

VOL. XXI

OHIOAGO. DECEMBER 23, 1876.

SLUGA TRAR, IN ADVANCE: SUNCES OFFICE MIGHT GENTE.

THE PLANCHETTE.

The Mysteries of the Little Instrument-Its Wonderful Exploits-Its Miraculous Tests, etc.

The little gyrating tripod has proved itself to be something more than a nine days' wonder. It has found its way into thousands of families in all parts of the land. Lawyers, physicians, politicians, philosophers, and even olergymen, have watched esperly its strange antics, and listened with rapt attention to its mystic oracles. speculators invoke its aid in making sharp bargains; and it is said that even asgacious brokers in Wall Street are often found listening to its vaticinations as to the price of stocks on a given future day. To all kinds of inquiries answers are given, intelligible at least, if not always true. A wonderful jumble of mental and moral possibilities in this little piece of dead matter, now giving atterance to childish drivel, now bandying jokes and badinage, now stirring the con-science by unexceptionably Ohristian admoni-tions, and now attering the baldest infidelity or the most shocking profanity; and often dizcoursing gravely on science, philosophy, or theology. It is true that Planchette seldom theology. It is true that Flanchette seacom exhibits this variety of theme and diction under the hands of the same individual, but, in general, manifests a peculiar faculty of adapting its discourse to the character of its associates: Reader, with your sanction, we will seek a little forther acquaintance with this new species of creation, which Mr. Darwin has thus far left untouched.

The word "Plauchette" is French, and sim-ply signifies a *little board* It is the diminutive of *planchs* (board or table;) and that which will account for its antics will also account for the antics of its larger representatives, the tipping tables. It is usually made in the shape of a heart, about seven inches long and six inches wide at the widest part; but we suppose that ever as well. Under the two corners of the widest and are fixed two little castors or pansograph wheels, admitting of easy motion in all horizontal directions; and in a hole, pierced through the narrow end, is fixed, upright, a lead pencil, which forms the third foot of the losd pencil, which forms the shift for or the tripod. If this little instrument be placed up-on a sheet of printing paper, and the fingers of one or more persons be laid lightly upon it, after quietly waiting a short time for the con-nection or *copport* to become established, the board, it conditions are favorable, will begin to move, carrying the fingers with it. It will move for about one person in every three or four; and sometimes it will move with the hands of two or three persons in contact with it, when it will not move for either one of the persons singly. At the first trial, from a few econds to twenty minutes may be required to establish the motion; but at subsequent trials it will move almost immediately. The first movements are usually indefinite or in circles; but as soon as some control of the motion is established, it will begin to write-at first, perhaps, in more monosyllables, "Yes," and "No," in answer to leading questions, but afterward freely write whole sentences, and even Dagoa. For me alone, the instrument will not move for myself and wife it moves alightly, but its writing is mostly in monosyllables. With my daughter's hands upon it it writes more freely, frequently giving, correctly, the names of per-sons present whom she may not know, and also the names of their friends, living or dead, with other and similar tests. Its conversation with her are grave or gay, much according to the state of her own mind at the time; and when frivolous questions are asked, it almost always returns answers either frivolous or, I am sorry to say it, a trifi wicked. For example, she on one occasion said to it, "Planchette, where did you get your education?" To her horror, it instantly wrote, "In h--L" without, however, being so fastidious as to omit the letters of the word here left out. On another occasion, after receiving from it re-sponses to some trivial questions, she said to it, "Planchette, now write something of your own second without our promptings." But insteed of writing words and sentences as was expected, it immediately traced out the rude figure of a man, such as school children some-times make upon their slates. After finishing the ontlines-face, neck, arms, legs, etc.-it swung round and brought the point of the cencil the proper position for the eye, which it carefully marked in, and then proceeded to pencil out the hair. On finishing this opera-tion, it wrote under the figure the name of a young man concerning whom my daughter's companions are in the habit of teasing her. Hy wife once said to it. "Planchette, write the name of the article I am thinking of." She was thinking of a finger-ring, on which her eyes had rested a moment before. The operator, of course, knew nothing of this, and my wife expected either that the experiment would fail, or else that the letters R i n g would be traced. But instead of that the instrument moved, very slowly, and, as it were, deliberately, and traced an apparent exact cir-cle on the paper, of about the size of a fluger-ring she had in her mind. "Will you try that over again?" said ahe, when a similar circle was traced, in a similar manner, but more promptly. Daring this experiment, one of my wife's hands, in addition to my daughter's, was resting lightly upon the board; but if the moving force had been supplied by her, either onsciously or unconsciously, the motion would evidently have taken the direction of

etters of the word, instead of a direction anthought of. To rush to a conclusion respecting the rationals of so mysterious a phenomenon, under the sole guidance of an experience which has been so limited as my own; would betray an amount of egotism and heedlessness with which I am unwilling to be chargeable; and my readers will now be introduced to some ex-periences of others.

A friend of mine. Mr. C., residing in Jarsey City, with whom I have almost daily intercourse, and whose testimony is entirely trustworthy, relates the following:-

Bome five or six months sgo he purchased a Planchette, brought it home, and placed it in the hands of Mrs. B., a widow, who was then visiting his family. Mrs. B had never tried or witnessed any experiments with Planchette, and was incredulous as to her power to evoke any movements from it. She, however, placed her hands upon it, as directed, and to her surprise it soon began to move, and wrote for its first words: "Take care!" "O! what must I take care?" she inquired. "Ot your money." "Where?" "In Kentucky."

My friend states that Mrs. B's husband had died in Albany about two years previous, bequesthing to her ten thousand dollars, which sum she had loaned to a gentleman in Louisville, Ky., to invest in the drug business, on condition that she and he were to share the profits; and up to this time the thought had not occurred to her that her money was not perfectly safe. At this point she inquired perfectly safe. At this point the inquired: "Who is this that is giving this caution?" "B——W——" (The name of a friend of hers who had died at Cairo, III., some six years before.) Mrs B: "Woy i is my money in jeopardy?" Planchette: "Yes, and needs prompt attention." My friend C. here asked: "Ought the go to Kentucky and attend to the matter?" "Yes."

Bo strange and unexpected was this commu-nication, and so independent of the sugges-tions of her own mind, that the was not a little impressed by it, and thought it would at least be safe to her to make s j mrney to Louisville and ascertain if the facts were sa represented. But she had at the time no ready knowing how she could get the money, she asked: "When shall I be able to got" "In two weeks from to day," was the reply. She thought over the matter, and the next day applied to a friend of hers, a Mr. W., iu Nassau Street, who promised to lend her the money by the next Taesday or Wednesday. (It was on Thursday that the interview with Plauchette occurred.) She came home and remarked to my friend, "Well. Plauchette has told one lie, anyhow; it said I would start for Louisville two weeks from that day. Mc. W. is going to lend me the money, and I shall start by next Thursday, only one week from that time." But on the next Thursday morning she re ceived a note from Mr. W. expressing regret that circumstances had occurred which would render it impossible for him to let her have the money. She immediately sought, and soon found, another person by whom she was promised the money still in time to enable her to start a couple of days before the expiration of the two weeks-thus still, as she supposed. enable her to prove Planchette to be wrong in at least that particular. Bat from circum-stances unnecessary to detail, the money did not come until Wednesday, the day before the expiration of the two weeks. Bhe then prepared herself to start the next morning; but tbrough a blunder of the express man in carrying her trunk to the wrong depot, ahe was de-tained till the five o'clock, P. M. train, when she started, just two weeks to the hour from the time the prediction was given. Arriving at Louisville, she learned that her friend had become involved in consequence of having made a number of bad sales for large amounts, and had actually gone into bank ruptcy-reserving, however, for the security of her debt, a number of lots of ground, which his creditors were trying to get hold of. She thus arrived not a moment too soon to save herself, which she will probably do, in good part, at least, if not wholly-though the affair is still unsettled.

maintained that for his part he thought it quite as sensible, if not more so, to attribute unknown phenomena to white rabbits as to spirits. * * * Planchette addresses herself to Mr. B. thus: 'You do not think that I am a spirit. I tell you that I sm. If I am not an intilligence, in the name of common sense what am It if you fancy I am white rabbits, then all I have to say is, that white rabbits are a deal-cleverer

than they have the credit of being smong natural historians." Later, doubt was thrown upon the possibility of getting mental questions answered, and

Plauchette retorted: 'Do you fancy for one moment that I don' know the workings of your braint That is not the difficulty. It is the impossibility-al-most-of making two diametrically opposed magnetisms unite

After this rebuke, Mr. B. asked a mental question, and received the following answer: 'I am impelled to say that if you will persovere in these investigations, you may be placed en rapport with your wife, who would undoubtedly communicate with you. If you have any faith in the immortality of the soul. you can have no doubt of the possibility of spiritual influences being brought to bear upon mortals. It is no new thing. Ever since the world began, this power has been exerted in one way or another; and if you pretend to put any faith in the B ble, you surely must credit the possibility of establishing this subtile con-nection between man and so called angels." This communication was glibly written until within eleven words of the conclusion, when Planchette stopped, and I saked if she had Anished

'No,' she replied.

'Then why don't you go on? I continued. I can write faster than thia.'

Planchette grew exceedingly wroth at this

and dashed off an answer/ Because, my good graciousl you are not obliged to express yourself through another's brain.

I took it for granted that Planchette had shot very wide of the mark in the supposed response to Mr. B.'s mental query, and hence

consciously, this is met by the fact that the persons are perfectly awake and in their senses, and are just as conscious of what they are doing or not doing as at any other time. Oc if it be morally possible to suppose that they all, invariably, and with one accord, lie when they assert that the board moves without their volition, how is it that the answers which they gave to questions, some of them mental. ly, are in so large a proportion of cases, ap-propriate answers? How is it, for example, that Planchette, under the hands of my daughter, has, in numerous cases, giving correctly the names of persons whom she had never seen or heard of before, given also the names of their absent relatives, the places of their residence, etc., all of which were absolutely unknown by every person present, except the questionerf

A theory propounded by the Ray. Dr. Pat-trm, of Obicago, in an article published in The Advance, some time since, may be noticed under this head. He says ;---

"How, then, shall we account for the writing which is performed without any direct volition? Our method refers it to an automatic power of mind separate from convcious volition. * * * Very common is the experience of an automatic power in the pen, by which it finishes a word, or two or three words, after the thoughts have consciously gone on to what is to follow. We infer, then, to ordinary facts known to the habitual penman, that if a fixed idea is in the mind at the time when the nervous and volitional powers are exer-cised with a pen, it will often express itself spontaneously through the pen, when the men-tal faculties are at work otherwise. We suppose, then, that Planchette is simply an arrangement by which, through the outstretched arms and fingers, the mind comes into such relation with the delicate movements of the pencil, that its automatic power finds play, and the ideas present in the mind are transferred up-

Conscionaly to paper." That may all be, Doctor, and no marvel about it. That the "fixed ideas present in the mind," should be "transferred unconsciously to paper," by means of Planchette, is no more wonderful that the same thing should be done by the pen, and without the intervention of that little board. But for the benefit of a sorely mystified world, be good enough to tell us how ideas that are not present, and that never were present, in the mind, can be trans-ferred to paper by this automatic power of the mind. Grant that the mind possesses an automatic power to work in the grooves, as it were or in a manner in which it has been previous ly trained to work, as is illustrated by the delicate fingerings of the piano, all correct and skillful to the nicest shade, while the mind of the performer may for the moment be occu pled in conversation; but not since the world began has there been an instance in which the mind, soting solely from itself, "automatic powers" or otherwise, has been able to body forth any idea which was not previously within itself. That Planchette does sometimes write things of which the person or persons under whose hands it moves never had the elightest knowledge or even conception, it would be useless to deny. THEORY RECOND-IS IT ELECTRICITY, OR

"That a spirit, good or bad, has anything to do with this piece of board and the tips of children's fingers, is too absurd a supposition to be entertained for a moment. We are drivon, therefore, to the conclusion that what is written (by honest operators) has its origin either in the minds of those whose hands are on the instrument, or else it results from communication with other minds through another channel than the outward senses. At all events, on this hypothesis I have been able to explain most of the phenomena I have witnessed. I have, with others, laughed at the stories told about Planchette, when a lady visiing my family from the city brought, as the latest novelty, one for my daughter. Experiments were of course made with it, with very little success till a young lady came to visit us from the West, whose efforts with those of my son wrought a marvelous change. She was modest and retiring, with a rich brown complexion, large swimming eyes, dark as midnight, and a dreamy expression of countenance, and altogether a temperament that is nance, and altogener a temperament that is usually found to possess great magnetic pow-er. My son, on the contrary, is fair, full of animal life, and enjoying everything with the keenest relish. In short, they were as oppo-site in all respects as two beings could be. As the phenomena produced by electricity are well: known to arise from the opposite poles, or differently charged bodies, they would us. or differently charged bodies, they would na-turally be adapted to the trial of Planchette."

NO

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Mr. H. now fluds the mysterious agency, "electricity," completely unchanged, and un-der the hands of this couple, Planchette be-comes "very active." Indifferent to its per-formances at first, he was induced to give it more serious attention by the correct answers given to a couple of questions asked in a joking manner by his wife, concerning some love affairs of his before they were married, and which were known to none present except himself and wife. Of course these answers, being in his wife's mind when she saked the question, were supposed to be "communicated through the agency of electricity or magnetism to the two operators," and the mystery was thus summarily disposed of. But an in-terest being thus for the first time aroused in

THE PRESS ON FLANCHETTS.

In Planchette, the public journalists and pamphleteers seem to have caught the "What is it?" in a new shape, and great has been the expenditure of printer's luk in the way of narratives, queries, and speculations upon the subject. There are now lying before me sev-eral publications and articles, in which the Planchette phenomeva are noticed and discussed,-from which we propose to cull and condense such statements of fact as appear to possess most intrinsic interest, and promise most aid in the solution of the mysteries. We shall also discuss the different theories of these writers, and also some other theories that have been propounded.

"Planchetic's Diary," edited by Kate Field, is an interesting pamphlet, consisting of detalls in the author's experience, with little or no speculation as to the origin or laws of the phenomena. The author herself was the prin cipal medium of the communications, but she oscasionally introduces experiences of others. The pamphlet serves to put one on familiar and companionable terms with the invisible source of intelligence, whatever that may be, illustrating the leading peculiarities of the phenomena, giving some tests of an outside directing influence more or less striking, and candidly recording the failures of test answers which were mixed up with the successes. We

"May 26th, Evening;—Our trio was rein-"May 26th, Evening;—Our trio was rein-forced by Mr. B., a clever young lawyer, who regarded Planchette with no favorable eye-

Nab liog factory, in proof of which Mr. B wrote beneath it:

'Appropriate suswer to my mental question, Will my decessed wife communicate with me? L.A. B ***

May 28th. At the breakfast table Mr. G. expressed a great desire to see Planchette perform, and she was brought from her bex Miss W. was also present. After several communications, Miss W. asked a mental ques-tion, and Planchette immediately wrote:

"Miss W. that is hardly possible in the present state of the money market; but later, I dars say will accomplish what you desire to undertake."

Miss W. 'Planchette is entirely off the track. My question was. Can you tell me anything about my nephew?'

Mr G. Well, it is certainly very queer. asked a mental question to which this is to a certain extent an answer."

Mr. G was seated beside me, thoroughly in-tent upon Planchette. Miss W was at a distance, and not in any way en rapport with me. If this phenomenon of answering mental questions be clairvoyance, the situation of tness two persons may account for the mixed nature of the answer, beginning with Miss W. and flatshed with Mr. G."

We will now proceed to notice some of the theories that have been advanced for the solution of the mystery.

THROBY FIRST-THAT THE BOARD IS MOVED BY THE HANDS THAT BEST UPON IT

It is supposed that this movement is made either by design or unconsciously, and that the answers are either the result of adroit guessing, or the expressions of some appropriate thoughts or memories which had been previously elumbering in the minds of the operstors, and happened to be awakened at the moment.

After detailing his exploits (whether real or imaginary he has left us in doub) in a successful and sustained hourse of deception, the writer in Harper's reaches this startling conclusion of the woole matter:-

"It would only write when I moved it, and then it wrote precisely what I dictated. Toat persons write 'unconsciously,' I do not be lieve. As well tell me a man might pick pockets without knowing it. Nor am I at all pre-pared to believe the assertions of those who declare that they do move the board. I know what operators will do in such cases: I know the distortion, the disregard of truth which association with this immoral board superinduces."

This writer has somewhat the advantage of me. I confers I have no means of coming to the knowledge of the trath but those of care ful thought, patient observation, and collec-tion of facts, and deduction from them. But here is a mind that can with one bold dive reach the inner mysterics of the sensible and supersensible world, penetrate the motives and impulses that govern the specific moral acts of men, and disclose at once to us the horrible secret of a conspiracy which, without precon-cert, has been entered into by thousands of men, women, and children in all parts of the land, to chest the rest of the human race-a conspiracy, too, in which certain members of innumerable private families have banded together to play tricks upon their fathers, mothers, brothers, and sisteral. I feel awed by the overshadowing presence of such a mind—in fact, I do not feel quite at h me with him, and therefore most respectfully bow myself out of his presence without further ceremony. As to the hypothesis that the person or perher thought, which was that of writing the had no faith whataver in 'Spiritualism,' and sons whose hands are on the board move it nn.

MAGNETIENT

That electricity, or magnetism (a form of the same thing,) is the sgent of the production of these phenomens, is a theory which, perhaps, has more advocates among the masses than any other. It is the theory urged by Mr. Headley with a great amount of confidence in an article in Hours at Home; and with his arguments, as those of an able and, in some nse, representative writer on this subject, we shall be principally occupied for a few paragraphs.

When this theory is offered in seriousness as a flual solution of the mystery in question, we are tempted to ask. Who is electricity? what is his mental and moral status? and how and where did he get his education? Or if by "electricity" is here simply meant the subtile, imponderable, and impersonal fluid commonly known by that name, then let us ask, Who is at the other end of the wiref-for there must evidently be a who? as well as a what? in the case. But, when the advocates of the electric cal theory are brought to their strict definitions, they are compelled to admit that this agent is nothing more than the medium of the power and intelligence that are manifested. Now a medium, which signifies simply a mid-die, distinctly implies two opposite ends or extremes, and as implied in this case, one of those ends or extremes must be the source, and the other the recipient of the power or in-fluence that is transmitted through the medium or middle; and it is an axiom of common sense that no medium can be a perfect medium which has anything to do with the origination or qualification of that which is intend ed simply to flow through it, or which is not absolutely free from action except as it is actabsolutely free from action except as it is act-ed upon. That there are so-called mediums which refract, pervert, falsify, or totally oblit-erate the characteristics of that which was intended to be transmitted through them, is not to be dealed; but these are by no means perfect or reliable mediums, either in physical or psychic matters.

It the little instrument in question, there-fore, is, through the medium of electricity or any other sgency, brought under perfect con-trol and driven to write a communication, the force that drives and the intelligence that directs it cannot be attributed to the medium itself, but to something behind and beyond it which must embrace in itself all the active powers and qual floations to produce the effect Now let us see where Mr. Headley gets the active powers and qualifications to produce the phenomens manifested by his Planchette. He shall speak for himself:

Mr. H.'s mind, he proceeds to inquire s little further into the peculiarities of this new phenemenon, and proceeds as follows:---

""Seeing that Planchette was so familiarly acquainted with my lady friends, I asked it point blank: 'Where is Mary O'-?' This was a friend of my early youth and later manhood, who had always seemed to me rather a relative than an acquaintance. To my sur-prise it answered, 'Nobody knows."

I supposed I knew, because for twenty years she had lived on the Hudson River in summer, and in New York in winter.

'Is she happy?' I asked. 'Batter be dead,' was the reply. 'Why?' 'Unhappy' was written out at

once

'What makes her unhappy?' 'Won't tell.' 'Is she in fault, or others?' 'Partly herself.' I now pushed question in all shapes, but they were evaded. At last I asked, 'How many brothers has she?'

'One,' was the response. 'That,' said I, 'is false;' but not having heard from the family for several years, I saked sgain, 'How many did she have?' 'Three.' 'Where are the other two?' I continued. 'Dead.' 'What is the name of the living one?' 'John.' I could not recollect that either of them bore this name, but afterwards remembered it was that of the oldest. Now I have no means of eacertaining whether this was all true, but convinced it was not, I began to ask ridiculous and vexatious questions, when the answers showed excessive irritation, and finally it wrote 'Devil.' I then said: 'Who are yout' 'Brother of the Devil."

'What is your occupation?' 'Tending fires.' 'What are you going to do with me?' 'Broll VOI.

'What fort' 'Wicked.'

Now while I was exceeding amused at all this, I noticed that the two young operators were greatly sgitated, and begged me to stop. I saw at a plance that the very superstitious feeling that I was endeavoring to ridicale away, was creeping over them, and I desisted. * * * Another day I asked where a certain gentleman who failed years sgo, tak.ng in his fall a considerable amount of my funds. I said, 'Where is Mr. Green?' 'In Brasil.'

'Will be ever pay me anything?' 'Yes.' 'When?' 'Next year.' 'How much.' 'Ten thousand dollars.'

Neither of the operators knew anything about this effair, and the answer, 'B asil', was so out of the way and unexpected, that all were surprised. Whether the man was there or not, I could not tell, nor did I know if he ever had been there-indeed, the last time I heard from him he was in New York."

Now, observing that no conscious or intellinow, observing that he consists of interna-gent agency in shaping these answers is as-signed to the young persons whose hands were upon the board, and who, it appears, did not know anything of the persons concerning whom the inquiries were made, it would, perhaps, as we desire nothing but a true philoso-phy on this matter, be worth while to look a little critically at the answers and statements that were given, and the further explanations propounded by Mr. H. For convanience, they may be classified as follow:-

1. Answers that were substantially in the interrogator's own mind when he asked the questions. Euch were the answers to the questions: "How many brothers did she (Mary O.----) have?" "Where did she formerly livet" etc.

(Zo be continued.)

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RELIGIO-PHILOSOPHICAL JOURNAL

DECEMBER 23, 1876.

THEY COMPORTED ME.

114

BY MENNIE CANTON.

(From the Cape Ann (Mass.) Advertiser.) Youth promised fair. world looked bright-life's pathway world

The. gleane With reseate huse: I fondly dreamed No shades were there.

The drass soon fied; Sorrow and care left impress desp, Until I envied those who alsop-The peaceful dead.

I longed for rest, Bo tired of life's weary load, My burden heavy, and the road Betsied rough at best.

I knelt to pray: My troubled heart must find reliefo Bo deep its anguish, sore its griefo That autumn day.

There was a calm; Passe drew her mantle o'er my CDU. And angel power held control. With bealing balla

Then came to me Friends gone before: In joyono bando They soothed me, and with loving hands Bada sorrew flee.

Such words of obcer. Buch heavenly songe they cong-How the sweet music rang In antroms clear.

Filled with sweet peace. ed from its sorrows and its pala-Ol glad release.

Bantized in love -The voyage of life seems pleasant now, For angel hands have touched my brow, There's loy above.

Lafo is now bless, For entric friends lend mo thoir powero And brighten all my weasy hours, Giving me rees.

^{co} No cross, no crovo;¹⁰ The words are music to my coul, As I press forward to the goal, To ley my burden dotre.

Clonecoter, Nov. 37, '76.

EX ORLENTE LUX:

Or the Connection of Spiritualian With the Bibles, Faith, and Saviorsof the World.

By George Farmer, of England, Author of "Spiritualism and Christianity, Their Figural Belationships, Parallols and Contropto, pp Etc., otc.

LEDIA:-TEB BACEBO B ONG OF THE BRAHMANIC FERIOD.

DEVENTER ADVICES.

Another of the Spered Holes now claims cur execution, viz - The Methebherete, which is, to literally translate its title, "a great bietory of the decendents of Bharata," with which is incorporated a great number of opi-

attempts to remove his sociaples. The spros-ing armies being draws upon eliner side to wait the close of this communical Delween man and the god. Externs is represented to say: "The wise grieve not for the departed, nor for those who yet survive, ne're was the time when I was not, her thou, nor youder chiefs; and ne'er shall be the time when all of es shall be not, as the subodied coal in this chiefs; and ne'er shall be the time when all of as shall be not; as the unbodied scal in this corpored frame moves swiftly on through boyhood, youth and age, so will it pass through other forms hereafter—be not grieved thereat. The max when pain and pleasure, heat and cold affect not, he is fit for immor-tainy; that which is not, cannot be —that which can never cease to be. Know this:— The being that spread this universe is inde-structible; who can destroy the indestructible? Immortal, have an end—but he who thinks the soul can be destroyed, and he who deems it a destroyer, are alike mistaken; it kills not, and is not killed; it is not born, nor doth it ever is not killed; it is not born, nor doth it ever die; it is not past or future-unproduced, un-changing, infinite; he who knows it fixed, un-horn, imperiabable, indissoluble-bow can that man destroy another, or entinguish sught below? As men abandon old and threedbare clothes to put on others new, so casts the embodied soul, its cast off frame to enter other forms. No dart can pierce it; fiame cannot forms. No dart can plerce it; name cannot consume it; water wet it not; nor scorching breeze dry it; Indestructible, incapable of heat or molsture, or aridity—sternal, all per-vading, stoadfast, immovable; perpetual, yet imperceptible, and incomprehensible, unfad-mg, deathless, unimsginable." Further on he says: "The soul is the princiat all.

pla of life, which sovereign wisdom employed to amimate bodies; matter is inert and perisha blog she soul thinks and acts, and it is immor-for. Of thought is born will, and of the will is horn action. Hence it is that man is the most perfect of terrestrial creatures, for he operates freely in intellectual nature, knowing to distinguish the true from the false, the just

from the ur just, good from the svil." ⁶⁰That inward knowledge, that will which doniveys itself by the judgment towards what its likes, and withdraws itself from what it dislikes, renders the soul responsible for its cotion, responsible for its choice, and for this gause has God established rewards and punishmante.

Chrishna then details the means whereby novards and punishments are obtained, and the path of purification. These glances of his teaching, however, must suffice for the DEGEODE

In closing it may be mentioned that a legend of the Deluge is found in the Mahabharata, one incident of which being that, when the faced was over, it was discovered that among the freasures which had been lost was the "America or Drink of Immortality." The Gods met in council to consider how the loss might be repaired, and Vishnu advised them to churn the ocean, that the vexed sea might give back its spoil. The legend goes on to coll how, with the aid of Brahma and the king of the Sorpents, the lost Amrita is recovered.

(Zo, be continued.)

A NEW EVANGELIST."

Reprinted from St. James Magazmo, Soptembor, 1876. Revised and Corrected by the Author.

It is aslautoblography of an important perconage long since passed away, but of whom history gives no certain account; though we are told records of him did at one time exist, and may possibly yet be found. Hafed, Prince of Persis, tells us that his birthplace was a lonely spot situated on the castern. shores of the Persian Sea. He saw first the light in the castle of his ancesterr,-his father having descended from a long line of chiefs of Persis, renowned in the history of their country for bravery and patriotism. His mother was a daughter of a chief of Cashmere -that favored Paradise of earth where Harat and Marat, as the ancient legend tells us, two angels of instruction sent down from heaven to teach mankind, fell so desperately in love with each other that they refused to return to their home above. The princess is described, with a burst or filial affection, as the loveliest of woman and the kindest of mothers, and at the same time truly devoted to God: so much so, that when she first looked on her infant son, overpowered by feelings of gratitude to Him whom she fervently worshipped through the emolems of the great son, she solemnly dedicated the babe to the service of the God adored.

harm us. They let loose the animals from their dea, while we sto d in the center of the areas and colonly looked on as we saw the hungry beants narrowing into a point from which to make their spring. We had dropped the weapons which had been placed in our bands and the weapons which and been placed in our hands, and were standing with folded arms. The figur drawled staating on his belly, while the Hon paced about as if he shrank from the ignoble me man had put him to. At length the tiger bounded, but dropped dead at our fact! The Hon followed, and haded on the preserve body of the tiger, on which he struck by the Angel of Boath! They brought out other animals, but they would not ap-proach us. We were then led off, while the spectators expressed their great disgust at such an unlooked for interference with their sport. The second day came; and that day sport. The second day came; and that day we know to be our last. Both of us knelt in proyer to the Great Spirit, and asked our Prince to receive us to Himself. There we continued on our knees in the midst of the continued on our knees in the midst or the great areas—thousands of speciators graing on us. We arose not. The beasts made a great spring. I saw one of the animals fix on my companion. That is the last I remember sceing in the body: I opened my eyes, and found myself on the glorious home on high." Buck is a brief shetch of the career of this early martyr of the Christian faith, as he has came back to earth to depict it for our edifica-tion, if indeed, we are to accept the narrative

. But the dazzling seductiveness of the story of Hafed's sufferings and life, of his experience, his character and his learning, of his martyr's death, pales its in fiebtual fire before the transcendent fascination of that which follows. Hefed was forty three years old at the birth of Curiat; and after the flight into Egypt became the friend, the actual tutor, the traveling companion of the Child Jesus.

.....

Jesus, while yet of tender age, was admitted as one of the Magi, and wes regarded by the brotherhood as more than man-as God. But Hafed stood against his brethren in this; and Jesus himself protested, "I am but a boy. My Father in the heavens created me; He also created you. But I am sent to do a special work; the path is before me; and He will strengthen me for my work." As to the pa-rentsge of Jesus, Hafed is most explicit. "Jeaus," he says, "had no earthly father. I knew him at the time. The Magi of Persis, the pricats of Corinth and Athens, would tell you the same thing if they could appear to you. There have been many wonder-working men in the world; but can you find one born of an earthly father and mother to compare with Jesus? He had no flaw."

How shall we trace the biography of the Child Jesus as unfolded here? We have al-ready alluded to the journey to Bethlehem. The narrative continues with the designs of Herod, and his attempts to make the knowledge of the wise men subservient to his cowardice and cruelty. But being warned of God, they went not back to the expectant tyrant. The return of the Magi to Persia is carefully noted. They proceeded by the shores of the Salt Ses, into which Jordan pours its waters. But Hafed controverts the tradition, that this mysterious sea" covers the ancient site of Sodom and Gomorrah. Thence they traveled through the wilderness to Avarat; and finally, after many wanderings, to Hafed's home in Persis. During these wanderings they found themselves in Egypt. Hither Joseph and Mary, driven away by the fear of Herod, came in due time. The arrival of the Holy Child and His parents in Egypt baving been inti-mated to Issha, the wenerable priest of the find a true medium, one whose daily life is eri" Temple of the Nile, arrangements were made by him whereby the Ohild should be educated within the temple; and gladly did the holy man undertake the task. A letter from the venerable Issha speaks in glowing terms of the wondrous Ohild who dares to face alone the derk and solemn recesses of the Inner Temple-that silent floor where even the oldest priest dare not venture alone. "I believe," writes the venerable priest, "this young Prince, as thou callest Hum, to be indeed the Son of God, having in fum the spirit of the father." A third letter tells of the incomparable wisdom of the Child. Jeaus, was given up by his mother to the care of Issha as soon as He was able to walk; and Joseph and Mary his wife stayed in Egypt J seph labored at his craft as a carpenter When Jesus was about eight years old. He and Issha paid a visit to Hafed in Persia; but their visit was sudden and unexpected; nor was their journey without perils and adventures. Here the Holy Child was placed under the care of Hafed, and was instructed in Persian literature and theology. He had been indoc-trinated by Icebs not only in the theology of Egypt, but also in that of the Hebrews; for Egypt at that time possessed of the best translations of the Hebrew records-the work of Jewish doctors who had lived in the country; and Jesus was bere instructed in the prophe cies concerning Himself. Joseph and Mary were all this time residing in Egypt; and we are left to cor j cture their parental solicitude for the distant Ohild with whose life their own lives were indissolubly bound. In Persia, Jesus was admitted as one of the Msgi; here He disavowed the adoration that His friends were so eager to bestow. He de clared Himself but a creature, but spoke of a pre-existence in a brighter world; and on one signal occasion, when the heavens were opened, the vision of a mighty temple was seen, and in the midst thereof a throne. "Father Hafed, yonder is my throne," said the young disciple—for though dezzling with the young disciple—for though diszining with a wisdom more than human, he was still in siste pupillarsi. Hafed writes: "I could not help expressing my belief that He was more than mortal. 'Nay, my father,' said He. 'I am just such as you are; but I was before you.'" Thence Hafed and his young charge traveled there there a thereas to Home. traveled together to Greece, thence to Rome, and back to Egypt, and afterwards to Judea. Now, who shall tell the value of any authentic record of the manner in which the Ohild Jesus spent the interval between the flight into Expyt with Joseph and Mary, and the time when we find the boy of twelve years old in the Temple at Jerusalem, disputing with the doctors, hearing them, and asking them questions? This is precisely what Hafed has undertaken to supply; and our estimate of the worth of the record will naturally be measured by our faith in its authenticity. In order, however, to pursue without intercuption the thread of the story, we raise no cavil here, but postpone for final remark all discussion on the authenticity of this wonderful history.

Communication from Theodore Parker.

Mu. S. S. Jonnes -- Ser :- This may be a lit-tic unexpected, but I will explain the cause of my unsolicited message to you this morning. We have directed our medium (Mrs. Dr. Dodge), to send you some of our communica-tions, which she will do, enclored with this Her band is a very large one and her control, one of the most noble of spirits, highly edu-cated, refined, and possessing one of the most brilliant minds that the world ever knew, and this country mourned his less deeply. He is a most worthy leader of our circle, and has had to use some persualion to induce Mrs. Dodge to consent to send these messages to

Bhe writes unlike any medium we have ever controlled; very plain, and very easy to im-press with the ides we wish to convey, and her measures are not copied, but you see them just as they came from our pencil. Knowing that you are interested in this noble work, we place these pages before you, and hope you will not consider the time lost, that you spend in their perseal.

Very Traly. THE DORE PARKER.

C MMUNICATION OF EDWARD GIBBON. "THROUGH THE MEDIUMEHIP OF HELEN M. D. DOE.

The immortality of the soul is truly a sub-ject of profound interest to every one, and more hours should be devoted to its contemplation by mortals, and less of worldly affairs allowed to fill the mind. Cicero reasoned well; he fally believed that the true life was the after-life, and did not hesitate to tell the learned Romans of his conviction, and although he lived before Christ, his faith in a future state of happiness was as strong as any Christian's of the present day. His words on the "Im-mortality of the Soul," are divine thoughts of his great mind, and none can read them without admiting the immortal orator, who passed on to a higher life before the date of the Chris-tian Era. You have meditated much upon the subject that heads this measage, have turn-ed over in your mind the problems of Bible theory, and yet have not been satisfied with any explanation that could be given you in regard to its authenticity, or its origin.

I think that you have present company who have felt likewise, and now let me say to you, let, it not in any way deter you from this most beautiful intercourse with departed spirits, who well know that the whole book from title page unto the "finis" is a medley of fables, and that the great minds Addison. Locke, Bacon, Johnson, Burke, Pierpont, King, and a hundred others, who have talked to you about it, have spoken only truth. Demosthenes, Plato, Socrates, Mark Antony, Ulcero and oth ers that I might mention, lived before the advent of Jesus, and consequently them he could not save, yet they are not lost, and they believed most of them in the immortality of the soul. Ask Julius Cour to day if he can tell you any thing about the Savior of the world, this man Jesus, and he would tell you that Ohrist was one of the heathen gods, or not unlike them, that he was an imaginary redcemer that people on the earth worshiped, but which none had ever seen. Now, since this person is only a creature of the brain, how very wrong it is for mortals to cling to such a poor reed, when by a little thorough investigation they might gain much useful knowledge in regard to the all-important subject. They need not believe every person who pretends to have this power of mediumship, but let them first find out what kind of a medium they are talking to, and then be careful who comes to give them light upon the surject; let them weigh pure and good, then they will get the revelations of great and good minds, and know too that they are not being deceived. There is no excuse in this enlightened age for people to go on in this old orthodox ignorance, when by a little reflection they might see the light shining and walk in the path that it displays to mortal eye, and then they would begin to learn that the Bible was not the corner stone, but that it was a bundle of old histories or fables,—it does not matter which-for true it is that not one person mentioned in its pages, was ever heard of, not even Lucifer, who seems to be quite as conspicuous as Jesus himself. After being told all this by spirits, who while they were in the form perhaps believed in this same Jesus, but who now know how shamefully they were deceived in supposing they would find him in the after life; after, I say, all this has been revealed unto the children of earth, why not at once commence a search at least into this mystery and clear it up if they can, and when they have become convinced that the immortal mind can control the mortal, let them ac knowledge the fact and proclaim the truth throughout all the land, and throw down the old book that they have guarded so long, and learn to live as men and women should live, with the belief that the life to come is the true life, and that their actions on earth will affect them here in the upper land. Let them be ever anxious to do light and al all times live as though they expected to pass over to-morrow; but let it not sadden them for to the pure in heart it is a lovely change, and the freed spirit is divinely happy. If mortals could only be persuaded of this doctrine throughout the whole world, there at once would begin a revolution, such as the earth has never known, and the Summer-land would have no dark spirits seeking to control some mortal for the express purpose of deceiving them whenever they can, and doing evil instead of good as you are well aware has often been the case. These evil spirits would cease to be evil if the earth was convinced of this doctrine; but sin, misery, and crime walk in the world constantly, and these people on entering Spirit-life immediately set themselves to work, to see who else they may destroy, and as a consequence in many instances, you hear of false messages and evil deeds committed by mortals who are controlled by Diskka, but when people see the light of this phenomena as they should, mankind will depart from their evil ways and we shall then only see good spirits, and feel their divine influence wherever we

men avail themselves of the privilege of the Bankrupt act, is a phenomenal exhibition of Sanarups act, is a possibilitient exhibition of a moral sensitiveness and personal honor. A woman is thoroughly qualified to plead for the claims for her own sect when she respects the rights of human nature so keenly.

Confession and Crime.

The Roman Catholic Church is a part of a real system of despotism that ruled the past, but is fading before the light of modern pro-

The Pope has no quarrel with Emperors and Kings; if they are only good Oatholics. Re-publics, the Pope curses, no matter who are In power.

It has been a part of the polloy of Rome in all sges, to support the crown. The Church and the State went hand in hand in deceiving and oppressing the people. The priest and the prince went hand and glove with each oth-er. The prince protected the priest; and the priest aided and abetted the prince.

No wonder then, that they played into each other's hands. The pricet said, "The powers that he are of God," however bloody and abominable the tyrant might be. And the tyrant, on the other hand, gave privileges to the pricate that they might effectually serve him. Among all other devices of the dark age of

oppression, that of the confessional was the darkeat and most abominable.

Here is a little kingdom, with a Oatholic king, and an established Ohurch. They have all things their own way. The people had no rights which a prince or a priest was bound to respect. The king was a soldier, whose hours of peace were spent in druckenness and debauchery. Civil affairs were in the hands of the pricets alone.

Bat no community could be crushed to death without some discontented spirits perceiving the wrong, and exciting their fellows to resistance. And how to detect and provent these outbreaks was a standing question for the king and the pricat.

the king and the priest. "I have it! Euroka! I have found it? said a cunning Jesuit! And he laid his plan be-fore the tyrant. "Our priests can do this thing, nleely, safely, and our government shall be secured forever. All the people shall con-fess to the priests. They shall thus learn the secrets of every family. Conspiracy can not whisper a breath, but it shall come to us. We will tell it to you! And you can nip it in the bud!" the bud!"

"It is good," said the King. "But will the people do so? Will they tell you their secret thoughtst If they will, we have nothing to fear forever.

"They will " said the priest. "We will per-suade them that if they only tell us these things, we can forgive them. We will make a clean sweep of it, because we will say that if they do not tell all, they can not be forgiven at all!"

"Tis well!" said the King. "But in regard to conspiracies against me, knowing that you are my friends, will they not fear that you will tell me, and so defeat their plana?"

"Oh, I have thought of that," said the Priest! "We will teach them that this confersion is a secret, not to be told, except to Heaven! We will persuade them that under no circumstances will we disclose these secrets to you, or your efficere!" "And mind, you will confirm this ides, and

order all your courts and judges to respect the priest, and not call on him to tell what he has heard in that way. In no public court must we be compelled to disclose the secrets of the confessional. It would break the charm, and shake the confidence of the people. We should hear no more, and could serve you no long.

odes and legends—indred the latter complise more than three-fourths of the whole. It is the work of different authors at different periods of time, and contains above 200,000 ives. The main story deals with the history of the incarnation of Vishnu as Krishna, of whom I shall have more to say hereafter. Meanwhile, the following brief resume of one of the stories of the Mahabharata will be interesting.

Bavitri, the lovely daughter of King Aswapati, loves Satyavan, the son of an old hermit, but is warned by a seer to overcome her attachment; as Satyavan is a doomed man, having only one year to live. But Bavitri replies: "Whether his years be few or many, be he gifted with all grace or graceless, him my heart has chosen, and which choseth not again." They are married, and spite all her endeavors to forget the prophecy, as the last day draws near, she becomes possessed with an irrepressible apxiety. At last the dreadful day arrives, and Satyavan sets out to cut wood in the forest. His wife asks leave to accompany him, and she walks behind her husband smiling, but with a heavy heart. Satyavan soon makes the woods resound with his hatchet, when suddenly through his temple shoots a thrill of sgony; and feeling himself falling he calls out to his wife to support him. "Then she raises her fainting husband in her arms, and sat herself on the cold ground, and gently laid his drooping head on her lap. Sorrowing she called to mind the sage's prophecy, and reckoned up the days and hours. All in an instant the beheld an awful shape standing before her, dressed in bloodred garments, with a glittering crown upon his head. His form, though glowing like the and, was yet obscure; and his eyes he had like flames; a noose depended from his hand; and he was terrible to look upon; as by her hus-band's side he stood and gezed upon him with a flery glance. Suddenly she started up and laid her dying Satyavan upon the ground; and with her hands joined reverently, she thus, with beating heart, addressed the shape: "Surely thou art a God; such forms as thine must more than mortal be. Tell me thou God-like being, who thou art, and wherefore art thon here?" The answer is that he is Yama the Death-god, and that her husband's time is come, and that he must bind and take his spirit. Then from her husband's body forced he out, and firmly with his cord bound and detained the spirit, like in size to a man's thumb. Forthwith the body reft of vital be-ing and deprived of breath, lost all its grace and beauty, and became ghastly and motion-Date:

After binding the spirit, Yama proceeds with it to his own habitation, followed very closely by the faithful wife. Yama bids her go home and perform the funeral rates, but she persists in following; and Yama, pleased with her devotion, sgrees to grant her any boon except the life of her husband. She is not content with this and still follows the king of the dead, who at last overcome with her constancy, grants her the life of her husband, whereupon she exclaims: "Naught, mighty king, this time hast thou excepted: let my husband live. Without him I desire not happiness, nor even heaven itself: without him I must die. 'So be it, faithful wife,' replied the king of death: 'Thus I release him'; and with that he loosed the cord that bound his eval."

THE BHAGAVAT GITA.

One of the episodes of the Mahabharata embodies_in the form of a dialogue a revelation by Krishns to Arjuns on the field of A deadly foud exists between Arjudas and his kinamen, and having qualme of concience against destroying human life, Krishna

The deadly scourge of war broke loose once more, and desolated the home of Hafed. Ruthless foes fired the longly Paradise, in which angels might have sought to dwell, and murdered the beautiful mother and the in-nocent child. With the disfigured bodies of the dear ones before him, ne raised his hands and swore by the gods of the heathen-he would have sworn by the great God of Heaven. but the words sinck in his throat-that he would revenge that foul deed, and though he should have to follow to the ends of the earth the heartless monster who had perpetrated the cruel wrong, he would tear him limb from limb. His guardian augel appeared, with the suddenness with which the Angel of the Lord revealed himself to Abraham when he arrested the patriarch's arm, and found another victim for the uplifted knife that was to slay the youthful Isaac. The pursuits, the charac-ter, the spirit of Hafed were changed from that moment. There was a revolution through-out all his nature, and the dedication of his devout mother seemed from that hour to take effect. He had already been admitted into the order of the Magi; and his name was familiar to all the brotherhood as one who had visited many countries in pursuit of knowledge, and whose careful education specially qualified him to become the head of the order. He was accordingly selected for the office, and was made the Archmagus.

If we are to accept this testimony, there creeps over us a sacred awe as we peruse the strange pages of this volume. But this is not all Hafed says of Jesus Christ, ss One whom he had known in the flesh from His childbood: "For Him I cared; Him I followed; for Him I suffered and died." The life and character of his Prince he unfolds to us from persons observation. Hafed was one of the wise men who, following the star in the cast, sought out the young Child and His mother, and brought their gitts of myrth and frankinense to the Babe as He isy in the manger at Bathlehem. But there is still a stronger and more bewitching attraction in this strange narrative. Hafed and a dear companion were at length called to the martyr's crown; so that here is the testimony of one of the very earliest to suffer death for Ohrist. Brought out in the arena where gladiators were wont to contend, the sged Ohristlans were made a sport for pagan Romans when the cruel conquerors pressed their iron heel on vanquished Persis. The touching scene is best described in Hafed's

own words:--"Calmly we look around, fearing none. We had the word of Jesus, —we knew He would mmediate communion with angels and spirit, protect us—that neither men nor beasts could - —New Jerusalem Messenger (Swedenborgian)

* "Hafed, Prince of Persia: his Experiences in Earth Life and Spirit Life. With Appendiz containing Communications from Spi+it Artists." London : J. Bunn, 15 Stuthampton Row, Glasgow : H. Niebet, \$19 George Street.

The spiritual world, the eternal home of men after death, is not remote from this world, but is in direct conjunction with it, land we are, though unconsciously, always in mmediate communion with angels and spirita.

Edward Gibbon

•Edward Gibbon writer of the celebrated "Decline and Fall of the R man Empire " died 1734.

A BRAVE LADY.

What Susan B. Anthony has dono— A Strong-Minded Female not to be Longer Laughed at:

From Demoresl's Monthly Magazine. Miss Susan B. Anthony has done a noble thing, which deserves to be widely known She has lectured 120 times during this season it is said, and has paid off the last of the debi of \$10 000 which she was compelled to assume in the failure of the Revolution. In the days of its weakness, when the advocates of wom an's suffrage were hopelessly divided into two rival organizations, and the Woman's Journal was flourishing in Biston. Miss Anthony conregeously took the Revolution, and became financially responsible for it. That she has felt obliged to work for years after its failure to yay its debts, at a time when thousands of

The King sgreed, and the confessional be-came a fixed fact. But it made the priest the master of both the people and the king. They heard all. And they told just what suited themselves. The king was holated with his own petard. The peopled ruined and enslaved by their own credulity. The priest knew all, and governed all.

In the great Republic we have no need of this secret spy system, and it should have no constenance among us. It has but one effect here, and that is to smother and succurage crime.

It a Protestant commits a great crime, it rests on his mind, on his conscience. He broods over it. He can not rest. By some word or sign, or change in his manner, the trath is revealed, and the crime is punished.

But with a Catholic it is different. He has his confessor to speak to. He tells his story, he relieves his conscience. 'He does some penance, or pays a price, and is absolved. He is at case. Another knows his dark secret. When he feels heartsick, he can speak to that one again and again. And thus his mind acquires case and rest, and his crime goes under COVET.

Cover. And our laws are bafiled. We call on the pricet, or we have a coroner's jury over the dead body, to inquire who was the assassin. The priest who heard that confession stands by, and says not a word. He knows it all. Summons him as a witness, and he is dumb. He says he knows nothing, though the whole dark diabolical murder has been told to him.

And our law does not open his mouth. It does not say to him as it should, "The object of the law is to reveal, and not to smother orime. It will not permit any man to be a re-pository of criminal secrets. Outside of crime keep what you will. But when criminal knowledge comes to you, it must be revealed, or you will be held guilty as an accessory after the fact. We can not allow this advantage to the oriminal of unburthening his conscience to a priest. It encourages crime. It obstructs the proper and healthy operation of the law. The Republic does not want the priest's advantage, and it will not grant the tyrant's im-munity.-I hististon's Illusirated Jolly Guant.

Contents of the Little Bouquet for December; 1876.

Practice vs. Preaching; Day Dreams; A. Remarkable Boy; The Resper and the Flowers; Death and Funerals; Science for the Young; The Three Little Chairs; "Jimmle's Sister;" The Tower of Babel, (Illust.); Nottie was Truly Angelic in Spirit; A Mother's Advice to her Children; Have Animals Spirits? Angelia Uhildhood; A. Vision; Instructivo Items; Who Are the Angels? The Witch Wife; Why Passy Ate the Canary; Listening; Cathedral at Milan, (Illust.); Of Such is the Kingdom of Heaven; The Golden crested Wren, (Illust.); Of Such is the Summer-land; Animals Illustrate Spiritual Obanges; The Recording Mirror; God Worke Through General Law, Juanita; Varieties; The Philosophy of Life; Pet Prairie Dogs;. Mrs. Richmond.

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DECEMBER 23, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

BOOK REVIEWS.

LIFE-HISTORY OF OUR PLANET. By Prof. William D. Gunning. Chicago: W. B. Kcen, Cooke & Co., publi hers. 12mo. cloth. freely illustrated. Price \$2.60.

Prof. Gunning is well known to the public by his writings and lectures, and everything he says or writes is interesting and instructive. He has a remarkable facility in investing the dryest details with the charm of poetry. He is a popular writer, yet avoids the beaten track of those who have sought to "popularize sci-ence," by the relation of astonishing facts and wonderful stories. He well remarks in the preface: "Facts do not enlarge the mind un-

"Cor aim in the preparation of this volume has been to conduct the reader through meth-ods to results. The leading types of life which have possessed the earth from sge to age, he will find described and d lineated."

He treats in this volume such vast and difficult questions as the origin of the rock foundation of the globe, origin of life, of animals, of man and his antiquity, of races, etc. He in-vests these profound problems with the charms of romance. His vivid imagination wanders over the infinite field, and while he is usually accurate, and teeming with facts, he constantly soars above the details, and lifts the mind of the reader upwards.

He seless the bare facts and exaits them with material for a poem. What is notable, oven in his sublime flights of imagination, he is suggestive beyond the measure, and is s

true guide who may be safely trusted. In a few places he falls into error, but it is not so much a fault of his as of the old meth-cds to which he clings. Thus in his theory of the origin of iron ore, he says: "The first ctop nature takes with an atom is to burn it. The atom combines with one and a half atom. of oxygen and is then a molecule.

"As an atom is necessarily indivisible, how one atom of iron can combine with 'one and a half atoms of oxygen,' is wholly inexplicable. The atom of oxygen can not be halved, and the absurdity of the statement reflects on the chemical nomenclature which sustains it."

Prof. Gunning believes that all the rocks down to the granite had their origin in living beings, and that the minerals and ores of the metals owe their aggregation to the same cause. He sustains this theory plausibly, but strains his favorite hypothesis too far. The igneous origin of granite is too well marked to admit of other explaination of its formation. and the nuggets of gold and native copper with ores of silver, lead and other metals indicate crystalization from solution, or effects of volcanic heat, and there are other means for the necessary chemical changes and solutions, beside those furnished by the growth and death of drganic beings.

Prof. Gunning is an enthusiastic supportor of the Darwinian theory of evolution, and the chapters where in he unfolds his views of creation are intensely interesting. He finds no place for doubt, sees no ground for objection. Allow the beginning in protoplasm and there is no break in the continuity of development. But whence the force of life—the vital power which moulds the changing processes of life? It is well that the Darwinians leave this in the

It is well that the Darwinians leave this in the back ground. Well that they take this for granted and proceed in their reasoning. The theory of evolution is true, but it is not the whole truth. There is something beyond it. Prof. Gunning says, p. 59: 'The lowest microscopic animals are eggs through life. The albumin which appears as a light spot in the simplest egg, in the egg of the higher ani-mals appears as a germinal dot. The olimass expands and becomes known as the wolk. A expands and becomes known as the yolk. A groove is sunk around the equator of the egg. cutting through the yolk and dividing it into cutting inrough the yold and dividing it into two parts. Another groove is sunk from pole to pole, dividing the yolk into four. Other grooves follow until the yolk is cut into mi-croscopic cells. So far the history of creation is the same for all the patterns of life. From this point, the animal with a segmented axis is consider an along linear reculiar to itself. The carried up along lines peculiar to itself. The cells arrange themselves in three layers. From the outer typer is to come the outer skin, the spinal marrow and the brain. From the inner layer is to come the lungs, the glands, and the delicate skin which lines the inner cavity of the body. From the middle layer is to come the muscles, the bones, and the blood vessols." Granted that a living being thus starts from an egg; that all living beings begin with the egg and that the egg is only a slightly differ-entiated fragment of pretoplasm, have we ad-vanced farther than a mere statement of fact? Darwin has expressly stated his true position, and Prof. Guening will not for a moment de-clare otherwise. He is a scientist of the newest school just arising, and which is to take the place of gross materialism. 'Although he does not express his more profound perception of spiritual forces, yet he constantly indicates that he is not blind to their existence. Darwinism, in all the gigantic proportions it has assumed in its advocacy by Haeckel, Spencer, Huxley and others is only a bare presentation of the facts of creation. It has not dared lay its hand on the arcana of forces which cause and create. It is a true statement and arrangement of facts beyond which it at present has no claim, and they who suppose it offers a

own nature. At last through friendly help of herds and plants, and elements tempered more kindly to his needs he was disenthralled, and from being a serf he became a Oreator.

* * We are still in the making. Behind us, unnumbered ages of preparation, within us un-speakable potencies, before us,-

"The highest mounted mind

Still sees the sacred morning spread, The silent summits over head."

The eighty illustrations which explain and beautify the text are the work of Mary Gunning, and many of them are gens in their way. The one on page 108, representing the coal age in America is charming. The style of eugraving is peculiarly adapted to represent the black atmosphere of the wigad eerboniferons world.

THEORY OF SOCIAL OBGANIZATION. By Charles Fourier, with 2an Introduction by Albert Brisbane. Po. 288, 13mo. Price \$1.50. New York: C. P. Somerby, 139 Eighth St. 1876.

This is the second number of the sociologi-cal series, and like all the books from the press of this enterprising publisher, is a valuable contribution to progressive literature. No writer on communism has exercised, a greater influence then Fourier, whether for good or ll. He believed his theory and elaborated it in exhaustive detail. He presents au elaboration of his ideas on communism in the volume. and the keenest criticisms on the ways of modorn society.

The "Introduction" by Mr. Brisbane, is exceedingly valuable as a commentary on this text.

Oharles Fourier was born in 1773, in Besan-con, France. He was an apt scholar winning prizes at colleges. A large but unsuccessful commercial experience, and mingling with the tide of the French revolution gave direction to his studies and force to his investigations. He wished to substitute social harmony for the horrible discord and antagonism he everywhere saw around him. His mind was given to classification, and he involves his thoughts with idle divisions and subdivisions, carrying this method to a most wearisome extent.

His views are utoplan at times, because too far in advance of his age, not because untrue. No one can read his works without feeling that he is earnest, honest, true to his highest convictions and penetrated by a far reaching insight.

Associations not alone in phalansteries but in all other forms, for many obvious reasons have thus far proven failures, unless based on strong religious sentiments, and it would be deplorable if they succeeded in that manner. But there are many who have faith in associative effort, who regard the communal home as a practical realization. To such this volume will be most acceptable.

> Things in General. BY F B GLAREE.

FJoshua commanded the sun and moon to stand still until he finished his little fight, and they obeyed. The same record speaks of the ends of the earth. As this record is divine authority, of course no man can dispute it without the fragrance of infidelism; this of course is followed by sternal death. Galilso, however, publicly announced that this little tract of land was round and that it went around the sun, besides sundry daily revolutions. It made Galileo very unpopular, es-pecially after the church charged him nomore to teach such a pernicious delusion, but the di hevoithoices. When Martin Luther, conceived some new ideas the church reproved him as being in the straight path to death, and so all the way up the road of progress these past ages the church has been hurling anathemas at all advanced ideas, while with most egotistic spread eagle glory they have claimed all progress of the hu man family as being the influence and result of the Ohristian Religion. Language has nev-er been bitter enough wherewith to denounce the infidels, Voltaire and Tom Paine, whose life long teachings were of one great first cause; one just Creator of all things and equal, exact justice to all men. In these modern days the Fox family have received the full share of Church and Chris-tian abuse first as frauds then as being pos-sessed of devils—anything but scientific fact or spirit power, even endangering the truths of their good Book and undermined their of that good Book and undermining their foundation of a future life. Having rendered Spiritualism odious, smothered it by cries of fraud, humbug, then of the devil, they now have descended to the degraded acts of calling upon mediums to turn state's evidence by the offer of filthy lucre, which by their crowded attendance upon exposures they give to these lying thieves. Ministers, deacons, members, their wives and children gather to see an exposure, but shudder with holy horror if asked to see the genuine. Scientists flock with joyful faces, neck and glove with the Christians, their object however being to see Spiritualism and the Christian Religion both dumped in the same waste basket. Nevertheless the Lord of all worlds still rules, and without any irreverance worlds still rules, and without any interestance it appears that he can beat any caucus politi-cian "pulling wires." Let us briefly take a bird's eye view of the situation. Baldwin's advents upon this coast was heralded in every town upon this coast was heraided in every town and city by placards and advertisements; on every fence, rock, or old barn stood out "Spiritualism;" newspapers were loaded with advertisements; every woman and child read of the religion, "Spiritualism," and all at the expense of skeptics and Ohristians. Your Sainted Bishop is doing the same in the East Lunkester, the English Ass is giving Spirit. Linkester, the English Ass, is giving Spirit-ualism an advertisement that all the Spiritualists in the world could not afford to pay for. Even the staid old London Times gives column after column and every smaller sheet like fawning dogs, still lap at the same foul running stream of exposure. Lankester will be come notorious and happy like his forerunner who said, "The King honored him by speak-ing to him," and what did he say to you: "Say? Said get out of the way, you dirty dog dog." As sand stone accumulates by decay of the granite, so Spiritualism is fast forming a quar-ry from which truth may build a temple to the Most High—a temple in which all the na-tions of earth as children of a loving intelli-gent God, working together in the etarnal pro-gress of all things, may meet on a common plane without the conditions of Lord and Master, Pope and Priest, King and Subject; but man a man, woman a woman one and but man a man, woman a woman, one and equal subjects only of infinite eternal law. As gold, silver and precious stones have left their hiding place by fire, so Spiritualism is fast rising to a power in the world by the very furnace of bigotry among scientists and religious devotees. The dawning light seems brighten-ing amid all the furnace—not only Meshack, Shedrack and Abednego have walked, but he Bon of man clad in raiments of heavenly truth has kept Spiritualists company and not one has turned back amid the test.

Special Notices.

Attention, Opium Eaters 1

Mrs. A. H. Robinson has just been farnished with a sure and harmless specific for curing the a ppetite for opinm and all other ustcolics, by tas Board of Chemists, in spiritlife, who have herek fore given has the noon sary antidote for curing the appents for tobacoo, and the proper ingredients for restoring hair to all hald heads, no matter of how long standing.

Mrs Robinson will furnish the ramedy, and cand it by mail or express to ell who may apply for the same within the next sixty days, on the receipt of Ase dollars (the simple cost of the ingredients), and guarantee a most perfect ours or safund the money, if directions accompanying anch pookego are strictly followed.

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M. LOVNEY 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 fait the dear spirit friends with me. They manipulated my head and face for nearly two hours. I have reduced my allow-ance of opium one-fourth already. Please send me another set of the magnetized papers. Bushnall, Ill., May 10th '76.

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CAUSE OF OBBATION

labor under a great mistake, and claim for it what Darwin himself would emphatically deny. It at its best is a statement of processes through which unknown cause or causes move to known results.

For the interior races of mankind Prof. Gunning holds out no hops. They are "sapless branches on the family tree."

"We look at Asia and see every where the white races pushing against the olive and the brown. In China we see an empire of imbe-cilities, caught in the net of their own conservatism, and doomed to die because they will. not grow. If we turn to the Islands of the Pa-ciflo we behold humanity everywhere smitten with death. In North America we see the In-dian fading like a snow bank under the suns of June. In South America we find him melting like a glacier in the breath of August."

Missionary cflort of course must prove aborlive, as it has always done, and advancement can only be made by the superior races. To these Frof. Gunning holds forth a glowing future,

"To the disenthralled races he brings a gospel full of hope and cheer. Man took this world when tenanted only by wild weeds and wild beasts, and himself a wild man. Thorns and thistles, claws and fangs, asps and adders, typhoons and simoons and siroccos, war of beast with beast, of wind with wave-that was the world in times pre-human. No justice, no mercy, no pity was here, but war of each and the elements sgainst all. Through this very war emerged a being, destined to tame the fary of beasts, to tame even the fury of the lary of bessis, to trade oven the fary of the elements, to bring pasce and recreate the world. At first he was in the list of battle the level antagonist of pard and panther. War-ring sgainst the beast he learned to and us it. Taming the beast he learned that he was tam-ing the beast within himself. Tilling the soil he found he was tilling another soil in himself. Gaining dominion over nature, he was gain-ing dominion over the passions of his

Hell has no foes for us to fear. For God, the God of all is near. San Francisco, Oal.

HEAD and RING WORN VEGETING has never failed to effect a permanent cure. For PAINS in the BAUK, KIDERY COMPLAIN'S, DROPSY, FEMALE WEATNESS, LEUGORBEUCA, stilling from Inter-nal ulcerstion, and uterine diseases and GENERAL DE-BRITY, VEGETINE acts directly upon the causes of these complaints. It invigorates and streng hens the whole system, acts upon the secretive organ; allays infammation, cures ulceration and regulates the lowels. For CATARRY, DESPERSA, HABILUAL COSTIVENESS, PALPITATION OF THE HEART HEADACHE, PILES NERV-OUSNESS and GENERAL PROSTRATION Of the NERVOUS SYSTEM, ro medicine has given such perfect satisfaction as the VEGETINE. It puffics the blood, cleanses all of the organs, and possesses a controlling power over the rervous system. The remarkable cures 'effected by VEGETINE have induced many physicians and spothecarles whom we know to prescribe and use it in their own families. In fact, VEGETINE is the best remedy yet discovered for the above diseases, and is the only reliable BLOODE PUBLEFAELS, out placed telore the public.

THE BEST EVIDENCE.

THE BEST EVIDENCE. The following letter from Rev. K. S. Bost. Pastor of M. E. Church, Natick, Mass., will be read with interest by many physicians. Also, those suffering from the ame disease as afflicted the son of the Rev. E. S. Best. No person can donbt this testimony, asthere is no doubt about the curative powers of VEGETINE: NATION, Mass., Jan. 1. 1874 Mr. H. R. STRWARS: Dear Sir-We have good reason for regarding your VEGETINE's medicine of the great-rest vance. We feel assured that it has been the means of saving our soa? life. He is now IT yeas sof age; for the last two years he has suffered from necrois of his leg, caused by scrotalous aff-ection, and was so far reduced that nearly sil who saw him thought his recovery impos-sible. A condicil of able physicians could give us but the fainte thops of his ever railying, two of the number declaring that he was beyond the reaction of human rem-edies, that even amputation could no'save him, as he has not vigor energing to endura the operation Just then we comment edg ving him VEBETINE, and from that ime to the preset the has been continuously improving. He has lated are and wake about cheerfolly and entropy Though there is still acme discnarge from the opening where ine limb was lanced, we have the follest conn-dentating mail title time he will be perfective cured. The mastaken about three dosen bottles of VEGETINEs, but lately uses but little. As he declares that he is too weil to be taking medicine. MRS. L. C. F. EEST.

ALL DISEASES OF THE BLOOD.

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debility of the system. I can hearing accommend it to all suffering from the above complaints. Yours respectfully. MRS, MONBOR PARKER, 356 Athens Street.

Prepared by H. R. STEVENS, Biston, Mass.

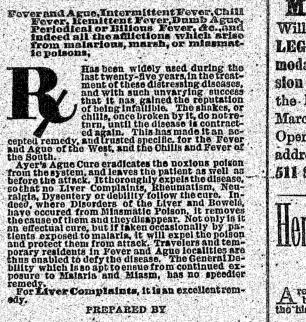
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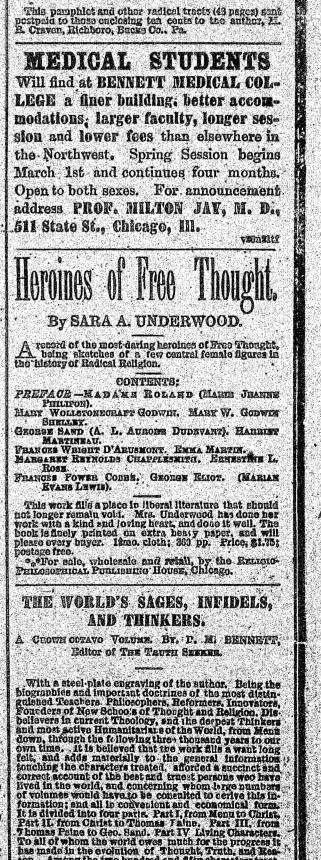
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CHICAGO, BATURDAY, DECEMBER 23, 1978.

KNOWLEDGE IS THE TRUE SAVIOR.

Renatic Regulting from Organiza-CIOR.

"TIMIT FOR ROUDSELF AND BERRICS THAT THOUSER?!

DITED SELUCIES WILL GIVE UN SEDUCIE! !"

There are Spiritualists costered all over the civilized world. They are holding communn daily, with not only the loved

As members increase, infuence and capital would aggregate. As a result, enterprises innumerable could be devised for the ameliorstion of the condition of suffering humanity.

Entranced and inspired mediums as mouthpieces for the wise and the good, would be developed from the young of both sexes in every neighborhood. Great and glowing truths would Bunday after Sunday fall from the lips of such mediums, even as they do from the lips of Cors Richmond, and many others, when inspired by the wise men and women in Spirit life, even to the interblending of the mortal with the immortal spheres of existence.

This outpouring of the spirit of inspiration would unite the men and women, so that all would work as of one scoord, to carry out any grand and good measure, that might be suggested by the controlling intelligences of the higher life.

Knowledge of all things that appertain to spiritual life, originates in the spiritual spheres. The developments in the arts and sciencesthe inventions of the mechanicarts, are transmitted through the receptive mediums. Not an inventor, a discoverer, or a philanthropist has ever lived on earth, who was not inspired to action by the wise and the good in Spiritlife. And yet it is a lamentable truth, that these wise men have been first ridiculed and coldly treated by religionists and self conceited men and women. How much more could have been accomplished by the inspired thinkers of the higher life, if their mediums had been cordially seconded by intelligent societies that had knowledge of Spiritualism, and a will to aid in the promulgation of the great traths being revealed.

But as yet, we have spoken only in general terms of the wonderful revolutions in thought and practice that await the civilized world, through the instrumentalities of spirit communion. / The baptism of spirit inspiration is passing over the world like an irresistable tidal wave, and it becomes us who appreciate spiritualities to be true and faithful servants to the high inspiring intelligences, engaged in this good and noble work. He that buries his talent or hides his light under a bushel, will most certainly carry the record of his doings, (imprinted all over his being), into the higher life, to his own chagrin and sorrow.

DECLARATION.

[] We the undersigned do hereby organize ourcolves into a Society of Spinizuality and edoptithe following:

MOTTO.

" STITLE FOR NOUDBELF AND DEPRESS THAT TIOTOITI! DEFI SHOUSES WILL GIVE DO TEUFII I D

farticles of Association.

Asticlo Mircs. TAPATA

This Accordiation shall be known as the ECONARY OF BRANKWALLED 608

tue day of organising the Society, without formality. All subsequent elections shall be held in accordance with the By laws of the Society. Officers shall hold their respective offices until their successors are severally elected and enter upon the duties of their offices.

Section Hirst A failure to elect any officers or all of them when provided for by the By-laws, shall in no wise affect the organization, but officers then in office shall severally hold over until their successors are slocted and enter upon the dutics of their offices.

Article Tenth,

VACANCIES, HOW FILLED. Any vacancy which may happen by death, resignation or otherwise, of any officer may be filled in such a manner as the By-laws may provide.

Article Elscenth.

POWERS OF THE SOCIETY.

The powers of the Society arounlimited, orcept by the provisions of these articles of essociation, the By-laws of the Scalety, and the laws of the land.

BY-LAWS. Section Biret.

ANNUAL MEETINGS. This Society shall meet annually on the first Sunday in January, for the election of cilicars at the usual place of holding meetings at eleven o'clook, A. M.

M. Beetion Becond.

REBOTION BY BALLOT.

The officers shall be elected by hallo?, and the one receiving the bighest number of ballots for any office shall be declared elected. Bection Third.

TERM OF OFFICE.

Officers shall hold their offices one year and until their successors are duly elected and enter upon the duties of their respective offices. Section Bourth.

VACANCIES, HOW FILLED.

In case a vacancy shall occur by death, resignation, or in any other manner, of any officer of this Bociety it may be filled goo tom, by appointment of the President.

Section Fifth.

DUTING OF OFFICERS.

The duties of the officers shall be similar to the usual duties of the officers of other; Societice.

Section Sixth.

In general terms the President shall be the presiding officer, and in his absence the Vice-President, shall perform his duties, 'and in the absence of both President and Vice President, a president pro tem. may be elected to discharge the duties of president for; the occaelon.

Section Secenth. .

The Eserciary shall keep a regular record book. In which he shall enter the, proceedings of all mootings of the Society.

Section Righth.

The Tressurer shall keep a regular account oook, wherein he shall make specific entries of all money received and disbursed by order of the Bociety, and make a full report of his doings at each annual meeting, and at such other times as required by resolution of the Society.

change in the form can be made, deemed expedient, as the book will be made of the best socount book paper.

The book will also contain forms for keeping the records of the proceedings of the meetings, that will be concise and of great practical utility.

It will be nicely gotten up and sent by mail to anyone ordering the same on recept of \$1.50.

THEODORE PARKER.

He Occupies the Rostrum at Grows Opera Hall, and Inspires Mrs. Cora L. V. Tappan-Richmond.

Theodore Parker was the controlling spirit who inspired Mrs. Tappan-Richmond on Sunday evening, Dec. 8rd. A large and enthusiastic audience greeted the speaker, and all seemed deeply interested in the sublime truths that fell from her lips: The name of Theodore Parker is familiar to the people of America; the echo of his voice has hardly yet died away in the hearts of the people, while the sentiments he uttered still exist as a flaming fire to inspire and encourage Liberalists.

Hr. Parker was naturally aggressive. Where ever he saw what he conceived to be an error, he vigorously attacked it, and his influence on such occasions was always felt. As a loctures he was always popular, and whenever he spoke, a radiating influence seemed to extend far and wide, affecting to a greater or less extent, the opinions, of the people. In Novemher, 1859, his congregation, perhaps the most critical and intelligent that ever assembled in Boston to hear the "Gospel" preached, occupled the great Music Hall, which was crowded every Sunday. His health, however, interfered withhis ministrations, and he was compelled to travel, in order to recuperate the same, in various parts of Kurope, passing the Winter of 1859 in Rome. In the Spring of 1860, he went to Florence, Italy, where he soon after died. He was buried in the cemetery outside the walls. His library, consisting of more than 18,000 volumes, he bequesthed to the City of Boston. It is one of the glorious privileges of this century, that advanced spirits can return to earth, and through their chosen instruments give expression to their thoughts. Through Mrs. Tappan Richmond, Mr. Parker gave expression to the following eloquent thoughts:--

I have to thank you first for singing the hymn just sung. It was my favorite hymn when on earth during my ministrations. The fervor of its thought is taken from the sorrow of human life. I know of no more beautiful or simple melody. The subject to night which I shall take into consideration, is the "New Church, or the New Religion." I use the word religion, since church signifies not the spiritual, but the external expression of religlon. From my present stand-point in the

Spirit-world, I wage no war with past religions. I recognize the established forms of religion of

coursging influences, in infancy surrounded by strife, secured its spiriteal piace and power at once in the world; it came with vigorous potency; the spirit of Christ; the spirit of truth in him descended in Rome; in Protestant America, as to day. The external form of the Hebrew church was no more to the Children of Israel than the church of Rome is in Ohristendom at this time.

The religion of Christ had not been in the world 800 years before it gave rise to contention. It had no posen in the world 500 years before it made progress as a State religion; had not been in the world 1 000 years beforethe invasions of the Northmen; had not been in the world 1,500 before the fires of the reformation were kindled. It has not been in the world 2,000 years, yet for the last 1,000 years, the blood shed would have drowned all the churches in Ohristendom. The prophet of Madina himself, who was caught up in heaven, did no more surely deluge the East than the West portion of the civilized world has been deluged by the blood shed under the name of Obristian religion. Obristianity has long been on the rising tide of advance, but it has been with great slaughter. Bat little attention has been paid to man spiritually by Christianity. Do we need to remember the War of the Orusades-the persecution of the martyis. Don't we remember the Paritans, the Hugges nots? Are we still so remote from the days of persecution that we are safe? Social estracism, was not that hurled at man? Are not Spiritualists sneered at? Are not Unitariana derided by .evangelical priests? ; If human laws and enactments were not in advance of human creeds, persecution would follow.

The religion in the past, in the form of in spiration, was the great wave to uplift man. kind. Heligious institutions, however, are the shackles in which human beings have bound one another, for the purpose of individual ambition. Beware of setting down a landmark in your mind, and saying you have the whole truth. Let your religion inspire you, be it whatever it will, be it the power that inspired the martyra to acts of stern justice; but be careful that you don't lay down lines of demarcation, and fossilize yourself in creeds. The principle of truth is infinite; man is finite; you can not encompase the whole of infinity, You often persecute those who don't see as you do. It is here, in religious forms of worship that truth is in danger; but truth is always dangerous to creeds. If you don't want snything outside of creeds, don't sow your wheat in the Spring; let it remain in your granery, and where will the next harvest be? All the truth that the world don't learn, is safely stored away in sheaves of wheat, waiting to be presented to the world; waiting to be sown on fertile soil.

Truth sointillating with light makes heretics of souls. The sun light of inspiration, the dews of love, call forth responses of truth. humanity; I have been ostracised while in the Let the soul set immured in creeds, thinking

DECEMBER 98, 1876.

have recently passed from their family circles, and hence are fresh in the memory of mourning friends, but this spirit communion is repidly being extended to spirit scholars, statesmen, philosophers, savans, scientists, and the thinkers, who not only had large experience while in earth-life, but much greater in thespiritual spheres.

The inquiring Spiritualist is becoming familiar with conditions that exist upon the spiritual planes of the after life. He learns that all improvements made upon the material plane of life, are but imitations of institutions existing in the Spirit-world; and that as yet our best thinkers have but a faint conception of the labors bestowed by the wise-and good in Spirit-life, to ameliorate the condition of humanity-mortals and immortals.

In view of this grand truth what ought Spiritualists to do, to accelerate the more perfect ushering in of spirit communion?

Millions of money is annually collected from the people and paid out to dogmatize, and indoctrinate them into the fallacies of old and effate systems of theology.

While the world is progressing in the arts and solences it should keep pace in the field of thought. To that end a united effort must be made; and to the end of making such a united effort, Spiritualists must devise means, as they would to secure any other great, good and desirable result.

Experience has taught the civilized world, that by united governmental efforts, great good is effected; and further experience has taught thinking people, that that form of government which is most simple, and leaves the individual in possession of the utmost freedom of thought, unoppressed by restrictive burthens, is most desirable. Even so with our organizations-let them be divested of everything that restricts freedom of thought, and the expression thereof.

By proper local organic efforts, the fact of spirit communion will be brought home to syery neighborhood. In a short time, conditiona and circumstances will elicit a spirit of inquiry in every mind; as one friend after anothor passes the ordeal of death, the inquiry will involuntarily, pross itself upon the mourner, what of my beloved child, father, mother, sister, brother or friend? Where are they, and how are they situated, and do they know of our lacerated hearts, and do they still love and sympathize with us in our afflictions?

In these moments of sorrow and deep mourning, a well organized society of Spiritualists will be appealed to, for that knowledge and sympathy that binds up the broken heart, and affords the wine of consolation to the disoonsolite mourner.

Its doors being wide open for the entrance of all, without creeds or dogmatic assumptions, even as much so as the laboratory of a scientist, or the halls of a bureau of public lectures, constant accessions to the ranks of such socistics would be manifested.

Article Becond

OBJECTS OF ORGANIZATION. The objects which the members of the Society have in view, in organizing, are, in general terms, the attainment and promulgation of knowledge, as means for promoting the welfare and happiness of all mankind, now and forever.

Article Third. MEMBERGAIP.

This Society may receive members on such terms and conditions as its By-laws may provide.

Article Fourth. OFFICERS.

The officers of this Society shall consist of President, Vice-President, Secretary, Treasurer, Representatives, three Trustees, and such other officers or sgents as may be deemed necessary, and whose duties, in general terms shall be such as devolve upon like officers, representatives and agents in other similar organizations, when not specifically limited, or provided for by the by-laws of this Bociety.

Article Bifth. REFRESENTATIVES.

For the purpose of co-operation with other Societies of Spiritualists, formed upon a similar basis, this Society may annually elect one representative for the Society at large, and one additional representative for, each twenty five members, 'or fractional part thereof, for the purpose of uniting with representatives of other like societies, in forming a district or state association of Spirituallats, without creed, confession of faith, or plat form of principles, provided, how ver, that such Districtor State Association shall be composed exclusively of like representatives, duly elected by similarly organized local societies. Article Stath.

AMENDMENTS,

The articles of association of this Society may be amended by a two-thirds vote of all of its members, at a regular society meeting, provided the proposed amendment has been submitted in writing at a like regular meeting of the Society, at least one week before the vote is taken.

Article Seventh.

BT.LAWS. By laws not inconsistent with these articles,

may be adopted and amended at any regular meeting of the Boolsty, by a two-thirds vote of all the members present.

Article Baghth, RESTRICTIONS.

Any amendment of, or addition to, these articles of association which shall provide for a creed; articles of faith or platform of principles aball be atterly wold and of no effect, say provision in these articles for the amendment of the same, to the contrary notwithstanding.

Article Ninth

OFFICEES; NON ELECTED.

Section Ninth.

The Trustees shall see to the incorporation of the Society in due and legal form, under the statute laws of the State of,thereby securing the necessary franchises for the holding of catate, real, personal and mixed; and shall discharge all other duties , devolving upon similar officers in other societies, and in accordance with the laws of the State.

Section Tenth.

All other officers and agents that may at any time be appointed or elected, shall perform their duties in accordance with the directions or resolutions of the Society.

Section Eleventh.

The President may call a Society meeting at any time he may deem it expedient, and at the request of any ten members shall do so. Section Twelfih.

MEETINGS, HOW CALLED.

Meetings shall be called by posting a notice in some conspicuous place on the building where the Society usually meets, or by a verbal or written notice to a majority of the membars.

Section Thirteenth.

Meherr. Members may be admitted into this Society at such times and on such terms as shall at the time be deemed expedient, provided the candidate for membership shall receive a majority vote of the members present. But a membership fee of § — shall be required to be first paid, unless specially remitted by a majority ballot vote of the Boclety.

Section Fourteenth,

LETTER OF FELLOWARIP. This Society may on application of any member, grant a Letter of Fellowship to him or her, certifying that such applicant is a member of this Boclety, in regular standing, of good moral character, and worthy of fellowship in any other similar Society.

Section' Difthteenth. FORM OF CE & CIFICAPE.

TO WHOM IT MAY CONCERN. -Socie:y of Spiritualists of -

her of this Society in good and regular standing, of good moral character and worthy of fellowship in any other similar Society. SECRETARY.

In witness whereof we have hereunto subscribed our names, at -----, County of -and State of ----, this -----, day of-A D., 18-

Organization.

In a few days we shall be prepared to furnist a neatly bound Record Book of 200 pages of power was crushing them; it was the foster-

trammels of creed. Religion is one thing-the sublime and lofty contemplation of truth is one of the spiritual instrumentalities of the soul; creeds, however, are quite another thing. Between these two the soul is incessantly at war, and that which men call religion, is no more than the shell of it.

Of the religions of the past, we know their history, and I presume the most of you can feel their influence in the world to day. In nations, the infancy of the race is depicted by its religion. Every race has had its stages of religious experience. We perceive that, at first, the religion of mankind was brutal-. blighting to the senses, being a religion of that which is external. At one time the God of the past was a God of fire, of wrath, of vengence, of murder. In the God of Mosee. justice was but little tempered. He was an angry and vindictive God; indeed, he was a representation of that power most regarded and feared. We must not forget that nations very often lose sight of the spiritual through the instrumentality of which all improvements in the race are made. Childhood is everywhere the physical demonstration of life. The infant demands our physical attention only for the first few months of its existence. Bo it is with man's religious nature. That which ministers to the material pride, is the first demonstration of religion.

We have among us the children of Israel, the evidence of this power of pride, etc., to influence remote nations. Failing to recognize the divine spirit of Brahma, their God recognized his ability to save them from danger. We have also among many of the Eastern nations actual physical power by which God or the Deity claims to control by force of prayer. But it was left to the God of the Hebrews to manifest this physical tendency alona, Here we must separate the God of the first portion of Genesis from Jehovah. Jehovah was only he of whom they learned in the East. The Lord of the Egyptians was the spiritual monitor of the Israelites. The unseen powers demonstrated their presence constantly. All the time prophets were springing up, revealing the evidence of spiritual power, while the people would wonder amid conflicting opinions. The Delty that enforced his commandments was the one to be obeyed; the Delty that governed with the strictest order in reference to worship, was served. I don't say that this spiritual influence which descended upon them was less in power than that of any age: I fear the latter, however, used up the spirit. The external sign became more important than the real meaning of the spiritual. When Ohrist came unheralded, when there was no burning chariot to convey him, did they not turn away from his spiritual gifts, and seek a literal kingdomf Did not the Children of Israel expect that the literal kingdom would come? They did not fully understand this manifestation of the spirit, and that their own love of The first board of officers may be elected on | form of organ sation in beautiful type. Any dread its effects. But this religion born in dis. however, plead here; there are no shackles

all of God's truth has been revealed to the ages past, and it loses its brightness. That is what creed is to humanity. Bocrates, Galileo, Plato, Confucius teaching his followers, and Zoroaster inspiring in the East, had their infigence in the world. This was evidence that in the progress of time, God will plant such seeds for human hearts as he chooses. Saylors will come to teach truth. To-day we have in the East a horrible warfare between Turks and Servians. Christianity can afford to look and see heathens slaughter one another; therefore Western Europe remains inert. Obristianity could not afford to take any part in the fray, for they might lose some splendid chance to benefit their exchequer. As Ohristlans we don't hesitate to run off the Aborigines from their own country, and until lately did we withdraw the shackles from the slaves. How sacred the war to Christians when King William waged it against France, and takes the sword from a Catholic power. Our own soil in America is red with Indian blood. It is frightful to contemplate the murder of these poor creatures. Our religion has nothing to do with this.

Human beings are babes whatever their previous existence has been, if the love of power takes the place of the love of humanity. We hope the time is coming when religious wor ship shall cease; when injustice, and oppression, and wrong shall cease. We should only unsheath the sword in favor of the oppressed. The black man of the South was secured his freedom by the sword, which he was not until the last moment allowed to use. The tyrant, he uses the sword to perpetrate acts of cruelty and oppression. There is a double weight of retribution that will rest on him which the avenging Nemesis will bring. You ask God to bless your country as a nation, but he has not seen the fruits that spring from the principle of truth. I have fought with tongue and pen for half a century in behalf of human freedom; not only for the freedom of the slave in South, but for the freedom of humanity everywhere-the right of human conscience in the practice of worshiping God; and above all the freedom from the thraldom that drags humanity down, securing him as with chains, through the action of the base passions. I plead now for that humanity that stands as the guide of life through the religion of the spirit. I do not plead in Rome; I do not plead for Seint Peter,-the shackles are wound around the Pope, and he must pursue his calling. I don't plead for the long retinue of bishops that are traveling in the pathway of creeds, and can not press the shackles anuder. I don't plead in Protestant Germany; the sword holds every human being in subjection there. I would not ask Germany to undo that which the lova of human power has caused them to build up. I will not plead in France; it is the subject of every human will that can sway her people, I will not plead in England; she is working her way upward, but she can not yet push heavy paper, which will contain the forgoing ing of the external, and they had reason to apart the shackles of Church and State. I do.

DECEMBER 28, 1876.

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RELIGIO-PHILOSOPHICAL JOURNAL

here. The spirit is free. I plead here where the right of free speech is uppermost. I plead here where the power of the spirit may abide in our midst. The new religion is to be constructed here. It must come in America. I plead here where the right of human principles tis the strong guerdon of the people. I plead here against the injustice of any form of external power that shall suppress the freedom of the spirit; sgainst any form or sect, or persecution, that may intercept a ray of light that can unite humanity harmoniously together. plead as my right for the people here, and for their advancement.

Out of the light of the past you may not even and this: a religion devoid of erced, a spirit and principle that shall be to you at once the representation of spiritual power of the heart, the power of the mind; even such a religion chall not be contained within any walls. We will take from the past all that is good, and build of it a beautiful temple where harmony shall reign supreme. I will ask you to take overy glorious example, every shining light the ages have handed down, and make them your orde of action. Hake these your saints in your shrine of worship, these who fought no. bly in the past. Let us pray that according to the condition of each, they take their worship. Let us are if we shall not have a religion born of the new; that shall serve the purpose for which religion is intended. What is sunlight? It is not something that can be gathered up and stored away for one man's exclusive use. It is not comething that can be boxed up for fature appropriation. Every soul takes that proportion of ray light adapted to its needs. The lily takes sweetness; the rose its red; each tree and shrub according to its kind. The ripining harves . proclaims that the sun's rays are given to each thing in nature, that ray of light most required. And as truth is, so is cunlight. We absorb as we need; it is ever shining upon all. The golden force descends, and the seed becomes a Blooming flower. According to our need, we receive truth; accord ing to our condition we accept trath. The sun light shines on us as we become good or bad. Shall the ross say, thou art too pale, and I turn away from theo? Bhall anything in nature de, ride thee, when all have sprung from the same Source? The truth that is in you and me at the same time, derived from the same source, can not be at war. The bigher attribute of goodness, let that be our pursuit in religion. Keep that principle before our fellow men in proper order; does it matter whence burnishing comes, or who so directs that the spirit shall be made into fine gold.

We met face to face, in the cool of the morning when I was once traveling in Switz erland. He had a shepherd's staff in his hand. Ele came in view in one of those lovely vales Eo semarkable for its enchanting beauty. He thought me fortunate in being a traveler this carly dewn. I saw the old man with a shephord's crook alt beside me. He was looking

· _ 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 encep. We know we are not doing justice to ourself, nor are those who owe, doing us or them. selves justice by longer delaying payment.

All who remit dues, so that they reach this effice before the last day of Dicember of the present year, 1876, together with six months in advance, will receive oredit the same as if the adcanes payment had been made. These who do not pay before Jan. 1et, will be required to most their bills at full rates of \$3 65 a year, and the come will be placed in the hands of collectore, who will take immediate steps to enforce collection.

We are determined not to be bankrupted on account of the negligence of those subscribere who would forever continue to take the Jova-HAL on sechil.—zoma of whom do not even remit the postage. It is but little for cech to meet, but to us in the oggregate, it is success or bankruptcy.

Some subscribers who are well off, owe for the Journal for ceveral years, others who are not very well off, can gay, but fail to do so from year to year, through unversanted negligenes . To all such we cay in the spirit of kindness, we can not longer wait for our pay; semit and save half a dollar a year together with cost of collection.

Justice to currolf demands this emphasic appeal and announcement, and we mean it for all who now owe one year and upwards for the Journan; and every one who receives the paper is expected to pay for it; as much as he or she would be expected to pay for a pound of coffee delivered by the grocer, unless the paper is marked F, (which signifies free) at the end of the address on the margin of each number of the paper, or on the wrapper. Any one by consulting the instructions at the head of the editorial column of each leave can, in a moment, see exectly 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 undecaved; 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 confinued publication of any newspaper, the Ralieto-Philosophical Jour-NAL not excepted.

All the libel suits that the gormans adecould of nastiness can institute, are of the least possible moment, when contrasted with enviety caused by delinquent subscribers.

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

MIS BLAD THE STRIT ABTICT WAS THE PUB JEGT TREATED.

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

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

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

Rock Bottom, Mass., Oct. 16th, '76. The above is a true statement of facts as spirit guides go in person to every patient and often make their presence known. During the years 1874 and 1875, Mrs. Robinson treated 6449 patients by letter, and over 9000, who called upon her in person. A mis-

jority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

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M. HS. HOHINSON, while under spirit control, on re-determine a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper re-mody. Yet, as the most speedy cure is the essential ob-ject in view rather than to gratify idle curiosity, the bottar practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for oradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought as resport with a sick parson, through her mediumaning, they never fall to give immediate and permanent relief, in curable cases, through the posities and megaties forces latent in the avstem and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applien precisely as directed in the accompa-nying letter of instructions, however simple it may seem to be; remember it is not the quantity of the com-pound, but the chemical effect that is produced, that acleace takes comisance of.

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

the disease. Mrs. Hornson also, through her medimasing, disg-nesses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accompliant the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. THEMS:-Disgnosis and first prescription, \$2.00; each subsequent one. \$3.00. Psychometric Delineation of character, \$5.00. Answering business letters, \$2.00. The mensy should accompany the apolicition to insure a ve

money should accompany the application to insure

BUT Horeafter, all charity applications, to insure a reply.
 BUT Horeafter, all charity applications, to insure a reply, must contain one dollar, to defray the expanses of reporter, amonussis, and postage.
 N.B.--Mina. Rommon will Assertist give as process sittings to suggess. If privacy is required, it must be by letter, accompanied with the usual feet, and berns above stated, must be strictly complied with, br no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidots.

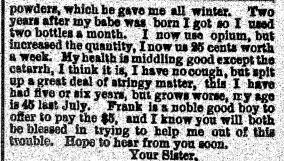
Gote. The above named sure remedy for the appetite for to-bacco in all its forms, is for sale at this office. Sont to any part of the country by mail, on receipt of \$2.00. It is warranted to care the most invoterate user of the weed, when the directors ca each box are followed. Newspe-pers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is norrem-edy for the appetite for tobacco, but it is injurious to benith to use it. Firs. Robinson's Tobacco Astidates tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisco-ous weed. It is a remedy presented by a band of chem-ists long in spirit-life, and is warranted to be perfectly harmises.

Introdes. This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address Emission Partonogenous I Functions Houses. Ohleago, Ill., either for wholesale orders, single bound or pool agenties.

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Η Y. HOUGH, Editor and Fabil-ber, 703 Arca S., Pallsdelpha. v3.n1555 B:x 2019. Admirable fitted to in fill its a bleet-to teach the ard from its very beginting, theo' al its intricades. - Cris-oneo Thisours.

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A practic y m pust of S Inlayi g. Silhonettes and Home Or-namentation, Containing 50 fail-a z'd Designs, 1 sw and beautiful.

at the morn and hearing the tinkling of the bells in the distance. The shepherd made me wonder if I was not dreaming. I saw his gray head fall on his breast; the staff dropt from his hand. For him another morning had dawned. I was left there in the vale of earth alone. This poor shepherd, his sun rose on the eternal day. Let us not boast of our privileges, for sometimes the lowest become the highest. Another morning may dawn leaving us in fear, or wretchedness, or alone.

Have you correct evidence that you can give to the world; then lay it with a foundation of enduring stone. I believe the principle of truth is in everyheart of humanity; it includes all human souls. God is an infinite parent; has no partiality for his children; no special prophet; dispenses blessings upon all alike. The worship of God in the form of creeds, is not of a particle of value to him. Prayer gives to our spirit wings of flight; that is acceptable to Deity. We thereby come nearer to him. The religion of the future encompasses every possible state of humanity. It ministers not only to those in brightness, but to those in darkness. It tells those in darkness that the light will come. The spirit will work its way through the darkness as the flower does up to ward the keavens. I believe the time will come when each man will be his own savior. Each person will crucify the Spirit of Error instead of the Spirit of Truth. | I believe that more deadly than the persecutions of the martyrs, is the ornelfixion that goes on every day in your midst. How envy and malice drive sway the beauty and goodness of your owa spirit. Ambition and self interest crucify the better nature of mankind. The Obrist is within your heart; the spirit of truth stands revealed there.

Twenty years ago I said that Spiritualism would be a religion of the future. I say so still. Whatever brings to man a knowledge of his own spiritual nature, brings him nearer to the spirit of truth which is constantly descending to supercede all Orthodox forms of worship. He who worships any where with the spirit of love, makes there a shrine which is acceptable to God. Whatever tears away the false barriers of the human soul, that is the religion of the future, and that is the Christ to come. Behold your Comforter shall come. The religion of humanity is here. The church of God is built. The worshipers have lighted the fire. The altars are here within your own souls. In that temple let us worship, giving thanks to God that the angels above have come with renewed force and power to minister to mankind, worshiping in that temple whose dome stretches farther and farther towards heaven, to where the white winged angels move like wings of fire. The sub ime pature of perfect truth reaches every beart; reaches the highest angel, and the recipient becomes humble in the sight of Gad.

CAPT H.B.BBOWN . PURS at R . scoe Ill., Dec. 1st, 2nd and 8 d; at Arlington Heights 1).c. 9.h. 10th and 11th. Be will be at the State O in. vention, Sturge, Mich., Dec 15 a, 16.a and 17th, and remain in that Sinte four ceks. Ris address for that time is Butle Oreck, care of Mrs. L. E Boiley. He will secure subscribers for the JOURNALL

TIPPED Suces never wear out at the toe. Also try Wire Quilted Soles.

THE publisher of "The Nursery" has issued a list of premiums for obtaining subscribers to his popular magazine. The list comprises articles useful and ornamental, including, books, games, knives, skates, and toys of all kinds. Here is a chance for boys and girls to obtain a nice holiday gift for themselves or a friend, by making a little healthful exertion. "The Nurserv" enters upon its eleventh year in January, 1877, and is as full of life and animation as ever. The price is \$1 60 a year. It is published by John L. Shorey, 86 Broomfield St., Boston, who will send a sample num-ber with the premium list for tencents.

Marsh's Comulative Health Lift.

Cumulative exercise affords a safe, cortain and common sense remedy for chronic all-ments, and a pleasant method of maintaining health.

THE MARSH HEALTH-LIFT

Is admirably adapted to the system, possessing as it does, several points of superiority over any other machine. It alone gives a perfect combined life, and solid weight lift, which is the most perfectly graded of any cumulated exercise. It gives a live weight, solid weight, and combined live and solid weight lift, with an adjustment of handles that is always correct to give the necessary amount of motion to promote symmetrical growth, give pleasant sensations and satisfactory results. It is pro-vided with two indexes, one of which serves to guard against strain or injury by indicating in advance the lifting capacity of the opera

Exercise and sale rooms 169 LaBalle street. Oulcago, Ill. Please send or call for a circular. WARBEN COORBAN, Manager.

The Old and New Plan.

Medical men do not deny that many chronic diseases formerly unsuccessfully treated by medicines have been, since the introduction of Electricity, Tarkish and other Medicated Baths, found curable by one or the other of these means. Unfortunately, their use has been too frequently in the hands of ignorant protenders, and thus their grand qualities in a measure reduced. The finest institution in the West, embracing all the varied classes of Bath and Electric treatment, will be found at the Grand Pacific Hotel, Chicago, under the di-rection of Dr. G. O. Somers and Mrs. Somers, and there we would recommend all chronic aufferers to go.

15.3

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 Wa. bash ave., Ohicago. n2118

DR. T. ORWERNE IS NOW Daveling; his sppointments will appear in this paper, and he may be addressed in care of Raiseto-Paulo-BOPHICAL PUBLISHING HOUSE, Obloago. -11

J V. MANSFIELD, TEST MEDIUM-Answers scaled letters; at 861 Sixth ave., New York. Terms \$3 and four 8 cent stamps. Recoverage ¥91/14159 YOUR LETTERS.

Clairvoyant Examinations from Lock of Hairs

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical ours. Examines the mind as well as body.

witnessed by me. RLLEN M. SMITH, of Bellevue, Ohio,

Diagnosing and Curing Discases.

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

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

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

OAKLAND, Alameda Co., Cal. Sept. 29, 76. MRS. ROBINSON, Ohicago, Ill.

pretended powers, I herewith inclose your fee and dealre the proper prescription. Seeing with me is believing. I will act as you pre-scribe. Respectfully yours, JONE CUERTS.

TESTIMONTALS.

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

Bylvester Stebbins, Knoxville, Ills., writes September 1.th, 1976:--MES. A. H. ROBIN-SON, 894 S. Dearborn Street, Chicago, Ills. "After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of all-

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 re-ceived much benefit. I send again to you as every time you prescribe she is helped very much."

Sept. 21, 1875. Wm. F. Baird, Fort Griffin, Texas, (writes) Mrs. R., "Dear Madama-"Mrs. Sarah Baird, for whom you prescrib-ed at this place a few weeks sluce, is evidently better after following your treatment."

Wonderful Success in Healing the Slok.

The cures performed in all pars of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A look of the alck person's hair, sent in a letter, and held in her

Testimonials which I will enclose to you for 1160.

W. F. BURLEF. Tams City, Iowa, Mar. 20, 76.

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

Tama 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. F. Burley, and il has cured me from using the same. Tobacce users try it. J. MES TROUBIDGE.

Tama City, Iowa, April 10, 75.

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

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

PRICE-\$9 00 PEE BOX. Address Religio-Philosophical Publics

ING HOUSE, Chicago, Ill. 3. Agents supplied (on receipt of the pay) at \$13 per dozen boxes, and sent free of charge. Mrs. A. H. Robinson.-- I used one box of

your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco. It is the best thing of the age.

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

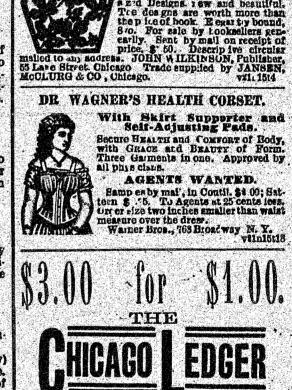
J. J. MILLER writing to Mrs. A. H. Robin-son, in regard to cures performed through her mediumship, says that he was referred to her by his Uncle Speed, who lives near Homer in Texas. He said in his letter to me, you have performed some of the most wonderful cures on record, and advised me to give you 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.

Thousands are Unred of the use of Narcol-Ics, but Object to its being Published.

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

Mas. Rozinson, 894 Dearborn St., Ohicago, -DEAR MADAM:-I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOURvertised in the REMSIOF allosof and Jour-man. 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 psy \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Bend it to Mirs. Agnes VanAer-nam Little Valley. N. Y. nam, Little Valley, N. Y. G. W. GALLAWAY. 531 W. Erie St., Ohicago, Ill., Nov. 4, '73.

LETTER TO HER BROTHER STATING HER CARE : DEAR BROTHER .- Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit. I will now state what she wishes to know of Buclose One Dollar, with name and age. Ad-cress E. F. Butterfield, M.D., Syracuee, N. Y. CURES EVERY CASE OF PILES. [316053] disease and prescribe the remedy. One of her since the Doctor began to give me morphine



All the great weekly newspapers of the size and character of THE OBIOAGO LEDGER CHARGE \$300 per year, while THE LEDGER coats bat \$1.00. The LEDGER of the BEST Family Paper in the United States, aby edited haufsomely printed; containing every week choice completed stories an installment of an interesting illustrated serial, and general reading for old and yours, for the farmer, for the honsewife, and for all classes. Special care is taken to make its tone uniformly chaste and moral. Send \$1, and b cents for postage, and your address to THELLEDGER.

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The Folsorio and any \$4 Megazine to one address, \$8. Postage fres to all subscribers. Address.

E. E. PELTON, Fublishor,

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This the

25 BOND STREET, New York

Haulehurst, Miss., May 1, '78.

RELIGIO-PHILOSOPHICAL JOURNAL.

Poices som the People.

118

THE NEW YORK CATHEDRAL. -- During the past year most of the work upon the new Catholic ca-theoral, at Fiftleth street and Fifth avenue, has theores, at Fiftleth street and Fifth avenue, has been the completion of the roof, with its orna-ments, and when the edifice is viewed from a dis-tance, it appears to have assumed a finished ap-pearance. For the most part, the work performed during the past year consisted of the raising of each of the large towers 38 feet, so that they are 150 feet in height at the present time, the finishing of the transepts, and the laying of the permanent slate roof. The plastering has been finished as much as possible until the windows are placed in position. At the present time glaziers are at work position. At the present time gisziers are at work putting in the outer windows of French plate gisses, and it is within these that the handsome stained windows will be placed. Some of the work on the top of the building which has engaged the attention of the workmen during the past year has been of great magnitude. The two large crosses over the transept doors have been placed in position. An idea of their size may be sained in position. An ides, of their size may be gained from the fact that each weigh nine tons. The large cross over the main entrance on Fifth avenue weighs 14 tons.-N.Y. Tribune.

It has been truthfully said that one prominent church in New York rents its building for houses of prostitution, and for saloons. That is a curious way to serve the Lord. Now the Roman Catholics are crecting a magnificent cathedral that will not cost less than a million of dollars, in which they propose to worship God. Both de-pominations are equally sinful in the way they obnominations are equally sinful in the way they ob-tain money, and the way they expends it. Col. Thistleton says,—"To day, the Catholic church is weaker than over before. Its high priest is a endject, almost a prisoner. At his death the king-dom of Italy proposes to take charge of his re-maine and his estate, and there is no knowing whether another. Pope will ever be allowed to cumber the earth again or not."

HANNIBAL, MO.-H. Warnke writes.-How is Brother Huntcon. I sent him \$5 00 to answer a scaled letter; received an answer, but it had no reference to my question; returning the same he promised to do better, but have not heard from him since

He is at 425 State streat, Chicago, when not out traveling with that trickster Watkins, whom we exposed a few days ago as a pretended materializing medium." "Birds of a feather flock together." We have no knowledge of Huntcon's having but one phase of mediumship, and that is independent elate-writing.

DIAMONDS IN EVERY SOUL-No human being exists but in whom the germs of the generous and exists bits in which the true, lie ready to spring good, the beautiful and true, lie ready to spring forth into excellent glory. We know this, and know it well. These germs may be in fallow ground; still they are there, and it is your busiground; suit they are there, and it is your busi-ness and mine to so plow this fallow land that it shall cause these seeds to spring up and thriftly grow. What though the soil be hard and stony, dry and parched; the fruit of our culture will be dry and parched; the fruit of our culture will be rich and succulent, for the warning beams of God's sunlight and grace will perfect and ripen the produce, and it shall be immortally sweet, eternally beautiful and fragrant, forever and for byel Reader, have you never observed the fact that even the very bad and vicious occasionally fiash forth somewhat of the Divine,—sometimes pleam out the hidden glory? Well, there's a mine of diamonds in every soul, and God and nature, out all human love, calls on you and me to bring and all human love, calls on you and me to bring these diamonds forth to the sunlight, that they may catch the radiance of neaven, and flash out their gieries on the air and to the world, kindling up the emulation of virtue and excellent doing in all human souls -Dr. P.B. Randalph.

How much more God-like is the above than the heathenish notion of Christians that man is utterly depraved, and will eventually be consigned to the lowest hell. The non-Christian population of the globe amounts to about 918 000,000, and they

BARYHOOD. - The fact is, we're all bables yet, and in a baby age of a baby world. Jesus of Ju-dea was familiar with the dynamic law of morals, des was familiar with the dynamic law of morals, and went about benevolently casting out devils from those that lodged that species of tenant, and we read that he once ousted no less than seven from Mrs. McDaulel, or Mag Dalen, the only wom-an they probably ever did get entirely out of, and she became un-demoralized. This is a world of chemical interchanges, and at one time we may be norm a angela, because chemically undisturbed. pure as angels, because chemically undisturbed and, within an hour, may inhale the spores of monads, which from inertness, may spring into active life, and engender changes in our organic structure that may superinduce the spocalyptic plague, in the shape of some disease or abnormal appetite or passion.-Dr. P. B. Randolph, who committed suicide.

Dyspapsis and liver complaint have caused many men and women to commit suicide; has separated husbands and wives; estranged the members of a family, and created trouble generally. One of the most embent scientific men of the present day, Prot. W Paine of Philadelphis, has actually demonstrated beyond a shaddow of doubt, that catarrh, bronchitis, kidney disease, small pox, etc., are produced by infinitesimal organic germs of vegetables and animals introduced into the system theorem the lumar and aking the the the system through the lungs and skin, into the stomach with the food, and in other ways. The yegetable germs belong to the cryptogemous order, of which there are five thousand varieties. The animal germs hatch, and the animalcules feed upon the cryptogamous plants. These parasites affect in a variety of ways the passions, and many a poor fellow has committed crime when under their influence.

NAVASOTA, TEX.-James T. Cone writes.-My interest in the Journal and the cause it advocates increases with every number, and I must say that outside of Spiritualism, no paper, marazine or book has so interested me as the RELIGIO-PHIL OBOPHICAL JOURNAL.

REPORTS OF MEETINGS .- Give us only a brief eynopsis. 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 partici-pated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly, E.

Gon,-"What and where is God?" is a question which has been reiterated by the sage and the sav-age, the wise and the foolish, from immemorial time. It was one of the first great problems pre-sented for solution, and is now the first to which childhood requires an answer. Who can fathom its depths? Which of the countless attempted sointions is the true? Are any correct?-Hudeon Tuttle.

We think none of them are absolutely correct How can we describe a being that bears no resemblance to a human being or an animal? How can we define that which is undefinable-infinite. How can we conceive of that which is unconceivableout of the reach of our senses. How can we as-cribe any of the attributes of a man to God, so long as the former is finite and the latter infinite, and at the same time have a just conception of what we are saying? For example, man has finite powers, and God infinite powers, hence there would be more than infinite power in the Universe, which is absurd. Still mankind will continue to define Grd, each subsequent definition being equally absurd as those which preceded it.

OYSTER BAY, N. Y.-Brother James M. Lud-lum, in renewing his subscription to the Journar, says that he gets far more than it costs in information.

VISION OF JOSEFH HOAG.-About the year 1803 probably in the 8th or 9th month, I was one day alone in the fields and observed the sun shone clear, but a mist collipsed its brightness. As I reflected on the singularity of the event, my mind was brought nto a silence the most colemn I ever remember to have witnessed—for all my faculties were low and unusually brought into deep slience. I said to myself, what can all this mean-I do not ever before recollect to have been sensible of such feelings-and I heard a voice from Heaven say "This that thou see'st which dims the brightness of the ang, is a sign of present and coming times. I took the forefathers of this country from a land of oppression, i planted them among the people of the forest, I sustained them, and when they were humble I blessed them and fed them, and they became a numerous people; but they have become proud and lifted up, and have forgotten me who nourished and protected them in the wilme who nourished and protected them in the wil-derness, and are running into every abomination and evil practice of which the old couniries are guilty, and have taken quietude from the land, and have suffered a dividing spirit to come amongst them. Lift up thine eyes and behold, and I saw them dividing in great heat. This division began in the church on points of doctrine. It commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close its effects were nearly the same-thore who dissented went off with light hearts and faunting language; and those who kept to their first sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as any, and as before, those who separated went with a lofty look and censuring, taunting language and those who kept their ancient principles retired by themselves. It next appeared in the lodges of the Free Masons, and broke out like a volcano until it set the country in an uproar for a length of time. Then it entered politics throughout the U.S., and produced a civil war and abundance of human blood was shed in the combat. The South-ern States lost their power and slavery was abolished. Then a monarchial power arose and took he government of the States and established a National religion and made all societies tributary to its support. I saw men take property from Friends to a great amount. I was amazed at all this, and heard a voice proclaim—this power shall not always stand, but with it I will chastize my church until they return to the faithfulness of their forefathers:-Thou see'st what is coming on thy native land for its iniquities, and the blood of Africa the remembrance of which has come before me." Since we have showed that old mother Shipton's prophecy was bogue, and the world will not come to an end in 1880, thus depriving this generation of a fine pyrotechnic display, we regard all such prophecies as the above as unreliable. As a gen-eral rule, where such minuteness is manifested in a prophecy, there is something wrong about it. The prophecy of Old Mother Humbug Shipton was too exact—prophecies are only fulfilled in general terms, and when one is as specific as the above, you may well consider that there is come-these properties are only fulfilled in general terms. thing wrong somewhere. SEARSBORO, IOWA .- Jason W. Macy wiltes .-"I am going to stick to you until the devil is known to be thoroughly dead, and a peridious priest-hood deprived of their heritage in his kingdom, when red-hot religion will be cooled down to a moderate temperature." He wrote a letter to the Scientific American which pronounced all Spir-itualists insanc; he said: "When you assert that ninety nine hundreths of our mediums are villainous tricksters and frauds, and perhaps the other hundredth ditto, you will surely zoncede us the right when we want falsehood, bigotry, intolar-suce and misrepresentation, to withhold our patronsge from you, and bestow it upon the Tract Bociety, Y. M. C. A., Prof. Lankester, or some pulpit chuckling itinerant who peddles broken doses of cheap gospel diluted with tartarean sulphur and iquid ine. . STARVED TO DEATH.—The woman then passed into the frontroom, and the sight that met the reporter's gaze there was revolting in the extreme. A number of boys were having a free fight at the foot of a plain coffin, but stopped when they saw a stranger among them, and gazed open-mouthed at him. At the head of the coffin stood a large, block the block was even a who was even a large, pleasant-looking woman, who was crying sincere. ly. She told the reporter that she did not live in the house and had never seen the deceased woman before, but had heard of her and death and had before, but had heard of her and death and had come up to see her. The reporter stepped up to the coffin and could not repress a shudder at the horrible eight he beheld. The dead woman's face looked more like that of a skeleton than that of a person who had but recently died. Her thin checks were shrunk so that they almost met, clearly showing every bone about the month and forebead. The area were survey another party of the forchead. The eyes were sunken nearly out of pany, was aroused from sleep by the impression food, cautes the certain means were that some one had called him. Failing to hear the forchead were that some one had called him. Failing to hear the forchead were that some one had called him. Failing to hear the forchead were that some one had called him. Failing to hear the forchead were that some one had called him. Failing to hear the forchead were that some one had called him. Failing to hear the forchead were the some one had called him. Failing to hear the forchead were the some one had called him. Failing to hear the forchead were the some one had called him. Failing to hear the forchead were the some one had called him. Failing to hear the some one had called him. Failing to hear the some one had called him.

der her chin to prevent her jaw from falling. Her teath could be plainly counted through her thin lips, and the house about her shoulders, seemed ready to cut through the skin. Beside her, with its tiny head resting peacefully, lay the dead child. It was the merest phantom of a human being, and had turned perfectly black. One little hand was laid lovingly on its mother's breast, while its feet reached scarcely to the mother's elbow.-N. Y. Herald.

The above is a clear case of the actual starvation of a mother and her young babe. She had seen better days-was reserved in her manners, and a. most estimable lady, but her husband though strictly temperate and steady, could not earn strictly temperate and steady, could not same enough to save her from this sad fate. He was away at the time of her death, and one can well imagine his feelings, when he learned their fate. When animals are starved, for a time restless, they then become quiet, as if stupified. They fail over on their side, unable to stand; the breathing becomes slower and slower, the pupils dilate, the insensibility grows more profound, and death takes place, either quietly or attended by convul-sions. It is had enough for animals occasionally to has starved to death, but for a human being to to be starved to death, but for a human being to be deprived of nourishment, and compelled to die by inches, it is horrible indeed to contemplate. Let us have a religion founded on a love for humanity-when each one will feel it a necessity to do all he can to alleviate the suffering of others. Such a religion would induce each prosperous farmer to give a poor family a house and a few rods of ground to cultivate, and then there would be none dying of actual starvation. This woman died in sight of all the magnificent churches of New York City.

New York City. TOLEDO, OHIO.—B. C. M., writes.—This city contains an excellent medium, one Mrs. Mary E. David. Having met with the loss, some four weeks ago, of a valuable watch which had been in our family for years. I visited Mrs. David to con-sult the spirits. I did so, little thinking that I would hear anything that would be to my bene-fit. The spirits took possession of the medium and, to my actonishm.nt, not only described the watch, which is of peculiar workmanship, but gave me the name of the person (describing him) in whose possession I found it, some eighty miles in whose possession I found it, some eighty miles from this city. Mrs. David was formerly a resi-dent of East Saginaw, Mich., where she rendered valuable and efficient services to the cause of Spiritualism, and still continues to do so with great success in this city.

SOUTH BOSQUE, TEXAS.-H. L. W. Haley writes.-Enclosed you will flod \$6.30 to renew our subscription to the blessed Journal. Mr. Pee-bles says multitudes of Congo Negroes and Canni-bals are Spiritualists. He, Mr. P., sala he would rather fall into the hands of Christians. If he had been in Texas in 1801 and 1862, with his book called the "Seers of the Ages," the Christians would have hung him like John Brown. They did hang one Spiritualist.

TEST CONDITIONS.-Again and yet again I have been present at circles where I could discern pal-pable fraud and barefaced imposture, but I had not been ten minutes in these hateful scenes before I found myself surrounded with those who would treat the elightest attempt to test, queswould treat the signlest attempt to test ques-tion, or try the manifestations with indignation, and consider any expression of disatisfaction as unworthy of a "true Spiritualist." On one occa-sion, when at least half a dozen marvel-seekers claimed the same barefaced mask as their dear mark they made filed barther die of and grandfather, uncle, friend, brother, etc., etc., and I, in shame and scorn of their gullibility, and the audacity of the fraud, ventured to suggest that some one should isy a hand on the face and exam-ine its texture, I was greeted on all sides with the remark, "Guess you're not much of a Spritualist now, that you're wanting so many tests," whilat a chorus of indignant filends of the cause poured forth a torrent of advice to the "much abused medium" not to submit to be tested any longer! Those that wanted tests should not come there to disturb the harmony of those who were so well satisfied," etc., etc.---and thus the imposture was first necessitated to please a set of grown-up children running to circles as they would to puppet shows, and next sustained by the senile guilibility of those who rejoiced in being humbugged! WhenI remember the prevalence of such a spirit as this, at the very circles where every condition as this, at the very circles where every condition was surrounded by suspicious circumstances, and then add thereto the poverty, dire necessity, and, not unfrequently, the ignorance of those who have been thus encouraged to the practices of fraud, I am confident it is upon the well-informed, well-to do investigator, rather than upon the poor and necessitous practioner, that the onus of the present cloud of imposture and folly should be visited.-Mrs. Emma Hardinge Britlain, in Banner of Light. In connection with the above Mrs. Brittain pays, speaking of early mediums, "The more we tried, tested, and proved our mediumship, the more varied, mobile, and ingenious were the spirits' methods of satisfying our doubts, and responding to our demands. The Misses Fox-my most intimate friends-have, on bundreds of occasions. when I have been present at their circles, suggest-ed new modes of trying the spirite,' and always with the result of new and pleasing evidences of spirit power in altering, varying, and demonstrat. ing phenomena. How different has been the con-duct of those calling themselves 'old Spiritualists' at the present day!" PLEASANT GROVE, MINN.-Mrs. Ida Manchester writes. -- It has been noble traits of charac-ter, expressed in your writings, that has made the JOURNAL SO dear to our hearts. Our good sister complains of the high prices charged by healing mediums, one requiring \$5.00. Even at that price it is much cheaper than employing a physician, who never charges much less than \$3 00 a visit, calling on his patient each day, making \$14 00 for one week. One prescription from a bealing medium will generally effect a cure. MOODY AND SANKEY .- One of the permanent results of the Moody and Sankey religious revival has been noted in New York. It is the considerable increase of lunatice, cases of insenity that develop in public view and come under the immediate supervision of the police. The percentage of incarcerations in both public and pricentage of incarcerations in both public and pra-vate functic asylums, has very perceptibly in-creased, and the papers hint that a large number of milder cases of insulty and monomanis have been hidden away by their friends in private residences. Several instances of the kind are positively known, and many a family has its pivate luna-tic—shut up in a back room like a akeleton in a alast. Same of the street cases are violent, and closet. Some of the street cases are violent, and they indicate the fource of their malady in a manthey indicate the fource of steri. They proclaim ner that can not be mistaken. They proclaim Moody in the streets and highways as one tent to do mighty works, exemplified in their words.— Correspondence of St. Louis Republican. These two religious bushwackers are at present in this City, and if their fruits be of the same kind here as in New York, as set forth by the Republican, we plty the poor unfortunates. Their tabernacle is crowded nightly. Should they charge ten cents admission, they would not have one-tenth the number, showing how valuable the public consider their services. . Curiosity promots the people to go, knowing that the exhibition costs nothing. It has been well said that Christianity made enormous progress in Europe, simply because the people, semi-barbarous, and wholly superstitious were taught and believed that the new Deity, was an invisible and invincible warrior, of tremendous power, who would always assist them to butcher their ensures, provided they created temples in his honor, and paid handsomely for the support of priests, to go through the ceremonial performances in those buildings. HOLLISTON, MASS,-Edwin Cheney wiltes.-The Spiritualists of Milford are taking measures to open a large room convenient for the general use of all Spiritualists, for public meetings, lectures, children's lyceums, or evening sociables.

again, but could not rest easy, as he felt a continned impression that there was something for him to do. After lying a few moments he got up and went on deck, when he heard a slight noise as of something paddling in the water near the Rocky Neck Ferry slip at the head of the whart. Hurry-Neck Ferry slip at the head of the whart. Aktry-ing up the wharf, he found two drunken men-overboard, one of whom was nearly exhausted. After considerable difficulty he succeeded in get-ting them out of the water and dragged them to the steamer, where he got them into the fire room-and at last succeeded in restoring them to snima-tion. They left the steamer about six o'clock in the morning, without giving their names, saying tion. They left the steamer about six o'clock in the morning, without giving their names, saying that they belonged to a herring vessel bound out that day. But for the timely assistance rendered them, their voyage in life would have ended in-gloriously in the Ferry Slip. When they come home from Newfoundland they will do well to join the Reform Club and change their course of life. When can evel an the times that aroused the Who can explain what it was that aroused the man who saved them and would not let him rest until his work of mercy was accomplished?- Cape Ann (Mass.) Advertiser-

He undoubtedly was mediumistic, and spirits seeing the danger of two men, saved them through his instrumentality.

LENA, OR.-I. S. Vinson writes.-We of East-ern Oregon are blessed with an excellent writing medium, Sister D. E. Ewing. Recently our circle has been visited by Lorenzo Dow.

WONEWOC, WIS,-O. R. Hill writes.-order. I have often said, bully for Mr. Jones, when you have been fighting Free-love and all the rest of the hellishness they are trying to saddle upon us. While you have been fighting the enemy in the JOURNAL, we in Wonewoc, with the aid of spirits, through the organism of J. L. Potter, have been doing battle with the foe; am able to say we have beaten them badly, and they feel it too.

THE INVISIBLE .- Hush, Janel you think too much of the love of human beings; you are too im-pulsive, too vehement; the sovereign hand that pulsive, too vehement; the sovereign hand that created your frame, and putlife into it, has pro-vided you with other resources than your teeble self, or than creatures feeble as you. Besides this earth and besides the race of men, there is an invisible world, and a kingdom of suirits; that world is around us, for it is everywhere, and those spirits watch us, for they are commissioned to guard over us; and if we were dying with pain and shame, if scorn smote us on all sides, and batted crushed us, angels see our tortures. recognize our crushed us, angels see our tortures, recognize our crushed us, angels see our cortures, recognize our innocence......and God waits only the separa-tion of spirit from fiesh to crown us with a full re-ward. Why, then, should we ever sink over-whelmed with distress when life is soon over and death is so certain an entrance to happines—to glory.—Charlotte Bronte, in "Jane Eyre."

Theory is beautiful; precepts shine with a billliant light, and the gushing melodies of the soul paint in vivid colors the sublime relations that exist between the angelic hosts and the children of earth; but life has its realities-its storm cloudsits disappointments—its accidents—its hardships its poverty-its starvation, etc., and human beings are crushed like a fly beneath the foot; still the machinery of creation moves on, while there is eventually revealed to the unfortunate ones of earth on the spiritual side of life all their souls yearned for. We are not living for the present altogether, but for all future time!

IRON CITY, UTAH.-Almina Z. Russell writes. -I can not do without the JOURNAL: I have been so long starved on the empty husks of old theolo-gy, that I now hunger and thirst after spiritual food.

SINGULAR,-We know of cases of hallucination where the individuals experiencing them see, feel or hear persons or things which have no real exor near persons or things which have no real ex-istence. In this species of temporary trance or day-delirium, a gentleman, who, in his ordinary state, was not at all remarkable either for romance or for memory, has been heard to repeat correctly, passages from Lalla Rookh. Another gentleman has been known to recollect the most minute de-tails of incidents of his childhood; not one circum-stance gould be recollect in his normal correlation.

DECEMBER 23, 1876.

Abstinence from food in some has a Wouderfal influence on the nervous system, and at times induces visions, and a degree of lucidity that is truly remarkable. H. M. Robinson, who came near starving to death on one accasion, says :-- "Towards the close of the afternoon the periods of unconsciousness, I caught glimpses of beautiful visions-of fairy forms beckoning me to green fields and sparkling fountains; of feasts rivaling in profusion and luxury the banquets of Lucullus; of lighted spartments aglow with genial warmth, fra-grant with perfumes, and filled with the harmonies of the celestial harp. These visions seemed so real that it was with difficulty I restrained myself from following the course of the beckoning hands." Such visions are not desirable; they were simply hallucinations, the outgrowth of a disordered brain. The proper abstinence from food will no doubt materially assist in unfolding the spiritual powers.

MEMPHIS, TENN.-Mary Dana Shindler mays:-In looking over the life of Charlotte Bronts, by Mrs. Gaskell-I read it years ago-I came across so clear a recognition of an inspirational power, that I cannot help transscribing it for the graitification of those of your readers who are familiar with the writings of the author of "Jane Eyre," and who love her memory. In a letter to her London publisher, she writes : "When authors write beat, or, at least, when they write most fluently, an influence seems to waken in them which becomes their master-which will have its own way-putting out of view all behests but its own, dictating certain words, and insisting on their being used, whether vehement or measured in their nature; new moulding characters, giving unthought of turns to incidents, rejecting carefully, elaborated ideas, and suddenly oreating and adopting new ones. Is it not so? And should we try to counteract this infla-ence? Can we indeed counteract it?

PARDOE STATION, PA -9. D. Mekee says:-Do not give up the ship, we cannot spare you now, you have fought so long and manfully for the cause of the new gospel, for truth, righteousness and reason, that I hope the God of Peace will bless and strengthen von in the good work which you are engaged. The dearly beloved JOURNAL comes faithfully to my address every week.

ABNER KNEELAND.-Hooper, Neb-Geo. B. Parsons says :- The Insestigator, is after me again in defense of the memory of Mr Kneeland, as it has a special right to be against any unwarranted or upjust attack. He says I have made more errors than I attempted to correct. I attempted to correct your correspondent in but this error-vz : In omitting the pronoun which' in the paragraph on which he was tried and condemned. This omission would make both the charge and defense sheer nonsense. I quoted from memory, but I now have the record before me which sustains my quotations. Bo much for my errors. The Inestigator further takes me to task for complaining that Mr. Kuceland did not stand squarely on his right, but attempted to escape the penalty by evading responsibility. His own published defense shall decide between

us. He was charged with having uttered certain language in his paper. Now, if in his defense he admits that the language was used as charged, but defends on the ground that is was the act of a subordinate and not his own, it covers the exact ground of my criticism (see page 18 and 19); "That Mr. Kneeland went out of town; that during his absence the Pres Enquirer arrived from New York, and that a clerk took it from the post-office, and printed the article before the defendant's return to the city." "There was neither intention nor act on the part of the defendant." This it is true, is the language of his counsel-but see page 21 : Mr. Kneeland authorizes me to declare that he never would have voluntarily suffered this article to be republished in his paper. It filled him with disgust, and he "intends at a proper" time, when this trial shall be concluded, to publish his regret, that it found its way into his newspaper." These quotations are quite sofficient to sustain my criticism, but I do not forget to give Mr. Kneeland credit for the fact that times have changed. Great moral courege would have been r quried to have met the demands of my criticism. MANISTEE, MICH -H. S. Udell writes:-It gives me great satisfaction to be able to pay up at this time in view of the trials you are passing through, and was I able to do so I would invest as much more in the JOURNAL dor gratuitous distritution among friends and acquaintance. It is needless for me to add that my interest increases in the cause, and I am anxious to effect an organization here, and procure the services of a lecturer. LONDON, ENG .- J. Mack writes :- My attention was drawn to a letter by Miss Lottie Fowler, in your issue of October 28th. She has made a slight mistake in her statement in regard to myself, viz.: "There is a reputed healer here from America called Dr. Mack. who advertises as having effected many remarkable cures which are considered rather doubtful.' In the first place, I have never allowed myself to advertise the results of my labors in the cause of healing mediumship. Those who have been benefited thereby have done so in scores of instances of their own accord. With regard to any claim I may have to genuine mediumship, the reports in the "Medium and Daybreak," of work done on the platform before the public, will abundantly testify to the truth. I feel very sorry that I am thus compelled to set myself right before the public in consequence of the thoughtlessness of Miss Fowler. Allow me to remark that this cause among Spiritualists and mediums in particular, is very harmonious here at the present time.

having not a vestige of "genuine worte" in their nature, must be consigned to hell. What a multi-tude there; millions upon millions! What sensible man can sdopt such a hellish doctrine.

ORGANIZATION.-W. A. Brice, of Tonganoxie, Ko., writes.-Again, then, I ask. shall we organ-ize? And the unswer comes.-"YES!" Lat every element of glorious aspiration and principle of goodness within us be awakened to still more glorious efforts and will, and the basis of organiration will at once be laid; then will follow the thrilling music of joyful commencement-noble and effectual work, and victory is ours. God will bless us, and the angels will sing anew with us sweet authems of joy and peace!

As IT IS A recognized fact that a medium may be uncorscious, and give you a communication that is wholly tinctured with his or her mind, it is left for the critical Spiritualist to study the character of mediumship. In answer to the duestion. How may it be known it the spirit who answers is that of the medium, or a foreign spirit? Allan Kar-dec says: "By the nature of the communications. Study the circumstances and the language, and you will distinguish. It is more particularly in the state of sumnambulism, or ecstasy, that the spirit of the medium manifests itself, because it is then more free; but in the normal state, it is more difficult. Besides, there are enswers it is impossibie to secribe to him; this is why I tell you to study and observe."

APPREDIATION, ETC .- A. B. Draper, of Rawson-APPEndiation, Electric D. Diapor, of Reveal ville, Wis, says, "I can not do without the Jour-MAL." Charles H. Green, of West Point, Wiss, says, "I like your paper first-rate; it awakens thought." David Cole, of Norwood, Minn., says, "I have had the pleasure of listening to three lectures by the Boy Orator, and they were trdly in-spiring." B. B. Beardeley, of Warcaw, N. Y. spiring." B. B. Beardsley, of Wareaw, N. Y. BBys, "I like the JOURNAL very much, and I like the way you show up false mediums." S. W. McElwee writes.—"We have been blessed, with the dear old JOURNAL to long, we feel as if we can not do without it." N. Churchill, of Plymouth, Mass. mays, "I like the JOURNAL. I have given away all the numbers I have had, in order that the people may "ecome familiar with it." Eliz. G. Markam, of Washington, Kan., says, "I do not see how I or wasangton, has, asys, 1 to not see how a can do without the JOURNAL, It is the greatest comfort 1 have in this life." D. D. Holmes, of Jefferson, Ohio, says, "The JOURNAL seems to be meat and drink to the family.

"There is no death! What seems so is transition. This life of mortal breath,

Is but a superb life elysian, Whose portals we call death."

And when we consider the fact that the Spiritworld is samirably adapted to meet all the requirements of the aspirations of the soul, we should all ments of the appracions of the soft, we should all endeavor to so live here so that we can take up an advanced position there. Speaking of the Spirit-world, A. J. Davis says: "In 1854 I had an opportunity, for the first time, to contemplate a celestial garden. It was unlike anything I had ever seen in this world. The Garden of the Hesperides, of which we dream, only vulgarly repre-sents the beautiful fact. When I saw the immense landscape and the innumerable beauties that had come up from the soil, and the labyrinth of leaf-age which gathered upon the vision to the right of the scene, I could not but ask, 'Will some one the score, I could not but ask, 'Will some one tell me the extent?' After a few moments a cere-bro-telegraphic disratch came into the mind, whis-pering distinctly, 'It would reach from here to Scotland-nearly four thousand miles in length-five hundred miles in width.' It seemed to be a farextending avenue of flowers and beautiful trees, and there seemed no limit to the number of persons that were walking leisurely, 1 vingly, arm-in-arm; and oh! the thousands of beautiful children that were at play through the devious labyrinths of that vast beavenly park!"

SOMERVILLE, OHIO, --T. C. Stevens writes. --I often have the fond pleasure of seeing my spirit friends and others from the spirit-land. They talk to me and impart knowledge of the Summer-land that I could not obtain in any other way. My son's wife bids fair for making one of the best mediums. They hold five seances each week. We often see from twenty to seventy p osphorescent lights in one evening, floating around the room. Bpirite materialize in the dark, and tell us the time will soon come when they will materialize themselves before us in the light.

A PREMONITION.—Between twelve and one o'clock on Friday morning of last week, the deck hand on board the steam tug Sarah E. Wetherell, lying in the dock of the New England Fish Com-

stance could he recollect in his normal condition, stance could he recollect in his normal condition. A lady, who could not sing in her complete con-scious state, has been heard, in this semi-con-scious condition, to sing divinely. Another has played the plano much better in this state than when fully herself; while a third lady, who could not talk French in her ordinary condition, has spoken the language fluenty and correctly when under the extraordinary influence. Another lady under the extraordinary influence. Another lady, when in this state, has been known to be totally oblivious of the room in which she was, and the persons in it, but at the same time to be under the persons in it, but at the same time to be under the illusion that she was in a favorite field, playing with her pet dog; and, although the field was fif-ty miles away, and her dog had been dead several years, her illusion to both we e so vivid and so correct that she, as it were, absolute-ly brought both before the eyes of her astonished. auditors.-Ex.

In case such phenomena did consist in hallucination, the same would be "singular" indeed, There is, however, a spiritual foundation to it, showing conclusively that the denizens of the other world were at work puzzling the brains of mortals. Agenuine case of hallucination is related by Bolament, the French author. Towards the close of 1835, Madame N., laundress, distress. ed by violent rheumstic pains, quitted her business and took to sewing. Little accustomed to such work, she frequently passed part of the night in providing for her wants; nevertheless she fell into extreme poverty, and was selzed with a severe ophthalmia, which soon became chronic. As she continued to sew, she saw four hands, four needles, and four seams; she had a *double*-double vision, in consequence of a slight diverg-ence in the visual axis. At first, Madame N. accounted for this phenomenon; but, stithe close of some days, becoming still poorer, and a powerful impression being made on her mind, she believed that she really sewed four seams at once, and that God, in compassion to her misfortunes, had work-ed a miracle in her behalf. In this case there was deep seated hallucination-nothing of a spiritual nature about it. .

LAKE MILLS, WIS.—Emiline D. Hoyt writes. I can not get along without your paper. It is like the star in the East, it guides one along to the haven of rest.

PROGRESSION. -- I've been in this cus'd God-for-saken plac ever sense '49; an tother das lot'-er spirits cum mong us, an lectur'd, an tole some on us that we cud get out'n our condition, ef we want'd fer. 'Arter tha'd gon, Sam Jenks and I started fur sum whar, but didn't know whar; but we fell in with sum standing on wer we tole on we fell in with sum stiang'rs, an, wen we tole om what we was lokin for, tha tole us to cum here; and the cum along, an gut us a chanc tu git in; an we'v ben watin mor'n two months. Sam'n I cast lots to sea who'd go flat, au I got it. So yer must giv Sam a chanc rite orf, cos l've got ter wate for em. Sam did a't want to cum wen we did, cos ho want'd to see a grate prize-fite that's cumin orf in a tew da's arter the lect'r; but I wudn't wate; au I'm glad I did't now, cos I've larn'd a gud bit sense I've bin watin. I've heard ov mi mother an sister and a angel val I was goin to marri; but I hant sene au on em yet; but the gover nor hera tells me I shall soon as I can chang mi close. Au I wants to sea Clara so much, I'do annithing ter sea'r. -J. Harlon, a Spirit, in Voice of Angels.

Spirits return manifesting the same peculiarities as in earth-life. They commence improving in the other world just where they left off here. There are schools, lectures, etc., there, all calculated to better the condition of each one. Faxton was first induced to reform by a lecture he heard. Washington Irving speaks of seeing Washington on the rostrum addressing a multitude of spirits.

VISIONS .-- A calm, perfectly quist, and little occupied mode of life, with assence of outward distractions, gives space to the creations of the inward insgination; for the mind is never quiescent. Abstinence from, or want of food, cautes the production of visions, as well certain means which calls them forth .-- J. W.

WILLARD, N. Y.-J. M. Dosn writes :-I have soon Mrs. Markes sewed up in a big, with her mouth plastered up so she could not speak, and her hands tied behind her, sometimes dressed in men's clothing; and I have seen, after the cabinet had previously been ex amined, a little girl come out of the same, walk to her father (who was a stranger to the medium and all present), and tell him her name, age, disease she died with, how long she had been dead, etc., all of which her father said was true to the letter. I have attended seance after seance, at her home, with the utmost satisfaction to myself and all present.

SOUTH BEND, IND -L. Lowis writes: -"Having read the movements towards Organization; also the expression of yourself and Brother Watson on the surject, allow me to say that for years I have seen and felt the necessity of the Spiritualistic element of the world; but more especially that of the United States. Without Union what can we expect to accomplish? Without union of action we are like the soldiers belonging to no regiment or army-shooting at random, killing friend as well as foe. Give us union, but let it be on a broad basis, untrammeled by any dogma of Christ, Mahomed, Joe Smith or Brigham, Young. Let our union be broad and liberal, granting every man and woman full privilege to grow and thrive in the element that tend to progression in the light of truth-truth being the basis of every virtue. We want nothing else, therefore let us unite on a platform so broad and liberal that the thinking churchman can meet the ekeptic, and each may ask-

DECEMBER 28, 1876.

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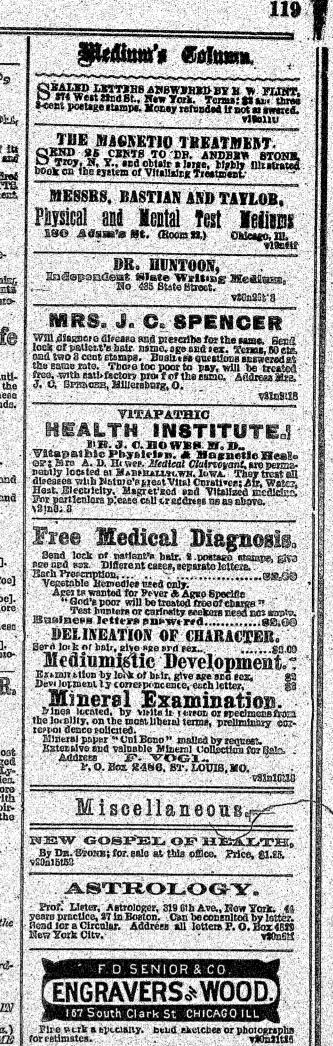
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RALIGIO-PHILOSOPHICAL JOURNAL.

Watkins, alias Huntington and Wife st Qaincy, Ill.

120

S. S. Jonns-Dear Bir:-A. B. Wilhelm handed me yours of Nov. 27th, inquiring about Huntington and wife, and as the excess took place at my house, he requested me to reply to you. The description you gave of Huntington and wife was correct.

Hantington (alias Watkins and wife) came Hontington (diss Watkins and wife) came to Q incy in September, and introduced him-self to Mr. Brown as a Spiritual medium, ask-ing him where he could obtain board for him-self and wife. Mr. Brown referred him to Mrs: Tarner, a lady living on Varmont St., near 13 h, where they obtained board and commenced holding scances at once. They remained here up to October 30 h, that being the night on which the expose took place. the night on which the expose took place. I attended one of his meetings at Mr. Turners, and was satisfied that he was an impostor which seemed to be the opinion of the most of the attendants. I then stranged for a meeting at my house, with the intention of exposing his trickery, and for this purpose I took an old clock, put a reflector in it, and arranged a lamp in good order, that would burn four or five hours, placed it on the mande over the grate, and attached a strong cord to the spring that was to open the door of the clock, then passed it along the side of the room, in order that it could be reached easily. The lamp was lighted early in the evening before the company came, the door closed and all things ready.

The cabinet was built in one corner of the room, the walls forming two sides, a broad high shutter the third, with a dark curtain closing the front. Two ladies were appointed to eximine the medium, and they discovered where she had extra articles of clothing, but did not report it as they understood the intention to expose her. The medium was then seated in a chair inside the cabinet, and was securely tied into a sack, a strong heavy fishing-line being drawn through a wide hem and tied loosely around her neck, and the knot realed with war. The curtain was then dropped, the light turned down; the room quite dark, we all watted for the manifestation. Huatington stated that a spirit would take possession of the woman; whose, he knew not and would become materialized and would come out into the room; that the medium did not leave the sack, and could not. He then requested the people to sing. Finally the medium signified that a spirit was present, and soon an arm appeared through the opening in the curtain, which was followed by a pallid face. Presently a form appeared outside the cabinet, and lifter disappearing several times it then came out near the middle of the room and touched one of the ladies present. At this instant the cord connecting the clock was drawn, the light fi shed on the medium, which revealed her standing with uplifted hands, no clothing on but s light under skirt, stockings and a knit undershirt, with four p eces of red tissue paper on her face, one on the chin, one on the forehead, and one on each check. there was the sack, her wrapper and shoes lying on the fluor; these she had taken off before coming out, and left the curtain in such shape that they could be seen by those sitting in front of the cabinet. We then closed the clock and gave her time to dress herself and get back into the sack. Tais she did by tying the cord where the had out it to get out and drawing tuo knot around in the heat of the sack. We then told Huntington that he was an importor, and he and his wife left uncaremoniously, and we compared views for swhile, then the seance closed.

Is conversing with Mrs. Brown, Hantingdenneo lobente neme wee walkiu

If the readers of the JOURNAL would test every pretended medium in the manner we have so often indicated, they would sift the genuine from the impostors at once, and drive | pounds.

the latter from the field. We are getting to have very little sympathy for those who get taken in by imposters, however much they may be ridiculed by their neighbors.

We verily believe that it is better for Spiritualism that the exposers, even if they have some mediumistic powers, should keep at their work exposing themselves, than to be practicing as impostors.

Watkins may yet find some Christian ministers more willing to receive him than the Rev. Mr. Paine, of Aurora, who refused to to listen to his overlures as an exposer. If so, then he will be in the field exposing his own tricks.

Before we exposed him, he gave us considerable of his experience. He claimed that he was a licensed Methodist exhorter at the age of seventeen. If so, he will be at home with the church, when he finds those who desire to give the trickster encouragement.

We again repeat, that no reader of the Jour-NAL has any resson, from our endorsement of s medium for one phase of mediumship, to suppose that we endorse him for any other which he may pretend to have. If he shows favorable endorsements from the Journal, read carefully and note what phase is mentioned.

Mr. Giles informs up that Watkins and Huntoon made an arrangement to give twelve persons a test seance the night following their ex posure, but instead of doing so they put out for Ohicago on the midnight traint

Let Spiritualists, hereafter, take nothing for granted in favor of genuine physical manifes. tations, until the medium is placed under absolute test conditions; and yet, let everything be done in the spilt of kindness, and to the end of entire comfort during the sitting.

From personal experience we know Huntoon to be a good independent slate-writing medium, and we have often cautioned him against imposing upon people in any phase of mediumship that is not genuinely his. It is quite possible that Watkins may have some valuable phase of mediumship. Bit do Spiritualists want to encourage tricksters who will any day go over to the common enemy, and declare that all mediums are trickstors like themselves. Good mediums, for even one phase only, should so conduct themselves as to be above reproach.

Questions and Answers.

Mn Jonni-Siz: -A. Materialist brother of mine cays that the body and soul are coeval and coexistent; that they are born together, die togother, and can have no separate existence. Will you give us your views on the origin of life? It will no doubt interest all your subscribers. Yours Respectfully. H F. HUGHES.

weight but 190 pounds, has a body as real as when he becomes corpulent and weighs \$00

So the germ of the human soul when occupying but a single unextended point-a simple monad, has within itself the elements of its body, and both are developed together through the never ending rounds of an endless eternity.

There is no creation-no death, only in appearance; but chengs is common to all things. But let your Brother subscribe for the Lir TLE Bouquer, it costs but \$1 00 a year. It is a gem of beauty, and the grand thoughts that it embodies upon the Pathosopar of Life, are fresh from the supernal spheres.

BARON DE PALM:

His Gremetion at Washington. Pas

We think it will be some time before creme. tion will become common in this coustry, although an example has been set by burning the body of Joseph Louis (Baron de Pilm) grand cross commander of the Sovereign O :der of the Holy Sepulcher at Jerusalem, knight of St. John of Malta. Prince of the Roman Enpire, late chamberlain to his majesty the king Bavaris, fellow of the Theosophical society, etc., etc., in compliance with wishes expressed to his executors (shortly before his decease. In extending an invitation to different ones, Henry S. Olcott and Henry J. Newton, menibers of the Tneozophical Society, said:-

"The occasion being one of interest to science in its historical, sanitary, and other aspects, the executors of Baron de Palm have consented that it shall have publicity. This invitation is accordingly sent to you in the hope that you may find it convenient to be represented, and, in case the general subject of cremation should be discussed, take part in the debate. The University of Pennsylvanis, the Washington and Jefferson College, the New York College of Physicians and Surgeons, and other institutions of learning, and the health boards of Boston, Poiladelphia, Washington, D. C., and other cities have already signified their intention to send representatives. It is believed that the occasion will draw together a very large number of highly competent and influential aclentific observers. Addresses appropriate to the occasion will be delivered."

At the appointed time. December 6:h, the body was cremated, in accordance with the wish of the Baron. The imposing ceremonies; speeches, etc., made it a day long to be remombared.

Miss Lottle Fowler.

Miss Lottie Fowler directs as to say that she can not answer questions submitted to her by letter, or attend conventions and hold seances for physical manifestations. Those who desire tests, etc., must visit her in person. She has an organization admirably adapted for spirit control, and those who have a private scance with her, will not go away dissatisfied. as a physical modium, and was a perious au cess, always refusing to sit unless rigid test conditions were adopted, so that those present might not throw a shade of suspicion on her. At one of her seances in Eagland, after sho was securely fastened to her chair, two materislised hands were presented holding a veil, and soon after a female figure appeared with the veil over her face, and bright ornaments shown on her forehead. After showing herself several times, she walked out of the cabi. net extemporized for the purpose, and shook hands with those present. She was succeeded by an Indian girl calling herself Pinky, who proved a most comical spirit. She amused all by her funny sayings and doings. Baron Hendricke then appeared. He arose to a considerable height and floated in the air. He then descended to the floor and resumed his ordinary dimensions. He then asked for scissors, to cut a piece of his dress, and rematerialized the deficiency asying, "There is no hole there."



he had been engaged in exposing Spiritualism. she (Mrs. Blom) had discovered how he did moss of his tricks, and told him so. He then told her that there was no such thing as materialized spirits; it was all deception and freud; that he was educated for a Methodist minister, and had learned this from his wife. H+ also stated that he belonged to a society of Spiritualists and was endorsed by your JOUR-NAL The city authorities arrested him for giving exhibitions for gain without a license, but lot him go rather than feed him at the workhouse, as he had no money to pay his fine. J. W. Habr.

Quincy, Ili.

Watking, alias Watson, alias Huntington,

J. W. Giles, of Barlington, Iowa, sends a report of a protonded spiritual scance hold by the exposed trickster, Wetkins, sided by Huntoon. His report goes on to show that he way first deceived by them, and afterwards convinced of their tricks.

While they were there the Journal came to hand, which had an 'tem in regard to the exposure of Watkins. Then all at once Watkins. claimed that his name was not Watkins but Watson. Hantoon coming into the room was appaoled to as to his name. Huntoon, not being posted on the sudden change, spelled it out Watkins. When told that Watkins was now claiming it to be Watson, Huntoon expressed doubt as to whether it was Watkins or Watgon.

Mr. Giles concludes his letter as follows: "Nov, Bother Jones, you said in the last JOUGUAL that you had exposed O. E Watkinc. Especed him for whet? Your charge to indefaits. I have had but a small expericace in comparison to yours, but with the information I possess, and the experience I have had with these men, I am autiofied they are mediume; but are not honest, and are tricky, and I fully believe they would deceive all; and I advies every Spiritualist to let them severely alone. I think we had better have no communications with our dear departed, than to have it comothrough such doubtful sources. Will you atets in your next whether you think Wathing has any mediumship. Yours for the Grath."

In last week's fame will be found a brief ntatement of the facts of our exposure of Watking.

We have his own signature (O. H. Watkins) written by himself. We treated him with the utmost kindness, in hopes he was a good, honest medium. When we exposed him, he pre tended that his familiar spirit was guilty of tearing him loose, and that he would try again the next night, but failed to keep his promise. He went to Hantoon's and held one or more seances there before starting out for Birling. ton. His wife remained at Huntoon's while they were gone, and since their return they have been holding seances at Hantoon's. But we now learn that there has been a falling out, and Watkins, aleas Watson, alias Huntington and wife have 1.ft.

Mountain View, N. J. REPLY:-We can not be expected to present

a theory, with the hope of its being received as truth, in a more roply to your question. It involves the fundamental principles of the Philosophy of Life, a subject that requires more depth of thought than any] subject ever broached by thoughtful man.

We have devoted forty-three long articles to the subject and published them in the LITTLE Bouquer, and yet have but just, entered the vestibule of the pantheon of thought, that looms up before us.

But we will venture to say this much in reply to your query. Your skeptical Brother is in part correct when he says "the body and soul are coeval and coexistent, and can not have a separate existence." But this assumption involves the question, What does he mean by body and soul?

Certainly we should not agree with him if he means that man does not exist after the death of the gross material body that our external senses take cognizance of.

Science demonstrates that the physical body is constantly aggregating to and throwing off atoms of matter. So rapid is the change that not one atom of a man's body at any one moment of time existed as an integeal part of that body seven years, more or less, before. Hence your Brother can not suppose that the physical body he now possesses is in fact composed of the same atoms of matter that his body at birth was composed of.

In due time instead of continuing to pass off by imperceptible degrees; his body will separate from the soul, which is but another inner and more reflued body, even to the extent of not being subject to the law of gravitation, and the physical senses of even the scientist.

But this we apprehend is not what your Brother means when he speaks of the scul. He means the thinking, reasoning part of man, to which the body is a humble servant, a willing alave, a protecting covering.

That is the part we will now consider. The inner and more sublimated body, which survives the death of the gross material body continues to live along with the spirit, and on the spirit ual plain of life, is as real a body to the spirit as was the gross physical body that encumbered it on the material plain of life.

Our theory of life recognizes no beginning nor ending of the human soul. It is coeval with and an integral part of the Infinite or Divine mind.

In its germinal condition, genus and sea were fixed and unchangeable facts. Your Brother never was anything else than a male belonging to the genus homo; nor did he ever have a conscious existence until he developed to it upon this material plain of life, and that, too, in this his prosent conscious state of existence. Bo again we repeat that your Brother is correct when he says "the body and soul are coeval and coexistant and can have no separate existence," but with the definitions of body" there during February.

Miss Lottie Fowler is really a splendid medium, and those who compilt her, will remember the occurrence as one of the most pleasant and satisfactory of their life.

Mrs. H. Morse in Iowa.

She lectures at Perry Dec. 11th, 18th and 18th; Glidden 15th, 16th and 17th; Fort Dodge 19:h and 20:h; Cherokee 21it and 22d; Bloux Oity 24th and 25th; New Jefferson 26th and 27; Moingona 28th and 29th; Carroll, Iod, 80th and Sist; South Bend, Ind., Jan. 1st to 8th; Van Wort, Ohio, Jau 9th. She then goes to Canada for two months. She says: "I now see the good angels have opened a field of labor for me, just as you told me they would when you said 'keep in the lecture field.' I never have seen before the interest taken in Spiritualism that there is now. The world scems to be awake to it; truth and speakers are wanted all over the country."

MRI. DR. ELLAN J. UNDERWOOD CAU be found on Saturday from 1 to 4 P. M. at Mrs. Dr. Wisner's, No. 517 Wabash Ave., Chicago. The balance of the time she can be found at her residence in Blue Island, 10 miles South of Chicago, on the Chicago and Rock Island R. R. The Doctor during twelve years prectice has proven herself one of the most successful physicians in the Oity. She is now prepared to board and treat at her residence.

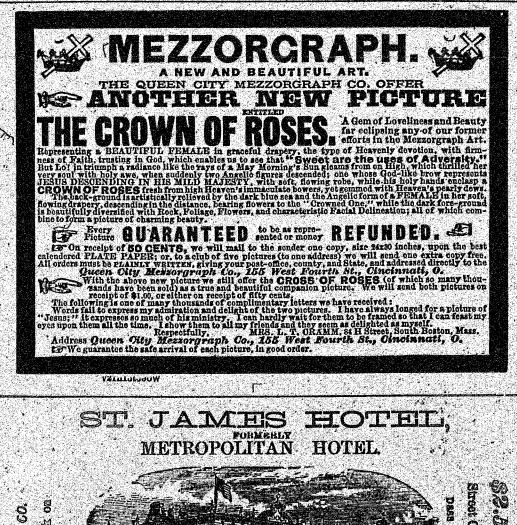
Letter of Fellowship.

On the 7th day of Dec. 1876, the RELIGIO-PHILOSOPHICAL BOORETY granted a letter of Followship and Ordination to Bro. Oliver B. Beals, Utics, New York authorizing him to solemnize marriages in due form of law.

DB. SAMUEL MAXWELL has removed to the Peabody Hotel, 250 S. 9th st., Philadelphia, where he reports excellent facilities for treat ing the sick. He lectures for the Spiritualists

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The mannounce have to say that while extending to the general public every courtesy which politoness and daty sided by long experience can dictate they will welcome to their botal with especial pleasure, all readers of the Ranner Prince prince principle of the propagation of the consideration and convenience a matter of special consideration endeavoring to be propaged to give them all the information they week with regard to the location of mediume, meetings, lycenme, newspapers, etc. welcenter the special pleasure of special special pleasure of the special consists

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