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

VOL XXI

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NO.12

Mosa'c Faith.

MY M B. CRAVER

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer sfil ction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt.—Heb. 11: 24-25

There is no evidence in the history of Moses that he ever refused to be called the son of Pasraoh's daughter, or that there was any more sin to be enjoyed at the Egyptian court than there was in diotating for the Israelites, who, under his fanatical government became demoralized into a ruthless band of land-pirates, despoiling others, and slaving men, women and children for the sake of plunder. When 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 be disdained 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 There is no evidence in the history of Moses 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

that he supposed the "reproach of Carist" 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 connected with a race of people so detestable to him that when his followers overcame them in battle, he even ordered the women and children to be slaughtered. As there is no secount of his wife after the massacre, she no doubt fell a victim to his desire for their general extermination. He seems to have ignored his marital obligations to her after they parted at the inn, in consequence of a dispute about 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 20 kill Moses. (Ex. 4:24-26). Whether he associated with her after she was returned to him by Jethro, the narrative does not state.

the narrative does not state.

The spostolic encomium on his faith is not The apostolic encomium on his faith is not vindicated by the historic record. He neger made any pretentions to faith, as taught by the spoetle, and was evidently as ignorant of that Christian dogma—new considered essential to salvation, as a wandering Arab of the present day. The term faith occurs but once in the whole coarse of his religio judicial administration, and is then used in a different sensethan that applied by the apostle, because of not teaching the doctrine of future life in his religious jurisprudence. It would have been more consistent for the apostle to have said, "by faith he expostulated with the Lord against returning from Middan to Egypt," than to have said, "By faith he forsook Egypt not fearing the wrath of the king;" for the not fearing the wrath of the king;" for the statement that he feared when heg found his guilt was known, fiatly contradicts the asser-tion. His faith consisted merely in the world-ly aggrandia ment of the Israelites, through their success in battle to obtain possession of Oanaan. While his faith is extolled by theo-logians in a spiritual sense for not exalting his sons in Israel, the obvious reason for thus dis-

logians in a spiritual sense for not exalting his sons in Israel, the obvious reason for thus disregarding them was because their mother was a Midlante.

Dr. A. Clarke says that in two copies of the Mals and some of the Valgate, there is a clause following verse 23, which reads, "By faith Moses, when he was grown up, slew the Egyptian, considering the oppression of his brettyren;" and in one of the Mals 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 mansianghter by faith, or that of his people despotling on the same principle; is as unfounded as the assumption that he preferred the represson of Christ to the treasures of Egypt, when he was unquestionably as ignormant of Ohrist as the king whose civil law he violated. He knew it was impossible to obtain the treasures of Egypt after having figgrantly broken its laws; hence he inaugurated a war of extermination sgainst some weak and unoffending tribes of Consan, that his people might get postession of their treasures and property through superior numbers and brute force of arms. The Linhuman conquests were said to have been accomplished through the instrumentality of an assumed supernal agency of their own hostile and avaricious proclivity, termed the Lord, known as a "man of war" (Ec. 15:3), to whom they generously awarded a portion of the spoils taken in battles.



MISS LOTTLE-FOWLER.

A Brief Bketch of Her L'fe. 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 PHILOSOPHICAL PUBLISHING HOUR BUILDING From her biography which was published in the RELIGIO PHILOSOPHICAL JOURNAL. Dec. 19th, 1825, we make the following extracts:—She was bornof highly respectable parents at Boston, Massachusetts, in 1846. Her parents, who were rigid disciplinarians in the R. man Catholic religion, strict in the faith and example, placed her in a convent school in Montreal, Canada, (Notre Dame,) for five years, and afterward at the convent of St. Vincent de Paul, Boston, for two years. After seven years of preparatory training in the faith of her parents, her secular education was more specially provided for in a grammar school, following which, in her fourteenth year, she returned to the bosom of her family at Roston. In her childhood she was timid, nervous and sensitive; she was afraid of being left in the sensitive; she was atraid of being left in the dark, and occasionally woke up in the night saying that the bed clothes were being pulled saying that the bed-clothes were being pulled from off her—a phenomenon common to many others who claim mediumistic powers; but this was attributed to weak nerves; the idea of the supernatural was never associated with Spiritualism had never entered into her ogue of articles of faith until she had od her twentieth year, indeed, notwinpassed her twentieth year; indeed, notwin-standing her career has been so remarkable for wonder; variety and success, her mediumizing powers date back only about nine years, dur-ing which period she has travelled all overshe light of the states, purshing scientific and for-scientific people allke—dealing deflip with the reivate and public affairs of thousands of am

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 manifest by fath, or that of his people despoiling on the same principle; is as unfounded as the assumption that he preferred the reproach of Christ to the treasures of Egypt, when he was unquestionably as ignowed and of Christ as the king whose civil law he violated. He keaw it was impossible to obtain the treasures of Egypt after having flagranity broken its laws; hence he inaugurated a war of exterination sgiant some weak and unoffending tribes of Cansan, that his people might get possession of their treasures and property through superior numbers and brate 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 svaricious proliferity, termed the Lord, known as a "man of war" (Etc. 16:3), to whom they generously awarded a portion of the spoils taken in battles.

"Moses never suffered affiction with the songaled "people of God," for the reason that he forceok the country being its rulers had a chance to make him suffer? It his original to the boundary years of his life under his god-mother Thermunitis, nor in the second forty with Jethro in the land of Middian, where he was so well satisfied that he protected against leaving to take command of the unstuded Israelites, when the apostle chimerically says he chose to suffering the first forty years that he of the control of the unstuded Israelites, when the apostle chimerically says he chose to suffering the first form the land of Middian, where he was so well satisfied that he protected against leaving to take of the control of the unstuded door be absenting the morning. The superintendant of the works.

was naturally irate at this partial stoppage of business just at a time when anxious governments were awaiting the execution of large or ders for cartridges with which to smash up armies of men. The explosion, however, really did take plate, one of the workmen, as foretold by the spaces, we offered up a living several and a living several was offered as a living several and a living s did take plate, one of the workmen, as foretold by the secrosa, 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 "Festua"—"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 begauged. 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

the sure-rooted 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 havily defined.

Miss Lottle Fowler was reputationally, a giantess in the land, and there were not wanting presnised effort to extirnate her profession ally. The police han 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 nocurate prediction. The legal guardians were challenged to combat, and the gauntiet thrown down by femenine hands was taken up. Captain Rylands waited upon the fair seere and politely requested her

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. Bhe remained but a few hours in this grim purgatory before a highly reputed luminary of the Bridgeport bar was sent for, who undertook the condect of her case, and after a short consultation, became security for who undertook the conduct of the 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 Bellock presided, Col. Bumner and Mr. R. O. DeForest appeared for the prosecution, and Massra, Sandford and Stoddard for the defense. Orowds of interested spectators eagerly watched the case, which intensified day by day as it proceeded. Namerous evidences of the genuineness of prophecies were given, and the verdict of the Court was for the acquittal of the Dafandant without a stain on her reputation. The excitement and enthusiasm of the inhabitants were equal to that of a local jubiles rejoicing over some great national success, and the fever of joy spread far and wide, giving newspapers a sensational thems.

spread far and whose grant sational theme.

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

five dollars for the chair which she occupied in Court.

Miss Fowler's career in England has been one of unparalleled success. Here was patronised by the better classes—the scientists and nobility not excepted. She having faithfully performed her mission is England and on the Continent, in accordance with the promptings of her spirit guides, now under like direction is for a time to make Chicago her home. She will receive professional calls at Room 16 RELIGIO-PRILOSOPHICAL PUBLISHERS HOUSE BUILDING, 504 Dearbork St., South of Harrison St.

exercised despotic control over them, the testimony is that his dogmatic tyrany was a
source of greater affiction to them than all
they self-ired 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 affiction, but stained the pages
of history by outrageously afficting others,
and slaying his people by thousands when his
fanaticism demanded it.

The apostle infers that suffering affiction
was a natural inheritance of those reputed peo-

was a natural inheritance of those reputed peo-ple of God, contrary to the testimony of their history. Prosperity is shown to have identinistory. Prosperity is shown to have identified them as the people of Jehovah. When they fought and worshiped according to the alleged requirements of their Dity, so as to deserve the name of his people, enjoyment and happiness are invariably said to have been the result. When they said to have been the result. When they said to have been the coming some other people's God.

The figurative language that Moses esteemed the represent 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 spostolic dispansation. For him to take a man's life and then run by faith to save his own, and afterward instigate

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 as injury, is no more a "reproach of Ohrist" than the commission of such barbarous deeds would make him a type of Christ as he is theologically maintained to be, If there is any truth in his repeated prophecy, that the Lord would raise up a prophet like unto him, it was fulfilled in Mahomet—not in Jesus, whose pecceful and foreigning precepts Jesus, whose pesceful and forgiving precepts were in opposition to the revengeful system of retailation taught by him. Thus the text, like New Testament q intations in general, that are thoologically employed to harmoniz the two dispensations, is shown from critical examinations in connection with historic research, to be inadequate to the purpose it was intended, and task such faith in association with works as characterized the career of Moses, would now dossign a man to everlesting infamy. Richboro, Ps.

An Interesting Letter from J. M. Peebles.

EDITOR JOURNAL: It is very evident that the mere physical eye 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 materialise in the sense that essential spirit becomes matter. But spirits understanding the chemistry of the spheres gather the auras of mediums and the elements of the atmosphere and polarizing the particles construct the drapery that covers the individualized spirits-often, however, a personifica-

WHAT SCIENTISTS SAY - MATERIALIZATION. The learned M. Daubree, connected with the Paris Academy of Science, assures us that stance; iron, nickel, and cobalt, found in the atmosphere at eighty degrees north latitude.

'There are," says he, "invisible and inflattely minute grains of a cosmic oxygen floating

M. G. Tiseandier, who has proximately de M. G. Tissundler, who has proximately determined the proportion of solid corpuscles contained in a given volume of air, communicating the same to the Accidency of Briences, "Concludes that the proportion of solid matter in suspension in the air felling in the state of sediment is sufficient to play quite an important part in the paysique of the terrestrial globe." It is these, "counic grains," finating "corpuscies," invis ble particles, efficience and auras that permease the atm sphere of the seames room, that spirits collect, sources, cover dense and fastion into the garments that over dense and fastion futo the garments that cover and clothe these "materialized spirite." It the materialized misks ups to words they ap pear for recogn'tion.

THE PROPLED HELLS.

The law of opposites threads the universe. As there is light and diskness—straight lines and curves; so there are heavens and helis. If there are "many mansions in the Father's house," so are there many prisons in the Winter land of disknesom. The life that each ter had of disks dom. The life that each mortal lives up a earth determines his or her condition, wave eatering the fautre state of existence. Spirits have often dome to me

wringing their hands in anguish. Otherworrowing over their past mis spent lives, have
come begging me to pray for tasm.
When Dr. Heary Blade visited Dr. Elliott of
Ilios, R. V., tacre was given through his mediumanip 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 come back and reform; but now I must suffer until I can do something in my way to make good my past dark life of shame. I hope you will bring this truth to all souls, and teach them what true life is.

I am truly,

J. M. Streez. J. M. SINGER.

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

How true that "fools push in where angels fear to tread." Magnetic quackery is quite as common as any other kind of medical quack-ery, and often more dangerous because our necting the person operated apon with the disk's spheres of existence. The denixms of necting the person operated apon with the diak's spheres of existence. The denisms of these spheres are generally presentious and come with great a welling names. Dr. McIntosh says that "Magnetism is a fine purioled essence connected with the human organism and graded according to the physical and manifal condition of the operator." The German Bohleberg expresses the opinion that "Magnetism may be divided qualitatively into twelve gradations corresponding to temperaments and their modifications." But how few—ah, how few magnetisms understand the science of magnetism and the laws of life! But "they are under spirit control." By much the worse unless these spirits are existed and heavenly. But "I feel streightened after being materialized." Bo does the toper after taking his stimulating dram. But the "sensation is pleasant." By it is to the serpent when leaving its den to be warmed by the sunshine—and to the pig when the farmer rubs and soratches its back. Down on these pawing processes to merely produce pleasant sensations! If Spirit is causation—and if the Spirit world is more really the world of causas than this. these in this produce pleasant sensations! If Spirit is causation—and if the Spirit-world is more really the world of causes than this, then in this same proportion psychologically, does magnetic promiscuity, precede and lead to carnal promiscuity. And further, it engenders disease. Sincerely do I pity all such abnormal mortals as feel that they must live upon magnetic pap sucked from mediumistic tramps, more gifted in twitching, winking and self-puffing than sense or solidity of character.

Mrs. Wildoxson well said—walls since in your Journal.—

MAGNETIC HEALERS

your JOURNAL:-"It has been my solemu conviction for some time that bad blood and loathsome diseases are carried to persons magnetically. I have no doubt whatever that from pure ignorance of the law, or from stubbero indifference many a succeptible patient is magnetically, or measurerically inocurated with the virus of crysipelas and all the kindred phases of bud blood to the end of the chapter. Often the processional 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 ascendagcy till the individual could no more omit the frequent draught of magnetic stimulous than the inebriate could omit his cups."

The secre. A. J. Davis and Prof. Dentum have

The seers, A. J. Davis and Prof. Denton have frequently uttered warnings upon this subject. Magnetism in the hands of Dr. Nawson, Dr. Babbitt, Dr. Hayward and others, is exceed-Babbiti, Dr. Hayward and others, is exceedingly serviceable. Be in New Testament times, Jesus attended by a legion of angels, "laid his hands on them and healed them." Here is the law and the application. The right quality of magnetism rightly administered, under right conditions, at the right time, through the right medium, influenced from the right sphere of existence, is eminently thereapeutic and health-restoring. And then, the magnetises 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 Blacers nave had "spiritual gifts" and believed in the present—communion of spirits. The B shopping of the Order is located at Mt. Lebanon, New York. The supreme authority is vested in the ininistry, constituted of two brothers and two sisters. One of the bishops, that is, overseers, has recently given a diffusion of dankerism

Of one God, dual in principle, spirit is eas.
 Revelation of God through human and angelle

8. This revelation 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

Lee.
6. Continued in manifestation through their

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 modia, which have been tested as savory by life experiences.
8. Shakerism is a theology which conserves all preceeding 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 SPIRITOALISM AND DAR-WINISM.

It seems that my Anti-Darwinian forty page pamphlet, for sale at the Rancero-Pancerranoal Publimital House, price 90 cease, nascreated date a stir within the pole of our notalways sunny side. It is well. As your reviewer and our mutual friend, Hadson Tuttle,
has reviewed it adversely, I shall, when getting
to a library for references, review my reviewet. I promise him work. In the meantime,
hear what the prince of Schelars says:—
"I have known three generations of the

hear what the prince of Schelars says:—
"I have known three generations of the Darwins, grandfather, father, and son; she iste all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that ...nong his grandfather's effects he found a seal engraven with thus legends 'Omnie as concite,' everything from a class natil I saw tos naturalist not many monass ago, told him that I sad read his 'Origin of the Species,' and other books; that he nad by no means satisfied me that men were descended from monkeys, but had gone for toward persuading me test he and his so-called scientiflo brethren had brought the present generation of Englishman very near to monas ys."

Osseois, Is.

J. M. Phenlas,

#### EX ORIENTE LUX:

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

By George Farmer, of England, Author of "Spiritualism and Christianity, Their Mutual Relationships, Parallels and Contrasts," Etc., etc.

[FIFTH ABTICLE ]

INDIA:-THE BRAHMANIC PERIOD.

(Continued)

All nations have possessed their orscles 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 tamples who performed various functions in the Brahminical ceremonies, and were consulted as to the future on the eve of any great event, their utterances being received as revelations from the gods, and as such were in all cases piously followed. The communica-tions were given while in a state of "divine frenzy" or trance, and it is also claimed that while in this condition the devadassi received power to heal the sick and cure diseases. Hindoo literature teems with instances of the ex-ercise of such power.

One great feature of Hindoo life, even to the present time is the worship of

present time is the worship of ancestors. All classes pay daily homage to the pitris or manes, whilst those who aim at the acquiremanes, whilst those who aim at the acquire-ment of superhuman powers invoke the aid of the Biddhas 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-hip or propitiation of five orders of beings: 1st. The Rishis, or Vedic bards who are propitiated by the daily study of the Vedas. 2nd. The Pitris or departed ancestors who are propitiated by the daily offerings of cakes

are propitiated by the daily offerings of cakes and water. The Denatas or Vedic Gods who are

propitiated by daily oblations of ghes.

4th. The Spirits or Ghosts, propitiated by offerings of rice. Guests or mortal men to whom suits

ble hospitality has to be shown.

Not only are these rites observed daily, but at all Hindoo feasts and festivals certain peri-

ods are set apart for offerings to these five or-de of beings.

X curious instance of the current belief con-

carning 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. Ilquor. 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 were a class of demons or vampires who haunted the earth, attaching themselves to whoever they could, but more especially to women and young girls. In time it became customary to apply the term in all cases where the woman had been taken at a disadvantage.

This belief is still very prevalent and wives are held as liable as maidens to be victimized by such ghostly admirers. .I merely add that such a marriage is deemed the most irregular 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 pre-valent amongst the people of the East, and more especially amongst the Hindoos, and not only are animate things supposed to be endow-ed with spiritual life but manimate things al-so. Thus in like manner as the spirit in man so. Thus in like manner as the spirit in man is thought to leave the body when it expires, so the spirit of a tree is imagined to die away with a sigh when the tree itself is cut down. The Yogi or Iogi sect maintain the practica-

bility of acquiring even in this life entire com mand over elementary matter by means of cer tain ascetic practices. The practices consist chiefly of long continued suppressions of res-piration 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

ly 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 engumbrances and acquires an entire command over all worldly substances. He claims to make himself lighter than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases; can traverse all space; can animate any dead body; can render himself invisible; can attain all objects, and is equally acquainted with the

It will be seen that these manifestations all agree with the phenomena known amongst ourselves. Moreover the Yogis invoke the aid ourselves. Moreover the Yogis invoke the aid and claim that they receive help from the Pitris or spirits of ancestors. This spiritual aid is emphatically alleged to be always present when they perform their wonders, and they affirm that without this aid they can do little or nothing. Indeed so near and so real is the spiritual world to the conception of the Hindoo mind that they appear to live as much in the one as in the other, and the world of spirits is as present to them as the world of matter by is as present to them as the world of matter by which they are surrounded.

which they are surrounded.

To this ever present consciousness of the nearness of the spiritual world and the intimate relations existing between mortal and immortal may be traced the decline of the Veimmortal may be traced the decline of the Vedic simplicity of life and thought. Spirit communion has been the idea, par excellence, ruling throughout the whole history of the Hindoo people. Spiritualism, however, has two sides, and may be debased into the most superstitious and degraded idolatry. Such has been the case with Indian Spiritualism. From a simple communion with friends and relatives who had passed the rubicon of life it has degenerated into a spiritual-pantheism. Spirits was nad passed the rubicon of the it has de-generated into a spiritual pantheiam. Spirits of all kinds are deified and worshiped as gods—the Hindoo pantheon numbering many millions—and this worship of spirits has as-sumed the most debased and degraded forms.

millions—and this worship or 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 idolstry, 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 it may be understood of all the people—Budra 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 consemm truth as taught by other churches. It is not opposed to any faith and much of the doctrine taught has been culled from the teachings of the world Saviors—Confucius, Buddha, Christ and Mahommet. It claims to beosive truth from whatever source it comes. In the words of one of its apostles "We receive with patriotic veneration the noble and elevated teachings of our Coryan

forefathers, which are chanted to this day by the Brahmins on the banks of the sacred riv ers. We listen to and accept the pure mon-othelsm presched 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 philos phy. 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 or 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 ocen, to liberal, and process.

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 SEADDRA 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 Brah-The source to which I am mainly in

mins. The source to which I am mainly indebted for the following sketch is Taiboy's
Wheeler's History of India.

The Braddha or feast of the dead was in its
earliest form a pleasing expression of natural
religion which long preceded the sovent of a
priestly caste, or the introduction of a syste
matic ritual, but like every other popular ceremonial which has been handed down
amongst the Hindoos from the Vedic period,
it has been recast in a Brahminical mould—
There are three principalistraddhas—the daily
Braddha to woich I have before alluded, the
monthly Braddha to be performed in memory
of recent ancestors, and the funeral Braddha to
be performed within a certain period after
death or hearing of the death of a near kinsman. The original idea as I have already
stated was simply communion with spirit 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 (xhausted. It is the current belief that only through the Braddha can the soul of the deceased ascend to the heaven of the pitris and take up its abode there.

The ceremonies are very similar in all cases.

The ceremonies are very similar in all cases. The monthly Sraddha was performed on the dark day of the moon, that is when the sun and moon are in conjunction. A sequestered spot was chosen such as was supposed to be pleasing to the spirits, and then the lavited 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 delties—Aiul. then satisfied the three Vedic delities—Ajul. Soma and Yama—by pouring an oblation of ghee upon the sacred fire. He then proceeded to satisfy the ancestors of the giver of the Sraddha when the immortals are supposed to make known their presence although this portion of the rite now gives place to feasting

hose present.
It will be seen from the foregoing data that the old Vedic belief in the communion with ancestora has been strangely Brahminized by the compilers of the code. The monthly Braddhaiwhilat ostensibly celebrated in honor of departed ancestors is in reality nothing more than an entertainment given to the Brahmins, and the modern doctrine that the performance of the Braddha liberates the soul, is only another mode whereby the priests contrive to bind the masses to dogmas intended for the benefit of their cwa order, and which seems to have been used by them with like effect to the indulgences once so rife in the Oatholic Church.

#### TENNESSEE SPIRITUALISTS.

First Convention of Spiritualists Ever 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, Greams, premonitions, prophesies and spiritual gifts, runs like a golden thread through all history, the modern movement, rising like a tidal ware, commenced only about twenty-seven years bout twenty

commenced only about twenty-seven years since, in a little village near Rochester, New York—a place of far more note than Nszzreth 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, offt of tonness improving inspire. healing, gift of tongues, improvisation, inspir-ational, speaking, and, more recently, mater-ialisations, 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 Spiritualleast calculation there are millions of opinions ists in America, with their weekly journals, their monthlies, their lyocums, 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 centinge the non-taxation of churching property; to put their chaplains into Congress and Legislatures; their Bibles into schools, and their unitarian God into the constitution; all of which tend to proscription and, in the end, persecution even unto death. Must not organizations from meet organizations? 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 exjected without social proccription? 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 corpect is an equally apt symbol of disorganization, distintegration, death.

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

our scattered forces and mass them for the 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 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. Tendal! Prof. Tyndall. "Among those who took the side of Spiritual-

ism is the discussion were Prof. A. R. Wal-lace, the naturalist; Prof. William Brooks, lace, 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 distinguished. That eminent English clergyman, Rev. Maurice Davies, D. D., writing upon the late action of the Bittish Association, says: "Bpiritualism is advanced to the dignity of a science; there can be no doubt about that. The British Association met at Glasgow definitely 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; ergo, Spiritualism is a science. True, the section was not termed Spiritualistic, but anthropological—science is nowhere without a long name and the paper was cheen about properly state of mind: 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 ar-

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 spottles 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 Spiritualists. communion. When last in Europe he attended spiritual scances in Naples and Florence. The last time that I met Victor Hugo was in a spiritual circle in Paris, and a resident of this city, Mrs. Holmes, was present. The seers, sages and most of the great souls in past ages had to do with the phenomena, or were avowed Spiritualists, such were Socrates Plato, Cicero, Plutarch, Tertullian, Bacon, Baxter, Claretti, Swedenburg, Johnson, Cowner, Glanville, Swedenburg, Johnson Cowper. Glanville, Swedenborg, Johnson, Lessing, Goethe, Kerner, Wesley, and a multi-tude of Others. The greatest of living German philosophers, J. II. Fichte, fully accepts the phenomena of Modern Spiritualism. The en-lightened and educated of all lands are becomlightened and educated of all lands are becom-ing more and more interested on the subject. Relating to science, the soul's affections, and immortality, it is destined to have a hearing in hamlet and city, in every schoolhouse and col-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, resevered the bonds of fear and superstition, revealed in a truer light the law of compensation, and opened to anxious eyes a revised geography of the heavens. It has encouraged the desponding, comforted the sick, and, with the tender hand of sympathy, brushed away the mourner's tears. Kindling in believing souls the loftiest endeavor, the broadest tolerance, the noblest charity, and the warmest heart fellowship; its prayers are good deeds; its music the sweet breathings of guardian angels; its ideal, the Christ-life of perfection, and its temple the measureless universe of God. To further advance these broad, tolerant prin-To further advance these broad, tolerant prin-ciples, organization, system, enthusiasm, mu-sic, regular meetings and church edifices seem to be necessities. I await the further pleasure

of the meeting."

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

gate its spiritual revelations.

Mr. Minor Merriwether expressed his sincere 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 by laws for the society, to be submitted to the Convention for their approval at the next meeting. upon the necessity for

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

#### Communication from Alfred Cridge,

MB. EDITOR:-The queries of T. J. Steven son as presented in your issue of Bept. 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 Oridge, was specially interested in psychometry in the scientific aspects, and with her observations and discoveries as a psychometer in that direction I am cognizant as they occurred. She was virtually in both worlds while in the form, having to a large extent the faculties of an in-habitant of the Spirit world, and at the same time the advantage of using her own organism (and not some other persons), in communicat-ing the results of her investigations or obser-vations. She left the form, however, before she had time or opportunity to reach much bevations. She left the form, however, before she had time or opportunity to reach much be-yond the threshold of the domain which Mr. Stevenson desires occ

From what she did observe I infer that not only spirits but highly developed clairvoyants or psychometers of scientific training and habits of thought, do or can "understand the phenomena of isomerism and alloropism," and can explain the reason "of the reverse methods of hardening and softening iron and copper." I infer this from one examination of hers as to the nature of atoms, and from quite a number in which the nature of the relations of the spirit to the eternal brain are perceived; also the methods in which hereditary tendencies operate; how these tendencies are overless 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. From what she did observe I infer that not 

Yes. A medium informs me that A. D. C. is actively engaged in astronomical investiga-tions as to other planets than the earth.

Do they as really work there as we do

Yes, in a different way; but are much drawn upon and hindered in their work there

by unfavorable conditions here surrounding

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

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 ahe must have traveled far exceeded that of light, which takes about half an hour to come from Jupiter. I think she reached there in five to ten minutes. I know of no reason for supposing that spirits are "not subject to any force or action." "Instantaneously" is a relative term. The transmission of electricity may be regarded as "inglantaneous" 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

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

He adds:

Ist. "Distance is no object to the spirit."
Not true for celestial distances, though it is
much less an object with us. 2nd. "Spirits are actuated by principles of good." Not
so necessarily. I think the Catholic and other
churches have powerful organizations in the
Spirit.life determined to suppress or hidder. Spirit-life, determined to suppress or hinder Spiritualism, particularly by striking at prom-inent mediums and speakers, killing some and switching others off the track; Peck, for in-stance, 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. CHIUGE. San Bernadino, Cal.

#### PHILADELPHIA.

The Centennial-The Speakers-Mrs. Thayer, Mrs. Maud Lord and Oth-

Bro. Jones:—The Great International American Centennial is about closing, and as if loth to part with scenes so momentous, the people from all parts of the world are still crowding our streets by hundreds and thousands, and the average attendance at the Exposition building, foots up to over one hundred thousand daily.

thousand daily.

Among this vast influx of population to our Among this vist influx of population to our city, the Spiritualist Societies had a fair share of visiting patronaga. The noble, honest, and brave hearted men and women from abroad, that appeared from Sabbath to Sabbath amongst us, gave us strength and courage, and made us feel that instead of being weak we are numerically strong, and fairly represent the mental strength and progressive spirit of the country. Our society at Lincoln Hall is in a flourishing condition.

We have had with us during the period excellent speakers,—Lyman C. Howe, Dr. Maxwell, Anthony Higgins, and others, who have come and gone, and left rich stores behind them.

We have also been blessed with the presence of good test mediums, of whom the word "fraud" dare not be said. Mrs. Thayer has had all through the season crowded circles, and given some of the most beautiful and convinc given some of the most beautiful and convincing tests of spirit power. Flowers, choice and rare, birds beautiful and of different kinds, and fruits in and out of season, from time to time adorned her table, and gladdened the eyes and hearts of the eager circle. Mrs. Thayer is still with us, and we regret the time when farewells must be said. must be said.

At one of Mrs Thayer's circles five m 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 medians 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 gots of heaven seems alar flooding each heart with celestial sunshine. Long may such noble women live to bless mankind with their choice gifts, and may thee good angels keep them tarnishing a worthy reputation, or forfeiting the trust that is now placed in them.

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

I have known these mediums now for some time, and believe that they are honest and would not willingly practice deception. They have had a hard up 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 been 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 investigator. I have known these mediums now for som vestigator.

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 these beautiful gifts of mediumanly in the

race, will be more general and free to sh; 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 brothershood.

Most Respectfully, John A. Hooven. Philadelphia, Penn

#### EXPERIENCES OF A MEDIUM.

BRO, JOHES -- As an important event in my BBO, JOHES:—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 my hand and organism, during the process of development as a medium, and contest with

my hand and organism, during the process of development as a medium, and contest with the Diakka, if I may use the term.

At the time it was written mapy of the protiments were in direct opposition to the value I entertained. The heading and punctuation were carefully attended to in the original manuscript.

#### A NEW DICTIONARY.

SPIRITUALISM.—A subject that should be investigated. RELIGION.—Something mankind needs more

The Biels.—A stumbling clock in the way of the progress of markind.

Reason.—The only true guide of human ac-

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

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

VIRTUR —An attribute of truth.
RIGHT.—That which we should not do—not Whone. That which we should not do-not

good. > (NOTE. - Reason or Conscience tells us in regard to these matters).

Man.-Contains withtn himself all the ele-

MAN.—Contains withtn himself all the elements necessary for his own salvation.

DRATH.—The new birth; but it has been a great bugbear to frighten people into churches and get money from them.

HELL.—The promptings of conscience, and not a place, but a condition.

JESUS CHEIST.—Taughts some good things, but was no pere the son of God fhan any man who acts as well as he is reported (inaccurately) to have done.

God.—An Infinite Being which finite man has to 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.

brought in the state of the sta

Your guardian angels know them all, and of course if they do, they are not secrets. Mediums or mesmerised persons can divulge them if it is proper, and good will come frem it. The better way is to have none strictly.

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

EPIRIT WOLD.—A place for work and love eternally, where all must go.

eternally, where all must go.

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

THEORY.—A line of reasoning based upon facts, which facts may be true or false.
THEOLOGY.—One of the biggest humbugs of

the age. Query. Finite man can not comprehend an Infinite Being.

DEVIL.—An imaginary nothing. A religious scare-crow used on occasions of religious revivals. The only devil to be feared is constant of the confidence with members of the confidence with members. revivals. The only devil to be feared is conscience with memory as the accusing witness. Norm—Han contains within himself all that is necessary for his own destruction, figuratively, and all that is necessary for his calvation. (See Man).

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

MASONRY.—An institution founded on no-ble principles, such as brotherly love, morali-ty, 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.

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

Toledo.

#### Startled Watchers.

We find the following in a Southern paper, credited to the Morganton (N.O.) Blade: "Mrs. Roney, of this county, had a child, live or six years old, that had been sick with sore throat for several weeks, and one day last week it seemed to die. It had no pulse so far as persons present could discover. It was laid out for dead, and a coffin made. The persons sitting up with the corpse grew sleepy and were nodding, when suddenly the child threw aside its grave clothes, got up from the table where it had been laid, and went to the cupboard and ot 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 hesitancy caught her hand, and the electricity seemed to restore her course and convince her. 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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h Street, New York City. Bold also at the office of this paper, Yeln'iss

#### BOOK REVIEWS.

THE MARTYRDOM OF MAN. By Winwood Reade. 2nd edition: New York: C. P. Sometby, 1876. Price \$5.00 For sale by the RELIGIO-PLOSOMIPHICAL POPULSHING HOUSE, CLICAGO.

This book has come to its recondedition. and this fact proves that it is po-sessed of truth to give it vitality, for truth in literature and this fact proves that it is po-seased of truth to give it vitality, for truth in literature is as necessary as virtue in woman as a preservative 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 seises 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 squick to catch the character of manifestation, but is content with this "catch of the shadow."

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 dazz'ed by the first ap-rearance 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 present 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 apostle of the "New Church" of Reade). We write this in no spirit of envy or unfriendliness; we are ready to see that Mr. Reade has been in earnest in the labor of love that is before us in a heat and tasty dress of drab and gold; and we think we would like the personal acquaintance of the man (so,—celi of a man) and should grasp his hand firmly, for the truth that is in him. But now about his new religion of man! Occidenta! Buddhism is its real family name—the individual is absorbed. family name—the individual is absorbed. The anthropomorphic God of Reade's ancestry has been abroad and has in its travels met try has been abroad and has in its travels met the Oriental Buddha, and as they conversed (as men always will) he has changed admewhat his ideas of life, and so he does not exactly sit on the old throne of Jove in the sky, nor in the cean depths of Nirvana, but concludes, like Job's satan, to walk up and down the earth, and see his children, which like the old Greek Baturn, he begets and devours. This is about where the man has come to know him? 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 Dev— (no, not the
devil, we mistake, beg parden Mr. Reade) the
God of Reade will catch us napping, and then
we will get our cell burst, and go into Nirr—
(no, another mistake) and go into man, martyred at last!

In this analysis of the book we do not by

In this analysis of the book we do not by 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 au-thor has not lightly thrown together "a few facts and faucies," 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 if the history of "Man"—and we hope that the read-ers of the Journal will not be driven from its perusal on account of what we have just said, but rather will take the pains necessary to but father will take the pains necessary to examine carefully the volume, and the thinker who does this will find amid the exhumations 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, thoughfully, not blindly, and it will do you good.

Hu Manu.

Books Received.

LIFE-HISTORY OF OUR PLANET. By Prof.
William D. Gunning. Culcago: W. B. Keen,
Cooke & Co., publi hers. 12mo. cloth. freely
lilustrated. Price \$2.00.

THE, FIRST FONAKIGRAFIK TEACHER. THE FIRST FONAKIGRAFIK TEACHER. A guide to a practical acquaintance with the literary style of the art of Phonachygraphy. By John Brown Smith. Amherst, Mass.: published by the author. Octavo pamphlet. Frice 25 cts. THE ORIGIN OF LIFE AND SPECIES. A new theory. J. B. Pool author and publisher, West Pittsfield, Mass.

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

#### Magazine Notice.

THE WESTERN.-This valuable magazine comes to us this month filled with rich mat-ter, most of it of special interest to the Shakes-pearian student. The Ed tor furnishes an arpearian student. The Ed tor furnishes an ar-ticle entitled Topical Bhakespeariana which must prove highly serviceable to those who have forgotten or have never known where to Bakespearian inquiry.

Terms \$3 00 per year. Address The Western, Box 2422. St. Louis, Mo.

#### Organization.

Bro. Jones:—As Organization seems to be the chief taing that is agitating the minds of the Bpiritualists 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 ad-dressing this communication to your valuable

paper.

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

1st. The immortality of the oul or spirit.

3ad. The communication manifestation.

of spirit. 8:d. 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 rsce.

6th. The equality and mutual dependance 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 relations of spirit to matter, etc. And to the friends of the cause, I will say we are working quietly and sheadily on towards the beautiful temple that stands on the summit of the Mount of Knowledge, over whose doors are placed Truth, whose floors are paved with golden sands of Goodness, and on the snow white walls appears Hope and Love, and high over all, in the glittering dome of light is writ-ten Charity.

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

#### A Strange Circumstance.

BRO JONES:-Please allow me space in the JOURNAL to record the fulfillment of spirit predictions, in the life and death of a near rel predictions, in the life and death of a near relative. About four months ago, in a scance 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 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 sister and wife and two other family spirits repeated the foregoing statements, all of which conversation I reported to a daugnter of Mr. R.——, residing with her father, the facts of which, were kept a profound secret from Mr. 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 occasion I inquired of the spirit wife, my sister, about what time she thought the change with her husband would take place; her epiy was, "Bometime 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, mentioned the fact to a number of persons, and expressed myself that it looked as if the solrits' prediction would prove a failure. From the 90th October to the 11th day of November two scances were held, at which my spirit sister failed to put in her usual appearance. ance, and no reason was assigned for her ab-sence by others of my spirit friends.

On the 10th of November I received a letter

sence by others of my spirit friends.

On the 10 h of November I received a letter from my niece, informing me that her father died on the 37th day of October; that a 'few days previous, her father had become, on his whole right side, paralyzed and rendered unconscious until death released the spirit.

On the evening of the 11th inst. the circle again convened, when Skie, one of Mrs. Hollif Indian controls, opened the seance, addressing himself to me first, remarked that my brither 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 he was happy again in the society of his wife; that he did not a whek before passing away, dream of such an event occulving, and that he would come often to communicate with me. The foregoing statement of facts, are well-known to scores of as respectable citizens as reside in Washington City.

known 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 for the

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 Cherobees. 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 said 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 comefaster, when Shie 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 persoverance.

J. EDWARDS.

J. EDWARDS. Washington, D. C.

#### The Lecture Last Night.

The Denison (Tex.) Dally News:

Nolan Hall was crowded last night by an intelligent audience, including many ladies to listen 50 Mr. J. Madison Allen, the noted spritual 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 kings. so fortunate as to be present an outline of his

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 proclaimed 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 Bpiritualists 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 Devil?" In reply we think
he gave Rev. Mr. Oarson, who was present, a
nut he will find it pretty hard to crack.

Mr. Allen was listened to with close attention throughout, and there was a very general

tion throughout, and there was a very general request made at the close that he should speak again.

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

tivating.
We trust Mr. Allen will decide to remain over Bunday, 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 ar-ticles severely criticising Spiritualism; will, you oblige a constant reader by publishing the following from the Bible! Twenty-sighth chapter of first Samuel, third verse:- 'Now, Samuel was dead, and all Israel had lamented him and buried him, etc., and Saul had put away those that had familiar spirits and the away those that had familiar spicits and the winards out of the land. Furth—'And the Philistines gathered themselves together and come and pitched in Baunem; and Saul gathered all Israel together, and they pitched in Gilboa. Saul saw the host of the Philistines and was afraid, sto. 'And Saul inquired of the Lord, and could get no answer. And Saul said to his servant, Beek me a woman that hath a familiar spirit; that I may go

to her.' And Saul disguised himself and went to her by night, and the Woman of Eador told him of his persecuting the mediums, and Saul swore he would not expose her, and asked her to call upon Bamuel, which she did, and the spirit of Bamuel 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 Motices.

#### Attention, Oplum Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the a opetite for opium and all other narcotics, by the Board of Chemista, in spiritlife, who have heresofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of now 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 Triends with me. They manipulated my head and face for nearly two hours. I have reduced my allowance of opium one-fourth already. Please send me another set of the magnetized papers. Bushnell, Ill., May 10th 76.

# Judgment of the Public!

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poir-onous mineral medicines.

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The following unsolicited testimonial from Rev. O. T. Walker, D. D. formerly pastor of Boedon Square Church, Boeton, and at present settled in Providence, R. I. mast is deemed as reliable evidence. No one should fail 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 promounces it invaluables:

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O. T. WALKER.

Formerly Paster of B. wdoin Square Church,
Boston.

### A Walking Miracle.

Mn H. R Symvans:
Dear Sir—Though a stranger want to inform you what Vessyrus has done for the last Christmas Scrotn's have the appearance in my what V secretish has done for the Last Coristanas Serofaja shis is its appearance in my system—large running—disers appearing on me, as follows: One on each of my aims, one on my high, which extended to the seat, one on my high, which extended to the seat, one on my head, which side into the skull bone, one on my left lyg, which became so bad that two physicians came to supputate the limb, though upon consultation concluded bot to do so as my whole body was so full of Serofais; they desimed it advisable to cut the sore, which was painful beyond deserth lon, and there was a quart of matter run from this one sore.

The physicians all gave m; up to die, and eald 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 will be a cripple for life.

When in tift condition I saw VEGETINE, advertised, and commenced taking it in Marca, and fullowed on with it until I had used sites bottles, and the morning I am going to plough corn, a well man. All my townsmen say it is a miracle to see me round walking and working.

In conclusion I will add, when I was emerring such preast enfering, from that dreadful disease, Scrotnia, I prayed to the Lord above to take me out of this world, but an Vessyrian has restored to ms the bearings of health, I desire more that ever to live, that I may be of some service to my chow men, and I know of no better way to sid suffiring humanity, than to inclose you this statement of my case, with as a sumest hope that pour will publish it, and it will aford me pleasa are to reply to any communication which I my respectfully.

Avery, Berrien Co., M.ch., July 10, 1874.

#### Reliable Evidence. Ms. H. R. STRVERS!

Ms. H. R. STEVERS:

Dear Sir.—I will most cheerfally add my 'testimony to the great number you have already received in favor of your great number you have already received in favor of your great and good medicine. VEWSTINE, for I do not think enough can be said in its praise, for I was to otherd over any ears with that dreadful disease. On tarrh, and had such bad coughl at geels that it would seem as though I could never breaths any more, and VEGETINE has carred me; and I do feel to thank God all the time that there is so good a multicles as VEGETINE, and I also think it was of the best medicines for coughs and weak, sinking feetings at he sionanch, and advise everyboly to take the Vid STINE, for I can as some them it is one of the best me licines that ever was.

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THURAGO BATURDAY DECEMBER \$ 1875

Bigotry and Intolerance in England but Blightly Modified.

In perusing the report of the trial of Dr. Slade before a London Police Justice, on the charge of vagrancy, the mind of the reader will naturally revert back to the palmy days when the fires of Smithfield were burning so brilliantly for the extermination of heretics.

After contemplating the scene of the burn ing of John Rogers and thousands of others, the mind of the reader will revert to the scenes of religious intolerance practiced by the Protestants under the reign of "good Queen Bess," and then that of the Catholics under the reign of Mary, the bloody thirsty Christian.

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

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

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

The first complaint was for obtaining mon ey 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 sharge, but his Worship took the precaution to tell the rabble there assembled, that he should convict Blade on the charge of vagran cy, before he called the case for trial.

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

The following shows the learning of his "Worship" as well as some other things which will not be so palatable to some desout Chrissions in this country, who have been earnestly praying for the utter extermination of all spir it mediams.

SLADE'S SENTENCE.

Dr. Slade Convicted of "Vagrancy ina London Police Court-The Magistrate's Summing Up.

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

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

present, must pass into the history of legal investigation as a curiosity of the first class, one which will puzzle sorely some future investi-gator of the manners and customs of the Engglish in the 19th century. The last days' pro-ceedings in this remarkable case were attend-ed by an even larger crowd than had assembled before, among them many "mediums" and Spiritualists, male and female. The points upon which the magistrate had to decide were which he thus stated: "1st. Wore the alleged as committed by Slade an offense wo, which he thus stated: under the vagrancy act f and (2) did Slade do what he was alleged to have done-wiz, used palmistry and other subtle crafts, means, and devices, with the purpose of deceiving and im posing upon her majesty's subjects?

The charge of having conspired with his sgent or manager, Simmons, to obtain money under false pretenses, had falled, 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, pounded by the magistrate, arr. Flowers, who at once proceeded to deliver judgment in a calm, matter of fact manner, which must have wexed the disembodied spirits generally (for they were no doubt present on such a momentous occasior) and that of "Allie" in particular.

THE SUMMING UP.

"I think," said Mr. Flowers, "that, in order to constitute the offerse defined in the vagrancy act, two things are necessary—using some subtle craft, means or device like palmistry. subtle craft, means or device like palmistry and an attempt to deceive or impose on som person. Palmistry is defined in Richardson's dictionary thus: 'Divination by inspection of the hands, from the rogulah tricks of the pretenders to this are; to paim; trick, imposition, or delusion; more restrictedly, to paim is to hold and keep in the paim, to touch with the pairs. 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 mersage 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 reade in the course of these proceedings—the The George II., c. 5. This act repealed that of James I., c. 12, by which witchcraft was made felony, and prohibited prosecutions for the of-fense of 'witchcraft, sorcery, er chantment, and conjuration,' which, apart from the statute of es, was punishable by the ecclesisatica courts and perhaps at common law. It then eracts that for the more effectual preverting and punishing any pretenses to such arts or powers as are before mentioned, whereby ig-norant persons are frequently deluded and defrauded, or if any person pretended to exer-cise or use any kind of witchcraft, sorcery, encase or use any kind of witchersh, sorcery, en-chantment or conjuration, or undertook to bell fortunes or pretended, from his or her skill or knowledge in any occult or crafty science, to discover goods supposed to be lost, or stolen, he shall, upon conviction or an indictment, be liable to a year's imprisonment, and be set in the pillory four times. The punishment of the pillory is abolished, but the rest of the section remains in force, and I refer to it only to illustrate the meaning of the vagrancy act. It seems to me that statute forbids substantially seems to me that statute forbids substantially the same thing: "The practice of occult and crafty science," to use the words of the act of George II.; 'subtle, crafty means, or devices, by palmistry or otherwise, to use the words of the act of George IV. For these reasons I think that, if by the trick I have described, Blade tried to impose on Prof. Lankester and Dr. Donkin, he committed an offense against the vagrancy act."

Referring them to the vast amount of irrelevant testimony which had been imported into

vant 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, 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 immediately 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 informer that words upon it. "If this be true," said lowers, "it involved the inference that Mr. Flowers, "it involved the inference that Stade produced the letters bimself, and that therefore he could not think the spirit of his therefore he could not think the spirit of his therefore he could not think the spirit of his ing to the well-known course of nature, it be true that the two witnesses saw the tions that they describe, and found the writ-ing on the slate immediately afterward, it is impossible for me to doubt, whatever happen-ed on other occasions, Blade did on that occasion write these words on that slate in order to chest Pros. Lankester and Dr. Donkin. It to cheat Pros. Lankester and Dr. Donkin. is true that Simmons said there was nothing to pay, as Lankester and Donkin were not satis-fied; but the question is, whether subtle craft, means, or device was used to impose on these gentlemen; and it clearly was, as the money would have been paid if the trick had not been

THE IENTENCE.

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

with hard labor in the house of correction."

Had a thunderbolt fallen among the Solrit
unlists in court their faces could not have been
blanker or longer. And yet no clenched spirit
fist evolved itself from the murky atmosphere
of the court-room to box the daring magistrate's 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 procedulon over the head.
Nothing of all this—only a burst of applause
from the unbelievers, and then the formal nofrom the unbelievers, and then the for tice of appeal sgainst the decision, which the unmoved Mr. Flowers said he was very glad unmoved Mr. Flowers said he was very glad to hear! Ball in the sum of £200 and two-sureties of £100/each was at once given, and
pending the appeal the "doctor" was not-sent
to prison, but emerged into the outer air
amid cheers and hisses, and drove off in a cab
with his partner, the manager.

Never since the days of the ghost of Cock
Lane have supernatural affairs received such
attention in the metropolis as during this extracordinary case, and, as is usually the case innovel test actions in England, one of the best
results may be a revision of the antiquated
code of English law.

The battle will be found over again at the

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

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

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

LONDON. Nov. 2 -The conviction of Dr. LONDON, NOV. 2—The conviction of Dr. Blade 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 Sinde did ecceive genuine messages from the unseen world, but that he is too fond of guiness, and that he did not hesitate to the out these messages, necessary, by manipulations of his own. decision of the magistrate is not at all in con-flict with this view of the case. He did not deflict with this view of the case. He did not de-cide that, Blade-never received genuino messages from the spirits.

He found only that in the case of Prof. Lan-kester 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 written by a spirit. By this act he brought 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 suljects, and the sentence followed accordingly. Indeed, there was no chance accordingly. Indeed, there was no chance for any other result. But, as you know, Slade has appealed against the sentence. His friends have come forward with the bail, and the case must now be tried before the Middlesex sesmust 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, Oox, and Sergt. Oox 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 hancemed under conditions which which then happened, under conditions which made it impossible, in Sergt. Cox's opinion, that Slade was tricking him.

SERGT. 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 society of Great Britain, I narrate, without comment, what I witnessed at a sitting with Dr. Slade this afternoon. I sat with him at 8 o'clock, in a room at 8 Upper Bedford place, Russell rquere, into which the sun shone brightly, at a table about which the sent shone originity, 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 up. As I can I could see helf-was he between us. As I sat I could see half way be low the table, and, by moving my head slight ly, 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, larring my hands as they were lying upon it. These blows were repeated at any part of the with the finger, while the blows, as fouchle as if given with a sledge hammer, were being made. Dr. Blade's hands wereon 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 muscle moved. Then he took the slate after I had carefully inspected it, to be assured that no writing was upon it, and placing there a plece of slate pencil, the s z4 of a small grain of wheat, he pressed the slate tightly below but against the slab of the table. Presently I heard the sound as of writing on the slate. The clate was removed, and on it a z1 z3 g line was drawn from end to end. At this moment a chair, standing by the table, was lifted up to p 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 sir I carefully noted Dr. Blade. It was far beyond 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 m 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 I. Slade was seated, and his hands were at it in mine on the table. side to where M. Slade was seated, and his hands were still in mine on the table. Blows of a more gootle 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. Hoon the table, with a piece of paper under it. Upon the slate he placed his fight 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 community tion was evidently a long one; but before I renote e remarkable phenomenon, to my mind the most suggestive that attended this experiment. It is necessary clearly to understand the position of the part les, therefore I repeat it. Dr. Slade and r 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 re moved his hand from mine it ceased instantly When Dr. Slade reand as instantly was renewed when his hand and mine met. This experiment was repeated everal times, and never falled. Here, was a chain or circle formed by my arms and body and Dr. Blade's arms and body, the slate 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 fast we must seek the size to the this curious fact we must seek the clue to this psychological mystery. Some rapid rappings indicat ng that the writing was finished, the slate was lifted, and in a clear and perfectly distinct writing, the following was read. It allied the whole side of the slate:

'Dear Ret': Von see the slate:

Dear Berj: '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 inor any other man of mind can devote to its investigation. When man can believe in this truth it will in most cases make him a better man. This is our object in coming to earth—to make man and woman better. wiser and purer. I am truly,

"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 waistocat, 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's hand came from under the table, seized the pencil, and threw it upon the floor. I again asked that it would pick up the poncil and bring it to me. In a minute it was brought, and put upon the table by my side. I saw the

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

physician. God bless you.

"While I was reading this, the hand again came from under the table, and select the sleeve of my cost and tried te pull my arm down, but I resisted and it disappeared. Then it came up again, as if from my legs, and it came up again, as if from my legs, and caught the eye-glass that was hanging from my neck and opened it. Dering all these phenomens 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 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 right leg, is a position impossible to him. The hand I saw was not half the size of Dr. Blade's aand. It touched my hand three times, and I could feel that it was warm, soft, and moist, and as solid and fleadly as my own. Again the slate was cleaned and laid under the table tight against the wood, one half of it project-ing against the edge, so that I might be a gur-ed that it was tightly pressed against the wood; ed that it was tightly pressed against the wood; but the slate was seized, and with great force drawn away and rapidly raised above [me and placed poon 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 trillowing 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 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. Blade being at that moment before me, and his whole person visible. Thus ended this experiment. All that I have reported was done, that is certain. How it was done and by what agency is a problem for psychology to solve. For my own part, I can say only that I was in the full possession of my senses; that I was wide awake; that it was in broad daylight; that Dr. Blade was under my observation the wholetime, and could not have moved hand or foot without could not have moved hand or foot withou being detected by me. That is was not a self-delusion is shown by this that any person who chooses to go may see almost the same phe-

KNOWLEDGE IS THE TRUE SAVIOR.

Can Spiritualists Or, aniza Without a Declaration of Faith, It so, is there Anything to be Gained Thereby.

THINK FOR YOURSELV AND EXPRESS THAT THOUGHT H "

"FREE THOUGHT WILL GIVE US TRUTH! In speaking of knowledge being a savior, we mean all that the language imports.

There are a great many men who daily transgress the laws of life and suffer the penalty therefor, who are generally accounted wise men-well educated men. But we speak of that knowledge which saves men from the transgression of the laws of life-mankind are sayed from the penalties of violated laws of life just in proportion as they know such laws, and the results following their violation.

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

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

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

When the mind is open for the reception of any truth, that mind does think for itself, and if free from all-entanging 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 organise without a declara tion of faith?

Is there any sound reason why those who adopt the motto-"Think for yourself and express that thought .- Pres thought will bring us fruth," should adopt a creed, declaration of faith, or platform of principles? Is there any reason for declaring themselves Christians or 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

Why should Spiritualists who hope to con tinue to be blessed with fresh inspirations daily from the screens of the higher life, desire to impose burthers of faith upon these millions of the most independant 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 pro priety (judging simply from every day's obser vation) declare that "man is by nature prome 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 ob servations and feeling) that there is a deep wicked nature in man as that there is a dereligous nature? . If so, why do our friends of the new movement limit there preamble to the question of the religious nature of mon! Why not look at his wicked nature and include that as well, and while it is so much easier to asand assume a consol

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 civilised 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, was believes in that doesno; 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.

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

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

But how hall we organize, inquires the reader? What can we say that we may not find to be a fallscy as we learn more of the pkilosophy 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 something about Jesus of Nazereth, or our belief in God, as other religious people have done before?

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

A Noble, Generous Woman.

(From N. Y. Truth Seeker.) We received the following welcome letter a

We received the following westome letter a few days ago.

YATES OFT. ILL., Oct. 80, 176.

D. M. BENNETT—Deor Ser.—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 unsinching industry and rigid economy I have saved a few dollars which I have decided to let you have, not for the namy you offer. od to let you have, not for the usury you offer, but with the sole desire to aid you in your noble undertaking in the publication of substantial truths; so enclosed find fifty dollars as a loan, which is all I am able to let you have, but be assured if I oculd 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 ever so much, and lest I fall to have to my feelings. But I am glad it is possible for me to do even so much, and lest I fall to have three dollars to renew my subscription on the first of January I will send it now, so please donot overlook me.

If you wish to say you received a loan from 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. B. 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 cost from our back to repay her, but we will do so rather than she shall less a cent by us.

lese 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 times as able as she is who have not a dollar to loar us, she, from her hard earnings and slow savings, has sent us fifty dollars. Her promptness, also in redewing 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 lar from those who willingly take the paper one and two years after their time has expired, without paying a cent, even when repeatedly urged to do so. Verily, there is as much difference between some people as any other folks in the world.

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

And then Br. Bennett's comments are so appropo to similar cases in which we are dest interested—cases that many of the readers of the Journal will not fall 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 coniter pasted on their paper, showing their indebtedness,) does that mean me?

ALBERT RECORS's paper in the December SCRIBNER, "OUR DIPLOMATES AND CONSULS," will be both interesting and timely. Mr. tume facts than to prove them, why not go on I Rhodes predicts the ultimate abelition of all and assume a consciousness of all controverted the diplomatic missions from this country.

### Philadelphia Pepartment

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

Subscriptions will be received and papers may be obtained at wholesale 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 ospel; human progress as well as happi-emand this. Man has ever been seeking ness demand this. Man has ever been seeking "the promised land," and in marching to wards it he almost always goes-through the land of bondage and the wilderness; we see mankind all over the world in one of these states. The new gospel of any period may find mankind in bondage, or in the wilderness, but it is always a sign board pointing to the promised iand; it may come to the sorrowing soul and not be recognized as good news. All the different forms of religion that have ever come for the world have been introduced as new gospels, and have to a greater or less extent 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 subject to the conditions of birth, growth, ma-

turity, decay and death.

They have all had comething 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 Gospels 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 gener-al diffusion of the liberal sentiment in the

al olitosion of the interest sentiment in the various religious organizations rather than a successful organization as a new body.

Bpiritualism, 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 religious and who required positive evidence of existence here after, such as none of these could give, and most gloriously has it succeeded in this as thous-ands 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 progres-sion 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 sun, and they have been made happy by the consciousness of the presence of their loved ones who had gone before them to that which is no longer the "Bourne from whence no traveler returneth."

returneth."

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

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. Spirit unliam 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 bumanity than in **Boiritualism** 

Spiritualism.

It was said by the great reformer of Nanreth,
I have many things to tell you, but ye are not
able to bear them now. Others have seen 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 symbal, their spirituality not being unfolded for the recep-tion of these things. There are some who have accepted the beautiful truths of Spiritual ism and are seeking to make merchandise of been conferred upon them.

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 character and spiritual development of those who received it, and although some may have been 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 injusity may e who are dead in sin and iniquity may

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 parer and better lives,—more in accordance with the divine laws of their being, and then like the sunlight it will bring forth more beautiful flowers, than the world has ever seen, mankind will aspire after higher things, and reaching these will bring more of heaven to earth.

Bpiritualism thus far has done more to break down old errors, but the iconoclastic feature is passing away, and its more beautiful 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 werk will be much more sitractive than anything in the past; as the tractive than anything in the past; as the sais of the only true philosophy of life it is estined to make many radical changes in the conditions of humanity.

7

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. Babetituting right severation for regeneration and reformation thatch have been, and are the great works of animality. 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 selfstness which now distorts the vision, and wasps the judgment will give place

to pure unselfish love and these fraternal feelings which are always calculated to bless us and those sround us. Harmony, love and peace will take the places of discord, hatred and strife.

The highest ideals of the most advanced bu-The hignest ideals of the most advanced nu-man beings are to be more than realized, for grander conceptions lie before us. The angel-ic world bending low over humanity will glad-ly aid and strengthen the loftiest sepirations of mankind, and as we thus move on ward their influence will become stronger and stronge and we shall have a succession of new gospels each unfolding higher revelations of truth, and grander and more beautiful realities. The work is plain; we have to labor continually to purify and elevate ourselves physically, men-tally and spiritually, and as each of these de-partments 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 first which shall continue throughout time which shall continue throughout time

Miss Linda Gilbert to the Front / Again,

HER NEW PLAN TO COMPLETE THE COCK COUNTY PRIS IN LIBEARY.

Some time ago it was announced through the press that Miss Gilbert would soon issue a bistory of her life and work in connection with prison reform. The book is now out, and proves to be all that was expected, partly a blography, partly a book of ancedoies, and to some exient 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.

feels interested in the welfare of the prisoner.

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

Persons throughout the country desiring to assist in this grand enterprise, can have a copy of the book mailed to their address upon receipt of the subscription price, \$3.00, by addressing Will S. Mercer, 894 Dearborn street, room-19 Chicago, Illa.

#### The New Movement,

The RELIGIO-PHILOSOI HICAL JOURNAL for Movember 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 Shiritualism. Bro. Jones (the editor), following him, proceeds to demonstrate that the whole drift of the proposed organization is, however—if it may be rightly judged by the declaration of principles, etc., put forth—to-ward such a purpose. Both gentlemen request us to copy their articles, but, as the "new movement" is now, as far as we can perceive, a "dead letter," we are of the opinion that no a "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 Bpiritualist element of the nation for self protection and financial purposes—a project toward which we feel, and bave always felt—in full and hearty fellowship.—

Banner of Light.

PROF. ANDERSON, the Spirit Artist, has removed his office to 420 West Madison street, Chicago.

AMBRICAN MANUFACTURERS ABROAD —The Jap-snesse Government, intending to introduce music in its European Echools, their foreign experts have selected Geo. Woods & Co.2—Boston made Parlor Organs, over all American and European instru-ments, 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 Wa-bash ave. Chicago. 1918

DR T. ORMSBER is now traveling; his appointments will appear in this paper, and he may be addressed in care of Rango Philo-SOPHICAL PUBLISHING HOUSE, Chicago. 11

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

Also try Wire Quilted Boles.

I mose who supper from nervous irritations, itching uneasiness, and the discomfort that follows from an enfeebled and discovered state of the system, should take AYER'S SARSAPARILLA, and cleanse the blood. Purge out the lurking distemper that undermines the health, and the constitutional vigor will return.

A Magazine Novelty.

Great will be the walling 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 best, and that means a great deal where St Nicholas is concerned.

St Nicholas is concerned.

-The number will have hearly one hundred pages and over lifty pictures.

The London Literary World says: "There is no magasine for the young that can be said to equal this choice production of Beribner's press. All the articles whether in prose or rhyme are throbbing with vitality. The literature—and artistic illustrations are both superb."

Nature, the Physician, Electricity her Aid. 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 successfully 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. Bomers and Mrs. Somers, the proprietors of this elegant institution.

Clairvoyant Examinations from Hait,

Dr. Butterfield will write you a clear, posted and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Epolose One Dollar, with name and age. Addiress E. F. Butterfield, M.D., Sygneuse, N. Y., Churs Every Case of Piles. [Sin652)

J. V. MANSFIELD, TRET MEDIUM—abswers scaled letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. Registran

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

-Thousands acknowledge Mrs. Morrison's unparafled 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 Bex.

REMEDIES sent by mail to all parts of the United States and Canadas.

Specifics for Epilepsy and Neuralgia. Address Mns. C. M. Monnison, P. O. Box 2519. - Boston, Mass.

Residence No 4 Euclid street. Take Grove Hall and Dorchester street cars, \*20n16:18

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

MRS BLAIR THE SPIRIT ARTIST WAS THE SUB-JACT TREATED.

DEAR MES ROBINSON, 894 Dearborn Street, Obleago, 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 strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did not observe the clause to "aleep alone," and as a friend from Ohio—Mrs. Ellen Smith, was bere 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 deer opening. We then both saw two white figures approaching our

both saw two white figures approaching our bed (and we know our door was securely lock ed before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairs voyant vision on my part (and Eilen is no medium at all), but the spirits were sites is no medium at all), but the spirits were so fully materialized we thought them to be persons in earth-life. One of them, the first figure approaching, was a tall dask complexioned man, with long white hair and beard, we took his place directly over our heads and laid his hand on my forehead; the other was a young Indian git. She went to the head wide 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 not of the bed, but not sintl her screams had brought me to may feet, did the spirit drop the hedding; but she kept waving her hand for her (\$\bar{E}\_0\sigma \bar{D}\_0\sigma \ba

spirit before.

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

better, may God a bea.
better, may God a bea.
Affectionately Yours,
LUTIE M BLAIR. The above is a true statement of facts as

> ELLEN M. SMITH, of Bellevue, Obio.

Diagnosing and Curing Diseases.

OAKLAND, Cal., Sept. 14, '76. MRs. A. H. Robinson, Chicago, 111.

MY DRAB MADAM :- By secident I am in re celpt of the Relieto-Philosophical Journal, containing your advertisement, in which you propose to disgnose cases by a leek of patient's hair, and prescribe the remedies. I have a son 8 years old last January, and with this I inclose a lock of his hair. Can you disgnose 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 guiled 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 ter-diagnosis, but if you see fit to act on this, and if correct, you may charge me five or few prices for the prescriptions. If you see fit towrite me or act on this, tell of the RELIGIO-PHILOSOPHICAL JOURNAL, charge me five or jew 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 CURTIA.

Mrs. Robinson diagnosed the esse, and here is the reply :-

CARLAND, Alameda Co., Cal. Sept. 29, '76. Mus. Robinson, Chicago, Ill.

My DRAR Madam;-Yours of 29d inst. is at hand. Your diagnosis of his case is very cor-rect, and beats me as I had no faith in your pretended powers, I herewith inclose your fee and desire the proper prescription. Beeing with me is believing. A will act as you pre-scribe. Respectfully yours, John Curtis.

TRETIMONIALS.

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

Bylvester Stebbins, Knoxville, Illa, writes September 1 th, 1876;—Mrs. A. H. Ronn's son, 894 S. Dearborn Street, Chicago, Illa. "After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of all-master."

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

Bept. 21, 1878. Wm. F. Baird, Fort Griffin, Texas, (writes) Mrs. R., "Dear Madam:— "Mrs. Sarah Baird, for whom you prescrib-ed at this place a few weeks since, is evidently better after following your treatment."

John J. Miller, Haneburst, Copiah Co., Mississippi, writes, October 19th, 1876:— "I write to inform you I am improving un-der your treatment." And under data 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 narcotica by Mrs. A. H. Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

PERSONNESON. 894 Dearborn St., Chicago,
—DRAR MADAM:—I received a letter from my
sister, which I enclose, about your remedy advertised in the RelieuoPhilosophical 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 \$3.50 a week, or myself to pay
\$5.00, unless there is some hope, but if you
think there is any prospect of success, you can
send the medicine with full instructions how
to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. Gallaway.

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

LETTER TO HER BEOTHER STATING HER CASE DRAB BROTHER:- Your letter came to hand last night, I was happy to hear you had been to see Mrs Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine

since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, ny age is 45 last July. Frank is a noble good bey to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you scon.

Your Sister,

AGNES VANAERNAM.

Little Valley, N. Y. Oct. 30, 75.

Mrs. Robinson disgnosed the case and fur nished 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 framthat tyrantopium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended 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,

AGKES VAN ARRINAM. Little Valley, N. Y., March 20, 76.

Mrs. A. H. ROBINSON, 594Dearborn St., Chicago, DRAB 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 having cured her) is like no pay at all.

Your even grateful friend,

T. W. GALLOWAY.

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

Wonderful Success in Healing the Blek.

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 6442 patients by letter, and over 9000, who called upon her in person. A ma-jority 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 PURLIERING HOUSE BUILDING, CHICAGO.

--:0:---

Miss. BOBINSOR, while under spirit centrol, on rebedring 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 graifly idle curiosity, the
better practice is to send along with a lock of hair, so
the 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 as
remedy for eradicating the disease, and permanently
curing all curable cases.

Of herself she claims no knowledge of the healing sit,
but when her spirit-quides are brought as respert with
a sick person, through her mediamahip, they never fall
to rive immediate high permanent relief, in curable cases,
through the pretices and sequise forces latent in the
system and in nature. This prescription is sent by mail,
and be it an internal or an external application, it around
be given or applies preclassly a 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
ecionce takes cognisance of.

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

Mrs. Bearmons also, through her mediumship, diagnouse, the disease of any one who calls upon her at her
residency. The facility with which the spirits controlling
her accomplish the same, is done as well when the application is posterior and business statems. Her
efficare very remarkable, not only in the healing art, but
as a psychometric and business statems.

Taxus: Diagnosis and first prescription, the such
subsequent one, \$2.50. The
money should be accounted by the depresses of
character, \$2.50. The
money should

money should accompany the applications, to insure a re-ply.

MF Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, emeanateds, and postage.

R.B.—Mins. Housemon will hereafter give as present skillings to any one. If privacy is required, it must be by letter, accompanied with the usual less and terms show stated, must be strictly compiled with, of no notice will be taken of letters seer.

Mrs. Robinson's Tobacco Anti-

The above maned sure remedy for the appetite for to-bacco in all its forms, is for sale at this coline. Bean to any part of the country by mail, on receipt of \$2.55. It is warranted to cure the most involvence user of the weed, when the directions on each box are followed. However, when the directions on each box are followed. However, when the directions on each box are followed. However, when the directions on each box are followed. However, we will tell you that this anticipts is made from gentlan root. It is false. Gentlan root is no remedy for the appetite for tobacco, but it is injurious to beauth to the specific for tobacco, but it is injurious to beauth to the specific for tobacco, but it is injurious up the system and restores it to lis normal condition, so it was before imbiliting the hankering desire for a polanical sung in spirit-life, and is warranted to be perinciplearnies.

This House will play any chamist see Gaussen deliver who will, upon analyzing this remedy, fad one particle of gentlan root, or any other poincance/drug in it.

Address Restanto-Pericosovicial, I reacherine House, Chicago, Ill., either for whotesale credets, single house or poul agustice.

TESTIMONIALS.

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

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

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

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

Tame City, Iowa Feb. 10, 75.

Mrs. A. H. Robinson. - After using Tobacco for more than 25 years. I got a box of your agent, W. P. Burley, and it has cured me from using the same. Tobacco users try it. Tama City, Iowa, April 10, 75.

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

CHARLES GAGE.

Tama City, Iows. Feb. 15, 76. PRICE-\$2-00 PER BOX.
Address RELIGIO PHILOSOPHICAL PUBLISH.

to House, Chicago, Ill.

137 Agents supplied (on receipt of the pay)

1,312 per degen boxes, and sent free of charge.

Mrs. A. H. Robiuson.—I used one box of your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco. It is the best thing of the age.

Tama City, Iowa, Mar. 10, 76

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

Mem Mavertigements.

SEND US to a get d pat er at d lot to pay testage. and we will led done a teautien, or one in git fisme a do 16 p 54 or line taper for a for a mes. Agenta wanted. Address, Karlath & Co. Borton, Sass.

\$1.00. 101.

### THE CHICAGO EDGER

All the great weekly newspapers of the size and cheracter of THE CHICAGO LEDGER charge \$3.00 per year, while THE R LEDGFR coats but \$1.00.

The Lance sate the FEST paily Paper in the United States, ably witted, handsomely printed, containing very week choirs completed states an it will meat of an interesting I instrated series, and general reading for old and your, for the farmer, for the knowleft, and for all classes. Sizeful care is taken to make its togs uniformly choice as d moral. Series in 15 crits for postage, and your address to THE LEGGER, 118.

CENTENNIAL EXPOSITION

DESCRIBED AND ILLUSTRATED.

A grappic pen-picture of its history grand notidings, sorderful er libits our orders, great days, etc. Probacy illustrated, broughly repeated and very cheen. It selling immensely, a 0000 AG with winsted. Send for full particulars. Tile is the chance of 100 years to coin money fact Get the only reliable bletor, bursand Enoughes. Pabs., Phils., Pa., Signiferant, O., Chiesso libits, or Sportsgeld, Man. CAUTION Be not deceived by presman. CAUTION Be not deceived by presman. CAUTION are businessed by the first of the coin field. The coin is the coin of t

"Bow to sure estimating stops in ke sherinally and cheaply in roat of all kinds, or lay near roots." Paule-niars free to any one stating where they saw this, Goods sent to any part of the U. S.

### ROOFS

Fix your own roof; our materials are easily applied with positive satisfaction. Frice loss.

Correspondence tertiled.

#### MANTELS

New designs, heautiful colors, matching carpets, trim-mings or decorations in rooms. We are selling at early few prices: Very hardcone designs for \$12, \$18, \$20, \$22, and \$25. Book of designs and price-list forwardes. low priors Very handron e designs for \$12 \$18, \$20, \$23, and \$25. Book of designs and price list forwarded on application.

Four customs satisfied; reference, but dreds of buildings throughout the U. S. Call or write.

N. Y. Slate Roofing Co., Limited, v\$1m10t3

GOTHIC FURNACE

For warming dwellings, Schools and Churches, Uses Coal or Word, Combines many improvements in Hoating, Remomy, Durability, Parity of Air, Great Procing to piles, Fund for catalogue ALIX, W. LEGLLY, 200 West 250 St., N. Y.

AGENTS NEW BOOK GREAT CENTENNIAL EXHIBITION ILLUSTRATED.

Every American, visitor or pear-visitor, wants it in his home. 800 or gravings, that Gost over \$20,000 00, show the best exhibite. Low price, immense sales. Bend for circulus, terms and sample or gravings.

P. W. HIEGERE & CO., 201 S. Clark Street, Olice 30, 111.

vila 1014.

Snyder's Curative Pads

F | WORD CYRE PARTS APPROVED ABSORDALL MALARIA
FROM YER STRUM.
They positively cure the worst eness of Liver, Lett g.
Heart. Midrey, Belles Backer and Won b allments.
Dyrospela. Filliousness. Continuous. Bornness at pit of
Stemach or Bowels. Franks Weshartes. Blok and Survous Headacte. Chills and Paver. Dumb Agne. Resident
ness, etc., may be entirely readicated by weering one of
our Pads. Many of our best citizens can attent to their
ness.

THE LIVER AND LUNG PAD, 82. THE KIDNEY AND SPINAL PAD, \$3.

WOMB PAD FOR FEMALE WEAR NESS, \$3.

EST Ask your Druggists for "Rays as's Cureline Fall,"
and take no cities, or exclore the price in a relies ad-

dresred

B. F. S N Y D R R & Co., Hansfacturers and Tyo

Draw Schaeck, Stevenson J Beld, Cheego, R A B

justu & Co., Levisvillet Browning & Sican. Indiana

181 Just D. D. Perk, Cincinnati, wholesain agents, and a

drawning generally.

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### Poices from the People.

MATERIALISMO 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 cones the Scienti-Re American and illustrates how such persons can see a materialized hole: "Take a sheet of writing Dr. Gordon of New York, when every "apirit" presented was "bogus." Now coines 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 focuseing the eye on any convenient object; keep the left eye open. Now place the left hand, held paim 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 aperture, 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 orifice of 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 illust ination, will be seen floating in the first hole, yet both will be transparent. The illusion, for of course it is one of those odd pranks our binocular vision plays upon us, is certainly one of the most curious ever devised. Busides, 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 materialized hole." We know Spiritualism to be true; we knew that apirits can communicate to mortals, and that our loved ones are constantly watching over us, and that fart leads us to urge all Spir

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 cussed 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, thet Belgian Constitution and the Italian Independence; covertheless, all these principles have enrolled themselves in spite of it. Not acconstitution has been born, not a single progress made, not a solitary born, not a single progress made, not a solitary reform effected, which has not been under the ter-rible anothems of the Charch."

Poor Pope, what a vast amount of cursing he has done, and how little effect the same has had. His curses could not stay the hand of the suctioneer in Italy, and now the "eacred" 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 118.599, and the gross sum resilized therefor was 590,619,000 franca,

year, the whole number of confiscated lots sold was 18,589, and the gross sum realized therefor was 590,643,000 francs.

WESTFIELD, N. Y.—J. Tinney writes.—I will try to make my position too plain to be mistaken. If I understand in the control of the control of

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 said! I can only say. that intelligence to a definite end? I can only say that it was the same which snapes, more or less successfully, every other scance 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 Societies and the second of the se

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

GALLED.—Recently-uncarthed documents now

GALILEO.—Recently unearthed documents now show that the honest old astronomer, Gallieo, was really sentenced to the tortures of the Inquistion 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, prode and spikes, and mutilation at the hands of "the faithful."—Ex.

4.

It appears from a book recently published in Italy, as reviewed by a correspondent from Rome, Galileo, immediately after the publication of his first book, the Nunsio Sidereo, in 1610, went to Rome, as he desired to have for his studies the sanction of the pricets, and especially of the Collegio Romano. It appears that he was 47 years oid, full of vigor, with a noble face 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 emisent 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 Villa on Mount Janiculum, Gallico pointed the telescope towards fan Grovanni in Laberano, 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 lease. These Rome, as he desired to have for his studies the

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

LAWTON, MICH.—A. Breant writes.—The Journal has been a constant weekly visitor at our house since its first laste; and 1 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 com

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, linging a message with a corresponding sentiment, while another having a different brain development would give a dress 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 the develop the best results. The entire honesty of the medium is no guaranty against deflusions from this source, nor is there any definit, boundary between the spirit expression through a medium and ween the spirit expression through a medium and the spontaneous flow of thought through the same medium in an exalted condition. Hence if we wish pure, unquestionable communications, we should have the direct, writing or speech of the spirits themselves.—Irof. 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 concilions, and when they are bad, the thoughts uttered must be badly tinctured with mundane influences.

REPORTS OF MEETINGS.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 13; 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 Journal. Each one of our subscribers should remember that it costs a great deal of money to defray our weekly expenses, and should remit the amount due us at their earliest convenience.

est convenience.

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

What is termed hypoptism can be produced in What is termed hypoptism can be produced in

animals of various kinds, but the usture of which few can understand. When caused is a human being, it is a species of sleep, for the senses do 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 physician, says, "It is well known that, in the year 1851, Mr. Braid, a Scotch surgeon established in Manchester, who was present at the measured exhibitions of Lafontaine, was first struck with the idea that these phenomens, proclaimed as the effect of a magnetic finid, were only a natural consequence of the fixed look and entire abstraction of the attention, which present themselves under the monotonous manipulation of the magnetizer. Mr. Braid proved in his experiments the entire dispensablenoss of a so called magnetizer, and his supotherwise manipulation of the magnetizer. Mr. Braid proved in his experiments the entire dispensibleness of a so called magnetizer, and his supposed secret agents or fluids, produced through certain manipulations; he taught the subject 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 attention 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 loto action with it and changes the functions, to whose normal activity the phenomena 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 contin-uing my paper while in debt to you; it has cheered me in many dark hours, and inspired me with HOW MANY APPLES DID ADAM AND EVE RAT!-

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 10.—Boston Journal. We think the above figures are ently evening. 12 Scientific men, however, on the strength of the theory that the antediluvians were a race of giants. and consequently great eaters, reason somethin like this: Eye Sist, and Adam 82. Total 163. like this: Eve Sist, and Adam S2. Total 163.—
Gloucester Alivertiser. Wrong again; what could be clearer than if Eve S 1 1st, and Adam S 1.2, would not the whole be 1633?—Boston Journal. I believe the following to be the true solution: Eve S 1.4 Adam, Adam S 1.2.4 Eve. Total, 8598—Vertica, Bill; another calculation is as follows: If Eve S 1.4 Adam, Adam S 1.2.4 2 oblige Eve, total 80,006. We think, however, this is not a sufficient quantity, for though we a limit that Eve S 1.4 Adam, Adam if he 80 81 2.4 2 keep Eve company, total 8,023,055—N. Y. Mail You do the fair thing by Adam, Brother, but you slight Eve. This poor smit 10 1 8 1 4.3 please the serpent, and Adam, of course, if he, as good husbands do oft. 10-80 81.34 2 keep Eve company, total 109,009, 384.—Stracus Journal.

CLARINDA, 10WA.—John A. Scodgrass writes.—I was the first man who came out in the towar 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 blemiah. It ever two men were honest in their intentions to do good, they give 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 day/ago. The victim of it is a Swetch girl, aged 28 /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 bine, 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 dits for many years. The friends of the girl were indignant at this statement and sent forthwith for an undertaker to prepare the body for interment. The man of coffins and abronds arrived and joined with the physician in pronouncing the girl dead beyond possibility of doubt. He proved it by dropping hot sealing wax upon the breast, and as the body gave no sign of life it was concluded that the undertaker was right. The body was placed on ice for the night. In the morning the sundertaker returned to complete his preparations, when to his horror, A REMARKABLE CASE OF TRANCE.-A very ex-

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 View na, 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 indicenced by the electric current that it will appear to be rath, the breast will beave, and the face assume expression of joy or pain. But when appear to breath, the breast will beave, and the face assume expression of joy or pain. But when death has really come all this will cease at the end of two or three hours, and the electric current is then powerless, while, on the other hand, in cases of only apparent death, electricity continues potent until animation is restored. So, if a movement of the muscles is seen three hours after the the communication 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 buried alive, and that they might be resuscitated by proper reatment after being several hours under water. His suggestion is the injection of sicholic stimulent, whipping energetically, and a hot iron in bad cases.

ALGONA, IOWA.—Prof J. Duuton writes.—The

cally, and a hot iron in bad cases.

ALGONA, IOWA.—Prof J. Dunton writes.—The good work is progressing finely in these parts. We have had one meeting at River Grove, near 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. Coe. The Journal still shows its welcome face, ladened with truths that it would be hard for humanity to do without. I have been lecturing with the best of success for the past yes in lowa; am now prepared to answer calls in lows or surfounding States. My permanent address is Algona, Iowa.

Mit. Homs.—The most wonderful thing of all,

ment address is Algons, lows.

Mit. Homs.—The most wonderful thing of all, the levitation of Mr. Homs, has not occurred once or twice in a displicit, but it has occurred over one hundred times under all imaginable conditions —in the open air, in broad sunshine, in a room, in the ey-neight, sometimes in the daytime, 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 n gnt; 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 stronger than the evidence in favor of almost any natural phenomenon the Bri ish Association could -Mr W. Crooks, before the British Asso ciation at Glasgore.

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 Sprear Worklo.—Whenever I think of my bith-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, carleted with nature's green, set off like a richly ly embroidered carpet, wit magnificent flowers of every variety and description, impregnating the atmosphere with their odoriferous perfume to such a dragree that it would be impossible to entertain a thought not in keeping with the harmonias of the beautiful aromatic atmosphere I was inhaling. The surface of the sarth 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 succlous 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—Aibert Cheenery, a spirit in Voice of Aspels.

Spreaking of the Spirit-world, Lucy, the Somnam-THE SPIRIT WORLD .- Whenever I think of my

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

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

The sewing machine will answer every purposs.

A SEANCE WITH MES, KAYE 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 Juited States. Mrs. Jencken is not a professional medium; her time is now entirely devoted to domestic life, and the care of her two littlescoss. She remains almost always at home, and those interested in Spiritualism are heartly welcomed by her and her husband, the barristeratism, Mr. H. D. Jencken, Their private life is pervaded by medial phenomena, and while one is sitting in ordinary conversation, by daylight, the most decisive raps come quite spontaneously and enter into the discourse. These raps are extremely load and clear, and have a peculiar character; they come in prica.—Prof. Butlerof of the St. P. terraburg University, in London Epirthalist.

Giving her professional services free, baying two

Giving her professional services free, Paving two cons, the oldest only three years of age, who are exert a favorable influence for Spiritualism.

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

EXHALATION OF THE SENSES.—In his Mental Physiology, Dr. Carpenter states that he has seen abundant evidence that the sensibility of a-hyp-notized subject may be exalted to an extraordinotined subject may be exaited 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 to the hypnotized state find out, by sense of smell, the owner of a gibve which was placed in his hand, from amongst a party of more than sixty persons, scenting at each of them one after the other, until he came to the right individual. In another case, the owner of a ring was unbesitatingly found out from amongst a company of twelve, the ring having been which awn from the finger before the somnambule was introduced. He has seen other cases, again, in which the sense of temperature was extraordinariy exaited; very alight differences, inappreciable to ordinary touch, being at once detected."—P. 607.

If one persod can infigence another to the example of the example of

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 sick, and in a stated period die.

In a stated period die.

PHENOMENA IN THE LIGHT.—We saw a hand rise in the air, away from the table, and within a few inches of my daughter. It was of a 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 paim, and opened again several times. It took a beli 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 titoo on it. The Doctor now held the fairy-bells in the same position, and we all saw the hand rise and 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 jeach string and loudly

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

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

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

SAYIMO GRAGE.—A merchant in an Indiana town, who though a church member, was decidedly more of a "business man" than devout Cartstan, taking a meal sit a friend's house was asked to "say grace." Simewhat embarrassed, he inclined his face over his plate and hearn.—"Re-

tian, 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 Bir:—Permit the to inform you we have met here to partake of some food to nourish 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 Deity gould properly take exception to it.

graceful production, and no Delty gould properly take exception to it.

A Sommambulist in the Pulpit. Rev. Dr. Shermes, pastor of the Baltimore Methodist Protestant Church, was in the midst of his sermon one sunday night, when a rather-strange interruption of the baltimore interruption of the baltimore interruption of the countries. A little girl about ten years old arose from her seat in a pew beside her mother and walked up the sisle and into the pulpit, passing behind the preacher. From the pulpit platform she stepped on a chair, the back of which was placed against the pulpit platferm, and from the chair on to the top of the communion table, a mayble oblong sists several feet long, in front of the pulpit. She walked the length of the floor when she was caught by a member of the church who came forward. He litted 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 pergrinations. She said she decampt she was in the pulpit. Dr. Shermer says he thought she was our child unused to the pulpit who wanted a drink of water from the pitcher. He noticed that her steps were light and noussless, and her free fixed, but he did not suspect she was walking in lier sleep until she passed in front of him on the communion table. It is stated the child is not used to alsely walking, this being her first performance.—Ez.

Her body was simply responding to a dream.

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

no dreams, you will not become a sleep-walker.

8T. CHARLES.—Lura Crapsey gives an account of her travels in this State. Her husband has been a Lutherian; but is now a spiritualist. He lectured at Big Rock, taking for his text Curist's words,—"These signs shall follow them that believe in my name," etc. Of course his remarks did not please the Ortho for. Anything that savors of Spiritu dism they dielike. His remarks, however, will work good. She visited Moody's meetings in Cheago. She says,—"It, was amusing to hear the requests for prayers. One woman arose, saying, "I have two slaters whom I dearly love. They are Spiritualists. Pray for them I beg of you."

PREMATAL IMPRESSIONS.—We know that a cold contact with the mother makes the fectus 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 terror set fits within; that harsh words vibrate as sensibly in the iliquor of the amnion as in the fluid of the labyrinth of theear. For instance, when a mother has tailed her home-sorrows with the strains of soothing music, her child, too often an idiot, shows wonderful musical proclivities amid 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 bound in modern books on physiology, is support of this deciries. It is fixeless to give here the illustrations detailed in the report; but experienced physicians will testify PRENATAL IMPRESSIONS .- We know that a cold on physiology, in support of this doctrine. It is Escless 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 feelings and emotions of its mother during that intrauterine scucation 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 epitepite, and the chronic, how much higher is the work of preventing these degeneracles in the inciplent being, by averting those commotions which storm in the holy region intended for a terrestrial paradise during the period of evolution! 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. E. Seyula, in Popular Science Monthly for November.

At one time Emmerson well said, "Who shall

At one time Emmerson well said, "Who shall save us from our ancestors?" Montaigne ex pressed this view, "What a monster is this germi nal 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 consumpve mother. Mary J. Safford Blake, M. D. says, "A boy was bitten by a dog, a peculiar scasays, "A boy was bitten by a dog, a peculiar scar upon the cheek, and a drooping of one of the opelids 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 are angel of light or a demon of darkness—make it s poet, a philosopher, an ingenious mechanic, or a prodding medicers.

Parotical Penance with Pars and Pins.—
There are a few families who are associated in a raigious sect as a brauth of the Free Methodists, who reside in New Rochelle. They hold meetings in a school house, and the Freelling Eider is named Faul Tr 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 ahoss and torturing himself for his sins. Parker is a shoemaker by trade, but is very earnest in his preaching, and evidently kincere. 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 hammer and drove nalls through both of his feet. It was summer-time, and he walked about with the nalls in his feet until they festered, when he drew them out. PRACTICAL PRINANCE WITH PRAS AND PINS.

He would make a splendid Universalist. If no one already, he should join that sect. The Uni versalists believe that each one is punished for his sins on the earth; hence a man who wears tight boots, and thereby chafe his corns, render ing them sore and painful, is paying the penalty for having swindled his neighbor out of a thous and dollars, or for the commission of some other offense.

BUDDRIST COMMANDMENTS. -The Ave Buddhis

ommandments are as follows:

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

2. Thou shalt not steal.

3. Thou shalt not consult with the woman of another man.

4. Thou shalt not lie.

5. Thou shalt not drink any fermenting or latoricating liquids.

leating liquids. Those are splendid commandments; but when we recognize a similarity between, the religion of the Buddhist and that of the Catholic, our reverence for the former loses half its force.

BPIRITS AT MORAVIA —Some years ago I passed eleven days at Moravia, in Gayuga Co., in the State of New York—when I attended some twenty or more of Mrs. Mary Andrews materialising 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 nurtheir eyes open. Among others, what pur-ported 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 DIAMEA -AL Moravia, recently, an apparitional woman ap-peared, dressed in a homely, substantial Yashion. "She was tall and muscular in spite of her age, which must have been close on four-score. Ler face was long and thin, tawny as score. Eer face was long and thin, tawny as a mulatto's, and adorned with high cheek bones, and a nose like an eagle's to the eyes were black and fishing, and long gray ringlets hung down upon her shoulders. Buch representations are nothing but artistic fabrications by skillful Diakka. No intelligent investigator should accept these as literal facts.—The Diakka, by Andrew Jackson Davis.

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

dOMERSET, 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 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 fell 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 ker. The second time and seemed to be a little intoxicated, but nothing to compare with the first.

Whenever a spriit controls a medium the

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

BOPERSTITION -In 1847, James Young Simpson, a Bootoh physician of eminence, advocated the use of are thetics in obstetrical cases. Immediately a storm arose. From pulpit after pulpit such a use of chloroform was denounced pulpit such a use of chloroform was denounced as implous. It was declared contrary to Holy Writ, and texts were cited abundantly. The ordinary declarate in was, that to use chloroform was to avoid one part of this primeval curse on women. Simpson wrote pamphlet after pamphlet to defend 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 ical operation ever performed, and that text proves that the Maker of the universe, before he took the rib from Adam's side for the creation of Eve, caused a deep sleep to fall on Adam.
This was a stunning blow shut 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 late 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 conceive of the completeness of the victory that the church achieved over philosophy. For ages science was utterover 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 trembling coward; the imagination was set on free of hell; every human feeling was sought to be suppressed; love was considered infinitely sinful; pleasure was the road to eternal fire, and ful; pleasure was the road to eternal fire, and God was only supposed to be happy when his children were miserable. The world was governed 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 rejuice to know that in this country times have changed and that Science waves her flag over all religious and compells obedience to her over all religions and compells obedience to her holy mandates."

DARK SHANGES -They say that dark seances give to sham mediums opportunity for playing tricks, and I think this is the strongest argument against such seances. My opinion is that the method most of my co-workers here follow—wiz, not to take manifestations as real unless they bear the unmistakable marks as such for competent Bpiritualists—is a good one to prevent deception in regard to the genone to prevent acception in regard to the gen-tineness 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 falls, and I agree also that dark seances can facilitate the doings of such persons, but this fact does not seem to me of sufficient importance to induce us to abolish entirely dark seances.—Medium and Daybesak

Medium ship does not depend upon moral character or religious sentiments for a foundation. Its basis is the physical organization. Hence we will flad among mediums some of the most consummate liars, downright evaders of the truth, reckless disregarders of the common courtesies of life, and whose gentlemanly traits have all apparently gone out. Mediumship 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
sensibilities are of the highest order, and who
would under no consideration stoop to the
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#### Thanksgiving Day.

BY THE PERSIDENT OF THE UNITED STATES OF AMBRICA

AMERICA.

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

In witness whereof I have berennto set my

rest.

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

Done at the city of Washington this twenty one at the city of washington this twentysixth day of October, in the year of our Lord
one thousand eight hundred and seventy-six,
and of the independence of the United
States of America the one hundred and first.
By the President:

U. S. GRANT.

HAMIUTON FISH, Secretary of State.

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

In July, 1623, a day of fasting and prayer was appointed in the Colonies on account of the drought. The Rain-god answered their prayers, and the governor appointed a day of thanksgiving, which was observed with religious services. To be thankful for all things, is not, however, an easy matter. The woman who bends over a shirt sewing, for which she is to receive 12} cents, has but fittle to thank Delty 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 meats and delicacies, but for her there is nothing! Moody prays and Sankey sings, the bells send forth their plaintive tones, and 60, 000 preachers offer up their prayers, but she, poor soul, stitches, stitches, stitches! and when night comes, visions of unmade shirts haunts her alcep.

But what God shall we thank? The Rev. Eccentric W. H. H. Murray, of Boston, a devout 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 deliverance from such childish conceptions of Daity, and to have an idea like to Stephen's that God is not body but Spirit, that heaven is not a big house or palace with a monstrous throne and an outlying city of splendor round about it, but that God is the universal and all-pervading fashion, and habit, and energy of it."

In equalid poverty, where want holds its daily carnival and sings a requiem over destitution, hunger and fatigue, thanksgiving bringe no relief! If the 60,000 sermons on that day would turn into ham and eggs, each prayer into beefsteak, each hymn into buckwheat cakes, each benediction into a barrel of flour, each amen into a good fat turkey, each dexology into a quarter of mutton, each praise of God into a substantial shirt, each regard for Jesus into an apple-dumpling, 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 rejoics. But such, however, is not the case. They are all as barren of results, as the atsinpt of a puny child to put out the lightning with a squirt-gun. If when Moody preached and Sankey sung, there should issue from their stantorian lungs something tangible—some-thing real—for example, if each breath they drew, should turn into a Bologna sausage for the poer, then we might consider their mission

But this is supposed to be Thanksgiving day-Washington, glorious Washington in 1795 is-sued 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 thankful! But will the western farmer thank God for the grasshoppers, the obinch-bugs, and annoying insects? Will be thank him for the storm cloud that ultimates into a cyclone which destroys his crops, tears down his fences, and kills his children? Will he thank him for adversity, for poverty, sick ness and death? Why not thank him for all

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 trat Orases controlled the forces out of which this world was evolved, we have felt singularly thankful that we live, and that in the course of 1 000 000 000 000 000 000 of years we may progress suffi :iently to launch a planet in the region of space with the same case that a playful boy sends this 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 Indiana, to Louisville and Cincinnatti before the Winter has fully set in. Will receive calls in any direction, but would prefer to go Bouth at present.

#### Is the Devil Dead?

The influence of the series of articles entitled, "Is the Devil 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 we mortals may arrive at a knowledge of the principle called God."

"NICHOLAS MINTURN."-Dr. Holland's new novel "Nicholas Mintune" begins with the December SCRIBNER The Illustrations are to be by O. S. Rainhart. The scene of the story is laid on the banks of the Hudson. The hero Nichoias, 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 met closed a successful Eidyville. 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 spiritual phenomena. Address or call on F. D. B. room 21, No. 167 Bouth Clark Street.

#### Spiritual Magazine.

(Sam'l. Watson, Editor and Proprietor, Mem-phis, Tenn). Contents for December. Inner L fo Department—Seances July 11, and July 18, 1876; Sensations of a Rusen Spirit; The 18, 1876; Bennations of a Risen Bpirit; The Spiritual Body; Communication on Organization, from the Leader of a Consociation of Spirits; Holiness of Heart; A—Woman in White on a White Horse; Pleiform and Constitution of the New Hampshire State Convention of Spiritualists; Nearer my God, to Thee; Spiritualism and the Bible; Labor; Searching after Truth—Letter from and Answer to a Presbyterian Minister; Organization—Tennessee State Convention of Spiritualists swer to a Presopterian Minister; Organisation,
—Tennessee State Convention of Spiritualists
and Liberalists—Address of Hon. J. M. Peebles; Lecture of Thomas Walker, the Bemarkable Hop Medium; Wesley and Whitfield,
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#### Dr. Blade.

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 deterred 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 guineas, and throughout the general public there is a feeling that he has been hardly dealt with. That he will ever actually serve three months at the treadmill nobody believes for a moment.—Retract from Lendon Letter to the Chicago Beening Journal of Nov. 18th.

#### Bills Must Be Paid.

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

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

All who remit dues, so that they reach this office before the first day of December of the present year, together with six months in advance, will receive credit the same as if the adsance payment had been made. Those who do not pay before Dec. 1st, will be required to meet their bills at full rates of \$8 65 a year, and the same will be placed in the hands of collectors, who will take immediate steps to enforce collection.

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

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 unwarranted negligence. To all such we say in the spirit of kind ness, we can not longer wait for our pay; remit and save half a dollar a year together with cost of collection.

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

If any one supposes he or she is getting the paper-free where it is not marked F. be at once undecessed; and if the paper is not wanted, remit what is due and order it discontinued. This is business, and it is the 'only way to guarantee the continued publication of any newspaper, the RELIGIO-PHILOSOPHICAL JOUR-NAL not excepted.

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

#### Announcement.

There will be no Q sarterly Convention of the Iowa Association of Spiritualists at Ottumwa, in Dec., 1876 as previously announced, but in its stead, there will be a Bemi-Annual Convention at Jefferson, the second Friday, Baturday and, Banday of June, 1877.

JOHN WILCOX, Pres.

#### OBITUARY.

Passed to Spirit-life, near Marion Cen en Kan., Sopt. 28th, 1876, CHARLIS H. METS, aged 10 years, and on Nov. 18t, 1876, Lydia S. Metz. 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 near us.

L. P. AND A. T. METE.

Passed to Spirit life, June 22d 1876, Mrs. Launa CULVER MERRIT, wife of James B. Merrit, of Montonr Tama county, lowa.

Tama county, Iowa.

B ster Minnut was born in Schobarie county. N. Y. July 3d. 1831, afterwards lived at Capy tot. Mass.; came to Iowa in 1854. She was formerly a Mothodist but accepted the teath of an after-life given by spirit communion twesty six years ago, and kept the faith until the parecton to rosp its full fruition. She was one of the best if wives and a model mother, an exemplary member of the community where she lived. She was one who will be missed by all who ever knew her. For six years she suffered patiently and fell asteep sweetly, to wake in a peaceful mirrieg. 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 die to come. None knew her that to love and resy claim.

The writer in an wir to a telegram, went a hundred and aftir miles, and evilvered her funeral discourse to a large au leace of sympathicing friends.

Da. C. P. S.

At Batavia, New York, the evening of Thursday, Oct. 19th, after two days of severe illness. A. C. Exetten

A man of upright bonor, pure habits, tender sympathies and rare moral courage, much belowed by his family and many friends, esteemed by all who knew him, pris d for his fidelity and capacity in bealmoss affairs, respected for his quie; faithfulness to his own convictions. He was a Spirituality—steadfast rejoicing, rational and yet enthusiastic, floding peace, strengtil and light in his views to the last. A large company met at the house on Sunday, Oct. Rad.

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

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