer's sowing machine whenever I are Singer's sawing machine signits,—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 HEALERS.

How true that "fools push in where angels fear to tread." Magnetic quackery is quite as common as any other kind of medical quackcommon as any other kind of medical quackery, and often more dangerous because connecting the person operated apon with the
disk's 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 particled
essence connected with the human organism
and graded according to the physical and mental condition of the operator." The German
Schleberg expresses the opinion that "Magnetism may be divided qualitatively into twelve
gradations corresponding to temperaments and gradations corresponding to temperaments and their modifications." But how few—oh, how few magnetizers understand the science of magnetizers understand the science of magnetizer 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 "sensation is pleasant." So it is to the serpent when leaving its den to be warmed by the sunshine—and to the pig when the farmer rubs and scratches its back. Down on these pawing processes to merely gradations corresponding to temperaments and Down on these pawing processes to merely produce pleasant 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 promise. netic pap sucked from mediumistic tramps, more gifted in twitching, winking and self-puffing than sense or solidity of character.

Mrs. Wilcoxson well said swalle since in

your Journal:-

"It has been my solemn conviction for some time that bed 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 a succeptible patient is magnetically, or meamerically inoculated with the virus of erysipelas and all the kindred Often the professional healer, on the other hand, draws more magnetism from the subject than he imparts. And thus a sect of vampyrism has been suffered to grow and gain ascendancy till the indi-vidual could no more omit the frequent draught of magnetic stimulous than the inebriate could omit his cups."

The coore, A. J. Davis and Prof. Denton have frequently uttered warnings upon this subject, Magnetism in the hands of Dr. Nawton. Dr. Babbitt, Dr. Hayward and others, is exceedingly serviceable. So in New Testament times, Jesus attended by a legion of angels, "lated 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 therespeutic 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 Staders nave had "spiritual gifts" and believed in the present-communion of spirits. The B shopric 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 difinition of Shakerism. To use his own words "Shakerism is a recog-

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

3. This revolation has been in progress from time unknown. 4. It is manifested to our age through Jesus

Christ's example and teachings.

5. Additionally manifested through Mother Ann 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 savory by life experiences.

8. Shakerism is a theology which conserves all preceding revelations of truth while it continues.

proceeding 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 DAR-WINISM.

It seems that my Anti-Darwinian forty-page pamphiet, for sale at the Rantoro-Pannusopa-TOAL PUBLISHING HOUSE, Price 20 cours, 1158 created quite a stir within the pole of our notalways sunny sion. It is wall. 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,

"I have known three generations of the Darwins, grandfather, father, and son; athe-ists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfatuer's effects he found a seal engraven with this logend:

Omnic or conchie; everything from a ciam shell! I saw too naturalist nor many months ago, told him that I and read his Origin of the Species, and other books; that he had by no means satisfied me that men were descendod from monkeys, but had gone for toward persuading me that he and his so-called scientific bretaren and brought the pressua generation of Englishmen very near to monkeys."

Osceola, in. J. M. Panning,

hear what the prince of Scholars says:—

EX ORIENTE LUX:

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

By George Farmer, of Encland, Author of "Spiritualism and Christianity, Their Mutual Relationships, Parallels , and Controllo, P Lice, of the

(PEPER ADDICE)

ELDEA :- TEN HRAMMARIO PERSOD.

(Continues)

All nations have postessed there oracles or channels of communication with the unseen world; Egypt its consecrated virgins; Delphi its sibyls and pythonesses; Rome its vestals; and India its devadassi or "Sewants of the Gods." The devadassi were virgins attached to the temples who performed various func-tions in the Brahminical 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 "divine frenzy" or trance, and it is also claimed that while in this condition the devadassi received power to heal the sick and cure diseases. Hindoo literature teems with instances of the ex-

ercise of such power. One great feature of Hindoo life, even to the present time is the worship of aucestors. All classes pay daily homege 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 sacremental rites prescribed by the Brahminical Code are all more or less Spiritualistic in character. They are five in number and relate to the wor-

whip or propitiation of five orders of beings:

1st. The Rishis, or Vedic bards who are
propitiated by the daily study of the Vedas. Sud. The Pitris or departed ancestors who are propitiated by the daily offerings of cakes

ord. The Denates or Vedic Gods who are

propitiated by daily oblations of ghee. 4th. The Spirits or Ghosts, propitisted by offerings of rice. 5th. Guests or mortal men to whom suita

ble hospitality has to be shown. Not only are these rites observed daily, but et all Hindoo feasts and festivals certain periods are set apart for offerings to these five or-

ders of beings. A curious instance of the current belief con cerning the power of evil spirits is in the form of marriage known as the Paisacha, in which the damsel is supposed to have been surprised whilst asleep or under the influence of strong 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 Pisacha. The Pisachas wore a class of demons or vampires who haunted the earth, attaching themselves to whoover they could, but more especially to women and young girls. In time it became customery to apply the term in all cases where the, women had been taken at a disadvan-

Thin bolles is still very prevalent and wives exo hald en 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, etc., is still very prevalent amongst the people of the East, and more especially amongst the Hindoos, and not only are animate things supposed to be endowed with spiritual life but manimate things algo. Thus in like manner as the spirit in man is thought to leave the body when it expires, co the spirit of a tree is imagined to die away with a sigh when the tree itself is cut down.

The Yogi or logi sect maintain the practicability of acquiring even in this life entire command over elementary matter by means of certain ascetic practices. The practices consist objectly 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 light est substances, heavier than the heaviest; can become as vast or as minute as he pleases; can traverse all space; can animate any dead body can render himself invisible; can attain al objects, and is equally acquainted with the past, present and future.

It will be seen that these manifestations al agree with the phenomens 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 offirm 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 ecarness of the spiritual world and the intimate relations existing between mortal and immortal may be traced the decline of the Vedio simplicity of life and thought. Spirit communion has been the idea, par excellence, ruling throughout the whole history of the Hindoo people. Spiritualism, however, has two sides, and may be debased into: the most superstitious and degraded idolatry. Such has been the case with Indian Spiritualism. From a simple communion with friends and relatives who had passed the rubicon of life it has de-generated into a spiritual panthelam. Spirits of all kinds are delifed and worshiped as gods—the Hindoo pantheon numbering many millions—and this worship of spirits has 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 idelatry, yet there are those who are striving to revive the spirituality of the old faiths. There are yet signs of a return to a pure monotheistic faith. The Brahms Somay is making rapid strides in India. Its creed is simple, so that strides in India. The creed is simple, so that it may be understood of all the people—Sudra and Brahmin alike; progressive so as to be readily adapted to new revelations or accretions 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 teschings of the world's Saviors-Confucius, Buddha, Christ and Mahommet, It claims to receive truth from whetever source it comes. In the words of one of its spostles,

STORY IN THE PARTY OF THE PARTY OF THE

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

"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 Suttee or widow burning, and last but not least the great dividing institution of caste."

With such a liberal and broad platform, but few minds at all open to liberal and 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 SHADDHA OR FRAST OF THE DEAD

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

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

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

cend to the heaven of the pitris and take up its

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

TENNESSEE SPIRITUALISTS.

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

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

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

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

Work. The times demand it. The Evangelical denominations are organized to propogate ecclesiastical dogmas, to carry forward missionary work, to hold in check the demonstrations of science; to continue the non-taxation of church property; to put their chaplains into Congress and Legislatures; their Bibles into schools, and their unitarian God into the constitution; all of which tend to proscription and, in the end, persecution even unto death. Must not or ganizations then meet organizations? Must not living truths meet old grayed errors? Must not right meet and put down the wrong? Must not liberality and toleration take the place of the dried husks of sect and creed, to the end that freedom of opinion may be enjoyed without social proscription? Organization is an essential law of nature, operating where ever forms of life exist. A sound, healthy human

body is a fine sampler organization; and a corpse is an equally 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 re-budiate all creeds that can possibly cramp or nowe receive with patriotic veneration the pudiate all creeds that can possibly cramp or solls and slevated teachings of our Coryan 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 excresences have been lopped away, and Spiritualists have waked up to the realization of Spiritualism as a science. a phenomenon and a religion; its principles were never making such rapid progress as at present. It has just been brought before and discussed in the anthropological section of the British association of scientists. It was brought before this learned body by W. F. Barrett, a distinguished physicist and pupil of Prof. Tendell Prof. Tyndall.

Among those who took the side of Spiritual ism 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. Lane Fox, Lord Rayleigh, and others equally distinguish d. That eminent English clergyman, Rev Maurice Davies, D. D., writing upon the late action of the Biltish Association, says: 'Spiritualism is advanced to the dignity of a sci ence; there can be no doubt about that. The British Association met at Glasgow definitely for the advancement of science. Spiritualism has been advanced at Glasgow; orgo, 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 Bristish Association. Like or dislike, that is a fact.'

"Am I reminded that Dr. Slade has been as rested in London? So Herod apprehended Peter, and the apostle not getting ball, as did Slade, was put in prison and bound, and in the darkness of a midnight hour, through a spiritual manifestation, he was released. All of the apostles were mediums. The old is new, says the poet. Many of the most distinguished men living are Spiritualists. Our poet Longfellow is a firm believer in Spiritcommunion. When last in Europe he attended spiritual scances in Naples and Florence The last time that I met Victor Hugo was in a spiritual circle in Paris, and a resident of this city, Mrs. Holmes, was present. The seers, sages and most of the great souls in past ages had to do with the phenomens, or were avowed Spiritualists, such were Socrates Plato Cicero, Plutarch, Tertullian, Bacon, Baxter Cowper, Glanville, Swedenborg, Johnson Lessing, Goethe, Kerner, Wesley, and a multi-tude of others. The greatest of living German philosophers, J. II. Fichts, fully accepts the phenomena of Modern Spiritualism. The enlightened and educated of all lands are becom ing more and more interested on the subject Relating to science, the soul's affections, and immortality, it is destined to have a hearing in hamlet and city, in every schoolhouse and collected in the state of the state legiate 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, revesled in a truer light the law of compensation, and opened to auxious eyes a revised geography of the heavens. It has encouraged the desponding, comforted the sick, and, with the tender hand of sympathy, brushed away the mourner's tears. Kindling in believing 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. o further advance these broad, tolerant Driv ciples, organization, system, enthusiasm, mualc, regular meetings and church edifices seem to be necessities. I await the further pleasure of the meeting.

Rev. Samuel Watson animadverted the growing tendency of creeds to abridge the rights of individual freedom for forcing, or trying to force, mankind to accept their necu liar creeds and doctrines. Spiritualism taugh the very opposite. It enlarged the mercles of God, and invited all men to enter and investi

gate its spiritual revelations. Mr. Minor Merriwether expressed his sin cere gratification at the liberal views express ed by Dr. Watson. Though not a Spiritualist and perhaps never might be, he was willing to co-operate with any set of men who were lib eral and enlarged in their views, and did not condemn and ostracise a man for his own opin-

Dr. Doty, in a few cogent remarks, dwelt upon the necessity for organization. after which a resolution was offered by Dr. Watson that a committee of seven be selected for the purpose of drawing up a constitution and bylaws for the society, to be submitted to the Convention for their approval at the next

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

Communication from Alfred Cridge.

Mr. Editor:-The queries of T. J. Steven. son as presented in your issue of Sept. 80, are important and suggestive. As peculiar experiences (or rather observation) enable me to answer some of them in part, it is perhaps advisable that I should do so.

My late wife, Annie Denton Cridge, was specially interested in psychometry in the scientific aspects, and with her observations and discoveries as a psychometer in that direction I am cognizant as they occurred. She was virtually in both worlds while in the form, having to a large extent the faculties of an inhabitant of the Spirit-world, and at the same time the advantage of using her own organism (and not some other persons), in 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 aclentific training and habits of thought, do or can "understand the phenomens of isomerism and allorropism," and can explain the reason "of the reverse methods of hardening and softening iron and copper." I infer this from one examination of here as to the nature of atoms, and from quite a number in which the nature of the relations of the spirit to the eternal brain are perceived; also the methods in which hereditary 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

those they love.

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

"Why do not spirit philosophers inform us of some of their important discoveries so that they might be of benefit to us?" This is claimed to be largely done in the case of 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 barassing financial and family troubles, and all that T. J. S. desires and expects would be reached; yes more than he or others have asked. He adds:

1st. "Distance is no object to the spirit." Not true for celestial distances, though it is much less an object with us. 2nd. "Spir-its are actuated by principles of good." Not so necessarily. I think the 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 exposer, through the influence of a Catholic priest in Spirit life.

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

Alfred J. Critice. San Bernadino, Cal.

PHILADELPHIA.

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

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

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 ber 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 de-parted brother, a beautiful pair of ring doves. Two months ago one was killed by a strange cat. The spirit brother promised some day to replace it; this promise was not known to Mrs. Thayer. Three weeks ago at the close of a morning lecture at Lincoln Hall, Mrs. Thayer was suddenly agitated, and at her side on the seat appeared a ring dove which was announced to be for Mr. Beale (who stood close by) as mate to the lone one.

Mrs. Maud Lord is also with us and is one of the finest test mediums we have in our ranks. Many are the tears that are nightly shed at her circles, as loved ones whisper into the ears of their earthly friends, perhaps the last words they were priviledged to utter on earth; husbands greet their wives, fathers their children, and spirit friends their earth friends, until the very gate of heaven seems 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 tamishing 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

I have known these mediums now for some time, and believe that they are houset and would not willingly practice deception. They have had a hard up bill 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 beed given, yet I do know where several undentable 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 invertigator.

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

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

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

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

experiences of a medium.

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

Religion.—Something mankind needs more THE BIBLE.—A stumbling block in the way of the progress of mankind.

REASON.—The only true guide of human po-Conscience —Pure, unbiased recens.

Inspiration.—Holy communion with our

spirit friends. TRUTH.—The calvation of the world, and

the only salvation. VIRTUR.—An attribute of truth. Rient.—That which we should not do-not

Wrong.—That which we should not do—not good.

(Nove.—Reason or Conscience follo un in regard to hese matters). MAN.—Contains withtn 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. Hall.—The promptings of conscience, and

not a place, but a condition.

JESUS CREIST.—Taught some good things, but was no more the son of God than any man who acts as well as he is reported (inaccurate-

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

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

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

if it is proper, and good will come from it.
The better way is to have none strictly.
BETRUE—A watch word for all. Happiness only comes from it. Momentary pleasure results in a painful reaction. EPIRIT WOBLD .- A place for work and love

eternally, where all must go.

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

THEORY.—A line of reasoning based upon facts, which facts may be true or false. the sge. Query. Finite man can not compre-hend an Intinite Being.

DEVIL.—An imaginary nothing. A religious case crow used on occasions of religious revivals. The only devil to be feared is conscience with memory as the accusing witness. Norz — 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. " Saved from sin or evil." Sin.—Can not be forgiven. There is no re-demption for it, or remission of it.

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

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.

Startled Watchers.

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

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16th Street, New York City. sold also at the effice of this paper.

BOOK REVIEWS.

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

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

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

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

HU MANU.

Books Received.

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

guide to a practical acquaintance with the literary style of the art of Phonachygraphy. By John Brown Smith. Amherat, Mass.: published by the author. Octavo pamphlet. Price 25 cts. THE ORIGIN OF LIFE AND SPECIES. A new theory. J. B. Pool author and publisher, West Pittsfield, Mass. $_{\downarrow}$

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

Magazine Notice.

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

Terms \$2 00 per year. Address The Wes-tern, Box 2422, St. Louis, Mo.

Organization.

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

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

1st. The immortality of the soul or spirit. Bud. The communication or manifestation

Srd. The necessity of studying the laws

governing spiritual things.

4th. The benefits derived from a life of vir-

tue, honesty, truth and sobriety.

5 h. The necessity for cultivating a fraternal or brotherly love for the whole human

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

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

ten Charity.
Yours for Organisation,
G. W. SMITE, M. D. Richmond, Ind.

A Strange Circumstance,

BRO. JONES:—Please allow me space in the Jounnal to record the fulfillment of spirit predictions, in the life and death of a near relative ative. About four months ago, in a seance had with Mrs. Hollis, the spirit of my sister, who was a wife of Mr. R.—, of Indiana, conversed with me about her husband, and remarked the spirit friends had concluded to have Mr R. bring Mr. R—— to their side of life. At several subsequent meetings thereafter, the sister and wife and two other family spirits repeated the foregoing statements, all of which conversation I reported to a daughter of Mr. R—, residing with her father, the facts of which, were kept a profound secret from Mr. R—— I mentioned the incident R—. I mentioned the incident to several of my friends outside of the circle, while the case was a repeated subject of conversation in the circle for three months. On one operation I incultate of the circle for three months. occasion I inquired of the spirit wife, my sister, about what time she thought the change with her husband would take place; her reply was, "Sometime during the falling of the leaves this fall." During a period of three months, I had been informed Mr. R. was as well as usual, attending to business. I mentioned the fact to a number of persons,

spirit sister failed to put in her usual appearance, and no reason was assigned for her absence by others of my spirit friends. On the 10th of November I received a letter from my niece, informing me that her father died on the 27th day of October; that a few days previous, her father had become, on his whole right side, paralyzed and rendered un-conscious until death released the spirit.

and expressed myself that it looked as if the

spirits' prediction would prove a failure. From the 20th October to the 11th day of No-

vember two seances were held, at which my

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

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

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

Washington, D. C.

The Lecture Last Night.

The Denison (Tex.,) Daily News:

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

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

Mr. Allen was listened to with close attention throughout, and there was a very general request made at the close that he should speak

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

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

Spiritualism vs. Christianity.

Spiritist writes as follows to the New York Herald:

"In your Sunday editions you published articles severely criticising Spiritualism; will you oblige a constant reader by publishing the following from the Bible! Twenty-cighth chapter of first Samuel, third verse;--'Now, Samuel was dead, and all Israel bud lamented him and buried him,' etc., 'and Saul had put away those that had familiar spirits and the wizards out of the land.' Fourth—'And the Philistines gathered themselves together and came and pitched in Shunem; and Saul gathored all Israel together, and they pitched in Gilboa. Baul saw the host of the Philistines and was alraid, etc. * * And Saul in quired of the Lord, and could get no answer.
And Saul said to his servant, Seek me a woman that bath a familiar spirit, that I may go

to her.' * * * 'And Baul 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 Baul of his disobedience to God. etc., etc.; and the Woman of Eudor is called a witch by our humble followers of the lowly Jesus, or those who are continually preaching Jesus, not following him.

Special Actices.

Attention, Opium Esters!

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

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

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Valuable Evidence.

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

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H. R. Syrvans, Esq.:

I feel bound to express with my signature the high value I place upon your VEGETINE. My family have used it for the last two years. In nervous debility it is invaluable, and I recommend it to all who may need an invigorating, renovating tonic.

O. T. WALKER.

Formerly-Paster of Bawdein Square Church,

Boston.

Walking Miracle.

Mn. H. R. Stevens:

Dear Sir—Though a stranger, I want to inform you what Vrentime has done for me.

Last Christmas Scrotala made its appearance in my system—large running ulcers appearing on me, as follows: One on each of my arms, one on my thigh, which extended to the seat, one on my head, which are into the akuli bone, one on my left leg, which became so bad that two physicians came to amputate the limb, though upon consultation concluded not to do so as my whole body was so full of Scrotala; they deemed it advisable to cut the sore, which was painful beyond description, and there was a quart of matter run from this one sore.

The physicians all gave my up to die, and said they could do no more for me. Both of my legs were drawn up to my seat; and it was thought if I did get up again I would be a cripple for life.

When in this condition I saw VEGETINE advartised, and commenced taking it in March, and followed on with it until I had used sixteen bottles, and this moraing I am going to plough corn, a well man. All my townsmen say it is a miracle to see me round walking and working.

townsmen say it is a miracle to see me round walking and working.

In conclusion I will add, when I was enduring such great suffering, from that dreadful disease, Scrottla, I prayed to the Lord above to take me out of this world, but as Yucarans has restored to me the blessings of health, I desire more than ever to live, that I may be of some service to my fellow men, and I know of no better way to aid suffaring humanly, than to inclose you this statement of my case, with an earnest hope that you will publish it, and it will afford me pleasure to reply to any communication which I may receive therefrom.

I am, sir very respectfully.

WILLIAM PAYN.

Avery, Berrien Co, Mich., July 10, 187s.

Reliable Evidence.

MR. H. R. STEVENS:

Dear Six—I will most cheerfully add my testimony to the great number yo I have already received to favor of your great and good medicine. VRUSTINE, for I do not think enough can be said in its praise, for I was troubled over so years with that dreadful disease, Us tarrh, and had such bad coughing applie that it would seem as though I could never breathe any more, and VRGETINE has cured me; and I do feel to thank God all the time that there is so good a medicine as VRGETINE, and I also think it one of the best medicines for congns and weak, sinking feelings at he stomach, and advise everybody to take the VRGETINE, for I can as sure them it is one of the best me licines that ever was.

MRS. L. GORE.

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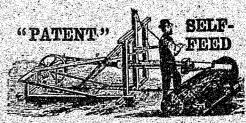
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itrinago. Saturday. December 2 1876.

Bigotry and intolerance in England but Slightly Modified.

In parasing the report of the trial of Dr. Blade before a Loudon Police Justice, on the charge of vagrancy, the mind of the render will naturally revert back to the palmy days when the fires of Smithfield were burning to bril-Hantly 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 cenes of religious intolerance practiced by the Protestants under the reign of "good Queen Bess," and then that of the Catholics under the reign of Mary, the bloody-thirsty Uhristian. Since those days the English Parliament has

grown liberal! It has repealed some of the old statutes which burned heretics at the stake, and punished by [hanging, old women for witchcraft.

But they are yet a very Christian people, nothwithstanding they have disestablished the English Church in Ireland. England boasts of her Fellows of the Royal Society, called scientists. Aye, more, she has subordinate courts corresponding with the police courts of Chicago, which are often presided over by bullheads, 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 de-

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 Blade on the charge of vagran-

parted.

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

cy, before he called the case for trial.

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

Blade's sentence:

Dr. Slade Convicted of "Vagrancy" in a London Police Court—The Magnetrate's Summing Up.

Slado Appeals, and Is To Be Taled Before a Believer in Spiritualism.

[Correspondence of the New York Hereld] 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 inrestigation as a curiosity of the first class, one which will pussic sorely some future investigator of the manners and customs of the Engglish in the 19th century. The last days' pro-ceedings in this remarkable case were attended by an even larger crowd than had assembled before, among them many "mediuma" and Spiritualists, male and female. The points upon which the magistrate had to decide were two, which he thus stated: "1st. Wore the facts alleged as committed by Slade an offense under the vagraucy act ? and (2) did Slade do what he was alleged to have done—viz., used palmistry and other subtle crafts, means, and devices, with the purpose of deceiving and imposing upon her majesty's subjects?"

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

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 come subtle craft, means or device like palmistry, and an attempt to deceive or impose on some person. Palmistry is defined in Richardson's dictionary thus: 'Divination by inspection of the hands, from the roguish tricks of the pretenders to this are; to palm; trick, imposition, or delusion; more restrictedly, to palm is to hold and keep in the palm, to touch with the palm, to handle.' And the definitions given by Johnson and Webster are very similar. Blade's trick consists in falsely pretending to procure from spirits messages written by such spirits upon a 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 confirmed in this view by the language of another statute to which reference has been made in the course of these proceedings—the 9th George II., c. 5. This act repealed that of James I., c. 12, by which witchcraft was made felony, and prohibited prosecutions for the offense of "witchcraft, sorcery, er chantment, and conjuration,' which, apart from the statute of James, was punishable by the ecclesisstical courts and perhaps at common law. It then enacts that for the more effectual preventing and punishing any pretenses to such arts or powers as are before mentioned, whereby 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. 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 word of the act of George IV. For these reasons I think that, if by the trick I have described, Slade tried to impose on Prof. Lankester and Dr. Donkin, he committed an offense against

the vagrancy act." Referring then to the vast amount of irrelevant testimony which had been imported into the case, but which, owing to its very nature, was unavoidable. Mr. Flowers went on to consider the question as to whether Slade actually did the trick or not, the whole case turning on the evidence of Prof. Lankester and Donkin, which, briefly stated, as to the effect that they saw Slade's hands move as if he was writing, and that on snatching the slate from him im-mediately afterward, before it was placed in the position in which the spirits were to act. and without ary 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 Pros. 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

THE LENTENCE.

"Upon the whole, I think that an offense against the vagrancy act has been proved, and considering the grave mischiefs likely to result from such practices,—mischiels which those who remember the case of Home, also a professional medium, can not consider unsubstantial,—I feel I can not mitigate the punish. ment the law imposes, and therefore I sentence the defendant to three months' imprisonment with hard labor in the house of correction."

Had a thunderbolt fallen among the Spiritualists in court their faces could not have been blanker or longer. And yet no clenched spirit fist evolved itself from the murky atmosphere of the court-room to box the daring magisizate'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 no-tice of appeal against the decision, which the unmoved Mr. Flowers said he was very glad to hear! Ball in the sum of £200 and two surctics of £100 each was at once given, and pending the appeal the "doctor" was not sent to prison, but emerged into the outer sir amid cheers and bisses, and drove off in a cab

with his partner, the manager. Never since the days of the ghost, ot Cock Lane have supernatural affairs 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 Westminister, and meanwhile, of course, a flood of facetiousness will be poused over the condemned medium and his supporters. Of this we have already had a foretaste in a "Humorous Seance" at the Globe theatre, entitled "Slate Pencilings, or Out of Spirits," the latter title being just now

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

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

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 guinear, 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 mes-

sages 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 aut jects, and the sentence followed accordingly. Indeed, there was no chance for any other result. But, as you know, Slade has appealed against the sentence. His friends have come forward with the ball, and the case must now be tried before the Middlesex sessions. And here a curious phase of the case will arise—for the presiding judge of the 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.

bergt. Cox's letter-

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

"Having undertaken to examine without prejudice or prepossession, and to report faithfully, without favor, in a purely judicial spirit any alleged psychological phenomena that might be submitted to me as president of the Psychological acciety of Great Britain, I narrate, without comment, what I witnessed at a sitting with Dr. Slade this afternoon. I sat alone with him at 8 o'clock, in a room at 8 Upper Bedford place, Russell square, into which the sun shone brightly, at a table about five feet by four, having four legs, no ledge be low, and no cloth upon it. Dr. Slade sat at one side of the table, sideways, so that his 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 be low 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 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 state: The slate was removed, and on it a zigzag line was drawn from end to end. At this moment a chair, standing by the table, was lifted up to a level with the table, held in that position for several seconds, and then dropped to the floor. While the chair was so suspended in the air I carefully noted Dr. Slade. It was far beyond his reach. But his hands were under my hands, and his feet were fully in view near my own, on the side of the table opposite to that on which the other had risen. While I was taking note of his position at this moment, a hand rudely grasped my knee on the opposite side to where Dr. Slade was seated, and his hands were still in mine on the table: Blows of a more gentle kind upon the table, attended with a remarkable quivering of it, announced as he said, that his wife was present, and desired the slate. After the slate had been carefully cleaned, it was laid upon the top of the table, with a piece of paper under it. Upon the slate he placed his right hand and I placed my left hand, and with my other hand I held his left hand as it laid upon the table. As my hand lay upon the slate I did feel and hear something writing upon it. The 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 this curious fact we must seek the clue to this paychological mystery. Some rapid rappings indicating that the writing was finished, the slate was lifted, and in a clear and perfectly

'Dear Serj: You are now investigating a subject that is worthy of all the time that you or any other man of mind can devote to its in vestigation. When man can believe in this truth it will in most cases make him a better man. This is our object in coming to earth to make man and woman better, wiser and purer. I am truly, A. W. Stabe. purer. I am truly, A. W. Stade.'
"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

distinct writing, the following was read. It

filled the whole side of the slate:

hand that brought it as distinctly as I could see my own. It was a small hand, seemingly that of a woman. Again the slate was clean-ed, and laid upon the table as before, my hand upon it. In a few seconds the following sentence was written. Considerable power was used in this writing, and I could distinctly feel the pressure of the pencil upon the slate

and its motion as every word was written: I am Dr. John Forbes; I was the queen's physician. God bless you. J. Porbus.

"While I was reading this, the hand sgain came from under the table, and seized the sleeve of my coat and tried to pull my arm down, but I resisted and it disappeared. Then it came up again, as if from my legs, and caught the eye glass that was hanging from my neck and opened it. During all these phenomena Dr. Slade's hands were before me on the table, and his feet full in my view upon the floor. The hand on each occasion came from the side of the table opposite to where Dr. Slade was sitting. He was seated on my left, and the hand came and seized me on my right leg, in a position impossible to him. The hand I saw was not half the size of Dr. Slade's nand. It touched my hand three times, and I could feel that it was warm, soft, and moist, and as solid and fleshly as my own. Again the slate was cleaned and laid under the table tight against the wood, one half of it 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 ime and placed upon my head. In this position the sound of writing upon it was distinctly heard by me. On removing it I found written upon it the following words: 'Man must not doubt any more, when we can come in this way.—J. F., M. D.' Taen the large arm chair rushed forward from the corner of the room in which it had been placed to the table. Again the slate was placed under the table and projecting from it. A hand twice seized and shook my leg, both of the hands of Dr. Slade being at that moment before me, and his whole per son visible. Thus ended this experiment. All that I have reported was done, that is certain. How it was done and by what 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 is was not a selfdelusion is shown by this that any person who chooses to go may see almost the same phe-

KNOWLEDGE IS THE TRUE SAVIOR,

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

THINK FOR YOURSELF AND EXPRESS THAT Thought II "

"PRES THOUGHT WILL GIVE US TRUTE! In speaking of knowledge being a cavior, we mean all that the language imports.

There are a great many men who daily transgress the laws of life and suffer the penalty therefor, who are generally accounted wise mon—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 pensities of violated laws of life just in proportion as they know such law 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 master, that there is no new problems to solve...

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

Can Spiritualists organize without a declaration of faith?

Is there any sound reason why those who adopt the motto-"Think for yourself and express that thought,—Free thought will bring us truth," should adopt a creed, declaration of faith, or platform of principles? Is there any reason for declaring themselves Christians or a religious body even in the most general sense?

There are millions of thinkers even in the United States of America, who would not be willing to confess themselves Christians, or religionists in the most general sense of the phrase.

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

Might not Spiritualists with the same propricty (judging simply from every day's observation) declare that "man is by nature prone to do evil, as the sparks fly upwards," and that we are conscious of a deep wicked nature in man?

Is there not as much consciousness (by observations and feeling) that there is a deep wicked nature in man as that there is a deep religous naturer. It so, why do our friends of the new movement limit there preamble to the question of the religious nature of man? Why not look at his wicked nature and include that as well, and while it is so much essier to as-Out of Spirits," the latter title being just now | and bring it to me. In a minute it was brought | sume facts than to prove them, why not go on | Rhodes predicts the ultimate abelition of all peculiarly applicable to the doctor, who can and put upon the table by my side. I saw the and assume a conscioueness of all controverted the diplomatic missions from this country.

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, reattered 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 necessarlly repel every free thinker who does not believe the declaration. Such assumptions proclude free thought. The man, woman, or child who subscribes to the platform, concedes that those dogmae are as settled as the dogmas of the "immaculate conception" and the "infallibility of the Pope." They are conceded dogmas! Hence no freedom of though? -no thinking for one's self, and expression **there**of 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 finality on those questions, and if his children are of ordinary intelligence they will inquire of the parent, is not the declaration.— "We recognize in Jesus of Nazareth the spiritual leader of men," the same in aubstance, as that which those people believe in who wish to have "God put in the Constitution," that we have heard you protest against? Pause a moment, kind reader, and think what bonds you impose upon yourselves by yielding assent to such a dogma, and the dilemma you will find yourself in when thus catechised by your

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

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

A Noble, Generous Woman.

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

few days ago.
YATES CITY, ILL., Oct. 80, 76. D. M. BENNETT—Dear Sur:—I received your circular several day ago, but I am too poor to act without deliberation, being entirely alone in the world, and nothing but the labor of my own hands to depend upon, but by dint of unflinching industry and rigid economy I have saved a few dollars which I have decided to let you have, not for the usury you offer. but with the sole desire to sid 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 lest I fail to have three dollars to renew my subscription on the first of January I will send it now, so please do not overlook me.

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

Yours truly, Mas. 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 not need to sell the coat from our back to repay 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 eavings, has sent us fifty dollars. promptness also in renewing her, subscription to the paper two months before her time has expired is very unlike the thousands, far more able than herself, who feel too indifferent to use two or three dollars per year to help 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. Bannett's paper, as such evidences of generosity should not go unnoticed.

And then Br. Bennett's comments are so appropo to similar cases in which we are deeplat 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 moniter pasted on their paper, showing their indebtedness.) does that mean me?

Albert Reodes's paper in the December SCRIBHER, "OUR DIPLOMATES AND CONSULS," will be both interesting and timely. Mr.

Philadelphia Pepartment

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

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

The New Gospel.

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

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

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

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

How many there are who go on their way rejoicing because the weight of a great sorrow, resulting from broken ties which they feared gould never be united again, has been lifted from their souls by the cheering words of their loved ones. The gospel of Spiritualism establishments lishes the fact that man is aspirit now, clothed temporarily with a material form which is to be laid aside; that that spirit has continued exstence, unbroken by the change called death, which only reaches the external form; and that under favorable circumstances these departed ones can and do return and make themselves known to those who remain in the form, proving their identity in the most absolute

manner We may be told, that while Spiritualism does this in a great number of cases, and may be considered a new gospel to all these, still it does not meet all the demands of the race. Spiritnalism has come to the world just as soon as humanity could bear it, and if it has failed to meet all the demands made upon it, it may be well to inquire whether the fault is not more in the condition of humanity than in Spiritualism.

It was said by the great reformer of Nazareth. I have many things to tell you, but ye are not able to bear them now. Others have seen things which it was not lawful to utter. There are many to-day to whom the highest truth of Spiritualism,—those which feel the inmost souls of thousands of earth's children, are but as sounding brass and a tinkling cymbal, their spirituality not being unfolded for the reception of these things. There are some who have accepted the beautiful truths of Spiritualism and are seeking to make merchandise of them, who are not worthy the honor that has

been conferred upon them. It is well known that in all ages the manner in which Spiritualism has been received has been dependent in a great measure upon the character and spiritual development of those who receievd it, and although some may have een unworthy of the gospel of Spiritualism, and have attempted to use it improperly, this does not prove that it is not a real blessing when properly received and applied. The warmth of the sun calls forth the germinal life of plants and animals, and at the time causes the decay and putrescence of dead bodies, so Spiritualism comes to those who have the germs of living truths in their souls and they are quickened and brought forth. while those who are dead in sin and iniquity may become loathsome.

We are satisfied that this new gospel of Spiritualism will come to be more and more appreciated, as makind come to live purer and better lives,—more in accordance with the di-vine laws of their being, and then like the sunlight it will bring forth more beautiful flowers than the world has ever seen, mankind will aspire after higher things, and reaching these will bring more of heaven to earth.

Spiritualism thus far has done more to break down old errors, but the iconoclastic feature is passing away, and its more beauti-ful and interesting form is coming to build up the waste places,—to open fountains in the midst of the desert and make it blossom as the rose; its constructive work will be much more attractive than anything in the past; as the basis of the only true philosophy of life it is destined to make many radical changes in the conditions of humanity.

Going back beyond ante-natal conditions, to ante-embryotic conditions it will institute a profound search into the character of these, and thereby lay the foundation for a better race of beings than has ever lived on this earth. Substituting right generation for re-generation and re-formation which have been, and are the great works of humanity. The humanity of the future will not be compelled as they are now to spend most of their time in correcting their errors and repenting of their sins and follies, but will find a beautiful field for the development of their higher powers and grander possibilities.

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

Miss Linda Cilbert to the Front Again.

HER RITU PLAN TO COMPLETS THE COOK COUNTY PRISON LIBUARY.

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, parily a biography, partly a book of anecdotes, and to some extent a treatise, embodying theorier, reflections and suggestions of practical value, and should be in the hands of everybody who feels interested in the welfare of the prisoner. . The bock is handsomely bound, printed on fine tinted paper, and will be sold only by subscription, the entire proceeds of the sale in this county to be devoted to the completion of the County Jail Library. She has appointed as her agent for the U.S., Mr. Will S.

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

Mercer, who will canvass this city for the

same, and feels certain of making the work an

The New Movement.

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

PROF. Anderson, the Spirit Artist, has removed his effice to 420 West Madison street, Chicago.

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

Business.

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 Wabash ave., Chicago. n9:13

DR. T. ORMSBEE is now traveling; his appointments will appear in this paper, and he may be addressed in care of Religio-Philosophical Publishing House, Chicago. ti

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

Also try Wire Quilted Soles.

Those who suffee from nervous irritations. itching uneasiness, and the discomfort that follows from an enfeabled and disordered state of the system, should take AYER'S SARSAPARILLA, and cleanse the blood. Purge out the lunking distemper that undermines the health, and the constitutional vigor will return.

A Magazine Novelty.

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

We have not had a peep even at its pages, but editor and publishers promised to do their very beat, and that means a great deal where Nicholas is concerned. The number will have nearly one hundred

pages and over fifty pictures.
The London Literary World says: "There is no magazine for the young that can be said to equal this choice production of Scribner's press. All the articles whether in prose or rhyme are throbbing with vitality. * The literature and artistic illustrations are both guperb.

Nature, the Physician, Electricity her Aid. Nature always endeavors to throw off the malignant cause of disease by the pores, and when properly assisted by baths and electricity, always succeeds. Neither Turkish or other baths, nor electrical treatment can be succassfully applied except by those thoroughly conversant with their action and results. At the Grand Pacific Hotel, in Chicago, is the most thorough institution for these curative agencies in the West, and we can conscientiously advise all suffering from nervous or chronic diseases to visit Dr. G. C. Somers and Mrs. Somers, the proprietors of this elegant institution.

Clairvoyant Examinations from Lock of

Dr. Butterfield will write you a clear, point ed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical oure. Examines the mind as well as bedy. Enclose One Dollar, with name and age. Address E. F. Butterfield, M.D., Syracuse, N. Y. OURES EVERY CASE OF PILMS. [91n6t62) J. V. MANSFIELD, TEST MEDIUM—answers scaled letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. REGISTER YOUR LETTERS. v21n4.52

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

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

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

United States and Canadas, *** Specifica for Epilepsy and Neuralgia.

v20n16t18 .

Address Mrs. C. M. Morricon, Boston, Macz. P. O. Box 2519. Residence No. 4 Enclid street. Take Grove Hall and Dorchester offeet carp.

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

mro blair the spirit artist was the sub-JECT TREADED.

Dean Mes. Robinson, 894 Dearborn Street Obicago, Ill.—I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did not observe the clause to "sleep alone," and as a friend from Ohio-Mrs. Ellen Smith, was here on a visit to me, we slept together. I applied the papers to my head as directed and went to sleep.

We were both awakened at the same time by what seemed to be the door opening. We then both saw two white figures approaching our bed (and we knew our door was securely locked before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairavoyant vision on my part (and Ellen is no medium at all). but the spirits were so fully materialized we thought them to be persons in earth-life. One of them, the first ligure approaching, was a tall dark complexioned man, with long white hair and beard, ce 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 epirits will help me, as I can alone do nothing. I am now far better, may God's best angels ever attend you is my grateful prayer.

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

ELLEN M. SHITE. of Bellevue, Obio.

Diagnosing and Curing 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 disgnose cases by a lock of pa-tient's hair, and prescribe the remedies. I have a son 8 years old last January, and with this I inclose a lock of his hair. Can you disquose his case and tell me his trouble? If so, I will have you treat him. If you can't do it, I want nothing to do with the treatment, as I have been fooled too badly and spent too much coin, to be gulled much more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not even forward the fee for diagnosis, but if you see fit to act on this, and if correct, you may charge me five or ten prices for the prescrip tions. If you see fit to write me or act on this, tell me what are his troubles and peculiarities. I am a skeptic. If you see fit to notice this, do so, if not. I am out only a stamp. I remain most truly yours,

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

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

My Dean Madan:—Yours of 23d inst. is at hand. Your disgnosis of his case is very correct, and beats me as I had no faith in your pretended powers, I herewith inclose your fee and desire the proper prescription. Seeing with me is believing. I will act as you pre-Respectfully yours, soribe.

TESTIMORIALE.

John Curtis.

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

Sylvester Stebbins, Knoxville, Ills., writes September 12th, 1876:—Mrs. A. H. Robinon, 894 B. Dearborn Street, Chicago, Ills. "After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of ail-

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

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

John J. Miller, Hazlehurst, Copiah Co., Mississippi, writes, October 18th, 1876:—
"I write to inform you I am improving under your treatment." And under date of Sept. 23d, 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, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in fall transfer archives: respondence in full upon the subject:

MRS. ROBINSON, 394 Dearborn St., Chicago,
—Dear Madam:—I received a letter from my
sister, which I enclose, about your remedy adsister, which I enclose, about your remedy advertised in the Reliero 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 \$250 a week, or myself to pay \$5.00, unless there is some hope, but if you have there is some hope. think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAer-nam, Little Valley, N. Y.

G. W. GALLAWAY.

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

LETTER TO HER BEOTHER STATING HER CASH: Dran Brothen:—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit ap 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 coon.

Your Sister, Agnes Vanabeman. Little Valley, N. Y., Oct. 80, 175.

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, 894 Dearborn Street, Chicago, Ill:-Words can not express my thanks to you and the good angels for providing a remedy to free me from that 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 Armam.

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

Mrs. A. H. Robinson, 394Dearborn St., Chicago, Dhan Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed babit of using morphine. The small sum of \$5 s box for the opium remedy (one box box box great babit of the control of t (one box having cured her) is like no pay at all. Your ever grateful friend,

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

Wonderful Success in Healing the

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

During the years 1874 and 1875, Mrs. Robinson treated 6449 patients by letter, and over 2000, who called upon her in person. A. malority 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. Yet, 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 length of time the patient has been sick; when she
will, without delay, return a most potent prescription and
remedy for eradicating the disease, and permanently
curing all curable cases.

Of herself she claims no knowledge of the healing art,
but when her spirit-guides are brought as respect with
a sick person, through her mediumsnip, they never fall
to give immediate and permanent rollef, in curable cases,
through the posities and aspaties forces latent in the
system and in nature. This prescription is sent by mail,
and be it an internal or an external application, it should
be given or applien precisely as directed in the accompanying letter of instructions, however simple it may
seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that
science takes cognisance of.

One prescription is usually sufficient, but in case the
patient is not permanently 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.

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

any changes that may be apparent in the symplects in the disease.

Mrs. Roanstow also: through her mediumship, diag-noses, 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 wall when the appli-cation is by letter, as when the patient is present. Has gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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

ply.

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

H.B.—Mins. Romeson will kereafter give me primes sittings to any one. If privacy is required, it must 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 seet.

Mrs. Robinson's Tobacco Antidote.

The above named sure researcy for the appetite for tobecco in all its forms, is for sale at this order. Sent to
say part of the country by mail, or receipt of \$1.00. It
is warranted to cure the most invetorate user of the weed,
when the directions on each box are followed. However,
pers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Ers. Rebisses's Tobacco Antidots tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a band of cheenists long in spirit-life, and is warranted to be perfectly
harmless.

harmises.

This House will pay any chemist our theorems solders who will, upon analyzing this remody, find one particle of gentian root, or any other poisonous drug in it.

Address Harmio Pantospancar Fundaments House, Onloago, Ill., sither for wholesals priors, single boxes or joral agencies.

TOTAL CONTRACTOR MENTAL CONTRACTOR AND AND AND

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

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, 75.

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

Tama City, Iowa, April 10, '75.

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

Tama City, Iowa. Feb. 15, '76. PRICE—\$3 00 PER BOX.
Address Religio Philosophical Published

me House, Chicago, Ill.

Agents supplied (on receipt of the pay)
at \$13 per dezen boxes, and sent free of charge. Mrs. A. H. Robioson.—I used one box of your Tobacco Antidote in April, 1876, and it

effectually cured me from uning tobacco. in the best thing of the age. W. LEOMARD. Tema City, Iowa, Mar. 10, 70

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 tria. He did the writing for a man who had a cancer on his nose, and that you actually cured if, so that now it is sound and well. Hezleburst, Miss., May 1, '76.

New Advertisements.

SEND US 20 addresses of persons likely to sul scribe to a good payer at a lock, to pay costega, and we will read you a beautiful chromo in gilt frame at a 16 p. 64 cd. illus, paper fr.e for 3 mos. Agento wanted. Address, Kenpall & Co., Boston, Mass. 28101944

All the great weekly newspapers of the clice and character of THE CHICAGO E.E.D. the charge \$3.00 per year, while THE LEDGI'R costs but \$1.00.
The Ledge's the BEST family Peper in the United States, ably crited, handsomely printed; containing every week choice completed stories an irstal ment of an interesting i meriated series, and general reading for old and young, for the farmer, for the housewife, and old and young, for the farmer, for the housewife, and for all classes. Special care is taken to make its tore, uniformly chaste and moral. Sene \$1, and 15 cents for postage, and your address to The Lett CER.

**Chicago, I: Is.

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A graphic pen-picture of its history, grand buildings, worderful extibits, cur osities, great days, etc. Profusely illustrated, thoroughly popular, and very cheap. Is selling immentely. 5.000 AGENT's wanted. Send for full particulars. This is the chance of 100 years to coin money fast. Get the only reliable history. Hubband Enormans Pubs., Phila., Page Cincinnatt. O. Chicago Ille., or Springfield, Mass. CAUTION fure books assuming to be "official," and telling what will happen in August and September.

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Snyder's Curative Pads F (work over parts approved. Aesorb all walaria

They positively cure the worst cases of Liver, Larg. Heart Eidney. Epine. Bladder and Womb allments. Dyspeppia. Billiousness. Costiveness. Soreness at pit of Siomach or Bowels, Female Weakness, Elok and Howens ous Headapt's, Ohills and Fever. Dumb Agne. Restlessness, etc., may be entirely cradicated by westing one of our Pads. Hany of our heat citizens can attest to their mark

THE LIVER AND LUNG PAD, \$2. 1323 Kidney and spinal pad, **6**8. WOMB PAD FOR FEMALE WEAKNESS, \$2. Ask your Druggists for "Snyrer's Curalive Pad," and take no other, or enclose the price in a letter ad-

E. F. SNYDER & Co., Manufacturers and Props. Van Behasek, Stevenson & Reid, Chiesgo; R. A. Rob-insen & Co., Leuisville; Browning & Riesn. Indianapo-ils; Jno. D. Pork, Cincinnati, wholesale agents, and sity druggists generally.

Poices spon the People.

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

not be imposed upon.

The Pope's Curse Worthless—Said Castelar, the eloquent Liberal orator in the Spanish Cortes of 1869: "There is not a single progressive principle which has not been cursed by the Catholic Church. This is true of England and Germany as well as of the Catholic countries. The Church has cursed the French Revolution, the Belgian Constitution, and the Italian Independence; nevertheless, all these principles have enrolled themselves in spite of it. Not a constitution has been born, not a single progress made, not a solitary reform effected, which has not been under the terrible anathema of the Church."

Poor rope, what a yest amount of cursing he has done, and how little effect the same has had. His curses could not stay the hand of the auctioneer in Italy, and now the "sacred" church property there, having been confiscated, is being gradually sold. Up to September of the present year, the whole number of confiscated lots sold was 118,589, and the gross aum realized therefor was 399,642,000 france.

WESTFIELD, N. Y.—J. Tinney writes.—I will try to make my position too plain to be mistaken. If I understand Dr. Woldrich right, he admits that all worlds are both material and spiritual, the that all worlds are both material and spiritual, the only difference between them being in degree, or as he terms it in kind. In this we agree, as the difference in worlds like their products was what I meant by the term graded. As we agree upon the double condition of worlds and their products, we can only differ on the law that underlies them. Prof. Tyndall in his Belfast speech gave expression to his views in asserting that matter possessed the promise and potency of every quality and form of life. Perhaps I can not give expresto mine more clearly than in asserting that change is written on the face of all nature; that the or-ganic law of existence is alaw of change and the assumption that there is an unchangeable law, be-ing or condition of being, is in direct opposition to the law upon which existence is founded. The efforts now making for a convertible currency is the beginning of a contest that will only end in placing the supreme dogma among the ruins that belief has always produced. The Doctor says gold is gold, and Iron is Iron, and he might have added attree is a tree, and a horse is a horse, as they are each and all combinations of invisible substances which the chemistry of our world is, as yet too gross to enalyze. But to avoid a multiplicity of words and place the question in a clear light, I think the Doctor will agree with me that it is use-less to try to agree on the solution of any problem until we agree upon a law by which that solution is to be effected. That law I repeat, is a law of change, and to it everything visible and invisible is subject, and deny in toto that there is any such thing as an unchangeable law, being or condition of being, and the condition of the world to-day, based upon that belief, is proof beyond refuta tion that it is dragging us with rapid and fearful strides to crime, misery, moral degragation, and consequent ruin, and nothing but an entire change of base from an unchangeable to an interchangeable law, will save us from the fate of those whose only record is in the ruins by which we are sur-rounded. This Centennial year marks an era in the history of our world long to be remembered.

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

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

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

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

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

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

Question.—If I have understood previous communications, I gather that there is an analogy between the development of the brain and the mediumistic effusion. One medium, with one development of the brain, tinging a message with a corresponding sentiment, while another having a different brain development would give a dross exactly opposite to the other, or at least noticeably different. Is this so?

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

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

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

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

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

What is termed hypoptism can be produced in onimals of various kinds, but the nature of which few can understand. When caused in a human being, it is a species of sleep, for the senses do not take cognizance of any external thing which the mind remember when in its normal condition. Prof. Joseph Czermak, an eminent German physiciau, says, "It is well known that, in the year 1851, Mr. Braid, a Scotch surgeon established in Manchester, who was present at the mesmeric exhibi-tions of Latontaine, was first struck with the idea that these phenomens, proclaimed as the effect of a magnetic fluid, were only a natural consequence of the fixed look and entire abstraction of the at-tention, which present themselves under the mouotonous manipulation of the magnetizer. Mr. Braid proved in his experiments the entire dispensableness of a so-called magnetizer, and his sup-posed secret agents or fluids, produced through certain manipulations; he taught the subjects of the experiments to place themselves in this sleeping condition, by simply making them gaze fixedly at some object for a long time with strict atten-tion and unmoved gaze. It is therefore clear that this condition of the nerves, caused by the steady look and attraction of attention, in one part of the brain, brings the other parts into action with it and changes the functions, to whose normal ac-tivity the phenomens of the will are united. This is the actual, natural, physiological connection of this mysterious appearance. It only remains to us now to ascertain which portions of the brain first and secondly become altered, and in what these changes consist. From Dr. Braid's experiments, the same phenomena can be produced by gazing fixedly at an object, as that brought about by the so-called magnetizers. If so, what about the magnetic fluid.

NEW ORLEANS, LA.—Mary A. Krupp writes.

—I must thank you for your indulgence in continuing my paper while in debt to you; it has cheered me in many dark hours, and inspired me with fresh hope.

How Many Apples did Adam and Eve Eat?—The following beautifully illustrates the wonderful flexibility of Scriptures, showing how readily the Bible can be twisted to illustrate any position. Some say Eve 8 and Adam 2, a total of 10 only. Now we figure the thing out far differently. Eve 8 and Adam 8 also. Total 16.—Boston Journal-We think the above figures are entilely wrong. If Eve 8 and Adam 83, certainly the total will be 90. Sclentific men, however, on the strength of the theory that the antediluvians were a race of giants, and consequently great catera, reason something like this: Eve 81st, and Adam 82. Total 163.—Gloucester Advertiser. Wrong again; what could be clearer than it Eve 8 1 lat, and Adam 8 1 2, would not the whole be 1623?—Boston Journal. I believe the following to be the true solution: Eve 8 1 4 Adam, Adam 8 1 2 4 Eve. Total, 8638.—Vertices. Still; another calculation is as follows: If Eve 8 1 4 Adam, Adam 8 1 2 4 2 keep Eve company, total 8,032,056.—N. T. Matt. You do the fair thing by Adam, Brother, but you slight Eve. This poor smit-10-1 8 1 4 2 please the serpent, and Adam, of course, if he, as good husbands do oft 10-80 8 1 2 4 2 keep Eve company, total 8 1 2 4 2 keep Eve company, total 8 1 2 4 2 keep Eve company, total 10-2099, 884.—Syracuse Journal.

CLARINDA, IOWA.—John A. Snodgrass writes.—I was the first man who came out in the town of Abba, and boldly defended the cause of Spiritualism. Next there came to my assistance the Rev. A. C. Barnes, a man whose character is above suspicion. Spiritualists should be proud of such a man to represent them. I have known him for twenty years, and during that time his record has been without a blemish. If ever two men were honest in their intentions to do good, they are A. C. Barnes and Mr. Little, the medium for physical manifestations.

A REMARKABLE CASE OF TRANCE.—A very extraordinary case of suspended animation was revealed at No. 187 Delancey street, in this city, a few days ago. The victim of it is a Swedish girl, aged 22, named Anna Froben. She was taken suddenly, while at work, with a stroke of what was called paralysis, and fell dead to the floor. The alarmed family called in a physician, Dr. Lindenborn, who examined the body and pronounced the girl dead. Her relatives were sent for, and a brother soon arrived. By this time the girl's face had turned blue, and there was every evidence that she was a corpse. But to everybody's astonishment, the brother declined to believe it, and declared that she was only in a trance and had been subject to such fits for many years. The friends of the girl were indigant at this statement and sent forthwith for an undertaker to prepare the body for interment. The man of coifins and shroude arrived and joined with the physician in pronouncing the girl dead beyond possibility of doubt. He proved it by dropping hot sealing-wax mon the breast, and as the body gave no sign of life it was concluded that the undertaker was right. The body was placed on ice for the night. In the morning the undertaker returned to complete his preparations, when to his horror,

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

There have been hundreds of interments in cases of deep trance or suspended animation. In Vionna, not long since, Dr. Rosenthal delivered a lecture on the use of electricity as a safe means of detecting suspended animation in cases of apparent death. A corpse immediately after death can be so influenced by the electric current that it will appear to breath, the breast will heave, and the face assume expression of joy or pain. But when death has really come all this will case at the end of two or three hours, and the electric current is then powerless, while, on the other hand, in cases of only apparent death, electricity continues potent until animation is restored. So, if a movement of the muscles is seen three hours after the the commencement of the electric treatment, it is certain that life is not extinct. A French physician says that one half of the so-called drowned persons are burled alive, and that they might be resuscitated by proper reatment siter being several hours under water. His suggestion is the injection of alcholic stimulent, whipping energetically, and a hot iron in bad cases.

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

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

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

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

Specking of the Spirit-world, Lucy, the Somnambullst says of a certain region:—"An excursion on the water in a large beautiful decorated goncola was not the least interesting. The shores of the the lake were bordered with flowering shubbery; in the water were plants and nowers, moving as if endowed with arimation. The gondola would float along slow or fast as desired."

NORWAY, ILLINOIS.—A. Fred Hoff gives directions for preparing scaled letters in order to prevent their being opened. It consists of scaling the parts with white glue, etc., and then using a solution of shellac and alchohol. Finally you must take a photograph of the scal in order to be sure that it had not been removed and then replaced. We think his method is too complex. The sewing machine will answer every purpose.

A SEANCE WITH MRS. KATE FOX JENGKEN.—In London I had a sitting with Mrs. Jencken formerly Miss Kate Fox, in whose presence the well-known rapping phenomena took place at Rochester, in the United States, Mrs. Jencken is not a professional medium; her time is now entirely devoted to domestic life, and the care of her two little sons. She remains almost always at home, and those interested in Spiritualism are heartly welcomed by her and her husband, the barristerat-law, Mr. H. D. Jencken. Their private life is pervaded by medial phenomens, and while one is sitting in ordinary conversation, by daylight, the most declaive raps come quite spontaneously and enter into the discourse. These raps are extremely loud and clear, and have a peculiar character; they come in pairs.—Prof. Bullerof of the St. Petersburg University, in London Spiritualis.

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

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

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

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

Pannomena in the Light,—We saw a hand rise in the air, away from the table, and within a few inches of my daughter. It was of a flesh-color, and yet strangely luminous (the light appearing to proceed from itself), and so bright that the luminosity was clearly seen by those sitting farthest from it (six feet), although the gas was burning all the time. The fingers first separated, so that they were wide apart, after which they closed on the palm, and opened again several times. It took a bell from the table, and we all saw both hand and bell, while the latter was ringing. The hand next grasped my daughter's apron, and forcibly removed it, carrying it to a lady at the other end of the table. The Doctor held a tamborine away from the table, and six inches above it, so as to be seen by all; and the hand was seen by everyone to rise up and play a titto on it. The movement of the fingers were wonderfully distinct. The Doctor now held the fairy-bells in the same position, and we all saw the hand rise and the fingers were wonderfully distinct.

sounded it. At our request these fingers pulled and sounded different atrings, and then two or three at a time, and finally swept the whole of the strings several times, now softly and then powerfully.—Hedium and Daphrak.

fully.—Medium and Daphreak.

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

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

SAYING GRAOR.—A merchaut in an Indiana town, who though a church member, was decidedly more of a "business man" than devout Christian, taking a meal at a friend's house was asked to "say grace." Somewhat, embarrassed, he inclined his face over his plate and began:—"Respected Sir:—Permit me to infurm you we have met here to partake of some food to noutish our bodies, and if it suits your convenience to impart your blessing, we beg to assure you we remain most respectfully yours. Amen."

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

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

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

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

PRENATAL IMPRESSIONS .-- We know that a cold contact with the mother makes the feetus fly to the antipode of its narrow berth; that a rude shock may destroy it, or originate life-long infirmities; that the emotion of fear in the mother is mities; that the emotion of tear in the mother is terror or fits within; that harsh words vibrate as sensibly in the liquor of the amnion as in the fiuld of the labyrinth of the ear. For instance, when a mother has fulled her home-corrows with the strains of soothing music, her child, too often an idiot, shows wonderful musical proclivities ami the wreck of all the other faculties of his mind. For thirty five years the writer has furnished his share of the facts, which a sound in modern books on physiology, in support of this doctrine. It is useless to give here the illustrations detailed in the report; but experienced physicians will testify that, when their hands receive a new-comer, they plainly read upon his features the dominant feel-ings and emotions of its mother during that intra-uterine education whose imprints trace the channel of future sympathies and abilities. Therefore if it is noble work to educate or cure the insane, the idiot, the epileptic, and the chronic, how much higher is the work of preventing these degeneracles in the inciplent being, by averting those com-motions which storm in the holy region intended for a terrestrial paradise during the period of eyo-Intion! To teach him reverence towards the bearer of his race, to instruct her in the sacredness of bland and serane feelings during the Godlike creative process, is educating two generations at once—this is the highest education of the nursery.—Dr. H. Seguin, in Popular Science Monthly for November.

At one time Emmerson well said, "Who shall save us from our ancestors?" Montaigne expressed this view, "What a monster is this germinal atom from which we spring, carrying with it not only the corporeal form, but the thoughts and inclinations of our forefather." We are compelled to constantly contend against the gloominess of prenatal impressions, imparted by a consumptive mother. Mary J. Safford Blake, M. D., says, "A boy was bitten by a dog, a peculiar scar upon the cheek, and a drooping of one of the eyelids was the result. The child grew to manhood, married and became the father of a son and the scars were reproduced on this son in the same place and to the same degree as exhibited in the father." Really each generation must suffer to a certain extent for the follies of those who preceded. The sacred office of maternity is but little understood. Impressions from the mother make the child an angel of light or a demon of darkness—make it a poet, a philosopher, an ingenious mechanic, or a piodding mediocre.

Practical Penance with Pras and Pins,—There are a few families who are associated in a raigious sect as a branch of the Free Methodiats, who reside in New Rochelle. They hold meetings in a school house, and the Preciding Eider is named Paul T. Parker, who is familiarly called "Old Peas," not because of the alliterativeness of his name, but by reason of the peculiar views he holds as to doing penance by putting dried peas in his shoes and torturing himself for his sins. Parker is a shoemaker by trade, but is very carnest in his preaching, and evidently sincere. He has recently been interviewed, and frankly admitted that he believed that the flesh must suffer for sin, and that self-inflicted pain is the true sign of repentance. Once, he said, he took a harmer and drove nails through both of his feet. It was summer time, and he walked about with the nails in his feet until they festered, when he drow them out.

He would make a splendid Universalist. If not one already, he should join that sect. The Universalists believe that each one is punished for his sins on the earth; hence a man who wears sight boots, and thereby chafe his coras, readering them sore and painful, is paying the panalty for having swindled his neighbor out of a thousand dollars, or for the commission of some other offenss.

Buddhist Commandments.—The five Buddhist commandments are as follows:—

1. Thou shalt not take life; i. e., any life.

2. Thou shalt not steal.

8. Thou shalt not cohabit with the woman of

another man.

4. Thou shalt not lie.

5. Thou shalt not drink any fermenting or intox-

as to be seen by all; and the hand was seen by everyone to rise up and play a tattoo on it. The movement of the fingers were wonderfully distinct. The Doctor now held the fairy-bells in the same position, and we all saw the hand rise and the fingers bend as they caught leach string and loudly ones for the former loses half its force.

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

The Image of an Old Lady Diakka.—At Moravis, recently, an apparitional woman appeared, dressed in a homely, substantial fashion. "She was tall and muscular in spite of her age, which must have been close on four-score. Her face was long and thin, tawny as a mulato's, and adorned with high cheek bones, and a nose like an eagle's beak. The eyes were black and fishing, and long gray ringlets hung down upon her shoulders." Such representations are nothing but artistic fabrications by skillful Diakks. No intelligent investigator should accept these as literal facts.—The Diakka, by Andrew Jackson Davis,

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

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

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

Superstition.—In 1847, James Young Simp-son, a Scotch physician of eminence, advocated the use of anenthetics in obstetrical cases. Immediately a storm arose. From pulpit after pulpit such a use of chloroform was denounced as implous. It was declared contrary to Holy Writ, and texts were cited abundantly. The ordinary declarat a was, that to use chloroform was to avoid one part of this primeval curse on women. Simpson wrote pamphles after pamphlet to detend the blessing which he brought into use; but the battle seemed about to be lost, when he seized a new weapon. "My opponents forget," said he, "the twenty-first verse of the second chapter of Genesis. That is the record of the first surgical operation ever performed, and that text proves that the Maker of the universe, before he of Eve, caused a deep sleep to fall on Adam. This was a stunning blow; but it did not entirely kill the opposition. They had not strength left to maintain that "that deep sleep of Adam took place before the introduction of pain into the world-in the state of innocence." But now a new champion intervened-Thomas Chalmers. With a few pungent arguments he scattered the enemy forever, and the greatest battle of science against suffering was won.

The church has invariably been opposed to science. Col. Ingersoll has well said, "It is almost impossible to concaive of the completeness of the victory that the church achieved over philosophy. For ages science was utterly ignored; thought was a poor slave; an ignorant priest was master of the world; faith put out the eyes of the soul; the reason was a tram-bling coward; the imagination was set on fire of hell; every human feeling was sought to be suppressed; love was considered infinitely sinful; pleasure was the road to eternal fire, and God was only supposed to be happy when his children were miserable. The world was gov-erned by an almighty whim; prayers could change the order of things, halt the grand procession of nature; could produce rain, avert pestilence, famine, and death in all its forms." We rejoice to know that in this country times have changed and that Science waves her flag over all religious and compells obedience to her holy mandates."

DARK SEARCES.—They say that dark searces give to sham mediums opportunity for playing tricks, and I think this is the strongest argument against such scances. My opinion is that the method most of my co-workers here follow—viz., not to take manifestations as real unless they bear the unmistakable marks as such for competent Spiritualists-is a good one to prevent deception in regard to the genuineness of spiritual phenomena. Farther, persons who make their living by imitating manifestations can succeed with non-Spiritual ists or beginning investigators; they who are well acquainted with Spiritualism and have experience detect these tricks very soon, which makes the danger arising from them not so very great. Now, I know perfectly that instances exist of real mediums playing tricks occasionally when their power fails, and I agree also that dark scances can facilitate the doings of such persons, but this fact does not seem to me of sufficient importance to induce us to abolish entirely dark seances. - Medium

Medium hip does not depend upon moral character or religious sentiments for a foundation. Its basis is the physical organization. Hence we will find among mediums some of the most consummate liars, downright evaders of the truth, reckless diaregarders of the common confesies of life, and whose gentlemanly traits have all apparently gone out. Medium. ship having a physical basis, we must prepare for idiosyncracies and downright meanness on the part of some through whom the spirits can communicate. Go to them for tests, etc., and you will not generally be deceived, but seek for buried treasures, or to gain wealth at once, and you will be lead into hells. On the contrary, there are other mediums, whose moral sonsibilities are of the highest order, and who would under no consideration atopp to the commission of a mean act, whose daily life is characterized with all those manifestations that make up the true man or woman. Mediums are only mortal—they differ in degree of moral oulture and relinement, the same as any

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

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States of America the one hundred and first.
But the President. by the President: U. S. GHANT. HAMILTON FISH, Secretary of State. By the President:

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

In July, 1628, a day of fasting and prayer as appointed in the Colonies on account of the drought. The Rain-god answered their prayers, and the governor appointed a day of thanksgiving, which was observed with religious services. To be thankful for all things, is not, however, an easy matter. The woman who bends over a shirt sewing, for which she is to receive 121 cents, has but little to thank Deity for. Look at her sunken eyes, pale wan face, and weak emaciated form, and ask yourself how long a prayer she ought to utter. It is Thanksgiving day. The very air is pregnant with the incense of boiled turkey, fresh mests and delicacies, but for her there is nothing! Moody prays and Bankey sings, the bells send forth their plaintive tones, and 60. 000 preachers offer up their prayers, but she, poor soul, stitches, stitches, stitchest and when night comes, visions of unmade shirts haunts her alcop.

But what God shall we thank? The Rev. Recentric W. H. H. Murray, of Boston, a deyout Christian, and a splendid horseman, says: "We should be exceedingly slow to conceive of God as having a body; we should beware of any imagination that anchors. Him down to a spot, or that makes him a kind of colossal man. In the earlier stages of our Christian experience it may help us to conceive of God as on a throne, like a king, and having a human figure; but the prayer and wish of a Christian, and the tendency of Christian growth, should be towards deliverauce from such childish conceptions of Daity, and to have an idea like to Stephen's that God is not body but Spirit, that heaven is not a big house or palace with a monstrous throne and an outlying city of splendor round about it, but that God is the universal and all-pervading fashion, and habit, and energy of it."

In equalid poverty, where want holds its daily carnival and sings a requiem over destitution, hunger and fatigue, thanksgiving brings no relief! If the 60,000 sermons on that day would turn into ham and eggs, each prayer into beefsteak, each hymninto buckwheat cakes, each benediction into a barrel of flour, each amen into a good fat turkey, each doxology into a quarter of mutton, each praise of God into a substantial shirt, each regard for Josus into an apple-dempling, each reverential word into a good ham, each solemn expression into an Irish stew, and each fervent wish into boarding house hash, then, the poor povertystricken ones of earth would have reason to rejoice. But such, however, is not the case. They are all as barren of results, as the attempt of a puny child to put out the lightning with a squirt-gun. If when Moody presched and Sankey sung, there should issue from their stentorian lungs something tangible—something real-for example, if each breath they drew, should turn into a Bologua sausage for the poor, then we might consider their mission

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

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

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

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

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

We hope our friends will consider the doctor in making up their Winter course of lectures and give him ample employment to compensate him for his long retirement which sickness has forced upon him. He would like to hear from the friends at once so as to make up a route that will take him through Illinois and Indians, to Louisville and Cincinnatti before the Winter has fully set in. Will receive calls in any direction, but would prefer to go South at present.

Is the Devil Dead?

The influence of the series of articles entitled, "Is the Davil Dead?" is still felt. W. C. Gibbons, of La Junta, California, writes:

"I see that you have disposed of the Davil for the present. In this series of articles you have done a noble work, and yet the principle called Davil remains, and ever must, that wa mortals may arrive at a knowledge of the principle called God."

"NICHOLAS MINTURH."—Dr. Holland's new novel "Nicholas Minturn" begins with the December Scribner. The illustrations are to be by C. S. Rainhart. The scene of the story is laid on the banks of the Hudson. The hero Nicholas, is a fellow who has been all his life "tied to a woman's apron strings,"—but a good woman's, his mother's,—who has just died and left him with a fortune, and nothing to do.

THOMAS WALKER, the young trance speaker, sometimes called the English Boy Orator, has just closed a successful series of lectures in Eddyville. He is now lecturing in Osceola, Iowa, to crowded houses. He allows the audiences to select his subjects. This fact of itself is of test a spirit presence and power.

One who wants knowledge is desirous of meeting other gentlemen who will unite with him in holding investigating circles for apiritual phenomena. Address or call on F. D. S. room 21, No. 167 South Clark Street.

Spiritual Magazine.

(Sam'l. Watson, Editor and Proprietor, Memphis, Tenn). Contents for December. Inner Life Department—Seances July 11, and July 18, 1876; Sensations of a Risen Spirit; The Spiritual Body; Communication on Organiza-tion, from the Leader of a Consociation of Spirits; Holiness of Heart; A Woman in White on a White Horse; Platform and Constitution of the New Hampshire State Convention of Spiritualists; Nesrer my God, to Thee; Spiritualism and the Bible; Labor; Searching after Truth—Letter from and An-awer to a Presbyterian Minister; Organization —Tennessee State Convention of Spiritualists and Liberalists—Address of Hon. J. M. Peebles; Lecture of Thomas Walker, the Remarkable Hoy Medium; Wesley and Whitfield.
Single Copies, 20 Cents. Sent by Mail, 25 Cents. For sale at the office of this paper.

Dr. Slade.

Dr. Slade has been sentenced to three months' imprisonment, with hard labor, as a vagrant, but having appealed to the full bench of county justices, the execution of the sentence is deferred for three months, as that body does not meet until January next. In the meantime his rooms are daily crowded with people anxious to pay their guiness, and throughout the general public there is a feel-ing that he has been kardly dealt with. That he will ever actually serve three months at the treadmill nobody believes for a moment. — Entract from London Letter to the Chicago Evening Journal of Nov. 18th.

more than one year's standing, that must be promptly paid.

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

account of the negligence of those subscribers who would forever continue to take the Joun-NAL on credit,—some of whom do not even remit the postage. It is but little for each to meet, but to us in the aggregate, it is success or bankruptcy.

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

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

paper free where it is not marked F, be at once undeceived; and if the paper is not wanted, remit what is due and order it discontinued. This is business, and it is the only way to guarantee the continued publication of any newspaper, the Religio-Philosophical Journal not excepted.

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

Announcement.

in Dec., 1876 as proviously announced, but in its stead, there will be a Semi-Annual Convention at Jefferson, the second Friday, Saturday and Sunday of June, 1877.

Ella J. Seinere, Sec.

OBITUARY.

Passed to Spint-life, near Marion Cen or Kan., Sept eeth. 1876. Charlie H. Metz, agod 10 years, and on Nov. 1st, 1876, Lydia S. Mryz, aged 15 years, a son and daughter of L. P. and A. T. Mets. We are consoled in our loss in the belief that our children are not dead, and that they are ever noar us.
L. P. AND A. T. METS.

Passed to Spirit life, June 22d. 1876, Mrs. LAURA

Culver Merrit, wife of James B. Merrit, of Montour. Tama county, Iowa.

Sister Menary was born in Schoharie county. N. Y.,
July 3d. 1831. afterwards lived at Cape Col. Mass.;
came to Iowa in 1855. She was formerly a Methodist but
accepted the truths of an after-life given by spirit communion tweaty six years ago, and kept the faith until
she passed on to reap its full fruition. She was one of
the best of wives and a model mother, an exemplary
member of the community where she lived. She was,
one who will be missed by all who ever knew her. For
six years she suffered pattently and fell asleep sweetly,
to wake in a peacetti-marning. She left three children,
an adopted daughter and kind husband, and by his exemplary life and death invited them to follow her, in this
life, and meet her in the life to come. None knew her
but to love and respect her.

The writer in answ r to a telegram, went a hundred
and fifty miles, and delivered her funeral discourse to a
large au lence of sympathizing friends.

Dr. C. P. S.

At Batavia, New York, the evening of Thursday, Oct. 19th, after two days of severe illness, A. C. English, found release from pain and passed to a higher life, aged

A man of upright honor, pure habits, tender sympathier and rare moral courage, much beloved by his family and many friends, esteemed by all who knew himprised for his fidelity and capacity in business affairs, respected for his quiet faithfulness to his own convictions. He was a Spiritualist—Meadfast rejoiding, rational and yet enthusiastic, fluding peace, strength and light in his views to the last. A large company met at the house on Sunday, Oct. 23nd.

J. W. Seaver, of Byron, gave his testimony on the character of his long known friend, and his word of comfort to the affilted. G. B. Stebbins, of Detroit, followed in like spirit, and spoke at some length on the spiritual idea of life here and hureafter, sweet music soothed and harmonized all, and at the close Er. Seaver stood over the comin and gave a fit message from the splitthat had given life to the form that rested in peace before us.

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AYER'S HAIR VIG-OR, by long and extensive use, has proven that it stops the falling of the hair immediately; often renews the growth; and always surely restores its color, when faded, or gray. It stimulates the nutricity it, and preserves

tive organs to healthy activity, and preserves both the hair and its beauty. Thus brashy, weak or sickly hair becomes glossy, pliable and strengthened; lost hair regrows with lively expression; falling hair is checked and stabilished; this hair thickous; and faded or gray hairs resume their original color. Its operation is sure and harmless, it cures dandruif, heals all humors, and keeps the scalp cool, clean and sor—under which conditions, diseases of the scalp are impossible.

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

We are determined not to be bankrupted on

If any one supposes he or she is getting the

caused by delinquent subscribers.

There will be no Q tarterly Convention of the lows Association or Spiritualists at Ottomwo,

John Wilson, Pegg.

ST. JAMES HOTEL METROPOLITAN HOTEL.

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The following certificates must, in all cases, be sent with the order, as their pos session by you shows the company that you are an actual patron and recipient of this paper. In no case will either the Engraving or Frame be sent unless the Certificates accompany the order, except on receipt of the regular retail price, which is \$15 for the Engraving and \$4 for the Frame. No such ofter was ever before made to the patrons of any paper, and it is earnestly hoped that every subscriber will avail himself of this extraordinary opportunity.

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