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

AOL' XXI

B. B. JONES, EDITOR,

CHICAGO DECEMBER 23 1876.

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NO 15

THE PLANCHETTE.

Miraculous Tests, etc.

The Mysteries of the Little Instrument-Its Wonderful Exploits-Its

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 clergymen, have watched eagerly 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 sagacious 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 utterance to childish drivel, now bandy ing jokes and badinage, now stirring the con-science by unexceptionably Christian admoni-tions, and now uttering the baldest infidelity or the most shocking profanity; and often dis-coursing gravely on science, philosophy, or theology. It is true that Planchette seldom theology. It is true that Planchette serious 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 further acquaintance with this new species of creation, which Mr. Darwin has thus far left untouched.

The word "Flurchests" is Franch, and sim-

The word "Planchette" is French, and simply signifies a little board. It is the diminutive of planchs (board or table;) and that which will or piences (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 any other shape and convenient size would answer as well. Hader the two corners of the wide at the widest part; but we suppose that any other shaps and convenient size would answer as well. Under the two corners of the widest end are fixed two little castors or pantograph wheels, admitting of easy motion in all horis maid increases and in a hole, pierced through the narrow end, is fixed, upright, a lead pencil, which forms the third foot of the tripod. If this little instrument be placed upon a sheet of printing paper, and the flagers of one or more persons be laid lightly upon it, after quietly waiting a short time for the connection or rapport to become established, the board, if conditions are favorable, will begin to move, carrying the flagers with it. It will move for about one persons in contact with it, when it will not move for either one of the persons singly. At the first trial, from a few seconds 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 pages.

For me alone, the instrument will not move;

for me alone, the instrument will not move; for myself and wife it moves slightly, 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 sons present whom she may not know, and also the names of their friends, living or dead, 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 always returns answers either frivolous or, I am sorry to say it, a trifl; wicked. For example, she on one occasion said to it, "Pianchette, 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 effer reaction from it reomit the letters of the word nervice test 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 accord without our promptings." But in-stead of writing words and sentences as was expected, it immediately traced out the rude

another occasion, after receiving from it responses to some trivial questions, she said to it. "Planchette, now write something of your own accord without our promptings." But in stead of writing words and sentences as was expected, it immediately traced out the rude figure of a man, such as school children sometimes make upon their slates. After finishing the outlines—face, neck, arms, legs, etc.—it swung round and brought the point of the pencil the proper position for the eye, which it carefully marked in, and then proceeded to pencil out the hair. On finishing this operation, it wrote under the figure the name of a young man concerning whom my daughter's companions are in the habit of testing her.

My 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 bested a moment before. The operator, of course, knew nothing of this, and my wife expected either that the exportment would fall, or clee that the letters R i ng would be traced. But instead of that the instrument moved, very slowly-and, as it were, deitherstely, and traced an apparent exact circle on the paper, of about she size of a flaggring she had in her mind. Will you try that over again?" said she, with a similar circle was traced, in a similar manner, but more promptly. Daring this experiment, one of they was traced in a similar manner, but in more promptly. Daring this experiment, one of they was traced in a similar manner, but in more promptly. Daring this experiment, one of they was traced in a similar manner, but in more promptly. Daring this experiment, one of they was traced in a similar manner, but in more promptly. Daring this experiment, one of they was traced in a similar manner, but in more promptly. Daring this experiment, one of the was traced in a similar manner, but in ore promptly. Daring this experiment, one of the was traced in a similar manner, but in ore promptly to the move of the promptly to the move of the more of the substitution and a sub

etters of the word, instead of a direction unhought of.

To rush to a conclusion respecting the ra-tionale of so mysterious a phenomenon, under the sole guidance of an experience which has been so limited as my own, would betrsy 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 Jersey Oity, with whom I have almost daily inter-course, and whose testimony is entirely trustworthy, relater the following:Bome five or six months ago he purchased

Bome five or six months ago he purchased a. Planchette, brought it home, and placed it in the hands of Mrs. B., a widely, 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. Bbe, 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!" "Be, inquired. "Of your money."
"Where!" "In Kentucky."

My friend states that Mrs. B's husband had

My friend states that Mrs. B's husband had My friend states that Mrs. By shusband had died in Albany about two years previous, bequesthing to her ten thousand dollars, which sum she had loaned to a gentleman in Louis-ville, 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 asfe. At this point she inculred: not occurred to her that her money was not perfectly safe. At this point she inquired: "Who is this that is giving this caution?" "B — W—," (The name of a friend of hers who had died at Os'ro, Ill., some six years before) Mrs B: "Wby I is my money in jeopardy?" Planchette: "Yes, and needs prompt attention." My friend O, here asked: "O selve the good before the money and attend to the Ought she go to Kentucky and attend to the

Bo strange and unexpected was this commu-nication, and so independent of the sugges-tions of her own mind, that he was not a lit-tle impressed by it, and thought it would at least be safe to her to make a jurney to Louis ville and ascertain if the facts were as repre-sented, But she had at the time no ready

sented. But she had at the time no resdy money to pay her traveling expenses, and not knowing how she could get the money, she asked: "When shall I be able to go?" "In two weeks from today," was the reply.

But thought over the matter, and the next day applied to a friend of hers, a Mr. W., in Nassau Street, who promised to lend her the money by the next Taesday or Wednesday. (It was on Thursday that the interview with Planchette occurred.) Bhe came home and remarked to my friend, "Well. Planchette has told one lie, anyhow; it said I would start for Louisville two weeks from that day. Mr. W. is going to lend me the money, and I shall start by next Thursday, only one week from that time." that time."

But cathe 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. But from circum-stances unnecessary to detail, the money did not come until Wednesday, the day before the expiration of the two weeks. She then prepared herself to start the next morning; but pared herself to start the next morning, our through a blunder of the express man in carry-ing her trunk to the wrong depot, abe was de-tained till the five o'clock, r m train, when she started, just two weeks to the hour from

Arriving at Louisville, she learned that her friend had become involved in consequence of having made a number of bad sales for large having made a number of bad sales for large amounts, and had actually gone into bank-ruptoy—reserving, however, for the security of her debt, a number of lots of ground, which his creditors were trying to get hold of. Bhe thus arrived not a moment tob soon to save herself, which she will probably do, in sood part, at least, if not wholly—though the affair is still unsettled.

THE PARSE OF FLANCHATTE

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 telly you that I am. If I am not an intelligence, in the name of common sense what am If 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 among na-tural historians.

Later, doubt was thrown upon the possibillty of getting mental questions answered, and Planchette retorted: 'Do you fancy for one moment that I don't

know the workings of your brain? That is not the difficity. It is the impossibility—al most—of making two dismetrically opposed magnetisms units.

After this rebuke, Mr. B asked a mental question, and received the following answer: 'I am impelled to say that if you will per severe in these levestigations, 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 have any faith in the immortality of the soul, you can have no doubt of the possibility of spiritisal influences being brought to bear upon mortals. It is no new thing. Ever since the world began, this power has been excited in one way or another; and if you pretend to put any faith in the B ble. You wirely must credit the possibility of establishing this subtile connection between man and so called angels. This communication was glibly written until within eleven words of the conclusion, when Planchette stopped, and I asked if she had finished. 'No.' she replied.

'No,' she replied.

'Then why don't you go on! I continued.

Pianchette grew exceedingly wrota at this and dashed off an answer; Because, my good gracious! you are not obliged to express yourself through another's

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 was not prepared to be teld that it was satisfactory, in proof of which Mr. B wrote becauth it.

'Appropriate answer to my mental question Will my deceased wife communicate with me

-I. A. B."

'M.y 28 h. At the breakfast table Mr G expressed a great desire to see Planchette per-form, 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 dare say will accomplish what you desire to

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

shout my nephow?"

Mr G. 'Weil, it is certainly very queer. I saked a mental question to which this is to a certain extent an answer.

Mr. G was seated beside me, thoroughly in-tent upon P.anchette. Miss W was at a distance, and not in any way en resport with me.

If this phenomenon of ans-wrap mental questions be clairwoyance, the situation of these two persons may account for the mixed nature of the answer Daginning with Miss W. and flushed with Mr. G.

We will now orposed to notice some of the ories that have been advanced for the solution of the mystery. THROBY PIRST-THAT THE BOARD IS MOVED BY

THE HANDS THAT REST 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 slumbering in the minds of the operators, and happened to be awakened at the

Moter detailing his exploits (whether real or imaginary he has left us in doubs) in a successful and sustained nourse of deception, the writer in Harper's reaches this startling conclusion of the whole matter:—

'It would only write when I moved it, and then it wrote precisely what I dictated. nen it wrote precisely what I dictated. Teat 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 both which the distortion, the disregard of truth which association with this immoral board superin-

This writer has semewhat the advantage of me. I confess I have no means of coming to the knowledge of the truth but taces of care ful thought, patient obs-rystics, and collection of facts, and deduction from them. But here is a mind that can with one bold diversach the inner mysteries of the sensible and supersensible world, penetrate the motives and impulses that govers the specific moral acts of men, and declose at once to us the horrible secret of a conspiracy which, without preconcert, 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 to getter to play trich upon their fathers, mothers, brothers, and geters! 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 farther ceremony. As to the hypothesis that the person or persons whose hands are on the board move it un-This writer has somewhat the advantage of

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. Or if it be morally possible to suppose that they all, invariably, and with one accord, its when they assert that the board moves without their reliable to the transfer of the second of the s their volition, how is it that the answers which they gave to questions, some of them mentally, 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 questionert

questioner?

A theory propounded by the Rsv. Dr. Patten. of Onicago, in an article published in The Advance, some time afoce, 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 conscious 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. after the thoughts have consciously gone on to what is to follow. We infer, then, to ordi mary facts known to the habitual penman, that if a fixed idea is in the mind at the time when if a fixed idea is in the mind at the time when the nervous and willtional powers are egen-cised with a pen, it will often express itself apontaneously through the pen, when the men-tal faculties are at work otherwise. We sup-pose, then, that Planchette is simply an arrange-ment 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 that its automatic power finds play, and the

ideas present in the mind are transferred unconsciously 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 mears of Planchette, is no more
wonderful than 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 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 or in a manner in which it has been previously 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 occupied in conversation; but not since the world began has there been an instance in which the began has there been an instance in which the mind, acting solely from itself, "automatic powers" or otherwise, has been able to body forth any idea which was not previously with-in itself. That Planchette does sometimes write things of which the person or persons under whose hands it moves never had the alightest knowledge or even conception, it would be useless to deny.

THEORY SECOND-IS IT BLECTRICITY, OR MAGNETIEM?

That electricity or magnetism (a form of the same thing,) is the agent of the production of these phenomena, is a theory which, perhaps, has more sdwoates 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 a nse, representative writer on this subject, we shall be principally occupied for a few paragraphs.

When this theory is offered in seriousness as a final 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 flaid commonly thours. imponderable, and impersonal finid commonly known by that name, then let us ask, Who is at the other end of the wire!—for there must evidently be a whof as well as a what? in the cal theory are brought to their strict defini-tions, bey are compelled to admit that this agent is nothing more than the medium of the agent is nothing more than the medium of the power and intelligence that are manifested. Now a medium, which signiff a simply a middle, 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 influence that is transmitted through the medium or middle; and it is an axiom or common sense that no medium can be a perfect medium which has anything to do with the origination or qualification of that which is intended. Simply to flow through it, or which is not absolutely free from action except as it is acted upon. That there are so-called mediums which refrect, perpert, falsify, or totally obliterate the characteristics of that which was intended to be transmitted through them, is not to be denied; but these are by no means perfect or reliable mediums, either in physical or psychic matters.

If the little instrument in question, there-

or psychic easters.

If the little instrument in question, therefore, is, through the medium of electricity or any other agency, brought under perfect control 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 flustions to produce the effect. Now let us see where Mr. Headley gets the active powers and qual flustions to produce the phenomena munificated by his Planchette. He shall speak for himself;

"That a spirit, good or bad, has anything to do with this piece of board sad the tips of children's fingers, is too absurd a supposition to be entertained for a moment. We are drivto be entertained for a moment. We sen, therefore, to the conclusion that en therefore, to the conclusion that its origin written (by honest operators) has its origin either in the minds of those whose hands are on the instrument, or else it results from com-munication 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 vising my family from the city brought, as the ing 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 may velous change. Bhe was modest and retiring, with a rich brown complexion, large symming eyes, dark as midnight, and a dreamy expression of countensees, and and a dreamy expression of countensees, and a dreamy expression of countensees, and and a dreamy expression of countensees, and an expectation of the keenest relish. In short, they were as opposite in all respects as two beings could be. As the phenomens produced by electricity are well known to arise from the opposite poles, or differently charged bodies, they would naturally be adapted to the trial of Planchette."

Mr. H. now flads the mysterious agency,

Mr. H. now finds the mysterious agency, "electricity," completely unchanged, and under the hands of this couple, Planchetts becomes "very active". Indifferent to its performances at first, he was induced to give it more serious attention by the correct answers given to a complete of questions asked in a lock. given to a couple of questions asked in a jok-ing manner by his wife, concerning some love silvirs 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 asked the being in his wife's mind when she asked 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 interest being thus for the first time aroused in Mr. Halmind, he proceeds to inquire a little further into the peculiarities of this new phenemenon, and proceeds as follows:—a

"Seeing that Plauchette was so familiarly acquainted with my lady friends, I saked 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 surprise it answered, 'N body knows.'

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

'Is she happy?' I asked, 'Better be dead,' why? Unhappy was written out at

'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 tast I saked, 'How many brothers has she?'

'One,' was the response. 'Thit,' said I, 'is false; but not having heard from the family for several years, I saked again, '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 mellus of ascertaining whether this was all true, but con-vinced 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 you?' 'Broth-er of the Devil.'

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

'What for?' 'Wicked.'

Now while I was exceeding amused at all this, I noticed that the two young operators this, I noticed that the two young operators were greatly sgitated, and begged me to stop. I saw at a glance that the very superstitious feeling that I was endeavoring to ridicale away, was creeping over them, and I desisted.

* Another day I saked where a certain gentleman who failed years ago, taking in his fall a considerable amount of my funds. I said, 'Where is Mr. Green?' 'In Breatl.'

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

'How much.' 'Ten thousend dollars.'
Neither of the operators knew anything about this affair, and the answer, 'B sail', 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."

heard from him he was in New York."

Now, observing that no conscious or intelligent agency in shaping these answers is assigned 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 philosophy on this matter, be worth while to look a little critically at the answers and atstements that were given, and the further explanations propounded by Mr. H. For convenience, they may be classified as follow:—

1. Answers that were substantially in the in-

1. Answers that were substantially in the interrogator's own mind when he asked the questions. Such were the answers to the questions: "How many brothers did she (Mary O.—) have?" "Where did she formerly live!" sto.

(To be soutinued.)

THEY COMPORTED ME.

BY HEMBIS CANTON.

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

nate bues: I fendly dreamed No shades were there. With ro

The dream soon fled; Borrow and care left impress deep, Until I envied those who sleep— The peaceful dead.

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

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

There, was a calm; see drew her mantle o'er my soul, And angel power held control With healing balm.

Friends gone before: In joyous bands
They soothed me, and with loving hands
Bade sorrow fice.

Such words of cheer, Buch heavenly songs they sang-How the sweet music rang

My heavy heart grew light again.

Freed from its sorrows and its pain—

O! glad release.

Filled with sweet peace.

Baptised in love
The voyage of life seems pleasant now,
For angel hands have touched my brow, Lafe is now blest, For spirit friends lend me their powers

And brighten all my weary hours, Giving me rest.

" No cross, no crown;" The words are music to my soul, As I press forward to the goal, To lay my burden down. Glousester, Nov. 27, 76

EX ORIENTE LUX:

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

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

INDIA: -THE SACEED B OX+OF THE BRAHMANIO PERC D.

[REVENTE ARTICLE.]

Another of the Secred Epics now claims our attention, vis :- The Mahabharata, which is, to literally translate its title, "a great history of the decendants of Bharata," with tory of the decendants of Bharata," with which is incorporated a great number of epi-sodes and legends—indeed the latter comprise more than three-fourths of the whole. It is the work of different authors at diff-rest periods of time, and contains above 200 000 lives. The main story deals with the history of the incarnation of Vichnu 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 inter-

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 Satyayan is a doomed man, having only one year to live. But Savitri 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 endeavors to forget the prophecy, as the last day draws near, she becomes possessed with an irrepressible anxiety. At last the dreadful day arrives, and Satyavan sets out to cut wood in the forest. His wife saks leave to accom-pany him, and she walks behind her husband pany aim, and she walks benind 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 agony; 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. Borrowing she called to mind the sage's prophecy, and reckoned up the days and prophecy, and reckoned up the days and hours. All in an instant the beheld an awful hours. All in an instant she beheld an awful shape standing before her, dressed in blood-red garments, with a glittering crown upon his head. His form, though glowing like the sua, 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 husband's side he stood and gased upon him with a flery glance. Buddenly she started up and laid her dying flatywan upon the ground; and band's side he stoot and graed upon him with a fiery glance. Saddenly 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: "Burely thou art a God; such forms as thine must more than mortal be. Tell me thou God-like being, who thou art, and whereforeart thou 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 being and deprived of breath, lost all its grace and beauty, and became ghastly and motion-lees."

After binding the spirit, Kama proceeds with it to his own habitation followed very closely by the faithful wife. Yama bids her sp home and perform the o home and perform the funeral rites, but he persists in following; and Yama, pleased the persists in following; and Yama, pleased with her devotion, agrees to grant her say boon except the life of her husband. She is not coutent 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 heat thou excepted; let my husband live. Without him I deare not happiness, nor even heaven itself; without him I must die. "So be it, faithful wife," replied the king of death; "Thus I selesse him; and with that he loosed the cord that bound his soul."

THE HEAGAVAT GITA One of the episodes of the Mahabharata, embodies in the form of a dialogue a revela-tion by Krishna to Arjana on the field of Kuru. A deadly foud exists between Arjadas s kinsmen, and having qualms of con-against destroying human life, Krishna

attempts to remove his scruples. The oppos-ing armies being draws upon eliber side to wait the close of this communion between man and the god, Krishna is represented to say: "The wise grisve not for the departed, nor for those who yet survive, ne'er was the time when I was not, nor thou, nor yonder chiefs; and ne'er shall be the time when all of as shall be not; as the unbodied soul in this corporesal frame moves swiftly on through cas shall be not; as the unbodied soal in this corporeal frame moves swiftly on through boyhood, youth and age, so will it pass through other forms hereafter—be not grieved thereat. The man whom pain and pleasure, heat and cold affect not, he is fit for immortality; that which is not, cannot be—that which can never cease to be. Know this:—The being that spread this universe is indestructible; 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 allike mistaken; it kills not, and is not killed; it is not born, nor doth it ever die; it is not past or future—unproduced, unbanging, infinite; he who knows it fixed, unborn, imperishable, indissoluble—how can that man destroy another, or extinguish sught below? As men abandon old and threadbare clothes to put on others new, so casts the embelow? As men abandon old and threadbare clothes to put on others new, so casts the embodied soul, its cast off frame to enter other forms. No dart can pierce it; fame cannot consume it; water wet it not; nor scorching breeze dry it; Indestructible, incapable of heat or moisture, or aridity—eternal, all pervading, steadfast, immovable; perpetual, yet imperceptible, and incomprehensible, unfading, deathless, unimagicable."

Further on he says: "The soul is the principle of life, which sovereign wisdom employed to animate bodies; matter is inert and periabale; the soul thinks and acts, and it is immor-

ble; the soul thinks and acts, and it is immortal. Of thought is born will, and of the will is born action. Hence it is that man is the most perfect of terrestrial creatures, for he operates freely in intellectual nature, knowing deficient the first that man is the content of the first terrestrial creatures.

to distinguish the true from the false, the just from the ur just, good from the evil."
"That inward knowledge, that will which conveys itself by the judgment towards what it likes, and withdraws itself from what it dislikes, renders the soul responsible for its action, responsible for its choice, and for this cause has God established rewards and punishments.

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

In closing it may be mentioned that a legend of the Deinge is found in the Mahabharata, one incident of which being that, when the flood was over, it was discovered that among he treasures which had been fost was too 'Amrita or Drink of Immortality.' The "Amrita 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 tell how, with the aid of Brahma and the king of the Berpents, the lost Amrita is recovered.

(To be continued.)

A NEW EVANGELIST.

Reprinted from St. James Magazine, September, 1876. Revised and Corrected by the Author.

It is anjautobiography of an important per sonage long since passed away, but of whom history gives no certain account; though we are told records of him did at one time exist, are told records of him did at one time exist, and may possibly yet be found. Hafed, Prince of Persia, tells us that his birthplace was a lonely spot situated on the eastern shores of the Persian Bea. He saw first the light in the castle of his ancestery,—his father having descended from a long line of chiefs of Persia, renowned in the history of their country for bravery and patriotism. His mother was a daughter of a chief of Cashwere—that favored Paradise of earth where Harat 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 emulems of the great son, she solemnly dedicated the babe to the service of the God adored. adored.

The deadly scourge of war broke loose once more, and desolated the home of Hafed Rathless foes fired the lonely Paradise in which angels might have sought to dwell, and murdered the beautiful mother and the innocent child. With the disfigured bodies of the dear ones before him, he raised his hands would have sworn by the great God of Heaven, but the words stuck 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 cruel wrong, he would tear him limb from limb. His guardian angel appeared, with the addenness with which the Angel of the Lord revealed himself to Abraham when he arrested the patriarch's arm, and found another victim for the upliffed knife that was to slay the youthful Issae. The pursuits, the character, the spirit of Hafed were changed from that moment. There was a revolution throughout all his nature, and the dedication of his devout mother seemed from that hour to take affect. He had already been admitted into the order of the Magi; and his panie was familiar to all the brotherhood as one who had visited to all the brotherhood as one who had visited many countries in pursuit of knowledge, and whose careful education specially on lifted 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 oreeps over us a secred awe as we peruse the strange pages of this volume. But this is not all Hated says of Jesus Christ, as One whom he had known in the fiesh from His childhood: "For Him I cared; Him I followed; for Him I suffered and died." The life and character of his Prince he infolds to us from persons? of his Prince he infolds to us from personar observation. Hard was one of the wise men who, following the star in the east, sought out the young Child and His mother, and brought their gifts of myrrh and frankincense to the Bybe as He lay in the manger at Bethlehem. But there is still a stronger and more bewitch-But there is still a stronger and more bewitching attraction in this strange harrative. 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 Christ. Brought out in the arena where gladistors were wont to contend, the aged Christians were made a sport for pagan Homans when the cruel conquerors pressed their fron heel on vanquished Persia. The touching some is best described in Hafed's own words:—

"Claimly we look around, fearing none. We

"Oalmly we look around, fearing none. We had the word of Jesus,—we knew He would protect us—that neither men nor beasts could

harm us. They let loose the animals from their den, while we sto d in the center of the arena and calmly looked on as we saw the hungry beasts narrowing into a point from which to make their spring. We had dropped the weapons which had been placed in our hands, and were standing with folded arms. The tiger crawled steatithily on his belly, while the lion paced about as if he shrank from the ignoble use men had put him to. At length the tiger bounded, but dropped dead at our feet! The lion followed, and landed on the prestrate body of the tiger, on which he stood like a statue of stone. He, tao, was struck by the Angel of Death! They brought out other animals, but they would not approach 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 we knew to be our last. Both of us knelt in prayer to the Great Spirit, and asked our Frince to receive-us to Himself. There we continued on our knees in the midst of the great arena—thousands of spectators 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 seeing in the body: I opened my eyes, and found myself on the glorious home on high." Buch is a brief shetch of the career of this early marryr of the Christian faith, as he has came back to earth to deplet it for our edifica

early martyr of the Christian falth, as he has came back to earth to depict it for our edifica-tion, if indeed we are to accept the narrative But the derailing seductiveness of the story

But the darating seductiveness of the story of Hafed's sufferings and life, of his experience, his character and his learning, of his marryr's death, pales its in flectual fire before the transcendent fascination of that which follows. Hared was forty-three years old at the birth of Curist; and after the fight into Egypt became the friend, the actual tutor, the traveling companion of the Ohild Jesus.

Jesus, while yet of tender age, was admitted as one of the Magi, and was regarded by the brotherhood as more than man—as Ged. But Hafed stood against his brethren in this; and 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 parentage of Jesus, Hafed is most explicit. "Jesus," he says, "had no earthly father. I knew him at the time. The Magi of Persia, the priests of Corinth and Athens; would tell you the same thing if they could appear to you. Therefave been many wonder working men in the world; but can you find one born of an earthly father and mother to compare 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 already alluded to the journey to Bethlehem.
The narrative continues with the designs of
Herod, and his attempts to make the know. ledge of the wise men subservient to his cow ardice 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 Sea, into which Jordan pours its waters. Balt Sea, into which Jordan pours its waters. But Hafed controvers the tradition, that this mysterious sea covers the ancient site of Sodom and Gomorrah. Thence they traveled through the wilderness to Ararat; and finally, after many wanderings, to Hafed's bome in Persia. 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 intiand His parents in Egypt baving been inti-mated to Issha, the venerable priest of the Temple of the Nile, arrangements were made by him whereby the Child should be educated within the temple; and gladly did—the kely man undertake the task.

A letter from the venerable Isaba speaks in glowing terms of the wondrous Child who dares to face alone the dark and solemn re-cesses of the Inner Temple—that silent floor, where even the oldest priest dare not venture where even the cidest priest dare not venture alour. "I believe," writes the venerable priest, "this young Prince, as thou callest Him, to be indeed the Bon of God, having in Him the spirit of the father." A third letter tells of the incomparable wisdom of the Child. Jesus was given up by his mother to the care of Irsha 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 curpenter. When Jesus was about eight years old, He and Isaha paid a visit to Hafed in Persia; but their that was sudden and unexpected; nor was 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 care of Marca, and was instructed in region literature and theology. He had been indoctrinated by Issha 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 here instructed in the prophe-cies concerning Himself. Joseph and Mary were all this time residing in Egypt; and we are left to cor i cture their parental solicitude for the distant Child with whose life their own

lives were indissolubly bound. In Persia, Jesus was admitted as one of the Magi: here He disavowed the adoration that His friends were so eager to bestow. He de clared himself of the 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 throna. "Father Hafed, yonder is my throne," said the young disciple—for though dazzling with a wisdom more than human, he was still in state popularis. 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.'" These Hafed and his young charge traveled together to Greece, thence to Home, you." These Hated and his young charge traveled together to Greece, thence to Rome, and back to Egypt, and afterwards to Judes. Now, who shall tell the value of any authentic record of the manner in which the Child Jesus record of the manner in which the Child Jesus spent the interval between the flight into Egopt 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 interruption der, however, to pursue without interruption the thread of the story, we ra'ee no cavil here, but postpone for final remark all discussion on the authenticity of this wonderful history.

* "Hafed, Prince of Persia: his Experiences in Earth Life and Spirit Life. With Appendix containing Com-munications from Spirit Artista." London: J. Buns, 15 St. minampton Row, Gangow p. H. Nisbet, 219 George

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

—New Jerstelem Messenger (Buesdephorgian)

Communication from Theodore Parker

Mr. S. S. Jours — Sir.:—This may be a lit-tle 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, enclosed 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 loss deeply. He is this country mourned his less deeply. He is a most worthy leader of our circle, and has had to use some persuasion to induce Mrs. Dodge to consent to send these messages to

you. She writes unlike any medium we have ever Bhe writes unlike any medium we have ever controlled; very 'plain, and very easy to impress with the idea we wish to convey, and her messages 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

Very Truly,
THE DORE PARKER,

MMUNICATION OF ROWARD GIBBON, "THROUGH THE MEDIUMENIP OF HELEN M. D. DON.

The immortality of the soul is truly a st ject of profound interest to every one and more hours should be devoted to its contem-plation by mortals, and less of worldly affairs allowed to fill the mind. Cicero reasoned well; he fully believed that the true life was the af-ter 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 Boul," are divine thoughts of

mortality of the Soul," are divine thoughts of his great mind, and none can read them without admiring the immortal orator, who passed on to a higher life before the date of the Christian Eta. You have meditated much upon the subject that heads this message, have turned 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 like wise, 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 into the "finis" is a medley of fables, and that the great minds Addison, Locke, Bacon, Johnson, Burke, Pierpout, King, and a hundred others, who have talked to you about it, have spoken only truth. Demosthenes, Plato, Socrates, Mark Antony, Gieero and others that I might mention, lived before the advent of Jesus, and consequently them he could not save yet they are not lost, and they be vent of Jesus, and consequently them he could not save, yet they are not lost, and they be-lieved most of them in the immortality of the lleved most of them in the immortality of the soul. Ask Julius Canar to day if he can tell you any thing about the Bavior of the world, this man Jesus, and he would tell you that Christ was one of the heathen gods, or not unlike them, that he was an imaginary redeemer 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. 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 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 every word if they choose, and when they find a true medium, one whose daily life is 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 or, not even Luciter, 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 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 so knowledge the fact and proclaim the truth throughout all the land, and throw down the old book that they have enreded so long and 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 right and at Let them be ever anxious to do light and at 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 levely 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 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 Bpirit-life immediately set themselves to work, to see who else they may destroy, and as 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 false messages and evil deeds committed by mortals who are controlled by Diakka, but when people see the light of this phenomena as they should, markind will depart from their avil ways and we shall then only see good spir-its, and feel their divine influence wherever we

- EDWARD GIBBON "Edward Gibbon writer of the celebrated "Decline ad Fall of the R man Empire" died 17%.

A BRAVE LADY.

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

Miss Susan B. Anthory 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 debt of \$10 000 which she was compelled to assume in the failure of the Resolution. In the days of its weakness, when the advocates of woman's suffrage were hopelessly divided into two rival organizations, and the Woman's Journal was fluuriabing in B ston. Miss Anthony courageously took the Resolution, and became financially responsible for it. That she has felt obliged to work for years after its failure to pay its debts, at a time when thousands of From Cemoreri's Monthly Magazine.

men avail themselves of the privilege of the Bankrupt act, is a phenomenal 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.

Contession and Crime.

The Roman Catholic Church is a part of a great 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 Catholics. Republics, the Pope curses, no matter who are in power.

It has been a part of the policy of Rome in all ages, 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 other. 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 priest said, "The powers that be are of God," however bloody and abominable the tyrant might be. And the tyrant, on the other hand, gave privileges to the priests that they might effectually serve him.

Among all other devices of the dark age of oppression, that of the confessional was the

darkest and most showinable.

Here is a little kingdom, with a Catholic king, and an established Church. They have all things their own way. The people had no rights which a prince or a release the contract of the conference of th

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 drunkenness and debauchery. Civil affairs were in the hands of the priests alone.

But 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 prevent these outbreaks was a standing question for the king and the priest.

"I have it! Eureks! I have found it!" said a cunning Jesuit! And he laid his plan before the tyrant. "Our priests can do this thing, nicely, safely, and our government shall be secured forever. All the people shall confess to the priests. They shall thus learn the secrets of every family. Conspiracy can not wishsper a breath, but it shall come to us. We will tell it to you! And you can nip it in We will tell it to you! And you can nip it in

"It is good," said the King "But will the people do so? Will they tell you their secret thoughts? If sey will, we have gothing to fear forever."

fear forever."
"They will "said the priest. "We will persuade 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 forgiveness."

en 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 plans?"
"Ob, I have thought of that," said the Priest! "We will teach them that this confession 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 afficers!"
"And mind, you will confirm this idea, 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 configure of the people. We should have a more more and could people. hear no more, and could serve you no long-

eri"
The King agreed, and the confinsional became 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 boisted with his own petard. The peopled rulued and enslaved by their own creduity. The priest knew all, and governed all.

all, and governed all.

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

crime.

If 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 truth is revealed, and the crime is punished. But with a Ostholic it is different. He has But with a Oatholic 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 ease. Another knows his dark secret. When he feels heartsick, he can speak to that one sgain and again. And thus his mind acquires cabe and rest, and his crime goes under cover.

And our laws are befiled. We call on the priest, or we have a coroner's jury over the dead body, to inquire who was the assessin. The priest who heard that confession by, and says not a word. He knows it all. Bummons him as a witness, and he is dumb. He says he knows nothing, though the whole dark disbolical murder has been told to him. 114

And our law does not open his mouth. loes not say to him as it should, "The ob of the law is to reveal, and not to smother crime. It will not permit any man to be a repository of criminal secrets. Outside of crime
keep what you will. But when criminal
knowledge comes to yen, it must be revealed,
or you will be held guilty as an accessory after
the fact. We can not allow this advantage to the criminal of unburthening his conscience to a pricet. It encourages crime. It obstructs the proper and healthy operation of the law, The Republic does not want the pricet's advantage, and it will not grant the tyrent's immunity.—Thistleton's lilustrated Jolig Grant.

Contents of the Little Bonquet 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; "Jimmie's Bister;" The Tower of Babel, (Illust.); Nettie was Truly Angelic in Spirit; A Mother's Advice to her Children; Have Animals Spirits? Angelio Uhildhood; A Vision; Instructive 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 Bummer-land; Animals Illustrate Spiritual Changes; The Recording Mirror; God Works Through General Law, Juanita; Varieties; The Philosophy of Life; Pet Prairie Dogs; Mrs. Richmond.

Every.family of Spiritualists should subscribe for the Livera Bouquer. Quly \$1.00 per year. Address RELIGIO-PHILOSOPHRIAL PUBLICATIVE HOUSE, Chicago.

BOOK REVIEWS.

LIFE-HISTORY OF OUR PLANET. By Prof. William D Gunoing. Chicago: W B. Keen, Cooke & Co., publi hers. 12mo, cloth. freely illustrated. Price \$3.00.

Prof. Ganning 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 these who have sought to "popularize science," by the relation of autonishing facts and wonderful stories.

ence," by the relation of autonishing facts and wonderful stories. He well remarks in the preface: "Facts do not enlarge the mind unless they are fertil'zed by principles."
"Our aim in the preparation of this volume has been to conduct the reader through methods to results. The leading types of life which have possessed the earth from age to age, he will find described and d lineated."
He treats in this volume such wast and diffi

He treats in this volume such vast and diffi cuit questions as the origin of the rock founds tion of the globe, origin of life, of animals, of man and his antiquity, of races, etc. He invests these profound problems with the charms of romance. His vivid imagination wanders over the infinite field, and while he is usually accurate, and feeming with facts, he constantly sours above the details, and lifts the mind of the reader unwander.

ly soars above the details, and lifts the mind of the reader upwards.

He selses the bare facts and exaits them with material for a poem. What is notable, even in life sublime flights of imagination, he is suggestive beyond the measure, and is a 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 methods to which he clings. Thus in his theory of the origin of iron ore, he says: "The first step 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.

of oxygen and is then a molecule.

"As an atom is necessarily indivisible, how one atom of fron 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

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 beliegs, 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 nurgets of gold and native copper admit of other explaination of its formation, and the nuggets of gold and native copper with ores of silver, lead and other metals indicate crystal's tion from solution, or effects of the uccessary chemical changes and solutions, beside those furnished by the growth and death of drganto belong.

of organic beings.

Prof. Gunning is an entinelastic supporter Prof. Gunning is an entrusiastic supporter of the Darwinian theory of evolution, and the chapters where in he unfolds his views of creation are intensely interesting. He fluds 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 back ground. Well that they take this for

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 animals appears as a germinal dot. The oilmass 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 two parts. Another groove is sunk from pole two parts. Another groove is sunk from pole to pole, dividing the wolk into four. Other grooves follow until the yolk is cut into microscopic 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 carried up along lines peculiar to itself. The cells arrange themselves in three leaves. From cells arrange themselves in three layers. From the outer ayer is to come the outer skin, the spinal marrow and the brain. From the inner 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 vesters.

sels."

Granted that a living being thus starts fr m an egg; that all living beings begin with the egg fand that the egg is only a slightly differentiated fragment of pretoplasm, have we advanced farther than a mere statement of fact? Darwin has expressly stated his true position, and Prof. Gurning wift not for a moment declare otherwise. He is a scientiat 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 Hackel, Spencer, Huxley and others is only a bare presentation of the facts of creation. It has not dared lay its band on the arcane of forces which cause and create.

which cause and create.

It is a true statement and arrangement of acts beyond which it at present has no claim, and they who suppose it offers a CAUSE OF CREATION

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

through which unknown cause or causes move to known results.

For the interior races of mankind Prof. Ganning holds out no hope. 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 imbecilities, caught in the net of their own donservatism, and doomed to die, because they will not grow. If we turn to the Islands of the Pacific we behold humabily everywhere smitten not grow. If we turn to the Islands of the Pacific we behold humabily everywhere smitten with death. In North America we see the Indian fading like a snow bank under the suns of June. In Bouth America we find him melting like a glacier in the breath of August."

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

tree.

"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 thisties, claws and fangs, asps and adders, typhoons and simoons and sircoccs, 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 against all. Through this very war emerged a being, destined to tame the fary of beasts, to tame even the fury of the elements, to bring peace said re-create the world. At first he was in the list of battle the level antagonist of pard and panther. Warworld. At man he was in the list of battle, the level sintagonist of pard and panther. Warring against the beast he learned to subdue it. Taming the beast he learned that he was taming the beast within himself. Tilling the soil he found he was tilling another soil in himself. Gaining dominion over nature, he was gaining dominion over the passions of his

own nature. At last through friendly help of herds and plants, and elements tempered more kindly to his needs he was disembralled, 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 test are the work of Miry Gus, ning, and many of them are gens in their way. The one on page 103, representing the coal age in America is charming. The style of engraving is peculiarly adapted to represent the black atmosphere of the wierd carboniferous world.

THEORY OF SOCIAL ORGANIZATION. By Charles Fourier, with an Introduction by Albert Brisbane. Ph. 288 1200, Price 21.50. Hew York: C. P. Somerby, 139 Righth Sc. 1876.

This is the second number of the sociological 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 in fluence then Fourier, whether for good or ill. He believed his theory and elsborated it in exhaustive detail. He presents an elabora-tion of his ideas on communism in the volume, and the keenest criticisms on the ways of mod

ern society.

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

Charles Fourier was born in 1773, in Besan con, France. He was an apt scholar winning prises 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 every-where saw around bim. His mind was given to classification, and he involves his thoughts with idle divisions and subdivisions, carrying

with fole divisions and subdivisions, carrying this method to a most weartsome extent.

His views are utopian 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 instable.

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. 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 real'zation. To such this volume will be most acceptable.

Things in General.

BY P B CLARKE

I Joshus commanded the sun and moon to stand still until he finished his little fight, and stand still until he fluished his little fight, and they obeyed. The rame record speaks of the ends of the earth. As this record is divine authority, of course no man can dispute it without the fraggatice of infidelism; this of course is followed by eternal death. Galileo, 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, especially after the church charged him no more to teach such a perpicious delusion, but the world still rolls on nevertheless.

When Martin Luther conceived some new

When Martin Luther conceived some new ideas the church reproved him as being in the ciraight 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 human family as being the influence and result of the Ohristian Religion. Language has never been bitter enough wherewith to denounce the influence and result of the Ohristian Religion. the infidels, Voltaire and Tom Paine, whose

the infidels, Voltaire and Tom Paine, whose life long teachings were of one great first cause; one just Oreator 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 Christian abuse first as frauds then as being possessed of devils—anything but scientific fact or spirit power, even endangering the truthe of that good Book and undermining their foundation of a future life. Having rendered Spiritualism edicus, amothered it by cries effraud, humbug, then of the devil, they now have descended to the degraded sets of calling upon mediums to turn state's evidence by the upon mediums to turn state's evidence by the offer of flithy lucre, which by their crowded

attendance upon exposures they give to these lying thieves.

Ministers, descons, 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 waste basket. Nevertheless the Lord of all worlds still rules, and without any irreverance it appears that he can beat any caucus politician 'pulling wirea." Let us briefly take a bird's eye view of the situation. Baldwin's advents upon this coast was heralded in every town apon this coast was heralded in every town and city by placards and advertisements; on every, fence, rock, or old barn stood, out "Spiritualism;" newspapers were paded with advertisements; every woman and child read of the religion, "Spiritualism," and all at the Expense of skeptics and Christians. Your Sainted Bishop is doing the same in the East. Lunkester, the English Ass, is giving Spiritualism an advertisement that all the Spiritualism an advertisement that all the Spiritualism in the world could not afford to pay for. 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, attil lap at the same four runfing stream of exposure. Linkester will become notorious and happy like his forerunner who said, "The King honored him by speaking to him," and what did he say to you: "Bay? Baid get out of the way, you dirty dog."

"Bay? Baid get out of the way, you dirty dox."

As and stone accumulates by decay of the granite, so Spiritualism is fast forming a quarry from which truth 'may build a temple to the Most High—a temple in which all the nations of earth as children of a loving intelligent God, working together in the eternal progress of all things, may med on a common plane without the conditions of Lord and Master. Pope and Priest, King and Subject; but man a man, woman a weman, one and equal subjects only of infinite esernal 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 scientiats and religious devotees. The dawning light seems brightening amid all the furnace—not only Meshack, Shedrack and Abednego hye walked, but the Son of man clad in raiments of heavenly truth has kept Spiritualists company and not one has transchance and the server and the has kept Spiritualists company and not one has turned back amid the test.

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The following letter from Rev. E. B. Brst. Pastor of M. R. Charch, N. tliz, Mass, will be read with toterest by many physicism. Airs, those sadiening from the same direase as smitched the son of the Rev. E. B. Best. No person can doubt this testimory, as there is no doubt about the carative powers of VEGETINE:

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Repositely jours, E. S. BEST.

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CHICAGO, SATURDAY, DECEMBER 25, 1876.

KNOWLEDGE IS THE TRUE BAVIOR.

Benefits Resulting from Organiza-

tion. THUNK FOR TOURSELY AND EXPRESS THAT

THOUGHT PRES TH. UGHT WILL GIVE US TRUTH! !"

There are Spiritualists scattered all over the

civilized world. They are holding communion daily, with not only the loved ones who have recently passed from their family circles, and hence are fresh in the memory of mourn ing friends, but this spirit communion is rapidly being extended to spirit scholars, states men, philosophers, savans, scientists, and the thinkers, who not only had large experience while in earth-life, but much greater in the piritual epheres.

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 effste systems of theology.

While the world is progressing in the arts and sciences 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 device 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 organisa--let them be divested of everything that restricts freedom of thought, and the expres-

By proper local organic efforts, the fact of union will be brought home to every neighborhood. In a short time, conditions and circumstances will elicit a spirit of inquiry in every mind; as one friend after anoth nes the ordeal of death, the inquiry will involuntarily press itself upon the mourner, what of my beloved child, other, 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 sympathiss with us in our

In these moments of sorrow and deep ourning, a well organised society of Spirit ualists will be appealed to, for that knowledge and sympathy that binds up the broken heart; and affords the wine of consolation to the dis-

Its doors being wide open for the entrance of all, without creeds or dogmatic assumptions, or the hells of a bureau of public lectures. constant accessions to the ranks of such so-dicties would be manifested.

As members increase, influence 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 mouth pieces for the wise and the good, would be developed from the young of both sexes in overy neighborhood. Great and glowing truths would Sunday 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 accord, 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 mechanic arts, 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 truths being revealed.

But as yet, we have spoken only in general terms, of the wonderful revolutions in thought and practice that await the civilised 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.

I. We the undersigned do hereby organize ourselves into a Bociety of EPIRITUALISTS and adoptithe following:

MOTTO,

"THINK FOR TOUBARLY AND EXPRESS THAT

TROUGHT!

PARS THOUGHT WILL GIVE US TRUTH!!" [ARTICLES OF ASSOCIATION.

> Article First NAME.

This Association shall be known as the " --- BOCIETY OF SPIRITUALISTS bf

Article Becond.

OBJECTS OF DEGANIZATION.

The objects which the members of the Boclety have in view, in organising, are, in general terms, the attainment and promulgation of knowledge, as means for promoting she welfare and happiness of all mankind, now and forever.

Article Third. MEMBERSHIP.

This Boclety may receive members on such terms and conditions as its By-laws may pro-

> Article Fourth OFFICERA.

The officers of this Bociety shall consist of a President, Vice-President, Secretary, Treasurer, Representatives, three Trustees, and such other officers or agents 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

> Article Fifth. BETHESENTATIVES.

For the purpose of co-operation with other Bocieties 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 Spirituallets, without creed, confession of faith, or plat form of principles, provided, how ver, that such District or State Association shall be com-

elected by similarly ofganised local societies Article Ponts AMBROMBUTS

posed exclusively of like representatives, duly

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

> Article Breenth. BT-LANG.

Re-laws not inconsistent with these articles may be adopted and amended at any regular meeting of the Society, by a two thirds vote of all the members present.

Article Bighth. BRSTRIOTIONS.

Any amendment of, or addition to, these articles of association which shall provide for a creed, articles of faith or pistform of principles shall be utterly void and of no effect, any provi sion in these articles for the amendment of the same, to the contrary notwithstanding.

OFFICERS; NO # BLECTED

The first board of officers may be elected on

two 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.

Beetion First

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 elected and enter upon the du ties of their offices.

Article Tenth

VACANCIES, HOW PILLED

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

Article Eleventh.

POWERS OF THE SOCIETY. The powers of the Boclety are unlimited, except by the provisions of these articles of saso ciation, the By-laws of the Boclety, and the laws of the land.

BY-LAWS. Bection First.

ANNUAL MERTINGS. This Society shall meet annually on the first Bunday in January, for the election of officers at the usual place of holding meetings, at eleven o'clock, A. M.

> Section Second (BLECTION BY BALLOT

The officers shall be elected by ballot, and the one receiving the highest number of ballots for any office shall be declared elected.

Bection Third.

TRRM 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 Fourth.

VACANCIES, HOW FILLED.

In case a vacancy shall occur by death, res ignation, or in any other manner, of any offi cer of this Society it may be filled pro tem. by appointment of the President.

Section Fifth, DUTIES OF OFFICERS,

The duties of the officers shall be similar to the usual duties of the officers of other Bocie-

Restion Binth

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 dis charge the duties of president for the occa-

Bection Beneath

The Secretary shall keep a regular record book. in which he shall enter the proceedings of all meetings of the Boclety.

Section Eighth.

The Treasurer shall keep a regular account book, 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 Bo

Beetson Winth.

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 estate, 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.

Bection 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 Bociety.

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.

MEETINGS, HOW CALLED

Meetings shall be called by posting a notice in some conspicuous place on the building where the Boolety usually meets, or by a ver bal or written notice to a majority of the mem

> Section Thirtsenth MEMBERS HOP

Members may be admitted into this Society at such times and on such terms as shall at the time be deemed expedient, provided the can didate 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 s majority ballot vote of the Society.

> Bection Fourteenth. LETTER OF FELLOWSHIP.

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 Society, in regular standing, of good moral character, and worthy of fellowship in any other similar Bociety. Section' Pifthteenth.

FORM OF CE 4 CIPICATE. TO WHOM IT MAY CONCERN.

-Bocie:y of Spiritualists of -Hereby certifies that - is a mer ber of this Society in good and regular standing, of good moral character and worthy of fellowship in any other similar Bociety.

In witness whereof we have hereunto sub

Organization.

scribed our names, at ----. County of -

A D., 18-

and State of --, this ---, day of-

SECRETARY.

In a few days we shall be prepared to furnisn a neatly bound Record Book of 200 pages of heavy paper, which will contain the forgoing form of organ sation in beautiful type. Any

change in the form can be made, deemed expedient, as the book will be made of the best account 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 practi cal 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 Restrum at Grows Opera Hal', and Inspires Mrs. Cora L. V. Tappan-Richmond.

Theodore Parker was the controlling spirit who inspired Mrs. Tappan-Richmond on Bunday evening, Dec. 8rd. A large and enthusiastic audience greeted the speaker, and all seemed deeply interested in the spolime 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 be uttered still exist as a flaming fire to inspire and encourage Liberalists.

Mr. Parker was gaturally 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 lecturer 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 Novem ber, 1859, his congregation, perhaps the most critical and intelligent that ever assembled in Boston to hear tile "Gospel" preached, occu pled the great Music Hall, which was crowded every Sunday. His health, however, interfered withihis ministrations, and he was compelled to travel, in order to recuperate the same, in various parts of Europe, passing the Winter of 1859 in Rome. In the Spring of 1860, he went to Fior ence, 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 bequeathed 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 ex pression 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 sut ject 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 religion. From my present stand-point in the Spirit-world, I wage no war with past religions. I recognize the established forms of religion of humanity; I-have been ostracised while in the 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 religious of the past, we know their history, and a 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 brutalblighting 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 Moses, justice was but little tempered. He was an angry and vindictive God; indeed, he was a represen tation of that power most regarded and feared We must not forget that nations very often lose-sight of the spiritual through the instru mentality 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 alone. 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 demoustrated their presence constantly. All the time prophets were springing up, revealing the evidence of spiritual power, while the people would wonder smid conflicting opini The Delty that enforced his comm was the one to be obeyed; the Delty that gov erned with the strictest order in referen 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 letter, however, used up the spirit. The external sign became more important than the real meaning of the spiritual. When Christ came unheralded, when there was no burning chariot to convey him, did they not turn away from his spiritual gifts, and seek a literal kingdom? 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 power was crushing them; it was the fostering of the external, and they had reason to dread its effects. But this religion born in dis-

couraging influences, in infancy surrounded by strife, secured its spiritual place 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 Christendom at this time.

The religion of Christ had not been in the

world 800 years before it gave rise to conten-tion. It had no been in the world 500 years before it made progress as a State religion; had not been in the world 1 000 years before the 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 Christendom. 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. Christianity has long been on the rising tide of advance, but it has been with great alaugthter. But little attention has been paid to man spiritually by Christianity. Do we need to remember the War of the Crusades—the persecution of the martyrs. Don't we remember the Puritans, the Huguer nota? Are we still so remote from the days of persecution that we are safe? Social ostraclam, was not that hurled at man? Are not Spiritualists sneered at? Are not Unitarians 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. Religious institutions, however, are the shackles to 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 you religion inspire you, be it whatever it will, be it the power that inspired the martyrs to acts of stern justice; but be careful that you don't lay down lines of demarcation, and fossilise yourself in creeds. The principle of truth is infinite; man is finite; you can not encompass 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 anything outside of creeds, don't sow your wheat in the Spring; let it remain in your granery, and where will the next hervest 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 scintillating with light makes here tics of souls. The sun light of inspiration, the dews of love, call forth responses of truth. Let the soul set immured in creeds, thinking all of God's truth pas been revealed to the ages past, and it loses its brightness. That is what creed is to humanity. Bocrates, Galileo, Pisto, Confucius teaching his followers, and Z>roaster inspiring in the East, had their influence in the world. Tols was evidence that in the progress of time, God will plant such seeds for human hearts as he chooses. Baylors will come to teach truth. To-day we have in the East a horrible warfare between Turks and Bervians. Christianity can afford to look and see heathens slaughter one another; therefore Western Europe remains inert. Christianity could not afford to take any part in the fray, for they might lose some splendid chance to benefit their exchequer. As Christians 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 thiful to contemplate the murder of poor creatures. Our religion has nothing to

Human beings are babes whatever their pre-

vious existence has been, if the love of power takes the place of the love of humanity. We hope the time is coming when religious worship 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 Bouth 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 Bouth, 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 thraidom 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 Saint Peter,—the shackles are wound around the Pope, and he must pursue his calling. I don't ad for the long retinue of bishops that are traveling in the pathway of creeds, and can not press the shackles asunder. 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 love 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 peop I will not plead in England; she is working her way upward, but she can not yet push apart the shackles of Church and State. I do,

however, plead here; there are no sheckles

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 con structed here. -It must come in America. I plead here where the right of human princi ples is the strong guerdon of the people. I plead here against the injustice of any for mof external power that shall suppress the freedom of the spirit; against any form or sect, or per secution, that may intercept a ray of light that can unite humanity harmoniously together. I plead as my right for the people here, and for

Out of the light of the past you may not even find this: a religion devoid of creed, 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 shall 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 every glorious example, every shining light the ages have handed down, and make them your code of action. Make these your saints in your shrine of worship, those who fought no. bly in the past. Let ue pray that according to the condition of each, they take their worship. Let us see 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 something that can be boxed up for future appropriation. Every soul takes that proportion of ray light adapted to its needs. The lily takes aweetness; the rose its red; each tree and shrub according to its kind. The ripening 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 sunlight. We absorb as we need; it is ever shining upon all. The golden force descends, and the seed becomes a blooming flower. Ac cording to our need, we receive truth; accord ing to our condition we accept truth. The sun. light shines on us as we become good or bad. Shall the rose say, thou art too pale, and I turn away from thee? Shall 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 Swits erland. He had a shepherd's staff in his hand. He came in view in one of those lovely vales so remarkable for its enchanting beauty. He thought me fortunate in being a traveler this early dawn. I saw the old man with a shep herd's crook sit beside me. He was looking 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 eter mal 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 every heart 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 ossible 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 heavens. 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 crucifixion that goes on every day in your midst. How envy and malice drive away the beauty and goodness of your owa spirit. Ambition and self interest crucify the better nature of mankind. The Christic 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 alt Orthodox forms of worship. He who worships anywherd with the spirit of love, makes there a sarine 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 stall 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 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 happels move like wings of fire. The sub implication of perfect truth reaches every heart of reaches the highest angel, and the recipient becomes humble in the sight of God.

CAPT H. B. BROWN Pulse at R scool III Dec. 1st. Sed and S d; at Artington Houghts 1b. c. 9 h. 10th and 11th. He will be at the Brate C novention, Sturger, Michael Dec. 15 a, 16 a and 17th, and remain in Jeast Brate four ceks. His address for that time is B. the Creek, pare of Mrs. L. E. Belley. He will recurre anoscribe see for the Lorenty. ers for the JOURNAL.

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

All who remit dues, so that they reach this fice before the last day of D cember of the present year, 1876 together with six months in sdvance, will receive credit the same as if the ad sance payment had been made. Those who do not pay before Jan 1st, will be required to meet their bills at full rates of \$3.65 a year, and the same will be placed in the hands of collectors who will take immediate steps to enforce collection.

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

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

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

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

All the libel suits that the permans ade of nastiness can institute, are of the least possi ble moment, when contrasted with anxiety caused by delinquent subscribers.

Business.

DEAFNESS RELIEVED No medicine. Book free. G. J. Wood, Madison, Ind.

A protruding toe is not a slight thing, say nothing about health and comfort. SILVER TIPPED Shoes 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 magasine. The list comprises ar-ticles useful and orismental, including, books, games, knives, skates, and teys 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 an imation as ever. The price is \$1.60 a year. It is published by John L. Shorey, 86 Broomfield St., Boaton, who will send a sample number with the premium list for ten cents.

Marsh's Camulative Health Lift. Cumulative exercise affords a safe, certain and common sense remedy for chronic allments, and a pleasant method of maintaining

THE MARSH HEALTH-LIPT

Is admirably adapted to the system, poss ing as it does, several points of superiority over any other machine. It alone gives a per-fect 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 coran adjustment of handles that is always cor-rect 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 LaSalle street Ociosgo, Ill. Please send or call for a circu lar. WARREN COOFRAN, Manager.

She Old and New Plan.

Medical men do not deny that many chronic diseases formerly handcoessfully freated 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 pretenders, 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 direction of Dr. G. O. Bomers and Mrs. Bomers, and there we would recommend all chronic sufferers to go. sufferers to go.

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 935 Wabash ave., Obloago.

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

J V MANSFIELD, Ther Maddus answers scaled letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. Reservan YOUR LETTERS. Clairyoyant Examinations from Lock of

Dr. Butterfield will write you a clear, point-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. E close One Dollar, with name and age. Address E. F. Butterfield, M.D., Syracuse, N.Y. Curas EVERY CASE OF Prims. [\$1.06639] The Wonderful Healer and Clairvoyaut-Mrs. C. M. Morrison.

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

Diagnosis by Letter. Inclose Lock of Pa tient's Hair and \$1 00. Give Age and Bex. REMEDIES sent by mail to all parts of the United States and Canadas.

Bpecifics for Epilepsy and Neuralgia. Address Mrs C. M. Morntson, P. O. Box 2519. Boston, Mass.

Residence No 4 Euclid street. Take Grove Hall and Dorchester street cars.

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

MRS BLAIR THE SPIRIT ARTIST WAS THE SUB JECT TREATED.

DEAR MRS ROBINSON, 894 Dearborn Street, Chicago, Ill —I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did not observe the clause to "aleep alone," and as a friend from Obio "sleep alone," and as a friend from Onto-Mrs. Ellen Smith, was here on a visit to me, we slept together. I applied the papers to my head as directed and went to sleep. We were both awakened at the same time by

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

I had boome skeptical in regard magnetized papers, but have now to admit its 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,

LUTIS M. BLAIR.

Rock Bottom, Mass., Oct. 18th, 76.

The above is a true statement of fasts as

The above is a true statement of facts as witnessed by me.

ELLEN M. SMITH, of Bellevue, Ohio.

Diagnosisg and Curing Diseases.

OAKLAND, Cal., Sept. 14, '76.

MRS. A. H. ROBINSON, Chicago, Ill. MY DEAR MADAM:-By socident I am in re ceipt of the RELIGIO-PHILOSOPHICAL JOURNAL containing your advertisement, in which you propose to disgnose cases by a lock of patient's hair, and prescribe the remedies. I 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 diagnose his case and tell me his trouble? If so, I will have you treat him. If you can't do it, I want nothing to do with the treatment, as I have been fooled too badly and spent too much coin to be guiled much more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not even forward the fee 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 set on this, tell me what are his troubles and pseudifarities. I am a skeptic. If you see fit to notice this, do so, if not, I am out only a statup. so, if not, I am out only a stamp

I remain most truly yours,
John Cuntis. Mrs. Robinson diagnosed the case, and here is the reply:-

OAKLAND, Alameda Co., Cal. Sept. 29, '76

MRs. ROBINSON, Chicago, Ill. Mrs. ROBINSON, Chicago, III.

My Drag Madam:—Yours of 23d inst. is at hand. Your diagnosis of his case is very correct, and beats me as I had no faith in your pretended powers, I herewith incides your fee and desire the proper prescription. Eccing with me is believing. I will sot as you prescribe.

Respectfully yours,

JOHN CURTIS.

TROTIMONIALA.

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

Sylvester Stebbins, Knoxville, Ills., writes September 12th, 1876;—Mrs. A. H. Rommson, 394 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 allments."

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

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

Wonderful Success in Healing the

The cures performed in all parts of the cour

spirit guides go in person to every patient and ften make their presence known.

During the years 1874 and 1875, Mrs. Robinon treated 6449 patients by letter, and over 8000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians— most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

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

HER ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose
the disease most perfectly, and priscribe the proper re
mody. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the
better practice is to cond 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 beiny, return a most potent prescription asremely for eradicating the dischese, and permanently
curing all cursols cases.

Of herself she claims no knowledge of the healing art
but when her spirit-guides are brought as respect with
a sick person, through her mediamality, they never, fail
to sive immediate and permanent relief, in cursols cases,
through the positive and aspondes forces latent in the
system and in nature. This prescription is sent by mail
and be it an internal or an external application, it sends
be given or applien precisely we directed in the accompany in the provides and aspondes forces takes in the
science takes cognisance of.

One prescription is usually sufficient; but in case the
patient is not permanently cured by-sige prescription, the
spilication 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.

Mrs. Resumens also, through ber mediumship, diagnose, the disease of any one who calls upon her at her
residences. The facility with which the spirits controllins
as a psychometric and business medium.

Taxas: Disponder on the proper proper

money should secaminally applications, so insure a reply.

1829 Hereafter, all charity applications, so insure a reply, must contain one dollar, to defray the expenses or
reporter, opponeened, and postage.

N.B.—Ma. Bonnison will hereafter give no prevenstations to sure one. If privacy is required, it mask-he by
letter, accompanied with the usual fee; and terms abuye
stated, must be strictly complied with, or no notice willbe taken of letters sent.

Mrs. Hobinson's Tobacco Antidote.

The above named sure remedy for the appetite for to bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is werranted to come the most investerate user of the week when the directions on each box are followed. Herevock when the directions on each box are followed. Herevock when the directions on each box are followed. Herevock when the directions on each box are followed. Herevock when the directions on each box are followed. Herevock we have gentlan root. It is faise. Gentlan root is no remedy for the appetite for to bacco, but it is injurious to be all the supplement of the injurious to be appetite for to bacco, but it is injurious to be all the supplement of the injurious to the appetite for the injurious the best of the appetite for the injurious it was before inhibiting the hankering desire for a policion ones weed. It is a remety presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmies.

This House will pay any chemist one thousand delicer who will, apon analysing this remedy, flad one particle of gentlan root, or any other policionous drug in it.

Address Railssio Frincosorantal i orstanding boxes or local agencies.

B. x 2019. TESTIMONIALS.

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

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

Tama City, Iowa, Mar. 20, 76.

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

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 it has cured me from using the same. Tobacco nears try it.

J.MES TROBRIDGE.

Tama City, Iowa, April 10, 78.

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

Charles Gaen.

Tama City, Iows. Feb: 18, 78.

PRICE—\$3 00 PER BOX.

Address Reliano PRILOSOPHICAL PUBLISH
RES HOUSE, Chicago III.

me House, Chicago, Ill.

Agents supplied (on receipt of the pay)
at \$18 per dozen boxes, and sent free of charge. Mrs. A. H. Robinson.—I used one box of your Tobacco Antidote in April, 1878, and is affectually cured me from using tobacco. is the best thing of the age.

Tama City, Idws, Mar. 10, 78

J. MILLER writing to Mrs. A. H. Robin-J. MILLER. Writing to Mrs. A. H. Hobinson, 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 wondarful curee 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.

Haslehurst, Miss., May 1, 76:

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

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

Mns. Rommeon, 394 Dearborn St., Chicago,
—Dman Madam.—I received a letter from my
sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOURvertised in the RELIEFOPHILOSOPHICAL JOUR-MAL. Do you think there is any use(trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$2.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions—how to be taken. Send it to Mrs. Agnes VanAer-nam, Little Valley, N. Y.

G. W. GALLAWAY.

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

try through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bibls. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her

powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 35 cents worth increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy mailer, this I have had five or six years, but grows worse, ny age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be bleased in trying to help me out of this trouble. Hope to heat from you soon.

Your Bister,

AGMES VANARRHAM.
Little Valley, N. Y., Oct. 80, 75.

BAHRITT'S HEALTH GUIDS now ready and for sale at the office of this paper. Price, \$1 00.

BANNER OF LIGHT for sale at the office of A. C LIGHT Taylorsville, Cal. \$100

Bew Advertisements.

WANTED Men to whole als to Marchants. 290 a morth and traveling expenses. Gam M' 'g Co., 8t. Louis, Mo.

\$40 to \$50 a. Week and Expunses, or \$100 forfiled Alben wand stardard Novelties, shy mas, etc. Valuable 8 mg for for with circular, H. L. Figure 1 bey Street, New York, windt 3

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Gives full! structions by corresponding and Diplomas, legal everywhere for \$25 Address Prof. W. NICELY, M. D. 672 Spc. more St. Checkanst. O. v21n.444

CLAIRVOYANCE. DR SAMUEL MAXWELL,

PEARODY HOTEL, 150 South 9th St. Pallads., Pa.

MRS. MARY E. SUYDAM,

FIRE, TEST, AND BUSINESS MEDIUM, 207 West Madison St., Chicago.

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for 1877. The leading Agricults all and Household Weekly of the United States Published at Cric go. [14] Two Dobars per year in udit g balucco of 1876 free. Fample free to any at res. Unit free to advise who are wanted Everywhere to Organize Clubs. Address 1981; 15th PRAIRIE MARKER CD. Oblesgo III.

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A.M. n. 1y. Ma as no for Youngest Readers, Euperoly Blustrated Law beni ten cents for a Sam-ple r and and P eminm Lt. t. JOHN L BRORRY.

36 B omfield Street, Boston.

v# n15 8

THE

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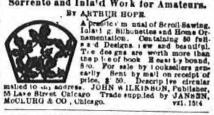
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Admirable fitted to fu fill its bject—to teach the art from its very beginning, thro' at 1.s intricacies.—CHI-Sorrento and Inla'd Work for Amateurs.



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AGENTS WANTED.

Famp ea by mai, in Couttl. \$4 00; Sat-tern S - 5 To Agents at 25 Cents sees, or er size two inches smaller than waist measure over the dress. Wainer Bros., 763 Broad way N. Y. vilai5tis

THE

All, the great weekly newspapers of the size and character of THE CENTOAGO LEDGER charge \$3.00 per year, while THE LEDGER charge \$3.00 per year, while THE LEDGER cents but \$1.00.

The Luners is the BEST Family Paper in the United States, \$50 y edited handroom-by printed contaming every week choice c. mplets detoiles an installment of an interesting libes he'es serial, and general reading for eld and you's, for the farmer, for the housewife, and for all classes. Becclai care is taken to make its (one uniformly chaste and moral. Send \$., and its cents for portage, and your address to

THE LEDGER, Chicago, Illinois.

1877. Eclectic Magazine

FOREIGN LITERATURE. THIRTY-THIRD YEAR.

The Ho norte reprints from all the foreign Quarter-lies. Reviews, Mary at ea. and I under their coctesses contents, including Energy Scientific Papers, Storagati-cal, Skitches, Reminiscence of Travel and Adventure, Stories, and Poems The field of releating is very area, and it is believed that the Scientific Papers are appeared to the Company of the Company and higher standard of literature than any periodi-cal can hope to do that depends excitatively upon home talent

an can hope to do that depends excitively upon home talent.

Among the writers represented to recent numbers of the Rollector are: The Rt. Hen. W. R. Glactstope James Anthony Fronce, Matth. w Arabid. Chrites Kingdey, Fobert Buchann Geo. McDona d. J. he Rockin a fred Tunnyshir. Torman Hoghes, Whilam Beck, Mrs. et H. Pasint. Thos. Hardy, William Morris Mi. e Tacker-y, Mrs. Alexander. Profits Huxley and Tyndall, Richery-levelor. B. A. Root Owen, Dr. W. B. Carpenter Mark Ruller, J. Norman Lockyer Herber Spencer, and Others equally sunicest. Resides the regular articles in the body of the mag sinc. the first for crigical Editorial Departments: Literary Notices. Foreign Literary Notices. Besides the 188 pages of fewding matter, e.ch. number.

Besides the 188 pages of leading matter, e.ch number of the mr gas no contains a Fine Sical Empropeng usu-ally a portrain—executed in the mest artistic man ex-TRREE:—Bingle copies 45 cents; one copy one year, \$5; two copies, \$9; five ((pies, \$30). Trial subscriptions for three months. \$1.

The Fearers and any \$4 Mr graine to one address, \$5. Postage free to all subscribers. Address. E. R. PHLTON, Publisher,

BOND BYREST, New York

Poices from the Beople.

The New York Cathedral.—During the past year most of the work upon the new Catholic cathedral, at Fiftieth street and Fifth avenue, has been the compition of the roof, with its ornaments, and when the edifice is viewed from a distance, it appears to have assumed a finished appearance. For the most part, the work performed ouring the past year consisted of the raising of each of the large towers 85 feet, so that they are 150 feet in height at the present time, the finishing of the trans-pty, 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 glasters are at work putting in the duter windows of French plate glass, 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 worken during the past year has been of great magnitude. The two large crosses over the transopt doors have been placed in position. An idea of their size may be gained from the fact that each weigh sine tons. The large cross over the main entrance on Fifth avenue weighs 14 tons.—N Y Tribuss.

It has been truthfully said that one prominent

It has been truthfully said that one prominent church in New York rents its building for houses of prostitution, and for salcons. That is a curious way to serve the Lord. Now the Roman ous way to serve the Lord. Now the Roman Oatholics are erecting a magnificent cathedral that will not cost less than a million of dollars, in which they propose to worship God. Both denominations are equally sinful in the way they obtain money, and the way they expends it. Col. Thistleton says,—"To day, the Catholic church is weaker than ever before. Its high pricat is a subject, almost a prisoner. At his death the kingdom of Italy proposes to take charge of his remains 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

HANNIBAL, MO.—H. Warnke writes.—How is Brother Huntoon. 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 aince

He is at 435 State street, Chicago, when not out traveling with that trickster Watkins, whom we exposed a few days ago as a pretended materialising medium. "Birds of a feather flock together." We have no knowledge of Huntoon's having but one phase of mediumship, and that is independent. alate writing.,

che phase of mediumanity, and that is independent slate-writing.

Diamond in Event Sout.—No human being exists but in whom the germs of the generous and good, the brautiful and true, lie ready to spring forth into excellent glory. We know this, and know it wait. These germs may be in fallow ground; at they are there, and it is your business and mine to so plow this failow land that it shall cause these serds to spring up and thriftig grow. What though the soil be hard and stony, dry and parched; the fruit of our culture will be rich and succulent, for the warming beams of God's sunlight and grace will perfect and ripen the produce, and it shall be immortally sweet, chernally beautiful and fragrant, forever and for aye! Reader, have you never observed the fact that even the very bad and victous occasionally flash forth somewhat of the Divine,—sometimes gleam out the hidden glory? Well, there's a mine of diamonds in every soul, and God and nature, 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 fissh out their glories on the sir and to the world, kindling up the emulation of virtue and ere-lient doing in all human souls.—Dr. P.B. Randolph.

How much more God-like is the above than the

How much more God-like is the above than the heathenish notion of Christians that man is utterly deprayed, and will eventually be consigned to the lowest bell. The non-Christian population of the globs amounts to about 913 000,000, and they have not a vestige of "genuine worth" in their nature, must be consigned to bell. What a multitude there; millions upon millions! What sensible man can adopt such a hellish doctrine.

ble man can adopt such a hellish doctrine.

ORGANIZATION.—W. A. Brice, of Tonganoxie,
Ka., writes.—Again, then, I ask. shall we organize? And the siswer comes—"Yas!" Let every
element of glorious aspiration and principle of
goodn-as within us be awakened to atill more
glorious afforts and will, and the basis of ofganization will at once be laid; then will follow the
thrilling music of juyful commencement—noble
and effectual work, and victory is ours. God will
bless us, and the angels will sing anew with us
sweet anthems of joy and peace!

As IT is a recognized fact that a medium may

As it is a recognized fact that a medium may be uncoracious, and give you a communication that is wholly tinctured with his or her mind, it is that is wholly tinctured with his or her mind, it is left for the critical Spiritualist to study the character of mediumship. In measure to the question, How may it be known it the spirit who answers is that of the medium, or a foreign spirit? Alian Kardec says: "By the nature of the communications. Study the circumstances and the imaginage, and you will distinguish. It is more particularly in the state of summambulism, or cessare, that the spirit of the medium manifests itself, because it is then more free; but in the normal state, it is more disficult. Besides, there are answers it is impossible to ascribe to him; this is why I tell you to study and observe."

APPRECIATION, ETC.—A. B. Draper, of Rawson-ville, Wis, says, "I can not do without the JOTE-NAL" Charles H. Green, of West Point, Wis., 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 lec-"I have had the pleasure of listening to three lectures by the Boy Or-tor, and they were truly inspiring." B. B. Beardeley, of Warraw, N. Y. says, "I like the JOURNAL very mu b, and I like the way you show up false mediums." S. W. McElwes writes.—"We have been bleesed with the dear old JOURNAL to long, we feel saif we can not do without it." N. Churchill, of Plymouth, Mass. says, "I like the JOURNAC. I have gived away all the numbers I have had in-order that the people may ecome familiar with it." Eliza G. Markam, of Washington, Kan. says, "I do not see how I can do without the JOURNAL, It is the greatest comfort have in this life." D. D. Holmes, of Jefferson, Ohlo, says, "The JOURNAL seems to be meat and drink to the family.

"There is no death! Whit seems so is transition,

"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 Spirit world is admirably adapted to meet all the requirements of the aspirations of the soul, we should all endeavor to so live here so that we can take up an advanced position there. Beesking of the Bpirit 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 Gardektof the Hesperides, of which we dream, only vulgarly represents the beautiful fact. When I saw the immense landscape and the innumerable beauties that had come up from the soil, and the labyrioth of leaf-age which gathered upon the vision to the right of the scase, I could not but sak, will some one tell me the extent? After a few moments a cerebro-telagraphic dispatch came into the mind, whispering distinctly, "It would reach from here to Bootland—nearly four thousand miles in Jeogth—fire hundred miles in width." It ecemed to be a far-extending avenue of flowers and beautiful trees, and there seemed no limit to the number of persons that were walking leisurely, lyingly, armin-nim; and ohl the thousands of beautiful children that were at play through the devious labyringhs officially avenue of selection was the sevenly park!"

SOMERVILLE, OHIO,—T. C. Stevens writes.—I often have the fond pleasure of seeing my sairli ments of the aspirations of the soul, we should all

of that vast beavenly park!"

BOMERVILLE, 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 wite 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, Spirits materialize in the dark, and tell us the time will soon come when they will materialize themselves before us in the light.

Barrnoon.—The fact is, we're all bables yet, and in a baby-age of a baby-world. Je-us of Judea was familiar with the drummle law of morals, and went about becevolently casting out devias from those that lodged that species of tenaut, and we read that he once ousted to less than seven from Mrs. McDaniel, or Mag Dalep, the only woman 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 pure as angels, because chemically undesturbed; and, within an hour, may inhale the sparce or monads, which from inertness, may apring into active life, and engender changes in our organic structure that may superinduce the apocalyptic plague, in the shape of some disease or abnormal appetite or passion.—Dr. P. B. Randolph, who committed micide.

Dysp pais and liver complaint have caused

Dysp pala and liver complaint have caused many men and women to commit suicide; has separated husbands and wives; estranged the mem bers of a family, and created trouble generally. One of the most eminent scientific men of the present day, Prof. W Pains of Philadelphis, has present day, Prof. W Pains of Philadelphis, has actually demonstrated beyond a haddow of doubt, that catarrh, bronchitis, kidney disease, small por, etc., are produced by inhitesimal organic germs of regetables and animals introduced into the system through the lungs and skin, into the stemach with the food, and in other ways. The vegetable germs belong to the cryptog-mous order, of which there are five thousand varieties. The animal germs hatch, and the animalcules feed upon the cryptog-amous placts. These parasites affect in a variety of ways the passions, and der their indusence.

NAVASOTA TEX.—James T. Cope withs.—

NAVASOTA, TEX.—James T. Cone writes.— My interest in the JOURNAL and the cause it advo cales increases with every number, and I must say that offside of Spiritualiam, no paper, marazine or book has so interested me as the RELIGIO-PHIL-OSOPBICAL JOURNAL.

REPORTS OF MENTINGS .- Give us only a synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 13; then commencing at 1 and adjourning at 5, and so on. They simply would like to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly.

God.—"What and where is God?" is a question which has been reitersted by the sage and the savage, the wise and the foolish, from immemorial time. It was one of the first great problems presented for solution, and is now the first to which childhood requires an answer. Who can fathom its depths? Which of the countless attempted solutions is the true? Are any correct?—Hudson Thitle.

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 we define that which is undefinable—infinite. How can we conceive of that which is unconseivable—out of the reach of our senses. How can we ascribe 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 asying? For example, man has finite powers, and God infinite powers, hence there would be more than infinite power in the Universe, which is about 3. Still mankind will continue to define God, each aphrenent definition being define God, each aphrenent definition being which is atteurd. Still mankind will cont define G.d. each subsequent definition equally abourd as those which preceded it.

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

Vision or Joseph Hoad .- About the year 1803 Vision of Joseph Hoad.—About the year 1803, probably in the Sin or 9th month, I was one day alone in the fields and observed the sun shone clear, but a mist cellipsed its brightness. As I reflected on the singularity of the event, my mind was brought nto a silence the most solemn'I ever remember to have witnessed—for sil my faculties were low and unusually brought into deep silence. I said to myself, what can all this mean—I do not ever before recollect to have been renable of such feelings—and I heard a voice from Heaven asy "This that thou see at which dims the brightness of the sun, is a sign of present and coming times. of the sun, 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 among the people of the forest, I sustained them, and when they were humble I bleased them and 'cd them, and they become a nusterous people; but they have become proud and lifted hp, and have forgotten me who nourished and protected them in the wilderess, and are running into every abumination and evil practice of which the old councies are guilty, and have taken quietude from the land, and have suffered a dividing spirit to come amongst them. Lift up thine eyes and techniq and I saw them dividing in great/hest. 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—those who dissented went off with light hearts and tsunting 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 reparated went with a lofty look and consultar, 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 uprear for a length of time. Then it entered politics throughout the U.S., and produced a civil war and abundance of human blood was sheld in the combat. The South-in States lost their power and slavery was abolof the sun, is a sign of present and coming times I took the forefathers of this country from a land human blood was shed in the combat. The South orn States lost their power and slavery was abolished. Then a monarchial power arose and took the government of the States and es ablished a National religion and made all societies tributary 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 chastice my church until they return to the faithfulness of their forefathers:—Thou see's twat is coming on thy native land for its infquities, and' the blood of Africa the remembrance of which has come before has."

Since we have showed that old mother Shinton' prophecy was bogus, and the world will not come to an end in 1880, thus depriving this generation of a fine pyrotechnia 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 Shiptor was too exact—prophecies are only fulfilled in 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 rome thing wrong somewhere.

SEARSBORO, IOWA. Jacouw. Macy writes.—
"I amgoing 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 moderate temperature." He wrote a letter to th moderate temperature." He wrote a letter to the Scientific American which pronounced all Spiritualists insane; he said: "When you assert that ninely nine hundreths of our sediums are villaincus tricksters and frauds, and perhaps the other hundreth ditto, you will sprely concede us the right when we want falsehood, bigotry, intolerance and misrepresentation, to withhold our patronage from you, and bestow it upon the Tract Society, Y. M. C. A., Frot. Lankester, or some pulpit chuckling itnerant who peddles broken doses of cheap gospel diluted with tartarean sulphur and liquid fire."

5 TARVED TO DRAFE.—The woman then passed

doses of cheap gospe diluted with tartarean sulphur and liquid fire. 'I

ETARVED TO DEATH.—The woman then passed into the frontroom, and the sight that mat 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 coffie, but stopped when they saw a stranger among them, and gazed open mouthed at him. At the head of the coffin atood a large, pleasant-looking woman, who was crying sincereity. 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 sad death and had come up to see her. The reporter stepped up to the coffin and could not repress a shudder at the horrible sight 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 theeks were shrunk so that they almost met, clearly showing every bone about the mouth and forehead. The eyes were sunken nearly out of sight, and the thin hands lying on her breast were transparent. A large brown Bible was placed un-

der her chie to prevent her jaw from falling. Her teeth could be pisinly counted through her thin lips, and the bones 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 furned perfectly black. One little hand was laid louingly on its mother's breast, while its feet reached scarcely to the mother's cloow.—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 s most estimable lady, but her husband though strictly temperate and steady, could not earn strictly temperate and steady, could not earn 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 starvey, for a time restless, they then become quiet, as if stupified. Ther-fall over on their side, unable to stand; the breathing becomes alower and -lower, the pupils dilate; the insensibility grows more profound, and death takes place, either quietly or attended by convulsions. It is bad enough for animals occasionally to be starved to death, but for a human being to be deprived of nourishment, and compelled to die to be starred to death, but for a human being to be deprived of nourishment, and compelled to die by inches, it is borrible 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.

TOLEDO, OHIO—B. C. M. writes—This site.

New York City.

TOLEDO, OHIO.—B. C. M., writes.—This city contains an excellent medium, one Mrs. Mary K. David. Having met with the loss, some, four weeks ago, of a valuable watch which had been in our family for year. I visited Mrs. David to consult the spirits. I did so, little thinking that I would hear acything that would be to my benefit. The spirits took possession of the medium and, to my actonishm nt, not/only described the watch, which is of peculiar workmaship, but gave me the name of the person (describing him) in whose possession.—found it, some eighty miles from this city. Mrs. David was formerly a real-from this city. from this city. Mrs. David was formerly a resi-dept of East Eaginaw, 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.

great success in this city.

BOUTH BOSQUE, TEXAS —H. L. W. Haley writes.—Enclosed you will find \$6.30 to renew our subscription to the bessed Journal. Mr. Peobles 2-32 multitudes of Congo Negroes and Cannials are Spiritualists. He, Mr. P., said he would rather fall into the h-nds of Christians. If he had been in Texas in 1861 and 1862, with his book called the "deers of the Ages," the Christians would have hung him like John Brown. They did hang one Spiritualist.

would have hung him like John Brown. They did hang one Spiritualist.

Test Conditions,—Again and yet sgain I have been present at circles where I could discern palpable fraud and barefaced imposture, but I had not been ten minutes in these bateful scenes before I found myself surrounded with those who would treat the slightest attempt to test, question, or try the manifestations with indignation, and consider any expression of dissatisfaction as unworthy of a "true Spiritualist." On one occasion, when at least helf a dozen marvel-seekers claimed the same birefaced mask as their dear grandfather, uncle, friend, brother, etc., etc., and I, in shame and scorn of their guiltbillity, and the audactity of the fraud, ventured to suggest that acme one should lay a hand on the face and examine its texture. I was greeted all sides with the remark, "Guess you're not much of a Spritualitation, that you're wanting so many tests," whilst a chorus of indignant friends 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 ret of grown-up children running to circles as they would to puppet shows, and next sustained by the renile guilibility of those who rejoleed in being humburged When I remember the prevalence of such a spirit as this, at the very circles where every condition was surrounded by suspicious circumstances, and then add these to the poverty, dire necessity, and, not unfrequently, the Ignorance of those "ho have been thus eucouraged 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 foily should te visit d.—Mrs. Emme flardinge Brittain, in Binner of Light.

In connection with the above Mrs. Brittain says, speaking of early mediums, "T

In connection with the above Mrs. Brittain says, speaking of early mediums, "The more we tried tested, and proved our mediumship, the more varied, mobile, and ingenious were the spirite methods of satisfying our doubts, and responding to our demands. The Misses Fox-my most lot! mate friends—have, of hundreds of occasions, when I have been product at their circles, suggested new modes of 'tyring the spirits,' and always with the result of new and pleasing evidences of spirit power in altering, varying, and demonstrating phenomena. How different has been the conducted thore calling themselves 'old Spir.tualists' 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 slater complains of the high prices charged by healing mediums, one requiring \$5 00. Even at that price it is much cheaper than emthan \$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

cure. MOODY AND BANKSY .- One of the permanen Moory and Sanksy.—One of the permanent results of the Moody and Sankey religious revital has been noted in New York. It is the considerable increase of lunatice, cases of inastity that develop in public view and come under the immediate supervision of the police. The percentage of incarcerations in both public and private innatic asylums, has very perceptibly increased, and the papers hist that a large number of milder cases of inastity and monumula have been creases, and the papers into the a large number of milder cases of insanity and monomania have been hidden away by their friends in private residences. Several instances of the kind are positively known, and many a family has its private lunatic—shut up in a back room like a skeleton in a closet. Bome of the street cases are violent, and closet. Some of the street cases are violent, and they indicate the source of their milady in a man-ner that can not be mistaken. They proclaim Moody in the streets and highways as one sent to do mighty works, exemplified in their words.— Correspondence of St. Louis Republican.

These two religious bushwackers are at presen in this City, and if their fruits be of the same kind here as in New York, as eet forth by the Republi can, we pity the poor unfortunates. Their taber nacle is crowded nightly. Should they charge ter cents admission, they would not have one-tenth the number, showing how valuable the public con ider their services. Curiosity prompts the people to go, knowing that the exhibition costs nothing. It has been well said that Christianity made eno mous progress in Europe, simply because the people, semi-barbarous, and wholly superstitions 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 ensmies, provided they erected temples in his honor, and paid handsomely for the support of priests, to go through the ceremonial performances in those buildings.

HOLLISTON, MASS,—Edwin Chency wittes.— The Spiritualists of Milford are taking measures to open a large room convenient for the general use of all Spiritualists, for public meetings, lec-tures, children's lyceums, or evening sociables.

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 sock of the New England Fish Company, was sroused from sleep by the impression that some one had called him. Failing to hear anything to bear out the impression, he lay down

again, but could not rest easy, as he felt a continued 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 padding in the water near the Rocky Nock Ferry slip at the head of the wharf. Hurrying up the wharf, he found two drunken men overboard, one of whom was nearly 'exhausted. After considerable difficulty he succeede: in getting them out of the water and drawged them to After considerable difficulty he succeeds: In getting 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 animalion. 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 ingloriously in the Ferry Silp. When they come home from Newfoundland they will do well to join the Reform Cinb and change their course of life. Who can explain, what it was that aroused the men who saved them and would not let him rest until his work of mercy was accomplished?—Cope Ann (Mass.) Advertiser—He undoubtedly was mediumistic, and spirits

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

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 Lorenze Dow.

has been visited by Lorenzy Dow.

WONEWOC, WIS.—O. R. Hill writes.—I can not ask you to send me the Journat, which X prize dearly, longer, without doing something towards remunerating you for your labors, as well as your indulgence to me, so to show you that I mean to pay you, I forward with this a Post Office order. I have often said, bully for Mr. Jones, when you have been Aghting Free love and all the rest of the hellishness-they are trying to saddie upon us. While you have been fighting the enemy in the Journat, we in Wonewoc, with the sid of spirits, through the organism of J. L. Potter, have been doing battle with the foe; am shie to asy we have beaten them badly, and they feel it too.

This isvisible.—Hush, Jane! you think too

THE INVISIBLE.—Hush, Jane! you think too much of the love of human beings; you are too lumush low the love of human beings; you are too lumushies, too vehement; the sovereign hand that created your frame, and put life into it, has provided you with other resources than your feeble 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 spirite; that world is around us, for it is everywhere, and those apirits watch us, for they are commissioned to 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 batred

Theory is beautiful; precepts shine with a billliant light, and the gushing melodies of the coul 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 staryation, etc., and human beings are crushed like a fly beneath the foot; still the machinery of creation moves on, walle 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 theology, 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 existence. In this species of temporary trance or day-delirium, a gentieman, who, in his ordinary state, was not at all remarks the either for romance or for usmory, has been heard to repeat correctly, passages from Lalla Rookh. Another gentieman has been known to recollect the most minute details of incidents of his childhood; not one circumstance could be recollect in his normal condition. A lady, who could not sing in her complete bonsclous state, has been heard, in this semi-conscious condition, to sing divinely. Another has played the plane much better in this state than when fully herself; while a third lady, who could not talk French in her ordinary condition, has apoken the language fluently and correctly when under the extraordinary inducance. Another lady, when in this state, has been known to be totally oblivious of the room in-which she was, and the persons if it, Tot, at the came time to be under the illusion that she was in a favorite field, playing with her pet doz; and, although the field was fifty miles away, and her dog has been dead several years, the illusion to both we so vivid and so correct that she, as it were, absolutely brought both before the eyes of her astonished and tors.—E. SINGULAR. - We know of cases of hallucination

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 Bolsment, the French author, Towards the close of 1835, Madame N., laundress, distress. ed by violent rheumatic pains, quitted her busi-bess 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 select with a severe ophthalmia, which soon became chronic. As she continued to rew, she haw four hands, four needler, and four seams; she had as double-touble vision, in consequence of a slight divergence in the visual axis. At drst, Madame N. accounted for this phenomenon; but, at the 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-God, in compassion to her misfortunes, had work ed a miracle in her behalf. In this case there deep seated hallucination-nothing of a spiritual nature about it.

ature about it.

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

PROGRESSION.—I've been in this cus'd God-forcaken piac ever sense '49; an tother da a 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 ter. Arter tha'd gon, Sam Jenks and I
started fur sum whar, but didn't know, whar; but
we fell in with sum straug'rs, an, wen we tole em
what we was lokin for, tha tole us to cum here;
and tha cum along, an gut us a chanc tu git in; an
we'v ben watin more two months. Sam'n I cast
jots to see who'd godst, an I got it. So yer must
lots to see who'd godst, an I got it. So yer must
jots to see who'd godst, an I got it. So yer must
jots to see who'd godst, an I got it. So yer must
lots to see a grate prise-fite that's cumin orf in
a few da's arter the lect'r; but I wudn't wate; an
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
slater and a angel gal I was goin to marri; but I
hant sense and on em yet; but the gover'oor here
tells me I shall soon as I can chang mi close. An
I wants to see Clara so much, I'do anuitibleg tesea'r.—A Faxton, a Spirit, in Voice of Angels.

Spirits return manifesting the same peculiarities as in earth-life. They commence improving

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

Visions —A calm, perfectly quiet, and little eccupied mode of life, with assence of outward distractions, gives space to the creations of the inward imagination; for the mind is never quiescent. Abstinence from, or want of food, causes the production of visions, as wall certain means which calls them forth.—J. W. M., in Scientist.

Abstinence from food in some has a wouderful inflaence 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
glimpaes of beautiful visions—of fairy forms
beckening me to green fields and sparkling
foundins; of feasts rivaling in profusion and
flaviry the banquets of Luculius; of lighted
apartments aglow with genial warmth, fragrant 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 beckening hands." Buch visions are not
desirable; they were simply hallucipations, the sion, says:-"Towards the close of the afterdesirable; they were simply hallucinations, the outgrowth of a disordered brain. The proper abstinence from food will no doubt materially assist to unfolding the spiritual powers.

assist in unfolding the spiritual powers.

MEMPHIS. TENN.—Mary Dana Shindler says.—In locking over the life of Charlotte Bronte, by Mra. 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 gratification 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 best, or, at least, when they write most fluently, an it fluence seems to waken in them which becomes their master—which will have its own, dictating certain words, and insisting on way—putting out of view all beneats but its own, dictating certain words, and insisting on their being used, whether vehement or meas-ured in their nature; new moulding characters, giving unthought of turns to incidents, reject-ing carefully, elaborated ideas, and suddenly creating and adopting new ones. Is it not so? And should we try to counteract this lofta-ence? Can we indeed counteract it?

PARDOE STATION, PA -9. D. Mckee PARDOE STATION, PA — 3. D. Mosee 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 you in the good work which you are engaged. The dearly beloved Journal comes faithfully to my address every week.

Anten Kneeland.—Hooper, Neb —Geo. B. Parsons says:—The Inestigator is after me again in defense of the memory of Mr. Kocelaud, as it has a special right to be agains) any unwarranted or urjust attack. He says a have made more errors with I attempted to correct. I attempted to correct your correspected in but this error—vz: in omitting the pronoun ABIER KNEELAND. - Hooper, Neb -Goo. B. 'which' in the paragraph on which he was tried and condemned. This omission would make both the charge and defense sheer nonmake both the charge and Jefense sheer non-sense. I quoted from memory, but I now have the record before me which sustains my quotations. So much for my errors. The In-estigator further takes me to task for com-plaining that Mr. Kaceland 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 cer-tain language in his paper. Now, if in his tain language in his paper. Now, if in his defense he admits that the language was used as charged, but defends on the ground that it 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 tows; that during his absence the Free 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 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 labguage of his counsel—but see page 21: "Mr. Kneeland authorises 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 fegret, that it found its way into his newspaper." These quotations are quite sefficient to sustain my criticism, but I do not forget to give Mr. K seeland credit for the fact that times have changed. Great moral cour-age would have been r quried to have met the demands of my criticism.

MANISTEE, MICH -H. B. Udell writer:-It gives me great satisfaction to be able to pay up at this time is view of the trials you are passing through, and was I able to do so I would invest as much more in the Journal for gratuitous distritution among friends and arquaintance. 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 Fowler, in your issue of Outober 28th. She has made a slight mistake in her statement in regard to myself, win: "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 la-bors 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 scores of instances of their own scoord. very harmonious here at the present

WILLARD. H. Y.—J. M. Dean writes:—
I have seen Mrs. Markee sewed up in a beg,
with her mouth plustered up so she could not
speak, and her hands tied behind her, somespeak, and her hands tied behind her, sometimes dressed in men's clothing; and I have seen, after the cabinet had previously been at 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 seence after seance, at her home, with the utmost satisfaction to myself and all present.

BOUTH BEND, IND -L Lowis writes: -"Having read the movements towards Organ-ization; also the expression of yourself and Brother Watson on the sufject, allow me to Brother Watson on the sut ject, allow me to say that for years I have seen and felt the necessity of the Spiritualistic element of the world; but more esceedally 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 for. Give us union, but let it be on a broad basis, untravimeted by any dogma of Ourist, Mahomed, Joe Smith or Brigham Young. Let our union be broad and liberal, granting every man and woman full privilege granting every man and woman full privile to grow and thrive in the element that tend. ression in the light of truth the basis of every writin. We want nothing also, therefore let us unite on a platform so broad and liberal that the thinking churchman can meet the skeptic, and each may ask—"What is truth?"

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Watkins, alias Huntington and Wite at Quincy, Ill.

B. B. JOHES—Deer Ser:—A. B. Wilhelm handed me yours of Nov. 27th, inquiring about Huntington and wife, and as the expose took place at my house, he requested me to reply to you. The description you gave of Hantington and wife was correct.

Huntington (alies Watkins and wife) came to Q incy in September, and introduced him-self to Mr Brown as a Spiritual medium, ask self to Mr Brown as a Spiritual medium, asking him where he could obtain board for himself and wife. Mr. Brown referred him to
Mrs. Turner, a lady living on V mont 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. I
attended one of his meetings at Mr. Turners,
and was satisfied that he was an impostor. and was satisfied that he was an impostor, which seemed to be the opinion of the most of the attendants. I then arranged 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. Hat would burn four or five hours, placed it on the man-le 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 be-fore the company came, the door closed and

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 exira articles of clothing, but did not report it as they understood the in tention to expose her. The medium was then seated in a coair inside the cabinet, and was seated in a cnair 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 sealed with war. The curtain was then dropped, the light turned down; the room quite dark, we all waited for the manifestation. Huntington stated that a spirit would take possession of the woman; whose, he knownot, and would become materialized and would come out into the room; that the medium—did 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 apallid face. Presently a form appeared outside the cabinet, and after disappearing several times it then came out near the middle of the room and touched one of the ladies present. At this intouched one of the ladies present. At this in stand, 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 a light under skirt, stockings and a knit undershirt, with four pieces of red tissue paper on her face, one on the chin, one on the forebead, and one on each cheek, there on the forebead, and one on each cheek, there was the sack, her wrapper and shoes lying on the filor; 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 she had cut it to get out and drawing toe knot around in the hem of the sack. We then told Huntington that he was an impostor, and he and his wife left uncerean impostor, and he and his wife left uncere monlously, and we compared views for awhile, then the seance closed.

Is conversing with Mrs. Brown, Hunting-ton admitted that his name was Watkins, that he had been engaged in expaing Spiritualism. che (Mrs. Bom) had discovered how he did most of his trious, and told him so. He then told her that there was no suca tining as ma terialisid spirits; it was all deception and fraud; that he was educated for a Methodist minister, and had learned this from his wife. Has also stated that he belonged to a society of Boiritualists and was endorsed by your Jour-MAL. The city authorities arrested him for giving excibitions for gain without; a license, but let him go rather than feet him at the workhouse, as he had no money to pay his the J. W. Harr.

Qilnoy, Ill. .

Watkins, alias Watson, alias Huntington.

J. W. Giles, of Bartington, I wa, sends s report of a pretended spiritual seance held by the exposed trickster, Watkins, sided by Huntoon. His report goes on to show that he was 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 expretire of Watkins. Then all at once Watkins claimed that his name was not Watkins but Watson. Hantoon coming into the room was appealed to as to his name. Buntoon, 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 Wat-

Mr. Giles concludes his letter as follows: "Now, B other Junes, you said in the last JOURNAL that you had exposed O. E Watkins. Exposed him for what? Your charge is indefinite. I have had but a small experi ence in comparison to yours, but with the in formation I possess, and the experience I have had with these men, I am satisfied they are mediums; but are not honest, and are tricky. and I fully believe they would deceive all; and I advise every Bpiritualist to let them severely alone. I think we had better have no communications with our dear departed, than to have it come through such doubtful sources. Will you state in your next whether you think Watkins has any-mediumship. Yours for the truth."

In last week's issue will be found a brief statement of the facts of our exposure of Watkins.

We have his own signature (O. E. Watkins) written by himself. We treated him with the utmost kindness, in hopes he was a good, houest 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 Burling ton. His wife remained at Hantoon's while they were gone, and since their return they have been holding scances at Hantoon's. But we now learn that there has been a falling out, and Watking oless Watson, alias Huntington and wife have I.ft.

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 the latter from the field.

We are getting to have very little sympathy for those who get taken in by imposters, how ever 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 overtures as an exposer. If so, then he will be in the field expecing his own tricks.

Before we exposed him, he gave us considerable of his experience. He claimed that he was a licensed Methodist exporter 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 Joun HAL has any reason, from our endorsement of a 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 us 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 Chicago on the midnight train.

Lat Spiritualists, hereafter, take nothing for granted in favor of genuine physical manifestations, until the medium is placed under absolute test conditions; and yet, let everything be done in the spi it 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 chase of mediumship that is not genuinely his. It is quite possible that Watkins may have some valuable phase of mediumship. But do Spiritnalists want to encourage tricksters who will any day go over to the common enemy, and declare that all mediums are tricksters like themselves. Good mediums, for even one phase only, should so conduct themselves as to be above reprosch.

Questions and Answers.

Mn Jonny-Sir: - A Materialist brother of mine says that the body and soul are coeval and coexistent; that they are born together, die together, and can have no separate exis tence. Will you give us your views on the origin of life? It will no doubt interest all your subscribers. Yours Respectfully, H F. HUGHEL

Mountain View, N. J.

REPLY:-We can not be expected to present theory, with the hope of its being received as truth, in a mere reply 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, Wast 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 cross 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 separ-ate from the soul, which is but another inner and more refined body, even to the extent of not being subject to the law of gravitation, and the physical senses of ever the scientist.

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

Tastis the part we will now consider. The inner and more sublimated body, which survives the death of the gross graterial 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 encum bered it on the material plain of life.

Our theory of life recognises 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 cen were fixed and unchangeable facts. Your Brother never was anything else than a male belonging to the cenus home; 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 present 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

and soul we have given. A lean man when he weighs but 190 pounds, has a body as real as when he becomes corpulent and weighs 200 pounds.

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

There is no creation-no death, only in appearance; but change 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 PHILOSOPHY OF LIFE, are fresh from the supernal spheres

BARON DE PALM.

His Cremation at Washington, Pa.

We think it will be some time before cremstion will become common in this country, although an example has been set by burning the body of Joseph Louis (Baron de P.lm) grand cross commander of the Bovereign O der of the Holy Sepulcher at Jerusalem, knight of St. John of Malta, Prince of the Roman E upire, late chamberlain to his majesty the king Bavaria, 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 B. Olcott and Henry J. Newton, mem bers of the Taeosophical Society, said:-

"The occasion being one of interest to science in its historical sanitary, and other aspects, the executors of Baron de Palm have consentthe executors of Baron de Palm have consented that it shall have publicity. This lavitation is accordingly sent to you in the hope that you may find it convenient to be represented, and, in case the general su'j ot of cremation should be discussed, take part in the debate. The University of Pennsylvania, the Washington and J flerann College, the New Y rk College of Paysicians and Burgeons, 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 scientific observers. Addresses appropriate to the occasion will be delivered." 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 ceremonics, speeches, etc., made it a day long to be remembered.

Miss Lottie Fowler.

Miss Lottle Fowler directs us to sav that she can not answer questions submitted to her by letter, or attend conventions and hold scances for physical manifestations. Those who de sire tests, etc., must visit her in person. She has an organization admirably adapted for spirit control, and those who have a private seance with her, will not go away dissatisfied. As a physical medium, she was a perfect success, 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 scances in England, after she was securely fastened to her chair, two materislised hands were presented holding a veil, and soon after a female figure appeared with the vell over her face, and bright ornamenta 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 Hendricks then appeared. He arose to a con siderable height and floated in the air. He then descended to the floor and resumed his ordinary dimensions.

Re then asked for scissors, to cut a piece of his dress, and rematerialized the deficiency saying, "There is no hole there."

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

Mrs H. Morse in Iowa.

She lectures at Perry Dec. 11th, 12th and 18th; Gildden 15th, 16th and 17th; Fort Dodge 19.h and 90:b; Cherokee 91st and 991; Bloux Oity 24th and 25th; New Jefferson 26th and 27; Moingons 28:h and 29th; Carroll, Ios, 80th and Sist; South Bend, Ind., Jan. 1st to Sib; Van Wort, Ohlo, Jan Sib. She then goes to Canada for two months. She says: "I now see the good angels have ope ned a fleid 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 seems to be awake to it; truth and speakers are wanted all over the country."

MRL DR. ELLEN J. UNDERWOOD can 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, 16 miles Both of Chicago, on the Chicago and Rock Island R. R. The Doctor during twelve years praction has proven herself one of the most successful physicians in the City. She is now prepared to board and treat at her residence.

Letter of Fellowship.

On the 7th day of Dec. 1878, the RELIGIO PHILOSOPHICAL SOCIETY granted a letter of Fallowship and Ordination to Bro. Oliver B. Beals, Utica, New York authorizing him to solemnise marriages in due form of law.

DR. SAMUEL MAXWELLS has removed to the Peabody Hotel, 250' S. 9:h st., Philadelphia, where he reports excellent facilities for treating the sick. He lectures for the Spiritualists there during February.



€ The Wide Awake Magazine. The Golden Time for Agents! Liberal cash commissions paid. Boys and girls are all at work for the Wide Awake Dolls' Fair, and subscribe eagerly. Specimen numbers, 10 cents, List of Doll's Fair prizes, posters, etc., free. Little girls who will act as agentareceive in addition a first set of Doll Pairs. Growing their P O. address. Oct. and Nov. Wide Awakes consistent units of the work of

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