

Fruth Bears no Mush, Bows at no Buman Shrine, geebs neither Place nor Applause: She only Asks & Bearing.

CHICAGO, FEBRUARY 3, 1877.

### Are the Alleged Truths of Modern Spiritualism Reliable?

VOL XXI.

Including Criticisms of Opponents, and a Review of Occultism, Rosterucianism, the Hermetic Mystery, Kabalism, Art Magic, White Magic, Eleantary Spirits, etc., etc., etc.,

A LECTURE BY WM. EMMETTE COLEMAN.

#### (Concluded.)

These spirits, however, are not to have such an easy time as they appear to have been enjoying of late, since our Occultist friends have found out all about them, and how to make them carvate instead of mashow to make them servants instead of masters. Heretofore they have been doing just as they chose in their communications with man, but now they will have to submit to the initiated, the Hermetics, the Cabalists, the Rosicrucians and the Occultists. They have discovered that by saying a few hocus-neous words a few process how components of the the discovered that by saying a few hocuspocus words, a few presto-change sentences, a few "high, cockalorum" phrases, a little magical mummery, a little Cabalistic non-sense, a little incomprehensible jargon, a few abracadabran incantations, or by indulging in a few Rosicrucian spells, Voudoo charms or mystical signa and regime the construct or mystical signs and motions, they can com-pel these elementary spirits to appear in propria persona, and do whatever they debrophic persona, and do whatever they de-sire them to do, such as manufacture but-terflies, canary birds and flies (in mid-winter), make gold rings leap about fantas-tically, cause sentences to be engraved in-stantaneously in the inside of gold rings held in closed hands, write letters in sealed envelopes lying on mantles, cause writings to appear and disappear from papers, note books, etc., in full daylight, and all this withbooks, etc., in full daylight, and all this with-out a medium being present. These things sound marvelously like similar phenomena that have been transpiring for the past twenty-seven years, caused by purely human spirits through mediums. How does Col. Olcott know no medium was present; vari-ous parties were present when these things were done, and no doubt the involver or summoner of these match beings was the medium, the manifestations being, perhaps, produced by Davis Diakka, or Barrett and Peebles' Gadarene, leading him to believe that he could summon them at will, when in verity, they came voluntarily, and pro-duced all the manifestations, mummery and honsense, the whole of which is perfectly nonsense, the whole of which is perfectly useless, save in palpably demonstrating to the spirits and to the world, what consumthe spirits and to the world, what consum-mate asses the whole party were making of themselves; or, probably, these manifes-tations were produced under the direction of wise and fofty spirit intelligences, in order to teach the world a lesson it sadly needs—to disgust it with the pseudo-Spirit-ualism, of which the meyement is so full, and bring the Spiritualists upon the higher planes of enlightened reason, intelligent discrimination and wise judgment. There is no doubt, that whatever manifestations may be produced in the presence of the&e occult students of the mystic lore of the Dark Ages, they are entirely the work of purely, human spirits, voluntarily engaged in by them, and manifested solely through medi-umistic power then and there present, en-tirely regardless of all the marine applied ic power then and there present, en tirely regardless of all the magical appli-ances, and all the witchcraft and conjura-tion devices that may be used. tion devices that may be used. Every intelligent person can plainly per-ceive the complete fallacy and utter absurd-ity of this whole system of elementary spirits. Occultism, Rosicrucianism, Her-metic Mystery, Cabalistic Secrets, Art Mag-ic, White Magic, and what not; in fact, it is the most incomparably ridiculous and un-utterably foolish theory that has ever been broached in connection with Spiritualiam. It is so transparently absurd and supremely monaensical that it is a wonder how any person in this age of the world could even so stultify his reason, as to accept it, even in the alightest degree. As before remark-ed, I am confident that the good sense of the masses of Spiritualists, both in America and England, will reject it in toto, with well-meant scorn and contempt.

have been manufactured from mediumistic emanations, and endowed with life by human spirits, precisely similar to the materi-alizations of the day, wherein the same ma-terialized spirit-figures often appear in dif-ferently sized forms, at times quite diminu-tive. like these "little people," at other times larger. The same form has been often seen if accounts we have are reliable times larger. The same form has been often seen, if accounts we hear are reliable, often seen, if accounts we hear are reliable, sometimes as a child, then as a matured man or woman, demonstrating the power of the invisible spirit chemists to manufacture whatever form they choose, and endow it with life. In all probability the miniature forms seen by Mrs. Britten, were of a simi-lar nature. Materialized spirit formsctoo, are often seen grotesque and distorted in Appearance, as were these "little ment," hence, taking the well-known facts of matetaking the well-known facts of mate rialization into consideration, these Derby shire forms are fully accounted for without recourse to the highly improbable hypothe-sis of their being spirits not of a human

B. B. JUNES, EDITOR.

type. The concluding portion of Mrs. Britten's article fully bears out the fact of their strictly funnan origin, as she refers therein to the wonderful discoveries of psychom-etry, as shown in Denton's "Soul of Things," by which are reproduced the spiritual parts of all the former existences of the earth, hence by her own showing, these appearhence by her own showing, these appear-ances may have been merely the psychomet-ric reproduction of former inhabitants of the earth, "little men" having, she says, once inhabited this planet as traly as have gigantic ones. If these "little men" did, in reality, in a past age inhabit this earth, they were doubtless human in type as much as were the gigantic ones, and as are its present inhabitants. Dwarfs and glants are born now quite often, and certainly they are as human and as immortal as those of the average size. There is not, we see, the slightest proof that these "little people" are slightest proof that these "little people" are non-human, but all the probabilities, if not certainties, indicate their strictly human character, and hence they are immortal inelligences

pelligences. We thus have three solutions of the cause of the appearance of these diminutive spirits, and all consistent with their purely human character, viz.: Psychological im-pression by human spirits, materialization by human spirits, or psychometric reappear-ance of human forms once living on the ance of human forms once living on the earth. There is, then, no substantial ground for believing that they were a species of be-ing different from the human, but the most ing different from the human, but the most valid reasons, for believing they were purely a human spiritual manifestations through impression, materialization or psy-chometric reproduction. Mrs. Britten, T am sure, is too sensible a person not to perceive the doe weight of these conclusions, and gauge them accordingly. After a reconsid-eration of the subject, she may, perhaps, re-vise her opinions thereon, and if so, it is hoped that she will give the same publicity to her changed view as to her former ones.

MINOR ADVERSE THEORIES-ELECTRICITY. Having examined at length the more im-portant and pretentious of the various the-ories, hypotheses, and systems of thought, attempting to explain the acknowledged spiritual phenomena, let us briefly consider some of the minor theories, adverse to the purely spiritual hypothesis. We are often met with the statement that the physical phenomena are produced by

the physical phenomena are produced by electricity, the parties, promulgating said theory, however, usually not having the retheory, however, usually not having the re-motest conception of what electricity really is. The following facts completely refute this weak attempt at explanation. Mr. Cromwell F. Varley, confessedly the best electrician now living, consulting elec-trician to the Atlantic Telegraph Cable Company, and who certainly understands, if any man does, what electricity is, has been a comfirmed Spiritualist for years, not only acknowledging the reality of the phe-nomena, but is confident that they are pro-duced as they claim to be, by disembedied human striks. He has subjected the phe-nomena to the most searching tests, with the aid of intricate electrical apparatus, and he explicitly declares that in all the mani-festations tested by him, he has never been able to detect the slightest trace of electrici-ty exhibited in the production of the phety exhibited in the production of the phe-nomena. Let us, then, hear no more of elec-tricity as a producing cause of spiritual

spirits being the potential causes of the phespirits being the potential causes of the phe-nomena, in reply we need only repeat the scriptural truisms: " By their fraits shall ye know them;" and " A corrupt tree bringeth forth evil fruit." As the uniform teachings of the "spirits" have been of the highest morality and most exalted virtue, warning us against evil and vice of every kind, as-suring us that for every evil thought, word or deed, we must pay the extreme penalty, there being no such thing as forgiveness of sin, either in this world or in any other, but all must be outworked, outgrown;" and as there is no instance on record, as far as I there is no instance on record, as far as I can learn, where spiritual teachings have ever inculcated vice or immorality of any description, but ever the opposite; if their counselings, warnings and teachings eman-ate from evil spirits or the devil, these evil spirits, including Old Nick himself, must have long since practically obeyed the apos-tolic injunction."—" Cease to do evil, learn to do well," and are now redeemed, infran-chised, disenthralled from the power of evil there is no instance on record, as far as I chised, disenthralled from the power of evil and the practice of vice. The pure system of ethics, and the exalted moral precepts or entries, and the exatter moral proceeds given us on all occasions from the spirits, sufficiently attest their purity of life and worthiness of intention and thus complete-ly demolishes the idle and untenable-by-potnesis of the demoniac origin of manifest ations. MESMERISM-ELECTRICAL PSYCHOLOGY.

Some persons tell us it is mesmerism, or Some persons tell us it is mesmerism, or electrical psychology; the action of the mind of persons in the body over the mind of the medium and the eircle. If this be true, no information could be imparted by the mesmerized or psychologized medium except it was first existents in the mind of the operator or person exercising the psy-chological power; but as we have seen, in-formation is often conveyed utterly unchological power; but as we have seen, in-formation is often conveyed utterly un-known to, and totally diabelieved by all the persons present at its reception. This at once disproves these hypotheses. It is also said that when persons testify to the obser-vation of remarkable spiritual phenomena, they did not really witness purely objective realities, but were psychologized into be-fleving that they saw them by the media of the medium impressing their minds; no phenomena having actually occurred, those present having been biologized into the be-lief that they saw such and so, when such present having been biologized into the be-lief that they saw such and so, when such and so never happened at all. You will remember that the discoverer of electrical remember that the discoverer of electrical psychology, who was also a practical mea-merist, (Dr. J. B. Dods) became twenty years ago a full convert to the spiritual years ago a full convert to the spiritual philosophy, acknowledged that the phenom-ena was produced by spirits out of the body. Surely, if any one ought to know whether Spiritualism is produced by electrical psy-chology, Dr. Dods should, but he disclaims it entirely. Besides, in a mixed assembly, only a certain proportion of the persons' congregated, are capable of being psycholo-gized or mesmerized. It is an absolute im-possibility for the most expert mesmerist or possibility for the most expert mesmerist or psychologist to influence the minds of more than about one person in than about one person in sixteen; upon the other fifteen he can make no impression, yet all the spectators of spiritual phenome-ha witness essentially the same thing, all

be insanity then Jeeus Christ was insane; Peter, Paul and John were insane; Moses, Ezekiel and Daniel were insane; Zoroaster and Buddha were insane; Socrates, Joan of Arc, Swedenborg, John Wegley and George Fox were insane, and the whole host of il-lustrious scientists, savans and statesmen I have enumerated in the earlier portion of have enumerated in the earlier portion of this address, must be all insane. If we are indeed insane, then we are in goodly com-Dany.

#### HYSTERIA-NERVOUS DENANGEMENT-CATALEPSY.

The foregoing remarks, replicatory to Marvin's medio-maniac theory being appli-cable to the hysteria -nervous derangement—and catalepsy hypotheses, as to that of Marvin, it is unnecessary to add any-thing further to what has already been said upon the first named theory, that covering the whole ground the whole ground,

FRAUD-TOE JOINTS-KNEE JOINTS FRAUD—TOE JOINTS—KNEE JOINTS. No one has ever attempted to deny that a portion of the alleged phenomena of Spirit-ualism are probably produced by fraud; some certainly are, but that all or nearly all of them are so produced is utterly ground-less. The reality of the phenomena, aside from everything that may be done by the medium of presumed confederate, has been too often scientifically demonstrated, to ad-mit of question. Messrs. Varley, Crooke, Wagner, Wallace, Flammarian, Butler, Hare, Mapes, and other noted scientists have fully proved the entire absence of all have fully proved the entire absence of all fraud, trick or deception, through the application of ingenious and intricate scientific contrivances, that would at once detect the slightest trace of fraud, if any existed. The charge of fraud, then, as applied to the whole or most of the phenomena, complete-ly gives way. The toe joint and knee joint theories having been fully exploded years ago, it is not necessary to say anything fur-ther in reference to these "weak inventions of the areas". of the enemy.

### WITCHCRAFT.

Spiritualism is a revival of witchcraft, we are sometimes informed. While most we are sometimes informed. While most Spiritualists admit that what is known as witcheraft, was probably, to some extent of a spiritual nature, misapprehended and mis-understood in an unenlightened age, yet the line of demarkation between the two is strongly drawn. Witchcraft is,the suppos-ed power professed by certain persons, to injure bodily or mentally (but usually body-ly) certain other persons by the aid of the devil and his imps. Is Spiritualism any-thing of this kind; 4s there an instance on record where mediums have tortured, either record where mediums have tortured, either physically or mentally, persons obnoxious to them, through the assistance of their "fa-miliar spirits?" Who ever heard of a Spir-itualist bewitching any body 2 Every Spir-itualist knows the whole thing to be an itualist knows the whole thing to be an absurdity, an impossibility; that no medi-um or Spiritualist ever did or ever can pos-sess any power to send spirits or demons to torment or torture other persons as witches were accused of doing. It is well-known that witches were agents of the devil (at least in roundar, astimation) havened with least in popular estimation, leagued with him and his cohorts of damned spirits, whereas Spiritualism has killed the devil and annihilated his imps. Every Spiritual-ist knows positively that no devil or demon exists anywhere in the Universe, aside from undeveloped human spirits, once resident in a physical body, which latter possessed but little, if any, power to harm or molest any of earth's children. We sadly fear, however, that our Occult, Hermetic, Obba-listic, Rosicrucian friends, are preparing the way for a raying of this ancient witchcraft way for a revival of this ancient witchcraft superstition; their theories, and their prac-tices are certainly strongly akin to the insane and inane delusions of mediæval witcheraft. Let us hope they may see the error of their ways, and pause in their mad career of unloosing the flood-gates of ancient supersti-tions, and the extravagant delusions and vagaries of the Dark Ages, to deluge and vagaries of the Dark Ages, to deluge and devastate the world. We then see that witchcraft and Spirit-ualism are widely separated; witchcraft cursed the world, Spiritualism blesses it; witchcraft deluged the earth in innocend blood, Spiritualism inculcates harmony, peace, love, gentleness, truth; witchcraft led to wild fangaticianes, insane folles, mid-night orgies and wholesale slaughter, Spir-itualism leids to purity of life, integrity of character, urightness of conduct, cheerful-ness of spirit, joyfulness of soul, the cul-ture of the intellect, the harmonious un-folding of the entire structure, physical, mental and spiritual. JOHN FISKE AND TOTEMISM. devastate the world.

Dead Sea apes, without clearly comprehend ing the distinction between Dead Sea apels and all other kinds of apes; let us see if we can fathom what is meant by this enig-matical comparison. The only meaning I can possibly attach to it is, that the teachcan possibly attach to it is, that the teach-ings given us by the spirits are as unintel-ligible and as worthless to the world as the chatterings of apes. In Mr. Carlyle's esti-mation, perhaps, the qualities of 'honesty, truth, nobility of life, purity, virtue, chasti-ty, temperance, peace, liberty, freedom, equality, fraternity, integrity, justice, chari-ty, universal love, forebearance, 'forgive-ness and aspiration (the uniform teachings of the spirits) may be as valueless to man-

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ness and adjuration (the uniform teachings of the spirite) may be as valueless to man-kind as the "chattering of Dead Sea apes;" the probability of which is strengthened by the fact that, as is well-known/he (Car-lyle) is a deristent opponent of free gov-ernment and the liberty and estranchise-ment of the people, and a streng and violent partizan of a monarchical the pot govern-ment, crucking out the rights and liberties of the people, with a special predilection for that notorious tyrant, oppressor and despot, Frederick the Great, of Prussia. Spiritualism teaches the freedom and equal-ity of all men according to capacity, univer-sal brotherhood, and government by the peo-Spiritualism teaches the freedom and equal-ity of all men according to capacity, univer-sal brotherhood, and government by the peo-ple and for the people is necessarily repug-nant to Mr. Carlyle's despotic tendencies, hence the very obnoxious epithet applied to it by him. Carlyle will not hurt us. Let him go!

### A'DEGRADING SUPERSTITION.

We are constantly met with the cry that Spiritualism is a degrading superstition; the real truth is, that Spiritualism is the death-blow, to superstitions of all kinds. There-are superstitions of the philosophy they possess, superstition being so ingrained in them through a long line of Christian ancestors, it has not yet been outgrown or outworked, but if they would only apply to themselves the philosophy they advocate, their super-stition would melt away like mist before the rising sun. Spirituatism demonstrates most unmistakably the absolute existence of cause and effect on the earth and in the uni-verse; the supremacy of law, inviolate, in all departments of being, material or spirit-ual; it destroys all supernaturalism, all-miracles in the old sense of those terma, proves that all things take place, whether here or in the spirit realm, by virtue of fixed, unchangeable laws, incapable of be-ing transcended or modified in the slighest particular: it avers the value or of the reaare constantly met with the cry that ing transcended or modified in the slighest particular; it urges the subture of the rea-soning powers of man the development of his highest wisdom and judgment, accept ing only that which corresponds therewith, rejecting all that does not, no matter from whence its source. Science, not supersti-tion, is its watchword; philosophy, not pie-ty, its standard.

#### AN UNKNOWN POWER IN NATURE.

With respect to the phenomena being caused by an unknown power in Mature, a few words will suffice. The power producing the phenomena has on all occasions in all parts of the earth, and through all kinds of mediums, given an explanation of itself, and that explanation is invariably the same. The power itself claims to be

DISEMBODIED HUMAN SPIRITS, never anything else-always that. Ap-in-telligent power producing an effect, must certainly know what it itself is. The pre-rogative of intelligence is to be self-con-scious, and the intelligence manifested in the phenomens being equal to the human, the power must have intelligence equaling the human, hence capable of intelligent self-consciousness and analysis, and having that power it proclaims itself on every occasion to be the work of disembodied human spir-its, who we know if, existent, possess the intelligence manifested in the phenomena. If the phenomena be not the work of spirits, DISEMBODIED HUMAN SPIRITS, If the phenomena be not the work of spirits, why does the power producing them always claim to be of a spiritual nature, never varying from this declaration? The varieties of masifestation are manifeld, multitudin-ous, but the producing cause in every case proclaims itself the same-spirits. The ous, but the producing cause in every case proclaims itself the same-spirits. The power producing the manifestations also urges upon us the practice of truth at all times, under all circumstances; it must it-self, therefore, be governed to a considera-ble extent by principles of truth, and so be-ing in itself truthful, it must tell the truth when it invariably affirms itself to be the work of human spirits. By this chain of reasoning in which to my mind no flaw can be detected, we see conclusively and irresistibly demonstrated the prime cause of all spiritual phenomena, not to be an unknown power in nature, but not to be an unknown power in nature, but the spirits of the former inhabitants of our planet, now resident in the second sphere.

### MRS. EMMA HARDINGE BRITTEN AND NON-HUMAN SPIRITS.

HUMAN SPIRITS. It may be pertinent in this connection to notice briefly a few points in an article by Mrs. Emma Hardinge Britten, published in the Banner of Light, of October 5, 1875. In which, although disagreeing with Gol. Olcott as to the purported human spiritual manifestations being produced by non-hu-man intelligences, she yet syowed not only her belief but knowledge of the existence of these non-human spirits, giving some in-stances of their appearance to herself and others. She describes certain peculiar mani-festations witnessed by her in Derbyshire. England, said manifestations consisting of knockings on the walls and doors, moving of furniture and other household articles, viai-ble production of spirit lights, and strafigest furniture and other household articles, visi-ble production of spirit lights, and strafgest of all the visible appearance of miniature forms, "little men," as she calls tom, of a grotesque shape, with heads, face shill bod-les, who "threw somersets as if fur anuse-ment." Does this prove the existence of non-human spirits? Not at all. Could not these appearances have been impressed upon the minds of those apparently per-ceiving them, by purely human spirits, for a certain purpose, the appearance thus be-ing subjective rather than objective; or if they were objective mailties, could they not

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### HALLUCINATION AND DELUSION.

With regard to hall ucination and delu-sion, it is simply necessary to remark that science proves conclusively that there is not one scheme in thousance of two persons being hall ucinated or deluted at the same being hallucinated or deluded at the same time in precisely the same manner; and for them to be similarly hallucinated, the chances are one in millions, and so on, each addfional one still greater increasing the odds. If the spiritual phenomena are not realities; but hallucinations, imaginations, definitions, it would be impossible for twen-ty of fifty or a hundred different perions of all ages and conditions in life, physical and mental, to see precisely the same things at the same time, it being an absolute impossi-bility for such-sa number of persons to be similarly hallucinated simultaneously, yet in innumerable cases twenty and fifty and hundreds of persons have witnessed exactly similarly hallucinated simultaneously, yet in innumerable cases twenty and fifty and hundreds of persons have witnessed exactly the same phenomenal manifestations at the same time, thus incontestibly demonstrat-ing their objective reality. This is a suf-ficient extinguisher of the debisive, illusive, deceptive hypothesis.

As regards the theory of the devil and wil

ha witness essentially the same thing, all testifying alike to their reality, thus proving beyond all doubt, the utter impossibility of their having been mesmerized of psycholo-gized into believing that subjective unreali-ties were purely objective (realities. The whole theory, therefore, of mesmerism and psychology being productive of the supposed (?) phenomena, crumbles to the ground.

### MEDIO-MANIA-INSANITY.

Dr. Marvin has dubbed the "spiritual delusion" as medio-mania or utero-mania, attributing the phenomena to a species of in-sanity or mania, produced mainly by a de-rangement of the reproductive functions. All mediums, he says, are afflicted with some organic derangement of the reproduc-tive functions, which derangement produces a species of mania, through which becomes tive functions, which derangement produces a species of mania, through which phenome-nal manifestations occur, falsely attributed to spirits. The only proof vouchasfed of this is, the insignificant fact, that a few me-diums with whom he was acquainted were, in some manner, thus organically of fune-tionally diseased; ergo, all mediums are so. Most sublime reasoning! Most logical eon-clusion! Among the tens of thousands of mediums in all parts of the world, a trilling few have a, certain organic weakness. or mediums in all parts of the world, a trilling few have a certain organic weakness, or functional derangement, therefore all the other tens of thousands have precisely the same thing. Bome half dozen, we will say, of these tens of thousands, have an impedi-ment in their speech, stutter or stammer somewhat, therefore all the others stutter and stammer; three or four of these thous-ands of mediums may be creased or bars.

somewhat, therefore all the others stutter and stammer; three or four of these thous-hipped, or limp slightly, therefore the whole body is cross-eyed, hare-lipped, and lame. Such is the erudite Marvin's logic! Alasi for common sense when such silly twaddle bases current for sound reasoning and log-ical deduction. These mediums are afflicted with a man-is says Marvin; they are insame, and the be-lievers in them are insame, we have been of-ten told. What is the proof of this insani-y or mania? Why, the belief that they are in communication with spirits, any per-son who believes in communicating with spirits must be insame. Judge Edmonds was insame, Dr. Hare, was meane. Prof. Mayees was insame, we are all insame. This sensities cry we have heard for years, and yet these same insame persons continue in the even fenor of their way, that as clear headed and rational as they ever were, up to the period of their so-called death. If to believe that we communicate with spirits

### JOHN FISKE AND TOTEMISM.

John Fiske characterizes Spiritualism a otemism. The term is rather obscure, but Totemism. The term is rather obscure, bu we infer is derived from the custom of sav we infer is derived from the clustom of sav-sges to revere an image or picture sym-bolical of their forefathefs or ancestors, called a "totem;" hence, Totemism must mean worship of ancestors. As no Spirit-ualist has ever worshiped or will ever wor-ship his ancestors, for the reason that, in-his dealings with his friends from the Spir-ij-world, he looks upon them simply as he would if in the flesh, as fallible, imper-fect beings, receiving from them that which assimilates with his mental consciousness, and rejecting that which does not so assimi-late the expression. Totemism is wholly in-applicable to Spiritualism, and is therefore cast aside as worthless.

#### THOMAS CARLYLE AND THE "CHATTERINGS . OF DEAD SEA 'APER."

Thomas Carlyle, in alluding to Spiritual-sm, has designated it as the "chattering of

### SUMMARY.

SUMMARY. Having demonstrated the reality of the overwhelming mass of worthy and compe-tent Cestimony thereto, given us by eminest and learned men and women in Europe and America; having summarily examined the forty-series various theories by which it has been attempted to consistently explain the wonderful and marvelous phenomena that have been forcing themaelves upon the at-tention of the civilized world for the past twenty-series years, and I think, successful years to be the apirits of purely human intelligences once inhabitants of earth, my task is done, and I bid you all farewell.

#### RELIGIO-PHILOSOPHICAL JOURNAL.

### Organization, Theology and Medicine.

BRO. JONES: - As organization. is agitat-ing the minds of Spiritualists at the present time, will you allow me space in your valua-ble JOURNAL to express my thoughts on the

above subjects. Heretofore I have taken an active part in organizing and sustaining several spiritual societies, and in all their platforms were at-tached some articles of belief. They were honestly inserted from the stand-point of de-velopment I had then attained. But as e light has dawned upon my mental vis-T have been compelled to abandon them, it is said that "honest confession is for the scale". and good for the soul

good for the soul." Now, in order for a task or to make a coat that would exactly fit your person, it would be necessary for him to take your measure or dimensions. So in regard to framing a creed or platform upon which all could stand without treading upon each others toes, or be suited to the mental condition of all mankind. In proscepting this undertake all mankind. In prosecuting this undertak-ing, we find that no two "individuals are oring, we ind that he two 'individuals are drag ganized alike physically or mentally, hence it is impossible to frame a platform or creed that would please, or be adapted to all, hence our vocation as creed makers must come to an end.

come to an end. As every person possesses a separate and distinct individuality, they must necessarl-ly see things in a different light, and what is true in relation to man's individuality holds true in every department in nature. There is no two mountains, hills, valleys, plains, trees in the forest, blades of grass, or sands on the sea-shores alike. Separate and distinct individuality in every thing, is an established law of Nature. Therefore it is just as impossible to frame a creed that would be adapted to the minds of all, as for a tailor to make a coat that would fit every body.

Spiritualists all believe in a future state of existence and in spirit communion. They are known and designated as Spiritualists. Any prefix or addition to that name only ings inharmony into their ranks, as veri-d in the recent "free-love" movement. And what is true in relation to Theology

And what is true in relation to Theology is equally true in regard to Medicine. Medi-cal men in all ages have been in search of the great "Philosopher's Stone," by which they could cure disease; but their efforts have been as fruitless and their teachings as conflicting and contradictory as the dis-ciples of Theology. One has a creed for the as conflicting and contradictory as the dis-ciples of Theology. One has a creed for the soul, the other for the body. Both are cr-roneous from the fact that they are based upon false premise in considering all man-kind alike. A certain course of treatment might prove beneficial to one patient, and disastrous to another. Every church has its creeds and discipline, every school of medicine has its stereotyped treatment for the different diseases that afflict humanity, and each apply them by the same invariaand each apply them by the same invaria-ble rule irrespective of their condition men-

Tally or physically, and with about the same unfortunate results. When a death of the body occurs and the preacher is called to pay the last tribute of respect to all that is left of mortal, he invariably informs the mourners, that their demise was the work of God, and no blame is attached to the ignorance or malpractice of the attending physician, and thus Theol-ogy and medicine go hand in hand. Reform is sadly needed in Medicine before mankind will dive their all batted time, or until their will live their allotted time, or until their bodies become ripe with old age. All other deaths are premature. But this deplorable state of affairs is the

result of ignorance or the undeveloped con-dition of mankind. It is difficult for the God, or good in all things. Medicine like Theology is not a science and never can be until we are all constituted alike, hence, to until we are all constituted alike, hence, to lay down any course of treatment to be ap-plied to every case irrespective of climate, are, or sex, temperaments, and numerous other conditions, is utterly absurd, and whoever claims to have a specific for the cure of any disease when affecting different individuals, is either an ignoramus or knave. mave.

knave. But so long as "fools are not all dead" they will find sales for their quack nos-trums. Owing to the present undeveloped condition of the masses it is not so much their fault as misfortune. Ignorance and bigotry go hand in hand. Nearly all Theo-logical sects and Medical schools have some foundation in truth, but all are too limited in their dogmas to meet the wants of man-kind. All their students are educated in narrow grooves, and do not take in and comprehend nature as a whole, and as a result they are but little, if any benefit to the

There is no two Magnetic Healers whose magnetism is alike. Each may benefit and cure some, but none can come in rapport

"be good to yourself," and you will have little use for Theologians or Physicians. Perhaps I shall incur the censure of some of my" fossilized " professional brethren by writing so desparagingly of the medical pro-fession. To those unacquainted with me, allow me to state that I have made myself allow me to state that I have made myself familiar with both theory and practice of every medical system or pathy extant—that at the present time I am not the champion of any one, and that I long since learned to treat my patients as separate and distinct individuals, and with what success my rec-ord will show. With upward of thirty years experience in general and hospital practice, I ought to know "whereof I speak." I should have been glad to have presented these subjects more in detail, but fear that I have already trespassed too much on your I have already trespassed too much on your generosity to ask for more space at this time. With charity for all remain,

Fraternally Thine, DANIEL WHITE, M. D. 1021 Washington Ave., St. Louis, Mo.

## Pray for Your Children.

You may have children who are wander-ers from home. Well, you can reach them-by way of the Throne. There was an old Scotchiman who wrote us a letter asking us to look out for his lost son Willie, who had run away from home, and I was very deeply touched by his case, for that is the name of my only son. So I told Mr. Saw-yer to watch for him, and for six months he did so, but all in vain; we could not find him. All this time that old Scotch father and mother were praying for the lost boy; and last Monday, at the temperance meet-ing, among the men who fuse for prayer was that some lost Willie. He told us his sad experience; said he had just galloped on to destruction; but now the Lord has saved him. Oh! how happy those pa-rents will be to hear the good news! And shall we not all believe that God hears the prayers of parents for their wandering You may have children who are wanderprayers of parents for their wandering

Take your children to God and pray for them. Pray for them by name. Ask God' to bless John and help him to be a good boy amongst his playmates. Ask God to boy amoligst his playmates. Ask God to bless Mary and help her to overcome her faults. Encourage your children to tell their troubles, and to pray for help to bear when, for the troubles of the children are just as hard for them as your troubles are

or you. Do not let all the religion be outside of Do not let all the religion be outside of the family; take it into the home. Re-ligion was in the home a thousand years before it was ever established in a church or place of public worship. Read the Word of God; have the children recite verses from it; study the Sunday-school lesson at morning prayers; speak well of the minis-ter, and, instead of finding fault with his preaching, cut the same meat up a little inner for the children, and they will sure to enjoy it. Make the Subbath the pleasantest. Make the Sabbath the pleasantest day of the yeek, and give the family wor-ship the best hour of the day-i. e., the morning hour.-From one of Mr. Moody's recent Sermons,

### As you can see, the above extract is from

one of Moody's sermons. Now 1 wish to ask, how in the name of common sense can people claiming to be rational, sit like a lot of bass-wood men and women, and gulp such nonsense down as the

truth? Such stuff would be no credit to the igno rant biggts who burnt Quakers; it would be no honor to the fanatical Cotton Mather

be no honor to the fanatical Cotton Mather or any of his ilk. Now let us notice Moody's case, which he brings up as an evidence of his position. One Scotch boy, "a harem scarem," wicked fellow, finally pulled up at one of the evan-gensit's (?) meetings, and on this home stretch, just came in a neck ahead of the daviit

deviil One Scotch boy saved! Shades of the the dead and damned!! Where were Moody and his God when the millions of souls that are now wailing in hell were yet in the flesh? Where are the thousands upon thousands of young men who have gone down to the bottom of the sea, in an un-converted condition where presents prodown to the bottom of the sea, in an un-converted condition, whose parents pray-ed continually for them, and who went down to their graves praying for their way-ward sons? Where are the thousands of poor girls who have died in houses of shame, whose mothers poured continually into the ears of Moody's God earnest and pitiful prayers for the salvation of the poor girls, whose little baby checks were kissed thous-ands of times by their praying mothers, and whose fittines by their praying mothers, and they especially given up to God's protection and care? Oh, sickly evangelist! Oh, credu-lous people! How long will you close your eyes and ears to reason and follow after use beatbacieb traditions? eyes and ears to reason as such heathenish traditions? such heathenish traditions ? One Scotch boy saved because his parents and Moody. prayed for him, and while by the combined efforts of Moody, the parents and God, the young scamp pulled up at one of Moody's meetings at Chicago, thousands. of poor sinners, both young men and young women, hav? perished with the prayers of their plous parents, scattered at the feet of Moody's God like "rlead flowers scattered o'er what has passed to nothifurness." and o'er what has passed to nothingness," and "left no shadow of their loveliness" on the leaden ears of their hateful Deity!. Yet this leaden ears of their hateful Deityl. Yet this is the glad tidings which was to be unto all people; this, the good, news which was to be on earth peace, good will toward men! One Scotch laddie pulled up in Chicago, at Moody's meeting, because his parents got Moody to pray for him. What a wonder-ful (?) thing God has done in this. But who can tell whether God will watch the young Scotchman long enough to have him finally pull up at the Tabernacle meeting on the other side of the river? It might be another Van Pelt case. the other side of the river? It might be another Van Pelt case. A few winters ago, when I had just com-menced to crawl out of the shell of Ortho-doxy, I heard an old father blegs God for converting his son at the meeting which was then going on. In about faree weeks God loosened the rein on the fellow, and he (the fellow) got terribly drunk. Now what is the matter in such cases?/ Does God for-get himself, or dees it get to be a little old with him, and he not care very much? Four or five years since, I attended the North Indiana Methodist Conference, at Huntington, Ind. Bishop Bowen, a life-long praying man, was the most noted clergyman in that large meeting of the Methodist di-vines. The Bishop opened the Conference with prayer, one day, and was most devont in his religious services. In a few moments the terrible and heart-sickening news was received by the Bishop, over the wires, that while he was worshiping God most devo-tedly, as the leading spirit of that Confer-ence, that his son was shot dead in a drunk-en row at their home in Greencastle. This is only one of thousands of similar

journey, or was he then fishing for Scotch-

How many bitter tears Bishop Bowen shed, and how many earnest prayers he sent up to the "Throne" for the salvation of his son, none can tell; but of course they were many. Still the wanderer had to go down to hell, and that, too, at the very moment his good father was praying most earnestly

Will Bro. Moody, or some of his wise sat-ellites, rise and explain? Why was not God's ears open to the prayers of Dr. Bowen and his friends, as well as to the prayers of the old Scotchman and his wife, and Bro. y? Was it because in the one case were Scotch, and in the other Ameri-Moody? they can

an? If the representation of God, given by Moody and such as he is correct then God is a fallible, weak and helpless Delty, or else he is meaner than the bloodiest-villain that ever cut a throat or scuttled a ship. When shall people learn to know that

man must take a more rational view of God and mankind before the world can be saved ? If mankind could only learn that the God

within them must be exercised for their salvation, instead of depending upon some imaginary Deity, they would be prepared to start right, and the world would soon be saved.

But sinners are taught by the clergy and <sup>-</sup> But sinners are taught by the clergy and other wouldbe teachers of religion, that Christianity or a Christ-like life is a great burden, and if it were not only for the dan-ger of the devil getting them, it would be so nice to enjoy (?) sin, and if they only man-age to repent (which means to bawl and sniffle over their meanness—not because they are mean, but because the devil is go-ing to make it hot for them over in the sul-phur regions) all will be lovely.

ing to make it hot for them over in the sul-phur regions) all will be lovely. Now, what the world wants to know is, that sin is always hell. That there is no God who will let us run min sin till we are about ready to pass on the other side, and then if we repent have all our sin and its result wiped out, and be transported to the readms of bliss as straight as an arrow. Let every man feel that there is a God in him, that hust be exercised by good works and holy living, and that righteousness is heaven, and sin hell, and then the world will be on the right track. But so long as men are largely led by a false teaching, to rely on an imaginary God and special Provi-dences, just that long will men live in hell. Just so long as we have such silly men as Moody to serve as the teachers of the peo-Moody to serve as the teachers of the peo-ple, and such lunatics as Talmage to guide ple, and such lunatics as Talmage to guide the erring, we may expect to be cursed by

such ignorance and superstition as pervades the world now? Heaven speed the day when the people

J. R. BAKER:

shall have more light.

# Clarindo, Iowa.

# THAT KEY.

Spiritualism in High Places .-

When you find that "key" which you are in search of, please use it to unlock the mys-teries involved in the following narrative. I spent the month of September last, visit-ing my friends in Eastern Ohio, and whilst there I attended a meeting of the Hicksite school of Friends, wherein one, whose name I am not licensed to use in public, and therefore shall designate as Isaac, arose, and "in fore shall designate as Isaac, arose, and "in the power and demonstration of the spirit," delivered a very profound discourse, which provid "a savior of life" unto all present, reminding me of the time when "one Qua-ker could shake ten miles of country around him." Towards his peroration he told us he had asked of the Lord a sign whereby he should know of his acceptance, and was an-swered by a "fact of poetic fire." At this juncture, he commenced "quoting, as I juncture he commenced "quoting, as I thought, poetry of very superior quality, and to a great length. After seating himself a moment, he arose again and gave us quite a harangue of poetry which, in senti-ment, was well adapted to the occasion. Being a Spiritualist myself, I soon detected the sente sentements around a sentement of the sentement sentements and the sentements around the same sentiments cropping out all through his discourse, and so to him after meeting, when he gave my to understand that he was an undisguised Spiritualist, and also that instead of quoting his poetry, as I conjectured, he spoke it *impromptu*; or that it flowed *through* him, and not from his own mentality. that he never heard it hefore in mentality; that he never heard it before in his life.

It so happened that he and I, and many others, several of whom were ministers, dined with the same family, and after dinorthodox seance by calling the house to order, and announcing that Isaac would favor us with more poetry. At a proper signal I read a verse of Scripture, which he signal I read a verse of Scripture, which he picked up and dilated upon in appropriate, poetic language, which he seemed to do with perfect ease. Another verse was disposed of in a similar manner. Thinking to throw him out of his moral groove, I enunciated the following texts, one at a time, viz: "Blow the trump of freedom in the despot's ear;" "My country now, my country ever;" "Astronomy, its laws," each of which he received as a text as soon as announced, and upon which he soared aloft upon the Muse's wing to heights of sublime poetle grandeur, upon which he soared aloft upon the Muses wing to heights of sublime poetic grandeur, leaving his audience dumb with astonish-ment. His oration from each text was couched in language strictly appropriate thereto, and in the whole he occupied a full half-hour of very fluent oratory. After resting a spell, a sister announced— "I cannot believe the sad story "I cannot believe the sad story Of ages of sleep in the tomb," in relation to which he betrayed a su-blimer inspiration than before witnessed, and-soared to loftier heights than on any former occasion, leaving us in no doubt of the fact that his orations flowed through, but not from his own mentality. As he brought his discourse to a close, he poised his right-hand high up in the air and let it descend upon my left knee with a glancing blow, which caused a twinge of pain. Upon being interrogated why he did so, he re-marked that he exercised no will or volition in the matter, but that he supposed the knee was diseased. The fact is, for two months previous to that time, said knee had been so afflicted with rheumatism that I could scarcely drag my legs up a dozen stairs, but of which fact he was entirely ignorant. Before thirty minutes I perceiv-ed it was better, and within twenty-four hours it improved full fifty per cent. At present time it is so nearly well that I ex-perience but little inconvenience from it, and I can not regard it as any other than, a case of spirit curing. But his poetic fire is the greatest mystery. While it seemed almost impossible for any one to manufacture poetry as fast as a fuent tongue can utter it, it looks to me equally strange how a spirit out of the floak could do the same. Will you bring your "key" to bear upon it? M. J. BURE-Chariton, Iowa Of ages of sleep in the tomb, M. J. BURR.

### THAT KEY! Detter from Mrs. May Palmer.

MR. EDITOR:-If you will permit I would like to tell the RELIGIO-PHILOSOPHICAL JOURNAL readers how happy the perusal of it has made one family away here on the Eastern border of the State of Indiana, al-though it travels and visits much further than this, no doubt. We have not before en-joyed this privilege, till recently a member in owr family sent for it, so that we now have it regularly to peruse, and think we will never again be without it. It is but re-cently that we have been converted to the facts of Spiritualism, and we have much to learn regarding its beautiful truths? but light is coming from many sources. to learn regarding its beautiful truths our light is coming from many sources. Illum-ined thoughts came crowding thickly along in our experience the past two years, mark-ing the time with more of deep indirest than a life-time of the old theology could yield. That gulf, now forever past as far as we are concerned, can not be reverted to or contemplated without a shudder. Its fruits never could satisfy the cravings of any human soul. But with this nice, new-number of the JOURNAL before me to read and ponder. I have as little time as inclina-tion for retrospaction. Here I read the foland ponder, I have as little time as inclina-tion for retrospection. Here I read the fol-lowing order, "The Key! The Key!I--Give us the Key that opens the Doors to the Tem-ple of Nature. We want a key that will open the door that leads to the presence of God himself, and ask hom with his almighty hand to shower down upon the poverty-stricken ones of earth the common necessar-ies of life."

ies of life." This call we read with deep interest, and feeling sure the order would speedily be fill-ed by some one or once. I could not resist the impulse to draw mear to those in council, as the subject appears one of vital interest, concerning the whole race in many ways. In the article entitled "Reasons for Or-ganization," same number, I find these words: "Associations should be formed and make it a point to look out for every sin-

make it a point to look out for every sin-sick soul, and see that he or she is provided with a good home where good morals and industrious habits would be so deeply im-pressed on the mind that no ordinary temp-tation would cause him or her to fall. Onetenth of the money employed to punish criminals would provide asylums, homes where mental and moral culture would ele-vate the erring to a plane of thought above temptation. Such is one of the missions of Spiritualism "to which the JOURNAL calls strating"

attention." Now I have been considering, why is not Now 1 have been considering, why is not the "key" to be found in these very "home" organizations? They would be founded, no doubt on strictly just and equitable princi-ples, and free for all to enter and enjoy them who choose to do so,—not the poverty-strick-en and sin-sick alone, but all the care-worn of earth who may desire such a haven of of earth who may desire such a haven of rest; rest! not from busy industrious toil or from improvement that tends to intellectual or soul-elevation, but rest from cankering care and anxiety caused by the avarice of an over-grasping, unscrupulous world; rest from the disadvantages of unskilled labor or means to reap all the advantage due from such as is promotive methodized for the or means to reap all the advantage due from such as is properly performed; rest for the masses from the continued exercise of the physical faculties alone, leaving no time for the cultivation of the moral, the social, the intellectual faculties—these "gardens" of the soul given them to "till and to reap," never to be left idle or to grow-up to nox-ious weeds. If the advantages craved by the millions could be through their own wisely directed industry, placed within their reach, life to them would not be the cruel modery they see at present. If we shrink from our proper share of work, we feel straightway that we have been com-mitting a wrong, and a great wrong has been committed against the moral nature. If we indulge in over-work, either by our

If we indulge in over-work, either by our own will or that of another, the effect on this same moral nature, is a feeling of degradation.

With such principles as these for the foundation, and kindness, charity and good will to all for the governing watchword, their opposites constituting the capital of-fences, why would not such institutions prove to be the desired "key" to the Tem-ple of Nature, where all classes might con-gregate to labor and repose under their own vine and fig tree with none to molest or make afraid? In *justice* and equity were found the key to the truest, because the best, in the savage nature, in the days of William Penn, and these principles will con-tinue of the same efficacy whenever or wherever practiced. tinue of the same efficacy wherever practiced. Hicksville, Ohio.

## Christian Spiritualism.

are many things recorded in the Bible in which a rational Spiritualist can not acqui-esce in, and many things that are of no val-ue to us, from the fact that what transpired two thousand years ago, has become stale and does not meet the demands of the pro-gressive Spiritualists. He then calls our at-tention to the case of Balaam and the ass, just as if that were true, and if true, that it was evidence that dark circles were only resorted to as A means to practice fraud. Whenever I go to a circle I go with my eyes and ears open to see and hear and 16nd my senses of hearing, feeling and seeing has never led me astray. The Brother then calls our attention to the case of an angel appearing to Zacharias to apprise him of the barren wife about to conceive and bear a son, and I presume that such food is relish-ed by some, but to me-ti is not only vulgar, but is entirely out of taste to suppose that spirits come back to tell us of such a woman conceiving, or that son or daughter is about to be, ushered into this world and which, probably, was the product of some lustful literature. If spirits have no higher mis probably, was the product of some lustful literature. If spirits have no higher mis-sion to perform, then we would be better off without them. You can see that I do not endorse much of the article from the pen of my good Brother, but I have all charity for those who have come into Spiritualism from the clurch, and it seems necessary that the name Christian, must be attached that the name Christian, increase to it-before some can accept it. Yours, in the cause, W. W. BILLMIRE,

Wheeling, W. Va.

### **VOICES FROM THE "HUB."**

### Gracious Greetings of Courteous Cotemporaries.

With the event of the New Year comes to us the RELIGIO-PHILOSOPHICAL JOUR-NAL in an elegant new Suit—typ(e)ical of success. Indeed, it sparkles all over with freshness, just as though it had recently de-scended from *fairy-land*. The editor says: "We come to you this morning with a happy meeting and with the annuaution that it is the second greeting, and with the assurance that im-mortality is the birthright of every soul."-Banner of Light, Jan 6, "77.

THE RELIGIO PHILOSOPHICAL JOURNAL, of Chicago, appears in a new dress this week, and although it has altered the face week and although it has altered the *face* of its type, the *form* remains the same, and the *spirit* that animates it is as bright and interesting as ever. Long my it prosper-the Spiritual beacon of the West.—Spiritual Scientist, Boston, 4th Jan., '77.

THE RELIGIO-PHILOSOPHICAL JOURNAL appears in a new dress, or is printed on new type, and looks very neat—a sign of *material* success, without which neither a material success, without which neither a paper not anything else is of much account. The JOURNAL is intensely Spiritual, but as it is Liberal withal, we are glad to see it flourishing, because in the long run the lat-ter will overcome the former, and then we shall all "see eye to eye!"—*Hoston Investi-*gator, Boston, Jan. 10, '77.

 $\Lambda$  NEGRO woman belonging to a troupe of jubilee singers sang religious songs with so much sweetness and fervor that the citizens of Otis, Ind., grew enthusiastic in their admiration. They gave her as "a testimonial of approval of artistic merit and humble worth, a purse full of silver dollars. She got drunk with the money and, when one of the admiring citizens helped a constable to arrest-her, she stabbed him with a knife .- " The Truth Seeker.

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THE SPIRITUAL HARP, THE NEW MUSIC BOOK,

### **FEBRUARY 5, 1877.**

with every person, and this accounts for their success or failures. It is just as ab-surd for one to dictate to another what they shall eat or drink, as it is for them to pre-scribe their religion, medication, or politics. Every individual has his own constitu-tional peculiarities, and if he would but study them more and obey their dictates, they would prove much more beneficial in the end.

the end. But says one, is not the ahatomical and physiological structures of all human bod-ies alike? That may be true. But are not blocks of houses often built as nearly alike as possible for the mechanic to do it?. Yet you will find a vast difference in the tenants. The surgeon may lay bare every bone and muscle in the body and trace every ar-tery, vela and nerve to its minutest points, but to discover its real occupant, is utterly beyond his skill. The unseen or occult beyond his skill. The unseen or occult forces in nature are the most potent agents for good or evil, and their laws are as yet but little understood. From the fact of the separate and distinct individuality of every thing in nature it must be apparent to every reflecting mind that one can no more atone for the misdeeds of another, than the eating of a hearty meal, will ap-pease their hunger, or that a certain course of treatment which will cure one, will another. There are about as many so-call-ed ways to health as there is to heaven, and they are equally uncertain; if a person be-comes seriously ill under existing circum-stances, their chances of recovery are about equal to that of drawing a prize in a lottery. This fact will be apparent to all who take comitance of the premature deaths that oc-cur hourly all over the land. But what are we to do, asks one? We reply;

reply;

### STUDY YOURSELF,

STUDY YOURSELF, and not the distetic or sanitary rules of au-thors, for the reason that they are no more sdapted to your individual case, than their 'religion or medication. Avoid every thing you know to be injurious, and partake of everything that is good. Be temperate in all things. If your system becomes derang-ed from any cause endeavor to remedy at the onset by harmless measures. Remem-ber the old adage, " an ounce of prevention is better than a pound of cure." Finally,

This is only one of thousands of similar cases. Now where was God when that good and devoted Bishop prayed for the poor boy, who was finally killed like a dog in a saloon? Was he asleep or off on a

Chariton,-Iowa.

EDITOR JOURNAL, Dear Sir:-In a num-ber of the RELIGIO-PHILOSOPHICAL JOUR-NAL, Jan. 6th, 1877, I perused an article from the pen of D. Winder, of Oxford, O., who delege to be a contained with the second who claims to be a Christian Spiritualist, and feels very tenacious in asserting that Spiritualism needs to undergo many modifications to secure the credence of the public in the future. He also claims that dark seances for test conditions are entirely unessential for test conditions are entirely unescential for the advancement of our cause; and quotes in favor of his theory biblical pas-sages to prove that spirits manifested them-selves in the light and did not ask or require the dark. Let me ask why the angel ratus-ed to wrestle with Jacob when the day be-gan to dawn, if darkness were not a favor-able condition for that phase of manifesta-tion, from the fact that, in order to have a "hip-and-thigh-tug" (as recorded in the Bi-bie) it was necessary to have a materialized body, and darkness, as the angel well knew, was the only way through which he could be enabled to make successful wrestle, and kence when the day began to dawn he wish-ed to be excused. So with the hom-blowing, bell-ringing and rope-tying, in order to han-dle bells and untie ropes, it seems just as necessary to have hands to handle bells and untie ropes, as it was to have hands to un-The being and uncle ropes, it seems just as necessary to have hands to handle bells and untie ropes, as it was to have hands to un-lock the prison-doors, and break the chains that bound Peter and let him go free. I presume Bro. Winder has forgotten that light is a positive element, and darknees a negative condition, and that spirit can not abrogate the law, hence it seems preposter-ous for us to set up and establish the modus operandi through which spirits shall com-municate to us. The Brother seems to think that we have no healing mediums as in ancient days. Where I I would ask is Doctor Newton and a host of other good healing mediums, but I am astonished that he would say "And these things were done indifferently, by day or night; in the dark or in the light as time or occasion required." Let me inform pro, winder that Dr. New-ton does not require darkness to heal the sick, but does it in the light and in the dark, at home and abroad, and I fail to see any point in the Brother making such state-ment as alluded to. I am not inclined to accept the loaf-and-fish-story that he refers to, for that can be duplicated by jugglers as well as bell-ringing and rope-tying. There

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### FEBRUARY 3, 1877.

### BOOK REVIEWS.

DAVID AND ANNA MATSON-Mrs. A.S. Dun-iway, Author. S. R. Wells & Co., Publishers, Illustrated Poem. 194 pages. Price \$2.

The author dedicates the book to Whit-

The author dedicates the book to Whit-tier,—to whom she credits the legend upon which she predicates her, rythmical story. The substance of the well told story is that David was a sailor, who was employed by a rich, stingy, pious, old hypocrite, who had, before her marriage to David, offered his hand to Anna. She rejected his suit, and married David, by whom she had several abildren.

and married David, by whome and married David, by whome are a set of the second second

old Pel'tia - merchant, vessels, freighted

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old Peltia - merchant, vessels, freighted with goods for a foreign market. The true character of old Peltiah is fore-shadowed in his words to David as he was embracing his wife and children before go-ing on shipboard:

"In with you, man." Pel'tiah said, "You'd better try to earn your bread Than like the birds to bill and cool. "Twill do for them to sigh and woo. For they have nothing else to do. So dry your eyes, my simple sir! Tis womanish to sheda tear. The sensible and busy tide

Gives no fool time to kiss his bride. Be off! And see you serve me well! I'll brook no nonsense!"

No news was heard of the ship-nor crew for many long months. Old Pel'tiah, when Anna and her children

were bowed down with grief and suffering from destitution, often visited her, and with lecherous leer strove to conquer her reputsion for him in the words following:

"Rise, rejoice, My poor unmated dove," suid he, "And look henceforth, for love, to me. Become my own afflanced bride, And I'll stand ever by your side, Protecting you and yours from want. Frotecting you and yours from want. Grim famine, desolate and gaunt, No more shall cross your path, my dear, If to my suit you'll lend an ear. Say you'll be mine, my birdling sweet, And grieve your soul no more for meat."

Poor Anna Matson, weak and faint, O'er her pent feelings lost restraint, And would have fallen to the floor, But, in his arms, Pel'tiah bore Her limp form to the open fire, Pressed to his heart, while wild desire, The only kind of love he knew, Burned in his being, through and through.

Anna fell not, but-

Then she slept, And in her sleeping moaned and wept, While her heart saug in frenzied glee, "Bring back, bring back, O, maldened sea, My David to my boys and me!"

Time rolled on, starvation stared the little, family in the face, and she prayed

"God give us food! God give us faith, And strength to persevere till death, And give us grace to do and dare Thy will, though Thou dost stay us!"

But what are good resolves and earnest prayers when the wolf is at the door, with the thermometer twenty degrees below zero, and neither food nor fuel to save from the thermoneter for the save from

zero, and neither food nor fuel to save from staryetion and freezing. The pious old Pel'tiah appeared upon the scene of desolation and destitution, and re-peats his generous promises. David has been absent for years, and no knowledge of his or the ship's fate—he is pronounced dead, and the ship foundered at sea! Poor Anna, what does she do? The reader may guess, but will know better by reaking the book.

reaking the book. Years rolled on, and old Pel'tiah takes a trip in-one of his ships to the Mediterranean, and there he learned that his lost ship, in trying to weather a terrible gale, became wrecked upon the coast of Algiers, and was captured by those/semi-barbarians—the Al-gerines—and poor David and the rest of the crew were sold into slavery. Old Deacon Pel'tiah's soul rejoiced to know that David was thus for life out of his way, even if he had lost the ship and cargo; for he always had a lingering fear that he might yet turn up and claim his Arnie.

Annie.

But the story goes on to relate that old Pel'tiah finally comes across poor David dressed in the costume of a slave, and in-formed him that Anna had become his wife

Pel'Hah, you have long been old : Each day you're drifting from your hold Upon a life that God had given To fit your soul for place in heaven.

"Absolve yourself from selfish sin, Ere you shall be allowed within The entrance to the golden portal Where all is peace and love immortal.

"Be just to David Matson's boys,

If you would win eternal joys, Make them, with your own sons, joint heirs,

And I will bear your holiest prayers To the Redeemer's great white throne, Proclaiming that you did atone, As much as erring mortal might, For all departure from the right,.

"Another favor I would ask, It will be quite an easy task To grant to me.

"The silken shawl That David sent me, spending all The surplus earnings of the years He toiled a slave in old Algiers, I want, when breath has left my form. While yet, with life, my body's warm, While yet, with life, my body's warm, His sons, around my shoulders old To place. Were it a cloth of gold From other source, I should not care, But-David! Jason! pray, see there!"

All eyes were turned where no one stood. The dying one, in radiant mood, And raptured, earnest, eager gaze, Peered through the twilight's mellow haze, And reached her thin and faded hands, As if to part the mystic bands That bound the filmy curtains, bright, Which screeped her love from mortal sight.

"Yes, darlink! I quite soon will come, And greet via in the heavenly home -You've buildd in the happy years Since God removed you from Algiers," She said, as turning on her side, Invoking Christ, the Crucified, She covered her wan face and died.

MITTHEILUNGEN DES GEISTES --- Der arme Siegfried, "freunden zur Erinnerung und Ehr-lichen Gegnern zur Erwargung, Gehöten Von Dr. G. R., L. S. und C. R. New York, im Jubel-jahr, 1876. Pamphiet. Pp. 18. 13 mo.

We presume that it is no secret that this We presume that it is no secret that this interesting little pamphlet instrom the pen of Dr. G. Bloede, who is well known to our readers through his various able contribu-tions to the columns of the RELIGIO-PHIL-OSOPHICAL JOURNAL. As a record of spir-it communications, it possesses more than ordinary interest, for it bears internal evi-dence of its genuincness, in its elevated lan-guage and sentiment, which can be said of -little of such literature. In consideration of the infinite mass of verbiage and driv-ling spirits like Parker, Channing, Bacon, Humboldt, Washington, etc., are said to ut-ter, the fact that some medium may be influ-enced to use one's name, adds new harrors to death. to death.

The medium, Mrs. Louise N., a lady of excellent character and forty-five years of age, came to America when a young girl, and has been twice married, and the moth-er of two lovely children. The death of her, first husband, followed by that of her chil-dren, wasta terrible blow to her affectionate heart, and her first consolation was received to seen at 2° Paule. Her worder futurity at a seance at St, Paul, Her wonderful spir-itual gift became apparent. But she nev-er has made her mediumship public, or sat in public circles, or in any way sought pe-cuniary gain.

in public circles, or in any way sought pe-cuniary gain. She reserves her powers for personal friends, and we believe this vigilance, the price which must be paid for the highest mediumistic culture. The circle in which the present communi-cations were given was composed of two persons beside Dr. Bloede and the medium. The first communication expresses the watch leave The first communication expresses the watchful care of a guardian friend, and is a beautiful expression of fove and tenderness. Let me ride on thy horse and I will his foot guard so that he will stumble on no

**RELIGIO PHILOSOPHICAL** 

As to keep back the facts in the case? Don't you know the afflicting and chasten-ing rod Brings her nearer the throne of His grace? "Indeed, my chief source of swift-coming delight. Lies in telling my wife the whole truth. It will hart her, but let it! This life's but a strife To o'ercome all the follies of youth! "She loved that silly jackanapes, And now she'll taste some sour grapes!" Said Curtis, as they drifted down Beside the quay, below the town. Years rolled on and David was freed from bondage—by death, and here are the last words of poor Anna: "Pel'ttah, you have long been old; "As to keep back the facts in the case? Don't you know the afflicting and chasten-ing rod through incandescence, for future globes, with orbits contracting in proportion to Sandanate of the source of swift-coming delight. Lies in telling my wife the whole truth. It will hart her, but let it! This life's but a strife To o'ercome all the follies of youth! "She loved that silly jackanapes, And now she'll taste some sour grapes!" Said Curtis, as they drifted down Beside the quay, below the town. Years rolled on and David was freed hast words of poor Anna: "Pel'ttah, you have long been old; "State of the source of

intely confined from contact with the at-mosphere? Mr. Townsend should remember that it is prolable that the thinkers of the world have not all been fools down to his time. That some few things were known before he spun his top, and because he has not been acquainted in a certain field of knowl-edge is no site that no name has invariant. edge, is no sign that no one has investigated it before him. As contributions to local papers, as most of these essays appear to have been, they would not call attention, but the massing them together in a 400 page book, is a freak of egotism not, warranted in these beau times are in it straightered. these hard times—nor is it strictly moral to "sell" the unwary purchaser by a sounding title, which conveys no idea of the contents of the book.

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Hudson Tuttle's Works.

"Your wifel" Poor David cried,

Spare me this last afflicted rod. "Pel'tiah Curtis, she's my wife! My children's mother! More than life She is, and ever was to was She is, and ever was to me! How can God live, and such things be?"

"She mother is of children three, That she has borne, sir, unto me!" Cried Curtis in sarcastic glee. "A baby in her arms at rest, Reposing on her quiet breast, I left when I sailed for Algiers.

"No nonsense now!

Dry up your tears! You beat the very babes to mewl; A man would ne'er thus act the fool!"

"Mashullah!" David Matson said, And meekly bowed his stricken head. "God, Thou art great; Thy will be done, But, take to Thee thy suffering one, Or grant him to oblivion!"

Time rolled on-

Old Fel'tiah took another voyage across the waters, as if he enjoyed (with devilish hate towards the man whom he had so ter-ribly wronged) a sight of poor David in per-petual servitude. On his return home with evidence that David yet lived, but a slave, the author ava.

says;

'And the heart Of good Commissioner Barlow Moved him upon the deck to go And plead with Curtis not to show To David Matson's boy or wife The proof that he yet lived. 1

"The strife." Said he, " 'twixt love and her sad life, Will wound to quick the woman true. I'd never tell, if I were you."

"Do you think I could be so dishonest with God

4 .

stone." "Let me drink from thy cup, and I will gladen thes with the wine of eternal life." "Let me play on thy harp, and thy ear shall listen to heavenly music." "Let me sail in thy boat and I will steer through the billows of life to the gate of Paradise."

Paradise." "Let me rest on thy couch and thy sum-bers shall be filled with heavenly dreams." "Let me rest on the depths of thy heart and I will smooth the agitated waves to a still clear sea, does which the divine spirit may rest forever. "Poor Siegfried" lived in Germany about 300 or 400 years ago, and was a wandering preacher, or teacher for the poor. Dr. Bloede we hope will carry out his present intentions and publish translations in the JOURNAL, where they will reach a larger, and we are assured an appreciative audiences

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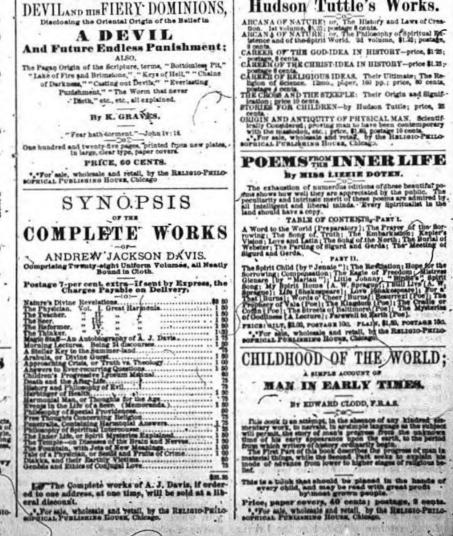
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### CHICAGO, ILL., FEBRUARY 3, 1877.

### "Well, What of It?"

As we said in our last issue of the Jour. NAL, a large class of liberal minded people who have not the fear of hell torments, nor his Satanic Majesty to prevent them from a careful investigation into the causes of the varied phenomena called spirit manifestations, nevertheless do shrink from it with an exclamatory inquiry-" Well, what ofit?" This exclantion in the form of an in-terrogatory, is generally intended as a finality-as much as to say admitting all you say upon the subject to be true, it is of no moment-there is no utility or profit resulting from the investigation.

Notwithstanding that spirit of indifference manifested by a large and intelligent class of the liberal minded people of this and other countries, we propose to discuss the question propounded at the head of this article-" Well, what of it ?"

In the first place, it will be seen that the question admits the fact of spirit-communion with mortals, and bases the inquiry, "Well, what of it ?" upon that admission. Now "Well, what of it?" is the subject to be considered.

The subject of the immortality of the soul-its condition, its whereabouts, its occupation, its advantages for improvements, its likes and dislikes, its relation one to another, its social and political bearingsthe subject of the arts and sciences as taught and practiced upon the spiritual plane of life, the naturalness and reality as contrasted with this plane of life, the powers of locomotion, its institutions of learning, the condition of infants, youths and the aged on entering Spirit-life, pain and sorrow incident to the spiritual spheres, nations, clans and sects in the after-life; missionary work, the reflex action of spirit-power upon the inhabitants of this mundane sphere, and much more will be involved in the answer to the inquiry, " Well, what of it?"

The immortality of the soul is the theme first in order. The question admits the fact, but in no

wise explains the Philosophy, hence we purpose to devote a few thoughts to the subject of the immortality of the soul as prehe P n the system Life, as we understand it. And here let it. be understood that we claim the right to think upon the subject, though we may step outside of, and entirely beyond any beaten track, or even the slightest trace of any former footsteps towards the goal intended to be reached-knowledge upon the subject. Reason and common sense shall be our polar star. While it is tacitly admitted that man is immortal, the question involuntarily arises in the mind of every thinking person, how, where and when did the soul become immortal?

BOUQUET, and are yet being continued from month to-month-46 chapters having already been published in as many consecutive numbers of that Magazine.

"We have attempted to convey the idea that each and every sentient being, in the broadest sense of that phrase, has ever lived, and ever been, in its external form, subject to change; that each monad's spheres of existence are infinite in number. Monads never having had a beginning, can never cease to exist.

"The simple monad, which constitutes the individual in each species, never changes its genus, but its external form is subject- to continual change. In that sense, "change is common to all things."

"We now define the word monad. It means an ultimate atom, or simple, unextended point; something ultimate and indivisible; the elementary and indestructible units which are conceived to be endowed with the power of giving and receiving with respect to others, and thus determining all physical and spiritual phenomena: one of the simplest kind of minute animalcules.

"We now define a molecule to be one of the invisible particles supposed to constitute matter of any kind.

"A molecular atom is a combination of monads of different genus, inherently possessing the qualities of its several component parts, yet acting in concert on that plane of being where each molecular atom exists, and yet such atom is subject to change, while the simple monad internally never changes. It alone determines the genus through all organic development, as it becomes unfolded upon different planes of being.

"That we may be more fully and unmistakably understood, we assert that each monad draws to itself others of different genus, which become subservient for the time being, in building up forms; then, by the law of repulsion, disintegration takes place, and those monads which were before held in voluntary bondage, are set free, and new unions take place, resulting in new molecular atoms; these atoms enter into higher forms, ever subject to similar laws of attraction and repulsion,-segregation and disintegration are the eternal order of things.

"Thus it will be seen that the monad of one genus which enters into an alliance with those of others in building up a form, as a servant, or as occupying a seemingly subservient position, will, under the laws of development,' by and by, occupy a superior position, so to speak, in another form, to which others are in turn subservient.

"That each monad ever possesses the instinct, not to say intelligence, wherever it may be (in the mucus membrane, finger nail, or in any other part, of an organic form, from the molecular atom up to the highest angels of light) can not be philosophically denied, much less proven.

"Now, let it be distinctly borne in mind, that this theory of life is applicable to every sentient being; and that which is termed inorganic matter, possibly may not be an exception to the rule.

"This theory being true, sentient beings never had a beginning, and never can cease to be! "The law of progression never carries sentient beings backwards, consequently there is no retrogression. Onward and upward in the eternal rounds of unfoldment of mind, through more perfected forms, will be, as it ever has been, the watchword of the soul. All is life. An "irrepressible conflict" is ever being waged for a higher degree of unfoldment with every individual soul, whether we look at it as a simple monad, a molecular atom, or a high, sentient being, even up to the plane of the seraph or arch-angel of innumerable mons of ages, of individualized Spirit-life.

"From this stand-point, how beautifully grand is life! There never was a beginning to, nor can there be end of, life! "Change is common to all things!" Every change brings the subject of such change to a higher plane of life-to a new sphere of existence! How glorious the thought! And where is there an appreciative soul to be found, that does not thank Infinite Wisdom-the Greal Positive Mind, that he or she lives ?" Hence it will be apparent to the reader that all souls have ever existed upon the spiritual plane of life in a germinal condition and that consequently there never was a time when immortality commenced. It is self-existent and being such can not die. It is ever subject to change under the law of eternal progression-onward and upward is its endless destiny, and it possesses the attribute of Infinite possibilities. In view of these sublime and truly grand and exalting thoughts, is there a Spiritualist whose soul does not go out with gratitude and thankfulness to the divine mind that he lives-that he is ever to, live, and that within himself " is the germ of infinite possibilities," and that the "eternal rounds of endless/progression through infinite eternities are his?

### THE KEY! THE KEY! Give us the Key that Opens the Doors to

# the Temple of Nature.

NUMBER V.

### SUICIDE! SUICIDE!! SUICIDE!!!

QUESTION .- Does a suicide rebel against the Di-

vine law? Answers.—If there were not a law that permitted, suicide, he could not do it. This is what he does: By willfully taking his own life into his own hands and passing into the Spirit-world, he cuts off the avenue of physical experiences, but he also havites those of epiritual experiences. The only difference between the audden suicide and that which is prought on by couldnoise. It that it is those of spiritual experiences. The only difference between the sudden suicide and that which is brought on by continuous diseases, is that it is rather the more courageous of the two; because we know of plenty of peeple, indeed, we scarcely know of one, who is not guilty every day of adding to the suicide which they will eventually commit; and then it is called a dispensation of Providence when they die. There is, however, this to be con-sidered, that every condition which is in violation of the mai's conselence, brings about a correspond-ing penalty. If he thinks it is wrong to take his own life, and then does it, he must, of course, sai-fer it; if he think it is right, it is not our province to judge.—Extract from Address of Mrz. C. L. Y. Richmond, Jan. 7th, 1877.

There is only one key that unlocks the gilded doors of the Summer-land for the entrance of the mortal spirit, and that is held by Death. A beautiful Angel is Death, and dressed in snowy white garments, features wreathed with a smile of gladness, eyes sparkling with joy, and countenance expressive of pure goodness, she approaches the side of the dying, and with key in hand, welcomes them to the Spiritworld. Those, however, who imperiously command her presence, and deliberately sever the vital chord of life, she approaches them reluctantly, and with sadness on her countenance, admits their spirits to the hospitals of the Spirit-world, to recover from the shock caused by their own rashness.

Suicide has become so prevalent throughout the world, that the voice of humanity should protest against it, and devise such means as will prevent the commission of the same in the future. The physical organization may be regarded as a bud, as it' were, in which the spirit is slowly being developed, and when fully ripe for the change, it will burst the same with the skill and promptness that a flower does when prepared to present its rainbow tinted hues to the world.

An old man was sitting in his chair, bow ed down with age. His silvery beard fell gracefully over his bosom and his countenance was illuminated with the dim light that recedes 'in brilliancy as years crown the weary traveler. His mind was ornamented with gems of thought, and his whole nature seemed to be a temple in which lofty emotions and sublime sentiments presented a scene more grand than the loftiest imagination could picture on canvas. His soul was in harmony with all mankind-no discord there to disturb the serenity that overshadowed him like a halo of silvery light. He sat there holding a book in his hand, and reading the enrapturing thoughts of an inspired poet. In an adjoining room were enchanting strains of music that filled the alf with a soothing mblody, imparting to the atmosphere a divine influence that enveloped this old man as with a mantle from an angel's hand. All at once he drops the book, clasps his hands, closes his eyes, leans back in his rocking chair, and as peacefully and gently as a child going to sleep, the bud bursts, the flower blooms, and the spirit ascends to the higher realms of Spirit-life. Perfectly healthy, the spirit was ripe, ready for the change. Supposing he had read the remarks of Mrs. Richmond, and pondering over his helpless condition, extreme old age, and the superiority of the Spirit-life over this, had taken a knife and butchered himself, would the result have been the same? No! for his spirit would have been driven from its earthly home, and violence is always attended with disastrous effects.

As one word will often excite a mob to

cellar, dingy, dusty, damp and cold, lies a mother on a pallet of straw. Her two little girls lie dead by her side, and the life currents in her veins are rapidly ebbing away -suicide and murder! She "thinking" it right to do as she did, blotted from animated material existence, three lives which otherwise might have been saved.

Under what circumstances, is it right to commit suicide? When you "think " you have a right to do so, infers Mrs. Richmond, and in so doing she gave expression to an inspired thought; as if "thinking" could change the obligations or moral status of mankind; as if "thinking " could make selfbutchery right; as if "thinking " could justify a healthy man in deserting his wife and three children (fearing they would come to want), by taking a short route to the Spiritworld; as if "thinking " rendered it proper for a young banking clerk, honest and upright, to shoot himself. Such logic will not answer for the critical minds of the 19th century. When Mrs. Richmond speaks of the ".courage" of the suicide, she makes a great mistake. Nine-tenths of them are dastardly cowards, men who would in the hour of battle, flee from the enemy; who, would, if any danger of their family coming to want, like a miserable cur of a dog, add to their misery by faking poison right before their eyes. They lack all the grand and noble qualities of courage, and unable to contend against the driving storm-cloud they retreat traitor-like behind the tomb.

Insanity resulting from starvation, extreme want, care and suffering, may drive some to commit suicide. All that could be avoided however, if society were constructed on a right basis, and humane principles received more general application.

Ponder this subject well before you seek a key that will open the doors of the Spiritworld through suicide. All eternity, grand in its marvelous results and pulsating with celestial orbs, is before you in the Summer-land, there to enrich your mind with study and research, while on the material side of existence the life of man rarely reaches beyond a hundred years. You need the experiences of this life-whether in a lonely cellar, damp, cold and cheerless ; whether in a vineclad cottage nestling in some fairy vale; whether in a palatial residence where flowers bloom and art renders enchanting the scene; whether in the lonely mud hut living like a beaver, with aspirations that grovel in the dust-whatever your fate, high or low, you need the experience of this earthly life, so short, so fleeting, so soon to pass by, and if you seek a key to force your way into the Summer-land, you violate every law human and divine, and must suffer the penalty for so doing.

Heaven and Hell.

Every soul peasesses within itself a heaven or hell, which is a perfect result of its own condition. Every individual pictures a future state of existence just as he or she wishes it to be. Thus the ancient Egyptian fashioned for himself Aahlu or Elysian Fields, and a process of transmigration served him in place of purgatory or hades. Vedic theology provided a heaven of absolute rest, or absorption into the Supreme Being, after due expurgation by successive transmigrations; while the Reformed Brahmin or Buddhist looks forward to Nirwana or Nonentity, as the supreme end of all souls; and from like gauses no less than six hundred different religious sects to-day entertain as many different views on the subject of man's state after death, and each individual mind has its own specific and distinctive conception of the idea sought to be embodied in its chosen creed.

Among Christians the word "God" has as many meanings as there are individuals within the Christian church. If an interpretation be fulminated jer cathedra, each mind must necessarily ;explain that inter-

passed by the heaven within him, and wishes that he might be at home everywhere, for thus he would know that heaven was everywhere. No part of the universe but has interest to him; he feels linked in soul with it all, and should one atom be lost, much less a hupsan youl, he could find no rest until it was restored.

Man environed in nature, as he over must be, seeks his highest happiness. By experience he learns that to obey the laws of the physical world, gives health to his body and provides him a perfect instrument through which to express his immortal nature; that to obey the law of justice, commends him to the just among his fellow men, and to his own conscience; that to follow the light within, so far as he is able; makes for him the highest heaven at all, times and under all circumstances that he may hope to attain. He also learns by experience, if he does not see by intuition, that to disobey in the slightest degree the least-of the laws of his being or of nature, brings necessarily an inharmonious result, and that to persist in a course of disobedience to law, inevitably produces disease, physically, mentally and morally, or a condition that may be termed "hell." Thoughts and desires possess an intrinsic value, and whether embodied in actions or not, are followed by logical results; and more than anything else are we taught this trnth by messages from departed spirits.

Realizing these truths the Spiritualist is prone to smile when orthodox revivalists prove indisputably (?) by a book, the interpretation of which it'is claimed is the prerogative of priests and other functionaries of the church, that "God has a throne just as much as any potentate upon earth;" and that "Heaven is just as much a place as Chicago." (D. L. Moody in sermon on heav-en, Jan. 12, 1877.) "God" and "heaven" are up, that is, to the zenith, because "God losked down" upon the earth once upon a time when the earth way supposed to be flat. Just twelve hours offer that momentous event, had God condercended again to "look down" upon those self-same conceited bigots of Judea, he would have had to remove to a point in the heavens, forming the exact antipode of his first abode, since the earth in twelve hours had completed one half its diurnal revolution; and such a shifting about of the eternal throne every twelve hours, or continually, as the earth revolved on its axis, all to gratify the conceit of a few Hebrews, and to furnish evidence to Brother Moody on a matter of no importance, it seems to us would of itself sufficiently account for the confused statements emanating from this omniscient (?) Christian God.

Verily, if truth creeps into the church in such limited quantities as it has for the past eighteen hundred years, an eternity of progression will be required for it to attain a fair modicum. We believe that unlimitedytime for progress is the provision in nature, and therefore do not despair of final enlightenment of every human being. How long the creeds of church shall impede the development of any soul, rests with itself.

#### The Religio-Philosophical Journal,

of Chicago, of the 6th inst., devotes an indig-nant editorial to the six clergymen of this city, whose names appeared, a few weeks ago, on the handbills of one C. W. Starr, at the close of a long and fulsome account of that gentleman's cleverness at exposing the mysteries of Spiritualism. It is well known in this community that the clergymen al-luded to not only refused to allow such use of their names, but compelled Mr. Starr to of their names, but compelled Mr. Starr to come out in a card and say so. That card we republish below, hoping that the Chicago paper will not only do justice to our rever-end friends, but help to advertise one who, whatever may be his skill at exposing the tricks of others, was certainly not able to conceal this little trick of his own:

### A CARD.

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### FEBRUARY 3, 1877.

Much thought has been bestowed by theologians, and other writers and thinkers upon the subject; and perhaps as much sound, se has been manifested in the written and otherwise expressed thoughts of trance and inspirational mediums-if not morethan from any other class of thinkers upon the subject. ,

We do not propose to quote from any one individual or class of thinkers, for the purpose of presenting to the reader a theory in regard to the subject under consideration; nor shall we go into an elaborate discussion of the theory we shall put forth.

Indeed we may say right here that there is no such thing as a demonstration of the never ending life of the soul. Hence let it be borne in mind when anyone objects to our theory, for want of crucial or analytical demonstrations, that the same ar-gument will apply with equal force to all theories of the ever continuing immortality of the soul. We claim that our theory is founded in reason, and that its basis is consistent and being true, immortality is a matter of absolute necessity. We here quote our own thoughts from a

series of articles entitled the Philosophy of with which to substantiat Life, heretofore published in the LITTLE pravity of man.-Ingersold.

"Well, what of it ?" will be further con-sidered in our next week's issue.

CAPT. H. H. BROWN writes :- "I hold a discussion of three evenings with Rev. Mr. Dorr, Methodist, at Conway, Mich., commencing the 16th inst. Speak at Farmington the list, again at Milford the 28th, and return to Detroit on a second engagement the first two Sundays of Feb.

TAKE from the Christian the history of his, own church-leave that entirely out of the question-and he has no argument left with which to substantiate the total de-

violence, so will an idea favoring suicide, give the one contemplating self-destruction additional strength to commit the horrid deed. Dr. John Donne, an English author of great ability, like the distinguished Hume, persistently denied that suicide is interdicted by Holy Writ, and he entertained the conviction that it is permitted under peculiar circumstances by implication. He refers to the voluntary sacrifice of our Savior as having been a species of suicide which we ought to be ready to imitate if necessary. Suicides are not confined to the humble walks of life altogether. In ancient times, there were those two brilliant. characters, Anthony and Cleopatra, who selected the short route to their own peculiar heaven. The former having been defeated in his conflicts with Cæsar, and despairing of achieving success in the future, he desird Eros, his attendant, to dispatch him, who, to save himself from the commission of the horrid deed, stabbed himself. Seeing the blade still red with his slave's blood, he desperately plunged it into his own bowels. Cleopatra was found shortly after with the poisonous serpent embracing her cold bosom. Pietro Peratti, the Neapolitan author, ambitious to distinguish himself and immortalize his name, threw himself into the sulphurous crater of Vesuvius, and amidst the infernal orgies of the subterranean forces, his inglorious transition to Spiritlife took place. But an Austrian Captain weary of life, or disgusted with his surroundings, secured himself to a signal rocket, and his body, was soon sent upward high enough to extinguish every spark of life. In New York City there are about three suicides to one murder. Indeed, it is a fearful picture to witness this destruction of human life through the hand 'of the self-murderer; it demonstrates that there is some-

pretation for itself, else no true conception is realized, and the individual must be placed in some other category. The comprehensiveness or scope) of s

man's conceptions, are always commensurate with his moral and intellectual status. The mind only able to conceive of a man-God seated upon a throne of gold, is bound up in matter and unable to assert but meagerly its spiritual nature; and to compensate for whatever of the divine such phantaam may possess, it is always endowed with a large measure of the frailties and infirmities of the mind whose progeny it is. In this manner the Christian ceflects his own heaven and hell upon the world, and asks it to accept them as verities; not perceiving that his conceptions are formed by and for himself alone. With as much reason could the primitive European have thrust his drunken paradise of Woden-in which he believed that he gould find sweet solace in quatting mead served in cups made of the skalls of his conquered enemies-before the face of our age and civilization, and claimed that such was the heaven prepared for the redeemed (?) of mankind. Granting that the ideas are some removes farther back into barbarism, the principle is the same.

Now, as a Spiritualist, with heaven as a locality and God as a person, we are equally unconcerned. It was indeed a beautiful thought and a living truth that the Nazarene gave utterance to when he said : "The kingdom of heaven is within you;" and with equal truthfulness he might have added: "And the kingdom of hell also." Locality is nothing; condition is everything. The German Mystic Novalis also gave utterance to a strangely significant truth when he wrote: "Philosophy is properly homesickness; the wish to be everywhere at home."

I hereby certify that the Rev. Measra, Bartlett, Shipman, Gilbert, Walker, Mar-shall and Woolfolk signed their names simshall and Woolfolk signed their names sim-ply to the last paragraph (consisting of sev-en lines) in the statement published in my handbill, headed "Read what citizens of your own city say." The foregoing part of the statement had been signed by ministers of Portsmouth, O.; and the appending to it of the names above mentioned was a mis-take on my own part. My attention having been called to this mistake, I cheerfully hasten to correct it, but as a matter of sim-ple courtesy to the gentlemen just named. C./W. STARE. C./W. STARR.

Wednesday Morning, Dec. 20.-Lexington (Ky.) Daily Press.

It is well. The orthodox clergy will soon. learn that the RELIGIO-PHILOSOPHICAL JOURNAL is placing them on record (when they bolster up, with their signatures and influence, impostors and traveling jugglers at the expense of Spiritualism) before the public, so that their names and their acta will become a part of the history of the present era, and in a light that will show that the Christian priesthood now occupies precisely the same attitude towards Spiritualism that the Pharisees did towards the Mazarene and his followers, nearly nineteen hundred Vears ago.

A sharp lookout for the reverend endorsers of the modern Judases, will soon convince them that it is dangerous to be too free with their laudations of common liars and deceivers.

But notwithstanding the trickster. Starr exonersites the reverend gentlemen of Lexington from ail but " six lines " of his pretended endorsement, yet he emphatically says his endorsement " had been signed by ministers of Portsmouth, Ohio." So after all, he only shifts the endorsement from one set of ministers to another. It is a family jar and the question now is, did the Lexington ministers, with their "six line" puff of an impostor, or their fellow-craftsmen of thing radically wrong in society. In a dark | The true philosopher of a truth is encom. | Portsmouth, or all, put their foot in to

## FEBRUARY 3, 1877.

# RELIGIO-PHILOSOPHICAL JOURNAL.

the trap set for them by the wiley Prof Starr? We think that they are all fast in, his trap! Muskrats, when caught by the legin a steel-trap, often gnaw that leg off, and get, away, but every boy that traps them, knows the loss of one leg does not serve to teach them to keep out of the trap the second time. The three-legged rat is usually caught at last. So with prieststhey will worm themselves out, but no sooner out than, however wiley they may be, again they put their foot in!

## Thiladelphia Department.

### BY. HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

### Signs of Progress.

. We are glad to hear of the development of mediums all over the world, and though there has been a fearful wave of fraud, roll-ing-over the land causing more suffering by far to the honest and sensitive mediums Tar to the honest and sensitive mediums than to those who attract to them low and tricky spirits who delight as much as ever in these things, yet we know there is abun-dant evidence that all the manifestations of the past, and many new ones are coming, and that those who stand firm for the fruth will yet triumph and des Spiritivelies. Follow the past, and many new ones are coming, and that those who stand firm for the fruth will yst triumph and see Spiritualism fully vindicated. In a letter just received from a Western city, the writer says Mrs. C. has re-cently been developed; neither she, nor any of her family have ever attended a circle. About the beginning of this year she and her husband, just for a little sport, sat down at a table and placed their hands on it. He re-marked, "I have heard that this is the way that the Spiritualists do; now if there are any spirits present let them; rap." In less than two minutes the raps came, to their great surprise, and they' continued about them, growing louder and louder, until both be-came frightened, and said they would have to leave the house, as it was haunted, but the gentleman being acquainted with our correspondent, concluded to call on him and ask for his advice. He was invited to sit with them, and the spirits promptly re-sponded by the raps, answered questions freely, and promised them not to disturb the family, and that they would only rap when a circle was formed. Soon it was found that the furniture, table, chairs, etc., were moved in broad day-light, and as they saw it was done without any visible contact, they could come to no other conclusion than that It was spirits. Next was a development of writing, first by the hand and then automat-ic shete writing; next they brought a mosk-ing bird, then a canary, and afterwards at the request of our correspondent, a goldfinch. writing, first by the hand and then automat-ic shete writing; next they brought a mock-ing bird, then a canary, and afterwards at the request of our correspondent, a goldfinch. The spirit then wrote, I wish to write you a sealed letter; get me a sheet of paper and some blue ink. The medium said, "We have no blue ink. Ite then wrote on the slate as before, "The bottle of blueing you have for clothes will do; put the paper and pen with this on the floor under the stand, and put all your hands on the top of the stand." This was done, and in less than five minutes, three sides of the paper were falled with a good legible hand, and then the letter was folded up and-scaled in the old fashioned way with scaling wax, and plainly directed to the writer. These manifestations, in the daylight and without firsy preparations of cabinet, and es-pecially without the foolish practice of tying the medium, are to us more satisfactory, and we believe the time has come when Spir-itualism should occupy a much higher plane, and those who are desirous of realizing its

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We believe the time has come when Spir-itualiam should occupy a much higher plane, and those who are desirous of realizing its full benefits, and who truly appreciate the labors of those spirits who not only desire to give us a knowledge of the hereafter, but to give us those truths which, embodied in our lives, will render this life more like theirs, should manifest by their lives that this is a true and saving religion. Then will we be able to draw around us at all times good and pure spirits, and our prayer will be, Sweet angels come nearer, Oh, nearer,—still nearer, Do listen to our pleadings, For strength from on high.

This world's seeming pleasures, Its riches and honors, The immortal spirit Can never supply.

brother whom ye have seen, how then can ye love God whom ye have not seen?

Now, some say that knowledge, love and charity, is all the creed that is necessary; that is broad enough for all; so it is, and very much too broad, for minor questions will always rise and must be agreed upon, or the society must die. It is better to set-tle that first, then organize.

tle that first, then organize. Spiritualism reminds me of the parable of the wedding feast. Spiritualists are taken from the highways and byways, and all the various callings of men, and it seems to me that it is time to commence clothing ourselyees with carments of love and purity. ourselves with garments of love and purity preparatory to our entrance into the great feast of the Spirit-land. Let us be found there clothed aright, that we may enjoy our-selves with our good friends there. Lansing, Mich.

### Record Book with Forms of Organization, By-Laws, Etc.

### The above 200 hundred page nicely gotten up Record Book, containing articles of assoclations, by-laws, form for keeping records,

etc., etc .- printed from large, clear, new stereotype plates, are now being delivered to those who-have heretofore ordered them, and will be forwarded by mail to any part of the United States or the Dominion, on receipt of the price.

These Record Books are sold at cost, for the purpose of facilitating the work of local organizations of Spiritualists. The cost of the book, with the nicely printed articles, by-laws, etc., ready for use, is sold for the same that a like Record Book would be sold for, by dealers without such forms.

Cost of the Book, sent by mail, at publisher's expense, \$1.50. Address RELIGIO-PHILOSOPHICAL PUB-

LISHING HOUSE, P. O. Drawer 507, Chicago. IF JOHN B. Ross of Johnsburgh, will send Dr. Mansfield his address, he will get his reply to sealed letter. There are something less than a dozen Post Offices by that name in the country.

### Business Botices.

MRS. HYDE THE MEDIUM, has returned to the city, and will receive calls at 925 Wabash Ave, Chicago. n9t13

MRS. JENNIS POTTER, of No. 11 Oak st. Boston is a fine trance modium for tests, business, and also in curing disease.

Da. T. Oamsann is now traveling; his appoint. ments will appear in this paper, and he may be addressed in care of RELIGIO-PHILOSOPHICAL PUB-LIBHING HOUSE, Chicago.

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Did you ever see a child that did not have holes brough the toes of its shoes. If you did they were protected by SILVER TIPS, they never wear through at the toes. Also try Wire Quilted Soles.

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field, M. D. Syracuse, N: Y. v21n6t52 CURES SVARY CASE OF PILES.

#### Nature's Health Sulces.

The natural outlets provided for the elimination. The natural outlets provided for the elimination, of disease are the skin and its thousands of pores. It is by the sgency of the perspiration that the cure is effected. Medicine in chronic and nervous disorders is, to use a familiar phrase, "played out," Electricity and Medicated or Turkich Baha having taken its place. The most successful and elegant batts in the West are at the Grand Parific Hotel, Chicago, and there under the care of Dr. G. C. Som-ers and Mrs. Somers, the sufferers from these com-plaints are surely cured, while for female diseases these appliances are the only certain remedy,

MRS. A. H. ROBINSON, HEALING AND BUSINESS MEDIUM. Room 2, 394 Dearborn Street, Chicago, Ills.

M RS. ROBINSON, while under spirit control, on receiving most perfectly, and prescribe the proper primely. Tet, as the most speedy cure is the basential object in view "after than it pratify blic curboint, the better practice is to send along with a lock of hair, a brief satement of the set, say, loading symp-toms, and the brack of this who prime is basen as it, when set with though days, review a most body for exciption as remedy for eradicating the disease, and permanently currents as remedy for eradicating the disease, and permanently currents as

the will, without denay, return a most potenti prescription and retmenty for eradicating the disease, and permakently curring all curdule diseases. Of breads fast claims not knowledge of the heating art, that when her apiritizing all currents and permakent is a straight of a straight in the system and in matter of the system and its matter allowed and the system and its matter of the system and its matter allowed and the system and its matter of the system and its matter allowed and the system and

medium. Theness - Diagnosts and first prescription, \$0,001 each subse-uent one \$2,001, Answering business letters, \$1,001 This money alocals accompany the application to insure a reply. Sufficientler, all charity applications, to insure a reply, must contain one dollar, to definy the expenses of anianuenas

intat contain one nonzer, to using no to private altrings to any and postage. N.B.-Mrs. Rostissons will give no private altrings to any one. If privacy is required, it must be to jetter, with the postbolic pinking written, and accompanies with the mean iter, both the table same results withing will be promptly returned. The terms above stated, must be strictly sampled with, or no notice will be taken of letters sent.

Spirits do Visit and Nurse the Sick. Do the Spirits of Mortals Leave the Body while the latter Sleeps? Read the Following and then Judge.

It is a well verified fact that spirits do treat the sick in person, and that when they through s heal ing medium succeed in magnetizing papers, so as to form a battery of such papers, the latter may be sent to a sick person by mall, and when properly applied to the person of such patient, the spirits who magnetized the papers can follow the same, and get en rapport with such sick person, and in-tuse their. life elements into them, as a means of cure. Indeed, it is well verified that the band of spirits controlling Mas. A. H. KOBINSON, the just ly celebrated Healing Medium of Chicago, do not only visit the sick, who apply to her for relief by letter, but they often materialize themselves and converse in an audible voice, and wait upon the patient as kindly as an affectionate brother or sis ter could do. Many such cases have been published.

- Now here follows severa similar cases, one of which would seem to indicate that the spirit of the medium sometimes goes with her guardians on such missions, while her body sleeps.

She declares that the has no knowledge of the matter, and if she has been on such missions, it was while her external consciousness was closed In sleep or trance. But here follows the letters, and as is always

done, the name and residence of the patients are given, so that the investigator can write or call upon them for a verification of the truth of the matter.

### Spirit Materialization.

Spirit Materialization. Mas. A. H. Bonrysox, Medium, 394 Dearbors et, Chicago: Hought I would let you know that my health is improving faster lian I ever thought it would. When I commenced using pur presentation of the second dearborn of the second second promp attention to any by being consigned to motion early me when I first wrote you. Please socept my thanks for your groups iterations on the sign of the second second second me when I first wrote you. Please socept my thanks for your promp attention to my case. I will now make a statement of heat. On the signt of the sith of Beylember there were four issies, one penthemas and a litting first would shill me when I first wrote your indictione door me any good. The old gentleman is no stranger, as I have seen him before; he was conversing with the others about curing another lisdy. When you was through with me you took your leave the same a you would it you all bors here in your bodily form to make a call. Dispose of this as you think best, and if you think that it is worth as a savere, it is no know. List topper as it may, to others I am fully conacious of the truth of was I write you. Tourn, as ever for truth. Yourn, as ever for truth. Wilson, Adair Co, Mu

#### Spirit Visitants.

Spirit Visitants. Mas. A. H. Rogarsson, 304 Dearborn St. Chicago-Dear Madem. - have been taking your medicine, as prescribed, for the past ten days and write you need in according to your request. For the first four of five days the medicine made une. a fittle sick, and a had a sty all other diuse, but or fiy past the sick, and a had a sty all other diuse, but or fiy and the size of the size of the size of the size of the size the size of the size of the size of the size of the size sche, and I feel much stronger; my appetite is paid and com-plexies ever so much elserer than before? took your medi-cine, have reside well nights, had not seen nor field any spirits request use until last a fait when I was even each of the size of the schedule of the size of the size of the size of the size of the schedule of the size of the size of the size of the size of the schedule of the size of the size of the size of the size of the schedule of the size of the s

Spirits Materialize and Cure the Patient-Tw Witnesses of the Transfiguration-Mrs. Plan

By What Power Is It Done ?

Mrs. A. H. Robinson the healing medium re-ceived the following letter and made the diagnosts appended, pronouncing the patient already dead, and transmitted a diagnosis immediately to the writer of the letter, and the next day received a confirmation of the truth of the statement of the spirit that the patient was dead, all of which appears in the following correspondence:

pears in the following correspondence: ABINODON, KNOX CO., ILL., Dec. 18th, 1876. Mass. A. H. ROBINSON-Dear Madam' I have just returned from visiting a sick friend in this neighborhood, who seems to be growing weaker. It seems his disease is not very well understood, and while in his presence I thought of your wonder. For the search of thought of your wonder. It is to discribe disease, and prescribe proper reindies for the same. I had a lock of hair clipped from his head, which I inclose to you, hopfug you will be able & inform me precisely wiad disease he is affected with, and the remedy therefor. His age is between 55 and 60 years perhaps about 58 years. His name is William Campbell. He has been quite feeble for two or three mights, has not been able by leave his foom for the last month. I can be live you any symptoms further than he seems to have no appetite, and breathes harriedly. Will you please give this case your early attention and fine cast be blood or cured, make out the pre-scription and write to me at Abingdon, Knox Co. Ills. Inclosed find \$3. Yours truly. DENNE CLARK.

The following letter verifies the truth of the medium's statement that the patient was already dead:

deau: Mas. A. II. ROMINSON, Chicago, Ilt., Dear Mad-ame:-I wrote to you this morning; requesting you to make an examination of and diagnose the case of William Campbell. I now write to say my friend Campbell has passed away. I bave byst learned that he died this morning. If you have byst learned that he died this morning. If you have bust he eramination, pleake write to me what also as my friend Campbell had Yours truly. DENNIS CLARK. Abingdon, Ill. Dec. 18, 1876.

# Spirits Could, and Did.

#### A PHYSICIAN'S TESTIMONIAL.

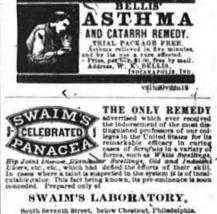
A PHYRICIAN'S TESTIMONIAL MAR. A. H. ROBINSON, 594 Dearborn St., Chicago. —After a long persuasion, by my wife, and a long pell of suffering. I write, not in confidence of re-ceiving any benefit, but as an experiment and al-most as a last resort. I am a physician of many years' practice and extensive experience in the treatment of all manner of diseases, among which I have treated many similar to my own, and near ly or entirely with perfect success. But in my own case that I ought to know most about I have most ignally failed. The case, is one of a sore leg, the left, one-third of the way from the ankle-joint to the knee on the inside—not on the skin-hone, as is so common. It is immediately over the stery. It now is a hard red-looking ulcer—not much sore to the touch, does not bleed very readily, but has the apparames in every other respect of gangreen or proughtesh and arosind it is sitended with a scorch-leg. Durning seething pain, sometimes quite sepropheness and around it is aftended with a scorch-lag, burning seething pain, sometimes quite se-vere; at Others not so bad, yet is never entirely easy. The ulter has been formed about four or five months. And now I want you to diagnose my case and send me the same and I will send you your fees, if you feel so inclined; if not, I am only out a couple of stamps, and you the trouble of reading this. I send you lock of hair. I claim to be honest, if I am poor, and wish to be cured. Direct to Dr. W. W. Hall, Shiloh Hill, Ill. Your friend, W. W. Hall.

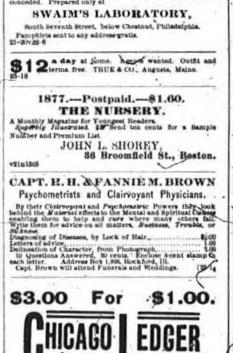
Mrs. A. H. Robingon, under spirit control diagnoted the case and prescribed remedies. and here follows the patient's reply:

noted the case and prescribed remedles. and here follows the patient's reply: Mas A. H. Rommson:—At your request, I write a report of my condition on this the tenth day since I commenced using the alterative; but you remember it has been about three weeks since I commenced using the salve and wearing the mag-netized papers. I commenced at once to wear them, and the result was, I reated and slept well the first night, which I could not do before for sev-eral months, and in a few days I prepared the salve, and my leg commenced mending lumfedI-ately; in fact, the change the first night was be yound all reason. On the night I commenced one half of the leg from near the knee down, was as ared as fire, and burned just as bad as any burn, and was so painful that I could not have one moment's-pace in any way; the next morning II was while, soft and pleasant and in fact it has not been much a have suffered some from the ankle joint, but not much, as it is mostly weakness. Now at this writ-ing the ulcer is not much harger than the thumb nall, and is healing just as fag as it can, and my general health has improved fifty per cent. I feel like hother man. I do not know whether it is you or spirits that do the work, but I know it is being done, and I further know and hereby frankly sc-knowledge that I nor my associate doctors could not all was use accomplished did not amount to anything. I have not used one-fourth of eaterative, but I wore my magnetized papers entirely out, and would have worn more if I had the more send further directions and your bill, and I will comply to the letter with your directions, if fin my comply to the letter with your directions, if in my comply to the letter with your directions, if in my comply to the letter with your directions, if in the your.

Paychometrist and Clairvoyant

I am your friend most faithfully.





R VEGETABLE FLOWER

Vick's Catalogue- 30 Illustrations, only 2 cents. Vick's Floral Guide, Quarterly, 25 cents a year. . . Yick's Flower and Vegetable Garden, 50 cents; the degant cluth covers \$1.00 All my publications are printed in English and German. Address. JAMEB VICE, Rochester, N. Y.

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Abingdon, Ill, Dec. 18, 1876. The Regular Doctors Could not Cure Him-The

### Danger in Organization.

### BY JOSEPH N. SMITH.

BRO. JONES: --It is a well-known fact, that Spiritualists of all grades of mind, from the highest to the lowest; also of every grade of religious opinion, only unite on one point, that of communion with spirits. It appears to me impossible to unite all those conflicting minds into one permanent, har-monious society or organization. Any dis-conflicting minds into one permanent, har-monious society or organization. Any dis-conflicting minds into one permanent, har-monious society or organization describes all doctrinal points will be met and dis-vil surely displease some and plaes others. All doctrinal points will be met and dis-satisfaction and disorganization begins. For hearing that which displeases them. So-tis the working of natural laws, therefore the same results must follow always. These minds must all be made to harmonize on some doctrine or cread. They must settle and be as one mind or nearly so, or the or-ganization is sure to fall. Do not build without cement. There certainly should be a harmony of sentiments. A large number are opposed to any creed or code of morals of the naving a house or fire, or any other nee-essary thing which they have. Friends, to having a house or they car any organizations as and should never exist; just as well object to having a bouse or fire, or any other nee-to having a bouse or fire, or any other nee-to having a bouse or fire, or any other nee-to faitian Spiritualists; others form as any one else. I am in favor of organizations as proved agreeable. Each one should haves to faving a bouritualists; others form as mind hould have worship through works, such any one else, I am in favor of organizations as proved agreeable. Each one should haves work avoiding evil in every hape or form. Hise high the standard of charity to all but be very suire that low occupies a large place in the heart, for except ye lowe your BRO. JONES:--It is a well-known fact, that Spiritualists of all grades of mind, from the highest to the lowest; also of every

#### Doubt and Faith.

15

Boubt and Faith. How many of us when suffering from chronic diseases on being recommended to try some for-eign remedy almost exclaim with the sick king "are not Abana and Pharphar rivers of Damaacus equal to all the waters of Jordan " and we fail to accomplish a cure. The Turkish Bath, medicated Vajor and Electric agencies used by Dr. G. C. Som-ers and Mrs. Solners, at the Grand Pacific Hotel, Chicago, have been instrumental in restoring to health thousands of people, who had they followed the usual course, would be to day in their gravs. These are the finast baths in the West, and for the treatment of chronic and nervous disorders, and the diseases of feinales, have no equal.

### The Wonderful Healer and Clairvoyant,-Mrs. C. M. Morrison.

This celebrated MEDIUM is used by the invisibles for the benefit of humanity. They, through her TREAT ALL DISHASES and cure, where the vital organs necessary to continue, life are not destroyed.

MRS. MORRISON IS AN UNCONSCIOUS TRANCE MR.

### DIUM, GLAIRVOYANT AND CLAIRAUDIENT.

From the beginning, here is marked as the most remarkable career of success, such as has seldom if wwar fallen to the lot of any person. Mna Mon-nison, becoming entranced, the lock of hair is sub-mitted to her control. The diagnosis is given through her lips by her Medical Control, and taken down by her secretary. The original manu-script is sent to the correspondent.

When remedies are ordered, the case is submit ted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable remedies principally, (which they magnetize) combined with scientific applications of the magnetic heal, ing power.

Thousands acknowledge MRS. MORRISON'S U paralleled success in giving diagnosis by look of hair, and thousands have been cured with mignetized remedies prescribed by her Medical Band,

DIAGNOSIS BY LETTER.-Enclose lock of patient's

hair and \$1.00. Give age and sex. Remedies sembly mail to all parts of the United States and Canadas.

Address, MRS. C. M. MORRISON, P.O. Box 2519, Boston, Mass 21-19-80-8

### the Spifit Artist, was the Subject

the Spifit Artist, was the Subject Treated. Dass Mas. Restrict, Was the Subject Treated. Dass Mas. Restricts of the set of the set of the strange the set of the strange the set of the se

Min. BLATS, writing on the 16th of December, says: "I am better now. Thanks to Mrs. Robinson and b guided. I am visited daily by them, and so plainly Blas (a spirit, and one of the leaders of Mrs. Robinson show himself that a grand-shild of the lady that I am with, only nine years old, as well as myself, often sees

Norm -- While it is a fact that aptrits do go to each pat and infuse their life element into such patients, in the boars of night, when the sick person and all mature is negutive condition, yet such spirits can not materialize make themselves mover to the external senses of the pati unions he or size is mediumistic to some degree, for gen materializedom.

### Wonderful Success in Healing the Siek

The civers performed in all parts of the country through the mediumanip of Mrs. A. H. Mohiason, and no less remerizable than those recorded in the libble. A lock of the setz permors hair, easy in a letter, and held in her hand enables her to ac-ourseity disartsee the disease and presering the remedy. One of her spirit guides no in person to every petiest and often make their presence Known. Butting the years life and ifm, Mrs. Bohinson treated 4.442 Butting the years life and lift, Mrs. Bohinson treated 4.442 patients by letters, and over AGO, who called upon her in per-son, A majority of these task here given on a streated 4.442 by the regulate attending physicistic measurement. Automoust

#### Testimonial.

-

Mas. Roarseor, Daan Sterran -- I wish to offer you and the good angels my shoere thousan for the benefit 1 have received from your treatment. When my husband applied to your the almost discouraged, and foured 1 never should be will. We almost discouraged, and foured 1 never should be will. iffered, and street ittle inter and for m Yours truly, 7,715, 1876

Tila : must	W, W. HALL, M. D. Shiloh Hull, Ill., Dec 21, 1875.	CHICAGU EDGER
Ellen	Opium Remedy.	All the great weekly newspapers of the size and character of THE CHICA-
emed	M. LOYNEY, who has just began to use Mrs. A. H. Hobinson's Opium Remedy, says "The first night I wore the magnetized paper you sent me.	GO LEDGER charge \$3.00 per year, while THE LEDGER costs but \$1.00.
urely pave vision	I folt the dear spirit friends with me. They manipulated my hoad and face for nearly two hours. I have reduced my allow- ance of opium one-fourth already. Please send me another	The Lamoum is the BENT Family Paper in the United States, Ship edited, handsomely printed: containing every week Above completed stortes, as installment of an interesting if-
main a	Bashneil, ill.	Justrated serial, and general reading for old and young, for the farmer, for the housewife, and for classes. Special care is taken to make its tone uniformity chasts and moral. Send 81, and 15 cents for postage, and your address to THE LEDGER.
seard, ad on She lank-	ATTENTION, OPIUM EATERS!	Chicado, ILL YEADA
d, but spir- er her d out	MEDIA R. R. ROBINSON, THE CREEDRATED SPIRIT MEDIUM, has been furnished, with a sure and harmless specific for curing the appetite for optim and all other marcot- ics, by the Board of Chemiats, in spirit Life, who berefatore	\$66 a week in your own town. Terms and \$5 out- 5-18 fit free. H. HALLSTT & CO., Portland, Maine.
r and innor, alone, alone, for iffect, ciana	b) of the Board of Costmany antidote for curing the appellie for to- incos, and a hair restorative for baid heads. Gue box of the remody is two LLT y sufficient to fifted a cure. Frice B. a box. Address Mrs. A. H. BORINSON, 564 Desrivorn BL, Chicago, III.	JEHOYAH AND SATAN COMPARED. This pumphlet and other radical tracts (4) pages), sent post- pair by thuse enclosing ten cents to the sother, M. B. Craven, Ecchorer, Bucks Co Ps.
s, but sick, l can ingels	MRS. ROBINSON'S TOBACCO ANTIDOTE. The above named sure remedy for the appetite for tobacco in all the forms, is for sale at this office, feet to any part of the country by inall, on receipt of EUG. It is warranted to cure	MARSH'S CUMULATIVE
ne. Ohio.	the most invetersic user of the weed, when the directions on each box are followed. Newspapers and quacks will feil you that this shutdote is made from gentian root. It is false. Gen- tian root is no remedy for the applitus for tobacce, but it is in- jurious to health to use it. Mirs. Robinson's Tobace?	MEALTH-LIFT
aptrit	Antidote to peace to be view and reforme it to its normal condition, as it was before inhibiting the hankering desire for a poisonous weed. It is a remedy presented by a band of chem- ists long in Spirit Life, and is warranded 'o', by perfectly harm-	
and, 1 pping n.	iess. This House will pay any chemist One Thomand Dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.	Is the scientific embodiment of the "Lift-
sin a	Address, RELIGIO-PHILOSOFFICAL PUBLISHING HOUSE, Chicago, III.	usied Lifts. In great variery, and hors- cash the lifting cablecity of the operator, It is resultly adjusted, pleasantly oper- ated, and slapted ailing to the use of
dest.	W INV V V	the weak or strong. For Circular with Testimonials from professional and bus- bess men, address WARIERN OXCH-



# RELIGIO-PHILOSOPHICAL JOURNAL.

### . FEBRUARY 3, 1877.

# Poices from the People.

The Consumptive's Reply. The Consumptive's Reply. Yes, dear one, I am dying. Hope at times Has whispered to me in her syren tones. But now, alas! I feel the fide of life Fast, ebbing from my heart. I know that soon, The green and flowery curtain of the grave. Will close as softly around my failing form As the caim shadows of the evening hour Close over the fading streams. Of there around

Close over the fading streams. O! there are limes When my heart's tears gush wildly at the thought That in the fresh young morning lide of life I must resign my breath. To me the parth Is very beautiful. I love its flowers. Is very beautiful. Llove its flowers. Its birds, its dews, its rainbows, its glad streams, Its vales, its mountains, its grees-stooing woods, Its moonlight clouds, its sunsets, and its soft And dewy twilights; and I needs must mourn To think that I too soon shall pass away. And see them never more. —London Spiritual Magazine.

-London Spiritual Magazine. Heaven.-The Heaven of the Christian, the Paradise of the Mohammedan, and the Summer. Iand of the Spiritualists, contrasted and compared. You will understand from this subject that religi-ous views, sincerely held, are not subject to our criticism or condemnation. You will see the idea is simply to present to your mind the truth, what-ever may be the heaven to which the soul expects to be admitted. Christ said the Kingdom of Heav-en is within you. That and kindred sayings, are the only records left of His to demonstrate what heaven is according to the Christian standard.-Thought from Mrs. Cora L. V. Richmond's Address, at Grow's Opens Hall, reported for the Journal. Mrs. Richmond's controlling inflacere seems to

Mrs. Richmond's controlling inflaence seems to be imbued with that divine charity which characterized the immortal Lincoln when he said, "With love for all, malice towards none." When the al-ludes to "religious views sincerely held," etc., she undoubtedly means those abstract questions in re-lation to God, etc., which the angels themselves can not explain. Her lectures are well received, and contain an abundance of food for thought.

can foot explain. Her lectures are well received, and contain an abundance of food for thought.
Mediamship.—George W. Oliver, of Onawa City, vrites:—About a year ago the daughter of a widdw lady living near us commenced to see spirity and was much frightened, she being only some twelve or thirteen years old at the time. One day she told her mother she saw a spirit, and when she laid her hand on her mother's aboutder she, too, could see it, but when her hand was removed the spirit disappeared from the mother's view. There is also a soft of this widow who is strongly influenced, but he is bitterly opposed to it, and will have nothing to do with bed at night. One evening (tho son being asleep) the rest of the family laid their hands on a sewing machine, which immediately commenced tuping, and finally raised clear from the floor. The noise awoke the son, who began angrily to remonstrate, and so put a stop to any further demonstrations. The daughter ways she sees a wile every day when bout her work. They as whe can not take up a bout show the the time in future what yaper she has. Can you explain this, and tell why there should be any ou explain this, and tell why there should be any outer.

By sitting in a harmonious circle with the parties you refer to, you would, no doubt, get some-times excellent manifestations. The JOURNAL being devoted to Spiritualism, of course the spirits will manifest their pleasure and influence, while it. is being read by a medium.

Is being read by a medium. Suffering: Humanity.-Look at the pic-ture presented. Study closely the shadings and you can not fail to comprehend why the effes of suffering humanity have ascended to the Spirit-world for relief? You who occupy the most con-spicuous seats in the temples of worship dedicated to the God of justice, asking his blessings to rest-upon your homes, while you heed not the cry of the suffering and down-trodden, beward for, if you 'forget, or refuse to aid your brother, who writhes under the lash of the oppressor, you but expect to incur the here displeasure of Him, whom you profess to believe hath said, "Vengeance is mine and I will repay!" Shavery is not confined to physical servitude. The political trickster has a power, though not seen, yet is felt by those under the party lash.-Spirit in Olive Branck. It is not altogether from the imperfections of

It is not altogether from the imperfections of prirsts, politicians or humanity generally, that cause "cries" from suffering humanity. The above spirts ought to have sense enough to re-alize the fact that some of the contemptible operations of Nature cause more suffering than all the tricksters in the world. That disaster in India which she barbarously caused, resulted in murdering-what else was it ?- 300,000 men, women and children, and now the stench arising from decay ing vegetation and dead bodies, is causing an epi demic. Mr. Snirit please for the starting of ing vegetation and dead bodies, is causing an opi demic. Mr. Spirit, please go for the Chief Engi near of Nature, instead of berating poor, weak puny mortals so much. Something is radically wrong in your department, or else such wholesal murders would not be caused. Please look into matter, and report.

P. B. Randolph.-Mrs. L. Hutchison, Bishop Creek, Cal., writes -- I would like if you would say through the Journan, that Dr. Ran-dolph's posthumous work is completed, and will be published as soon as the conditions are better and the political agitations have subsided. This is due to those who have subscribed to the work, and especially to those few who have sent.us re-mittances. Mrs. McDougall has returned to her home at Marced Call where the can be defined home at Merced, Cal, where she can be addressed Although she is old and quite feeble, she retains her mental vigor in all its power. But owing to her being so deaf that I could only talk with ber through an car trumpet, it greatly marred the pleasure of our converse together. God Charged with Murder.—The follow-ing was read last Sunday before the Sunday School of the First Congregational church of this city: "Since our Heavenly Father, by a providence which, to human view, is sad and mysterious, has unddenly removed from this world bur Jahanted friend, P. P. Bilas, for three years superliftendent of the Sunday school of the First Congregational church, we desire, as a school, to put on record some tribute of affection to one whose relations with us were so intimate, and who so endeared himself to us all. While we bow with submission to the will of our Heavenly Father, who never makes any mistakes, we will rejoice in the assurance that when all went down with terrible crash, in the darkness and storm to that chasm of death. "That there was a light in- the valley for them," that new they "know the form" they shall dver, more "wear;" "the song that the angels sing," the welcome the "Savior gives," and have found the perfection of "music" and "glory" in heaven. God here stands charged with the murder of P. God Charged with Murder.-The follo God here stands charged with the murder of P P. Bliss, and causing the Ashtabula disaster. Ac. cording to the Bible, God has been guilty of nearly every crime known to man, but it is decidedly fresh and cool to have the First Congregational Church of this City accuse him of causing the Ashtabula disaster. The Railroad Company act ing on this hint from the churches, will pay no ing on this hint from the churches, will pay no damages. It has been reported that an sitorney acting for the corporation had visited some of the wounded, and stated point-blank that the Com-pany did not propose to become reponsible for marything, since the accident "was an act of God." "Every one conceded," he remarked, "that the bridge was as strong as it could be made; and, if God saw fit to lower the temperature and lessen the resistence of the iron, the Company could not control fils action, and hence were clearly not lis-ble for the results of the catastrophe." We would really fike to know whether God pleads guilty or not.

Three Little Graves. Three Little Graves. The sun's last rays played round the graves, Beneath a willow's shade,— Three little graves; two seemed to be Dwellings newly made. For there, beside the willow trunk, A snow-white stone reclined, And on the graves a faded wreath Affection's hand had twined. And by the graves a mother knelt; Her tears were failing fast Upon the turf, which coldly pressed Her darling boys—her last. Three springs, deep in the earth's cold breast, An open flower she laid; And now, beside their place of rest, The weeping mother prayed. The weeping mother prayed. And still she knelt till round her form

And still she knelt till round her form The shades of evening stole. And gentle, balmy zephyrs came To cheer the mourner's soul; While o're her, from the clear blue sky, Three little stars looked down,—

Three little stars looked down,— Three shining stars; methought such gems To deck the Savior's crown. She saw their light, and o'er her brow A look of gladness spread: "Til weep no more?" the mother cries,— "My loved ones are not dead? O no! in yon fair world of light, The free shining bright now

shining brightly now Thefr

Where Death has never power to blight, Nor grief to pale the brow." HYDE PARK. POLLIE CU

LIDE PARE. POLLIE CUDDT. Lake City, Minn.-Thomas Cook, Minne-sota State Missionary writes:-I have lectured once at Minnesota City, 'twige at Homer, twice at Winona, twice at Read's Landing, and twice here at Lake City. Shall not get fairly under headway until I get up to Farmington, where President Jenkins resides. POLLIE CUDDY.

Religious Insaulty .- The Chicago Tribund

Europe	309,178,3
Atla/	834,548,5
Afrita	199,521.0
Ausfralia and Polynesia	4.748.6
America	85,519,0

The above is an extract from a letter by Dr Ryder, to the religious bush whacker, Moody. H Dr. Ryder had demonstrated to him that the blood Dr. Ryder had demonstrated to him that the blood of an ox has more efficacy than the long ago pu-triffed blood of Jesus, he would have accompliated a great work. Moody will take no more notice of his statistics, than the Dog Star Sirius does of the barking of a miserable cur. The Cincinnal Commercial says that at the slaughter house of the Brothers Lowenstein, blood drinking goes on like soda drinking on a hot summer day. Handsomely dressed ladies enter their establishment, and with glass in hand, welf for a glass of crimson elixer yet warm frem the throat of some healthy bullock. Here we find blood turned to practical use, but the blood of Jesus, as manipulated by Moody, is "too thin" for this 19th century. Jesus.—Speaking of leaving his disciples.

Jesus. – Speaking of leaving his disciples, Christ said: "Let not your hearts be troubled; ye believe/fr God, also believe in me. In my Fath-er's house are many mansions; if it were not so, I would give told you. I go to prepare a place for you." This, of course, expresses the future life. On this basis we will perceive or discover what an angar-ing pleipe of Heaven has been developed. In down this basis we will perceive or discover what an amaz-ing picture of Heaven has been developed in dom-sequence—the sayings of Christ leaving the sold one condition to enter that state, the condition of the Inward mind. The wonderful vision of John on the Isle of Patmos, gives one a picture of the spiendor of heaven, as viewed from his stand-point. We have either to take the apocalypse lit-erally or symbolically. If we take it literally, no one has been able to solve its meaning. It has been the mystery of mysteries.—Thoughts from Mrs. Cora L. Y. Richmond's Address at Grow's Opera Hall, reported for the Journal. Our Cause in Michigan.—T. H. Stewart

Mrs. Cord L. Y. Richmond's Address at Grov's Opera Hall, reported for the Journal. Our Cause in Michigan. -T. H. Stewart writes.-My first work as missionary commenced at Grand Rapids, Sunday, Jan. 7th, with a fine cir-cle on Saturday evening previous. Addience in the morning interested; at night the hall was crowded. I came to Nashville on Monday; the church of the Christian denomination was filled with our few Spiritualists, and Christians by multi-tude. I go to Middleville to.day, and Hastings on Saturday and Sunday; next week to Hillisdale County, where you will hear from our work as it progresses on in might and power. I have many applications for work from ex-clergymen and others, one Universalist and one Lutherian clergy-man, from Ohio; all right. But-1 am sorry ts any we are in trouble again. Leo Miller is again tramping the State, and has already caused seri-ous difficulty at Rockford, by giving several fine hectures to bamboozle the people, and then one of to mythe nastiness for buzards. He is now at Battle Creek stiring up strife among our people on Free-love. The Bible maxim so often quoted is now reversed, the laborers are truly great, and the harvest very few. I most cordially divite true men and women to come and be cowrekers with us in our common cause; libertines and courtesans peed not apply for such work. This State of Mich-igan, five years ago, was all allve with Spiritual-ism, and I say unhesitatingly that Free-love in theory and practice has been disastrous financially, and morally, too, in the estimation of good people. And now we say, "Stand aside! Clear the track, and lat Spiritualism have a charce to work!" The Spirituafies of Michigan should do as the presi-dent of the Grand Hapids Soclety did-with Leo. Miller, say, "No, sir, you can not lecture in our hall; that no rostrum its absolutely free, but re-stricted against all obscenity." Twill neither re-commend nor stand on the rostrum with that class of men. If Michigan Spiritualists upholds uch and expect me to more with them, Our Cause in Michigan.-T. H. Stewart

#### Forgiveness.

As a certain tropical plant Must be trampled, and broken, and bruised, Ere its delicate fragrance is lent To him who crushed and abused; So should the human heart, When pained, or bleeding or torn, Offer Chist-like and gentle forgiveness To the one from whom it was born. -Garne. -Ga .

.God.--W: K. Henderson, of Ouschita City, La, writes.-You believe in a deific power generally termed God, but that he never created the uni-verse and will not answer prayer. Will you then please tell us what evidence you have of such a being! Do you just feel that it is so, as the Ortho-dox does when he says, "Jesus has made peace with God for me!" I once believed in the Ortho-dox Triune God, but now I see no evidence of any God; and if there is any such evidence. I, as well as many others, will be grateful to you if you will give it. The Orthodox still tell me to seek him, and I will find him; but, to tell you the truth, I don't know where to look. . The existence of a controlling something is beau-.God .- W: K. Henderson, of Ouschita City, La.

The existence of a controlling something is beautifully illustrated in a unique manner in the 98th number of the "Search After God," by J. R. Fran

cis. We republish the following: That which can form each man with five fingers on each hand, five toes on each foot, and a certain number of hones, etc., must be able to count. That which can gener-ate a flower, the tints of which blend beautifully, must have a knowledge of colors. That which can construct an eye with its retina, cornes, fuid, etc., must thoroughly understand the principles of optics. That which can construct an apparatus like the stomach, that can change the food into nourisiment, must have a thorough knowledge of chemistry. That which can cause the blood to circulate in the human system, "up and down," must have a knowledge of a motive power not known to mortal man. That which can cause a a microscopie fungue--a mere infinitesimal oroid cls. We republish the following: That which can known to mortal man. That which can cause a a microscopic fungus—a mere infinitesimal ovoid particle to multiply into counties millions in the body of A fly, must possess wisdom adequate for such a task. That which develops flowers from the earth, must not only be a skillful hotanist, but un-derstand how to combine colors in a systematic manner. That which develops flowers from the non-earth, might be a skillful hotanist, but un-derstand how to combine colors in a systematic manner. That which causes any development, mineral, vegetable, animal, or man, must not only comprehend what it causes, but be superior there-to.

Comprehend what it causes, but be superior thereto.
We have had several copies of Washington's Vision sent to us for publication by different parties—said vision is said to have occurred in the winter of 1776, when Washington was passing the winter at Valley Forgg. The following is one paragraph of the vision is not be disturbed—that it was some moments before I found language to inquire the cause of her presence. A second, third and fourth time did I repeat the question, but received na some moments before I found language to inquire the cause of her presence. A second, third and fourth time did I repeat the question, but received na answer from my mysterious visitor. I began to feel as one dying, or rather to experience of were alke impossible. I was only couscious of gazing fixedly, vacantly, at my companion." We would give more of the statements, but for the fact that the whole thing is the fabrication of some senational newspaper man, not a shadow of truth in the whole of it. It is as great a hoax as mother "Shipton's prophecy." prophecy

Notice to Mediums.-Thomas Cook writes from Farmington, Minn.-So great is the call and demand to witness some of the phenomenal phas-es of Spiritualism, that I am induced to forward you the case for while the induced to forward

demand to wilness some of the phenomenal phases of Spiritualism, that I am induced to forward you this card for publication to invite correspondence with mediums possessing any of these gifts, (materializing preferred) who can come well recommended, that they may be given in connection with my lectures and chemical experiments. Such a plase as that of Mrs. Bell Young, the noted plano medium, whose address I am ignorant of, would, as it has heretofore, draw well. The Orthodox Heaven.—Theology, Church Christianity, pictures the future life some, what after this manner: Those who are saved by the wonderful power of Christ's atonement, whatever that may be, enter the sared city whose walls are made of shining metal, streets paved with precious stones, gates of pearls: in the midst of the city the streets flow with milk and honey, and there, too, may be found the River of Life. In the center of the city is the throne of God,—more resplendent than all things seen of man. Around this magnificent throne, seraphims, cherubins, angels and archangles are arrayed. Christ'h upon the right hand of God. The Moly Spirit abldes thare. The Tree of Life is there. Within this city are no sounds of gloom. Saints relieved of earthly suffering and sorry, sing praises to God and the Lamb. Upon harps attuned to celesital barmony, they forever sing the accompaniments of praise to God. This heaven is eternal. Within this saved abode the saint are to rest forever : and here the they forever sing the accompaniments of praise to God. This heaven is eternal. Within this sacro God. This heaven is eternal. Within this sacred abode the sainte are to rest forever; and here the singing of the hozannahs to the Kings of Kings and Lord of Lords, constitute the work of souls. Into this celestial city, the pictured heaven, the Christian hopes to enter there to rest, with abso-lute freedom from toil through all the ages at eternity.-Thoughts from Mrs. Cora.L V Derpan's Address, at Grow's Opera Hall, reported for the Jour-ual

Not Himself While Asleep.—The Lock -port (N.Y.) Journal: gives the following particu-lars of what may with entire propriety be charac-terized as a singular-case: "Marvin N. Weat, about 28 years of age, who, for some time past has had charge of the American Hotel barns, accident-ally, and it is feared, fatally, shed himself this morni-ing at the residence of, Mrs. Luther J. West. Be-tween 7 and 8 o'clock Mrs. West was startled at hearing some person groaping as if in great ago-y. The sound proceeded from the bed-room oc-cupied by Mr. West, and was accompanied by a thumping on the wall. She hastened to his room, and there found him in mortal agony, and press. cupied by Mr. West, and was accompanied by a thumping on the wall. She hastened to his room, and there found him in mortal agony, and press-ing his side with both hands. He said that he had been shot, but he knew not how. By his side was a Sharpe's four-shootar revolver, which he was accustomed to place under his pillow before retir-ing for the night. He asked that a physician be immediately called. Drs. Klittenger and Evans were summoned. They made, an examination of the wound, and found that the ball had entered his vitals near the pit of his stomach, and inflicted a dangerous wound. It was evident from the na-ture of the wound that the murzle of the weapon had been placed near the body, as the fiesh was scorched and somewhat mulliated. They at last accounts had not sucreeded in finding the ball. Mr. West is able to speak, and from his statement would seem that he shot himself while dreamtog, as he awoke and found here the to be about 11 o'clock last night and slept well. He states that of late has several times dreamed that he was warring with burglars, although he does not, re-member of having so dreampt last night. From the fact that no other cause could consistently be assigned for the committal of the act, the general supposition among his friends is that he, in sleep, took the weapon from underneath his pillow, and during Ji's movements the weapon accidentally discharged itself." We have no doubt he shot himself. His intense fear of burglars was his dominant thought, and while locked in slumber, it seemed to reign su preme in dreamland, and following the impulse thereof, he shot himself for the offending person; just like a friend, who dreaming of snakes, thought one of his arms bitten, and awakening, the wound made was bleeding saverely, caused, no doubt, by his finger nalls. made was bleeding severely, caused, no doubt, by his finger nalls. Letter from a Worthy Brother.-M. C. Vandercook, of Allegan, Mich., writes:-Three years ago I was in the lecture field prospering fairly, as you will remember by the recommenda-tions forwarded you by different societies regard-ing my success and ability. But, alsa'i there came a sad day for me. I was taken sick-very sick, and though ererything was done for me that angels and man could do, I slowly failed and the dread disease settled in my left knee joint in a horrid awelling, and grew rapidly worse, until this last autumn, in order to prolong life, my leg had to be amputated; and I am yet quite low, can only get about the house on crutches; but my hopes are high as ever, and as long as there is any resource at all, inhalt take the Joernat, and pay for it. When I can't raise a cent, I will let you know, and you then can discontinue the paper. I have just had published in full and beautiful sheet muste form, my own original song cettiled, "Cease thy Weeping, Baddened heart," and can forward the

same, post paid, for 35 cents per copy, Plosse cali-your subscribers, attention to this. On do help me a little, for I need the money. Here is a man very poor and in distressed cir. ners is a man very poor and in distressed cir-cumstances, who nevertheless will not rest until he pays for his newspaper. He knows that such payments must be made, or the paper can not be published. I he is both sensible and honest-would that the whole world was like him, save his in-firmities. We hope all lovers of music will send for the sheet music mentioned. Have no anxiety about the JOURAL, you will continue to receive it reg.

the JOURNAL, you will continue to receive it reg-ularly. We would as soon refuse a meal of vic-tuals to a hungry man, as to withhold it from you during your affliction.—{ED. JOURNAL.

Inais to a hungry man, as to "withhold it from you during your affiction.-[En. JOURNAL.] Brief Mentions.-R. Butterfield, of Sacramento, Cal., says: "Thomas Walker, the Boy Orator, has been here; gave seven lectures which were well attended, and appreciated by the audience." Bro. N. Ladd, of Pato, III., says: "We can't get along without the JOURNAL." H. Clark, of Parma, N. Y., claims that the secount of music being heard near Rochester, N. Y., can be traced to other cauges than spiritual. It was caused by a peculiar solunding while, made to guide mechanics in a certain manufactory. W. M. Moore, of Georgetown, III., makes inquiries in reference to Prof. Beaumont. We know nothing of him, save of Burlington, Wis, sends us his able address in favor of Masonry; It cantains many interesting items. Our good sister, Mrs. M. E. Baldwin, of Milwaukee, Wis, writes a communication in favor of Albert Peace. The poor fellow has, thank, the angels, been liberated. M. W. Haveland, writes from Athens, speaking of his investigations of Spiritualism and the satisfaction derived thereform. O. Lambert, of Americus, Kan, sent as an account of a vision he had, in-which yreat changes are meric. angels, been liberated. M. W. Haveland, whites from Athens, speaking of his Investigations of Spiritualism and the satisfaction derived thereform. O. Lambert, of Americus, Kan, sent us an account of a vision he had, in-which great changes are predicted to take place in this country. John Grimsley, of Corvallis, Or, writes:—"You may count me a life subscriber. I shall be on the 12th of January inst. Stycers old." T. Bahcock, M. Clinton, Wis, writes:—"I can not do without the Journata. You can count me a life subscriber. John Grimsley, of Corvality, Col., writes:—We can not do without the Journata. You can count me a life subscriber. John Grimsley, of Canou City, Col., writes:—We can not do without the Journata. You may found the Journata. You was continued the good old Journata. You may found the Journata. You may found the Journata. You was seen the source of the subscriber of the Journata was seen the subscriber. They found the Journata was seen the subscriber of the subscriber of the subscriber of the Journata was seen to the subscriber of the subscriber. They are attended regular every week by at least thirty persons; all are enthwistle in the matter. "C. M. Cummings, of Olympia, Washington, Ter, thinks a good test meduum would do well there. Daniel Prescott, of Albert Lea, Minn. writes:—"I have real the formata at every week by at least thirty persons; all are enthwistle in the matter." C. M. Cummings, doing writes:—Times are hard here, so much so, that recoind not spare five dollars were it not for the bread of life I receive from the columns of the dear old Journata.

Hell of the Christians .- The place of darkness, the Genenna of lost souls, the hell of those banished from the Celestial Heaven of the those bailshed from the Celestial Heaven of the Christians, does not mar the happiness of those saved. They are contented with the salvation voucheafed to them, ausid all the tarrible Arenny, walling, and gnashing of testh of those damned for-ever; it does not even pain them, but the happi-ness of those who are in heaven is augmented by the contemplation of the misery of those lost. The Christians are saved, mind you, in their heaven, with Christian agels and God-mo occupation, ro ministratione nothing save endies praises and psaim-singing, which the short period of human life has permitted them to enjoy. I believe this statement of their belief is neither overdrawn or impartial. Thoughts from Mrs. Cora L. V Tap-pan's didress at Grow's Opera Hall, reported for the Journal

Delphos, Kn:-J. N. Blanchard writes :-- We Delphos, Kn:-J. N. Bianchard writes:-We expect to organize at once, but without 'a creed; no creeds for us. We have no freekovers here, or any that are tinctured with it. We expect to make this a centre of high-toned Spiritualism. Shall probably organize two societies in the county. Now is the time for a few good and true Spiritual-ists to come here and secure good homes. The Universalists are moving this way. Elder Hanson, of the New Covenent at Chicago, has bought in this county.

Complimentary.-Dr. J. Hoffman, of Chics. go, Ill., writes:-The JOURNAL is my only compan-ion, my "mental food and tonic," without which my brain could as little do, as my stomach could without food. But the JOURNAL needs, also food, for es nikilo, nikil fit. The able editors and corres-pondents furnish the "brain food" to the JOURNAL, but the stomach nourishment must be rendered by ills subscribers, and every one indebted to the JOURNAL, hut the stomach nourishment. I would rather NAL, should "shell out instanter." I would rather do without all other mental work and samusement, than the JOURNAL. Alfhough I had seen scores of mediums of all phases, I owe my conversion to Spiritualism to the excellent articles in your pa-per. It seems impossible to me, that any one could take the JOURNAL, and not pay the very small sum of \$300 annually for the great advant-age received. Per. It seems impossible to me, that any one could take the Journat, and not pay the very small sum of \$3.00 annually for the great advant. The second set of the second second set of the se mediumship for Planchette, and those for whom Planchette moves, are writing mediums. If Plan-chette is suspended by a string from the ceiling, so that the point of the heart is suspended a very little above the table and passer, much more free-dom of motion is given to Planchette, and this will prove satisfactory to all who try it. The most wonderful Planchette medium, however, which I have ever met, and I have met a great many in my travisi, is Mrs. Chice A. Booth, at Moravia, N. Y. Her Planchette is suspended from the ceiling. Messages are given through fire, in autograph writing of deceased, and frouently messages are given in foreign languagest and the spirit opera-tors of Planchette is ways sign their names.—F. Yogl.

Halluciuntion. John Lemon, a respected citizen of Oinsted Failk O., has become insane from religious excitement, caused by attending the meetings of an evangefat named Burlison. Le-mon has long been of a religious turn of mind, and took a very active part in the meetings. Ilis hal-toria to is that he is in bell, where the brim-stone fumes are stifting him.—Ez. It has hear fully demonstrated that all also

It has been fully demonstrated that all classes re subject to hallucinations,-the sick and well -the religious and irreligious-the temperate and Interpretate. One man can only be induced to speak in a whisper, convinced when so doing that his vialking in ordinary tones. According to Da Robert T. Huime, a gentleman of high literary attainments is constantly haunted by a specter, which, whenever he is lying down makes an effort to take his life. When he rises, the specter vanishes. It is visually haunted by a specter, which, whenever he is lying down makes an effort to take his life. When he rises, the specter vanishes. It is visually haunted by a specter vanishes. It is visually have been a spectral of the persons hopplessival name. Indeed, there is a great variety of halluchation in the world-nearly all are splitted more or less. It appears that Mr. Le-mon was brought before the Probate Court and judged insame, and while there, he fell on his knees and beseched the Almighty to protect him, mak-ing a very startling scene, and causing the lawyers to grasp their hats with the intention of leaving at once. The man was confined in the insame depart-ment of the county jail, and tore round his cell all inght long, rendering night hideous with his crites. He was laboring under the delusion that he was in hell, and thought that the lights burning outside were the lake that burned with fire and brimstone. There are several insame persons confined in the use intemperate. One man can only be induced to There are several insane persons confibed in the jall, and these became much excited at the wild cries of Lemon, and it was some time before they could be aviated down. could be quieted down

A difference because interesting before they could be quieted down. A Haunied Room of the flormons. A florming marative is a verball of that terrible of the sequel of that terrible is a verball of the sequel of that terrible is a verball of the sequel of that terrible and the sequel of that terrible track where the sequel of that terrible is a verball of the sequel of that terrible is a verball of the sequel of that terrible is a verball of the sequel of the terrible track where the sequel of the terrible is a verball of the sequel of the second sequel with the massecre came in and the second set of the second set of the second of the second set of the s

### SHORT SERMONS.

## The Political Situation.

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The editor of the RELIGIO-PHLOSOPHICAL JOURNAL has, in common with A. J. Davis and other spiritualistic writers, frequently made mention of the fact that our nation if made mention of the fact that our hailon if on the eve, or in fact, is now in the midst of great revolutionary changes, which to us are impending and unavoidable, because in-herent in the very nature of progress to-ward an harmonial era or age of "equal and exact justice to all men with exclusive privi-large to none." the dolder are or millenniexact justice to all men with exclusive privi-leges to none;" the golden age or millenni-um, foretold by the sages, seers and proph ets of old, and so clearly foresh adowed by the development of nature in the geological history of the world. A. J. Davis, in his vision of the Spiritual Congress in 1852, near Lynn, Mass., was told by the the spirit of the great Galen that "The Church and State are two thieres bucen whom Truth is define are two thieves between whom Truth is daily crucified!" Many Spiritualist reformers note the decline of church authority and renote the decline of church authority and re-joice thereat, but would fain avert a similar catastrophe with the State. But notwith-standing all this it is no less evident that the authority of the State must pass away as well as that of the church, for all human authority, whether in the State or church, rests upon the same untenable and unnatual basis : bence the avistence of these two basis; hence the existence e of these "thieves" must necessarily become extinct, ere truth, liberty and justice, the precepts of Jesus, as well as the Declaration of Ameri-Jesus, as well as the Declaration of Ameri-can Independence, can be enjoyed in their natural and inalienable fullness. It is manifestly clear then that in the rapidly unfolding of spiritual wisdom the time is nigh at hand when no man or woman can be found to possess the little, petty, contemp-tible ambition of (as Galen said to Davis) "governing the will and destiny of his fel-low men," and human rulership and menial as to accept an office to rule over another or others. For true spiritual wisdom will prompt them to say to such as seek to be ruled or governs de thyself. Think for thyself and govern thyself." For verily he or she who governs self is greater than one who governs one artimes. To establish these truths on earth as they are in heaven. these truths on earth as they are in heaven, is the mission of spirits to earth. In our growth towards this grand era or age, so growth towards this grand era or age, so clearly at hand, we must very naturally ex-pect one change to follow in rapid succes-sion on another, until every man and wom-an is enthroned their own king or queen, priest or priestess,—be a law unto themselves, and "sit beneath their own vine and fig tree, and none to make them afraid." The tree, and none to make them afraid." The result is as natural and inevitable as the de-cay and growth of an old seed or potato, as it dies and grows into a hew crop. These facts were unquestionably the reason that prompted the spirit of Charles Summer to make use of Cora Tappan (now Richmond) on the 10th of September last at the Chi-cago Theatre, in Chicago, to prophecy that the next radical change in our government would be to abolish the office of President entirely. And already we hear a mind is would be to abolish the office of President entirely. And already we hear a mind is moved upon, and a call was issued at Wash-ington, and a meeting held in Clarke's hall, in that city, on the 28th of December past, to-take into consideration, the propriety of abolishing the office of President; and al-though the effort was a feeble one, and scarcely worthy of notice, nevertheless, in view of the signs of the times, may it not be well for us, as spiritnal philosophers, to observe and of "ourselves judge" of the future. future.

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not. Appreciative,-Mrs, E. A. Darr of Plainfield, III., writes:-Thanks to you, Bro. Jones, for, your kindness shown towards us. We wish you a Hap-py New Year and many happy years in which to send peace and consolation to sorriving souls through the columns of the much level JOURNAL. We feel to congratulate you on account of your rourage shown over your troubles. Truth shall prevail. Though crushed to earth, it shall rise waits.

stand with me in putting down this abomination of mankind and/saving the race. The Key I The Key I-laabella /J. Balls, writes.—In looking over 'the dear Journat. this morning, I find in one of the contributions, these lines.—If you have a key that can present a new thought to the world, that can unfold a new prin-ciple, alleviate the misery of mankind, or improve the morals of the masses, withhold it not, give it freely to the world." Urgent demandes are calling on every hend for that same protection and care that the half-clad and storring mother did, and this is our drongest argument in favor of organi-ration and cooperation. Shall we, Spiritualist, follow in the wake of the churches, and shut our ears to the voices of the angels, who teach us our duties to each other and to ali mankind? Shall we have line upon line and precept upon precept, and then not heed them? No! lot us turn the key that god has sent us by his messengers, and not block up the way that they are striving to open up for our stewards in the hands of God's angels, and if we are unfaithful and fail to act our part, how great will be our loss and sorrow.

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EEBRUARY 3, 1877.	RELIGIO PE	IILOSOPHICAL	JOURNAL.	
LIST OF BOOKS	New Cospel of Health, A. Stone, M.D. Clo, 2.20 18, pa. 1.75 12 Natty, a Spirit, by A. Putnam. Cloth 1:00 00. Paper. 50 04 Nature's Laws in Human Life, an Exposition of Spirit	THE APOCRYPHAL	THE LYCEUM STAGE:	MEDIUM'S COLUM
FOR SALE BY THE			A COLLECTION OF CONTRIBUTED, COMPLED AND OBIGINAL RECITATIONS, DIALOGUES, FAIRY PLAYS,	THE MACKETTA MENTA
RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE -CHICAGO.	Nature's Divine Revolutions, by A. J. Davis 100 H New Physiognomy, 1,00 Illustre's S. R. Wells, Plain 540 H Nerves and the Nervous, Dr. Hallek, 100 08 Old Theology turned (paide Bown, by T. B. Taylor, A. M. Cioth 1,20 08, Paper 75 00	attributed in the first four centuries, to Jesus Christ, his Apostles, and their Companions, and not included in	(With full Music Notes), adapted for Lyneum and School Ex- hibitions, by G. WHITPERLIS KATES.	THE MAGNETIC TREAT
WE ARE ALSO PREPARED TO FURNISH MISCELLAN	Orthodoxy False, since Spiritualism is True by Win-	the New Testament by its compilers. Translated and now first collected into one volume, with	Price, paper covers, 35 cents. .*.Forsale, wholesals and retail, by the fixture-Pittie-	S and obtain a large, highly illustrated book 'on of vitalizing Treatment
WE ARE ALSO PREPARED TO FURNISH MISCELLAN ous books not in our List, styrepular rates, and, on re- celpt of the money, will send laters by mail or express, as may be desired. If send by mail, one-fifth more than the regular	Denton 10 m Origin of Spelices, by Darwin 200 12 Origin of Civilization and Primitive Condition of Man.	prefaces and tables, and various notes and references.	"POPRICAL PERLIMING HOUSE, Chicago.	MRS. DE WOLF,
cost of the book will be required to prepay postage. The pat- ronage of our friends is collected. In making reinifiances for books, buy postal outlines when practicable. If postal orders can, not be had, register your letters.	by Sir J. Lubbock 2.00 12 One Religion Many Creeds. 1.30 12	Price, \$1.25. Postage, 10 Cents.	ANCIENT SEX WORSHIP.	Business Clairvoyant and Test Med
bot be had, register your letters.	Phrenological Chart-(Well's Descriptive). 23 04 Philosophy of Special Providences, by A. J. Davia, Cloth 508, "Paper". 30 07 Paine's Political Works, 2 vols, of about 500 pages each 5.00 1.00	"Fursale, wholesale and retail, by the Itzusoro-Paine connext, Publishing Roys, Chicago.	A curious and Remarkable Work, containing the Traces of Ancient Myths in the Religions of To-Day.	263 W. MADISON STREET, CHICAG
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S.S. JONES, Dear Sir: — As a reader of the JOURNAL for three years past, I can not but believe you to be an earnest and true friend of mediums, as you are an earnest and true friend of Spiritualism; therefore I am sure as sure can be, that you uninten-tionally wronged the boy whom we know as Charley E. Pratt, in your comments upon a letter written you by Mrs. Jacob Martin, of this city. \_ Whoever he may be, we believe him to be a genuine medium. He gave us the strongest test conditions—we asked for no stronger—and while under those condi-tions, he gave us proof of most wonderful powers. As an independent slate-writer, we are satisfied few, if any, excel bim. 'No one here who received Independent communi-cations from him (and all did who had a slate-writing at all? bronounces him any-thing but an hônest médium. What he may be capable of being led into attempting to do, of course I can not say; what he did here, I know, and I assure you no one ever gave the undisputed and undeniable satisfaction that he did while with us. When he left here, he did so in precisely the same erratic and whimsical manner that characterized all his actions. As my guest for thirty-six hours previous to his depart-ure, *I know*, that he repeatedly said he was going away the evening that he did; or if not then, he would be sure to go the, next; and we certainly had no less reason to doubt what he said then, than at any other time. All there was about his going, or the manner of it, was, that by going at all, he greatly disappointed many who wished to S. S. JONES, Dear Sir :- As a reader of the

manner of it, was, that by going at all, he greatly disappointed many who wished to have a seance with him; and the manner of

have a seance with him; and the manner of his going went far to prove how little he was capable of consulting his own interests. In fact he was, I think, much less capable of, injuring others than of injuring himself. His friends here will be glad to welcome him back at any time, and investigate with him just so long as such a whimsical boy can be held in one place. My object, as you see, is the simple justifi-cation of a good medium and a mere boy who needs friends; and greatly needs the friendship of all who are blessed with firmer wills than he has. His is a loyal gift—his mediumistic powers—and should be fostered by every one who feels the need of a light on the road to the Spirit-world. Let us show mercy—hold on to the diamond, even though the setting be of less value.

REMARKS :- Bro. Howell thinks "that, boy," as he calls him, whose real name is Q. H. Watkins, but who has an alias everye where he goes, medium who should be encouraged. He gave his name as Pratt at Cairo; at Burlington, Iowa, he called his name Watson; it was Huntington at Quincy; and his wife (a tall, slim, black-eyed woman) was the medium there, and got exposed playing spirit. The readers will remember a light was sprung upon her, which had been placed in a clock. He then was only a manager.

They then worked their way to Aurora, where he proffered his services as an exposer of mediums. Being rejected he came to Chicago, where we exposed him as heretofore published. He then went to Burlington, Iowa, was exposed, agreed to stand another trial, but left on the midnight train, and came back to Chicago.

After remaining in Chicago for a few days he and his wife went directly to Cairo, introducing themselves by the name of Pratt, and gained the confidence of our good Bro. Howell and others. Again he left in a hurry for parts unknown.

He has been exposed repeatedly, and has repeatedly denounced all spirit manifestations as impositions, and the very day be-fore coming to Chicago, offered his services to the Rev. Samuel Paine, pastor of the Galena' St. Methodist Church, at Aurora, Ill., as an exposer of spirit mediums, The minister rejected his professed services.

This minister is an honest, intelligent man, and knows that John Wesley, the father of Methodism, had the same spirit manifestation in his own house for many years, that are common at the present day. Hence, if thousands of bogus mediums should expose their own tricks, he would know that spirit manifestations were veritable truths.

"The boy" that our brother speaks of is at least twenty-six years old, and wore a good sized mustache, until, in our description of him, he found it best to shave smoothly, and take on the name of Pratt. We will admit that he may have some phases of mediumship (as our correspondent and others think so), and yet in view of the facts before stated, and many more quite as discreditable, not published, we submit to all lovers of common honesty and truthful-ness, whether it is not our duty as a journalist, to warn the public against him and all other tricksters, that go about changing their names, deceiving honest investigators, and glorying over their powers to deceive. and publicly denouncing all other mediums like themselves, cheats and impostors.

ent over her condition How many Spiritualists who are acquainted with Sister Blair, and feel an interest in her and her mediumship, will on reading this notice of her, feel moved to write her in words of kindness, sympathy and love, not forgetting to enclose one dollar for her relief .- time alone will tell. We hope many will be moved to do so. Her address is Lutie M. Blair, Rock Bottom, Mass.

### Petition for Cheap Telegraphy:

## To the Senate and House of Representa-

To the Senate and House of Representa-tives in Congress assembled: We, the undersigned, citizens of the Unit-ed States, do humbly petition your bonora-ble body to pass such a law as shall enforce the provisions of the Act passed by Con-gress on July 24th, 1866, viz:

" 24th July, 1866, c. 230, s. 73, v, 14, p. 221. Sec. c. 5627. "The United States may for postal, mili-

ary, or other purposes, purchase all the tel-egraph lines, property and effects of any or all companies acting under the provisions of the act of July 24th, 1860, entitled, 'An act to aid in the construction of telegraph act to aid in the construction of telegraph lines, and to secure to the Government the use of the same for postal, military and oth-er purposes,' or under this title, at an ap-praised value to be ascertained by the com-petent disinterested persons, two of whom shall be selected by the Postmaster-General of the United States, two by the company interested, and one by the four so previous-ly selected." • To these provisions the Western Tele-graph Company has filed its assent.

ly selected." • To these provisions the Western Tele-graph Company has filed its assent. • We believe that the telegraph belongs properly to the Post Office Department, that it should be incorporated therewith and worked for the benefit alike of the Govern-ment and the nearby

It should be incorporated take of the Government and the people.
 The Government alone can secure to us the freedom of the press and the sanctity of private correspondence.
 We believe that the privileges extended to the Western Union Telegraph Company have been grievously abused; that its exactions have become unreasonable; that the enormous extent to which its Share capital has been increased, and the creation of a large bonded debt, have necessitated the high rates charged, notwithstanding the reductions made by other companies.
 It is evident to any other companies.
 It is evident that a uniform rate, as low as 25 cents, can be made for messages through

25 cents, can be made for messages through out the United States—the same being the rate in Canada and England—and that with an increase of business such as has followed cheaper postage and the postal cards, a still lower rate can be made.

And your petitioners will ever pray.

We most cordially second the movement for cheap telegraphy. The system should belong to the Government and be annexed to the Postal Department. There is no good reason for paying the high rates of tariff now charged. By judicious management the rates could be reduced to one-fourth of what is now charged on short routes, and to one-tenth of what is now charged over the long lines.

Telegraphy is now a monopoly, held by men who consult no other interest than that of the most mercenary; while on the contrary it should be for the benefit of the millions as now is the case with the United States Mail. Less than forty years ago it cost 25 cents to carry a single letter, while now it costs but three cents-postal cards one cent.

-Let telegraphy be added to the Postal Department of the Government, and dispatches will be sent within ten years to any part of the United States, (under the improvements that may be safely anticipated from past experience), at a cost of not exceeding ten cents.

In this age of progress there should be no monopoly outside of the Government for the transmission of telegraph dispatches.

We hope every subscriber will cut out the petition that heads this article, attach it to a half sheet of paper, sign it himself, and get as many of his neighbors to do it as he can, and then forward it to some member of Congress, to be presented by him to the Senate or House of Representatives.

MRS. A. G. WOOD, the well-known medi-

### Obituary.

Passed to a higher life, from Chicago, Ili, Jan-uary 3d (her birthday.) Mrs. Louise Palmer, be-loved wife of Edmund Palmer, age Sycars.

She was an honest, earnest believer in; and faithful supporter of the Spiritual Phi-losophy, and has now passed to the enjoy-ments beyond. We know her virtuous and upright life, will insure her happiness in the hereafter. All that an affectionate hus-band and children could do, to make her last. days on earth comfortable, was done. They feel there is a home "over there" where none ever grow old, and that the dear one will watch over and love them still. Mrs. Cora L. V. (Tappan) Richmond spoke words of consolation at the funeral, and at the close of the discourse, gave the poem below, which was impromptu. During the services raps were produced upon the cof-fin, which was evidence that the "dear de-parted" was with us still. was an honest, earnest believer in; She

fin, which was evidence that parted" was with us still. Hammonton, N. J., friends please take no-tice. Mrs. P. resided in H. some three A. L. C. O beautious angel, misnamed Death below,

hallowed presence broodeth every-Thy where

Above the earth, above the winter's snow, Thy shining vesture weaves a splendor rare.

Thy home is far beyond all doubt and

The Iris arches formed of earthly fears Bridge the "dark valley" of the lonely tomb, And change to rainbow glory all earth's tears

With blooms immortal from the dewy bow

ers, Wherein bright angels in blest love abide, Thou comest, quickening with surpassing powers Those into life, whom dust and earth would hide.

Around this form of play thy snowy hands And those of loying ones on earth will

ting yestments and the bloom of earthly White

And eleep that lures with its soft whispering.

But, Oh! the spirit disenthralled by thee Shall know no sleep nor feel death's dull

decay; From earthly care and mortal pain set free, Her soul shall mount along life's starry.

way. Shall drink the water of the spirits more, Shall float in the glad ether of the soul, With vaster powers her work shall have new life alone, And ever seek the highest heavenly goal.

O serene spirit, still thou bendeth near; This is the centre of thy loving care, Thy dear ones to uplift, their hearts to cheer,

And keep love's altar over pure and fair.

The humble earthly home shall be a shrine, . Wherein thy love is the most sacred flame, To bind thy loved ones to the life divine And form of tears and prayers, hope's heavenly name,

The dear companion of thy life shall know Thy presence and thy loving counsel still, Shall feel the fervor of thy love still glow, And trusting, bend to the cternal will.

Thy son, dear to thy heart, shall hear thy voice In admonition and in tender love,

To keep his life spotless, and by his choice Of path in life, be near thy life above.

Thy daughters, tender in their love and

grief, Most missing thy loved presence by their

side, Shall in thy mearness find a blest relief, And know thou hast more power to love and guide.

And thou wilt lead them by thy gentle

grace In ways of lofty thought and womanhood, They shall not miss thee from love's sacred And find thro' death that life is under-

stood I see thee now, O spirit disenthralled, The quickened life-pulse throbs in perfect

And thou hast answered when the angels affed. Triumphant over pain and death's release.

O Heavenly Father, unto thee we turn,

Commanding this fair spirit freed from clay, And these thy children clinging to the urn From which the precious breath has fied away.

that our friends are yet with us and acting

that our friends are yet with us and acting for us, and more, are happy in themselves though their corporeality is beneath the grassy mound? Will it pay to establish the perception of the great realities of Spirit-ualism where now are only believed fabu-lous mysteries, and truth is denied by those sworn to be its friends? We know it will pay. And because we know it we refuse the hire of those who would draw us from our allegiance to the gospel of Spiritualism, and join us in sup-port of organized falsehoods and stupen-duous enslavement of human nature. Will it pay to allow the mighty toils of the entissaries of the spirit's imprisonment to go on unchecked? Will it pay to allow those whose religion is professedly based upon the writing by unseen finger on the marble slabs of Moses in ancient time, to imprison those who take Moses' place and hold the slate for communion with spirits to-day? Will it pay to let the infidel dogs bark and bite and not fire a gun ? Lawrence, Mass. Lawrence, Mass.

Take Notice.

DEAR SIR:-In consequence of an effort to consolidate all the liberal, otement of Texas into one working body, we have post-poned the State Convention of the Spirit-ualista and Liberals of the State of Texas until the 22nd day of February, 1877. We extend a cordial invitation to all Liberal people, especially speakers, representatives of the press and mediums, to meet with us, and join in organizing the liberal host, now so powerless for lack of union, into a power that shall be felt and respected throughout our entire State and the whole country. Visitors from other States will receive spe-cial attention. cial attention.

Strangers ask information of

A. B. BRISTOL, Acting President of State Association. Houston, Texas.

PROSPERITY is agreat teacher, adversity a greater. Possession pampers the mind; privation trains and strengthens it .- Hazlitt.

# SUCCESS Test of Merit.

The great success of Vegetine in curing such diseases as Scrofula, inherited in the blood, together with the increasing demand of the medicine, is conclusive evidence of its actual utility of the medicine, is conclusive evidence of its actual merit. No medicine was ever placed before the public with so much positive proof of its rest value as the Vmostivm, which has cured many cases of Ferufuls of five, ien and iven-ty years' standing, where the patient has had many physicians, tried many of the known remedies and, after trying Vmos TINE, the common remark is, "It sets differently, works dif ferently, from any medicine I have ever taken." V nontrop will cleanse Scrofnia from the system. Try i

### Unprecedented Merit.

BOSTON, JAM. 187, 1876. H. R. STRYENS, Esq. - Desr Siri For many years I have been afficted with a humor in the blood which finally develop-ed into Scaid Head, and only those who 'are similarly afficted Call not read nead, and only those who are a miniarly afficied can realize the disagreeable suffering one is compelled to en-dure with this complaint. For a fong time my head was in a dreadful condition. I used various kinds of remedies and medicines some of which was especially prepared for me. I got no better,-indeed, constantly grew works, he surface of my head being entities covered with some of the most aggre-sted attree. This was not condition most aggres If next being entirely covered with screen of the most aggra-vated nature. This was ny's condition when I commenced taking VEORTINE, which I am pleased to inform you and the public (if you choose to make it public), has made a complete and satisfactory cure of my disease; and I shall siways deem H's gravas pleasure to mention the unprecedented merit of VEORTANE. I remain, very thankfully. CHARLES R. SMITH.

338 Fourth street, South Boston

### All Diseases of the Blood.

All Discasses of the Blood. If VEORTINE will relieve pain, cleanes, purify and cure such discases, restoring the patient to perfect bealth after trying different physicians, many remedies, suffering for yoars, is it not conclusive proof, of jurnee a sufferer, you can be caude? Why is this medicific performing such great cures? It works in the blood, in the circulating fuid. It can truly be called the GREAT BLOOD PURIFICI. The great source of disease originates in the blood, and no medicine that does not act di-rectly upon it, to purify and genovate, has any just claim upon public attention. public attention.

### Seventy-one Years of Age.

EAST MANEUTIELD, Aug 22, 1870. MR. STRVENS,—Dear Sift I am seventy one years of age; have suffered many years with Kidney Complaint, weakness in my back and stomach. I was induced by friends to try your YeaGTING, and I think it is the best medicine for weakness of the kidneys I ever used. I have tried many remedies for this complaint, and never found so much relief as from the VRORthe System. They positively cure the worst cases of Liver, Lung, He art Kidney, Spine, Bladder and Womb aliments. (Dyspepsia Bil-ionances, Costivences, Borences at pit of Storhach or Bowela, Fernale Weakness, Sick and Nervous Headache, Chills and Fever, Domb Ague, Restleances, etc., may be entirely eradi-cated by wearing one of our Fals. Many of our best citizens can attest to their merit. TINE. It strengthens and invigorates the whole system Many of my acquaintances have taken it, and I believe it to be THE LIVER AND LUNG PAD, \$2. good for all the complaints for which it is re Yours truly. JOSIAH H. SHERMAN. KIDNEY AND SPINAL PAD, \$8. WOMBPADFOR PEMALE WEAKNESS, \$3 Belinble Evidence. 17 Ask your Druggiets for "Sayder's Curstive Pad," and take no other, or enclose the price in a letter addrossed E. P. SNYDER & CO., Manuacturers and Props, Indianapolis, Ind. Ms. H. R. STRVENS, --Dear Sir: I will most cheerfully add my testimony to the great number you have already received in favor of your great and good medicine. V molerism, for 1,do Indianapolis, ind. Van Schaack, Stevenson & Beid, Chicago; R. A. Robinson & Co. Lonisville; Browning & Sioan, Indianapolis; Jao. D. Park, Cincinnati, wholesale agents, and city druggists generally, vilin0013 not think enough can be said in its praise. for I was troubled over 30 years with that dreadful disease, Catarrh, and had such over.30 years with that dreadful disease, Catarrh, and had such bad coughing spelia that it would seem is a thongs in theyer could breathe any more, and V months has cured me, and N-do feel to thank God all the time that there is so good a medicine as Yusurriva, and I also think it one of the best medicines for coughs and weak, sinking feelings at the stomach, and advise ANNOUNCEMENT. A NAVU ANGELS, containing nothing but messages from the vast realms of Fightfolic, will be beseed from its office of publication, \* Dwight St., Desion, Mass., TERS, pearly its advance, including possbage, 81:50. Less time troportionally same. All letters and matter for the paper must be addressed (postpaid) to the undersigned. Reactings Owners Pars. N.B. -To all who take an interest in discriminating the grash-truths underlying the spiritual philosophy, if they will seed me-list of names of their friends and sequalizations who appro-ciate the same, we will seed a specimen copy to each, that they can determine the friends and sequalizations. Take the same, we will seed a specimen copy to each, that they can determine undersigned forwais as above. Price, \$1.50; postage, 12 cents. everybody to take the VEGETINE, for I can asfure them it is one of the best modicines that ever was. Mas. L. GORE, Cor. Magazine and Walnut sts., Cambridge, Mass. Appreciation. H. R. STEVENS, Detroited and the second seco participation of the understigned forveals as above. Price, \$1.50; D. C. DENSHORE, Publisher Voice of Angeles, v202211 as a Blood Purifier and spring medicine it is the best thing I have ever used, and I have used almost everything. I can cheerfully pecommend it to any one in need of such a medi-STATUVOLISM; are respectfully, Mas. A. A. DINSMORE. cine. ARTIFICIAL SOMNAMBULISM, PREPARED BY H. R. STEVENS, BOSTON, MASS. Vegetine is Sold by all Druggists. MESMERISM, . . Animal Magnetism. DEATH. In the Light of the Harmonial Philosophy, By HARY F. DAVIS. A whole volume of Philosophical Truth is con-densed into this little pamphlet. Mrs. Davis has developed with rare faithfines and pathos, the pure principles of true spiritualism. The sorrowtil may find conscission in these pages, and the doubtful, a frm foun-dation and a clear sky. Price, postase paid, 15c. per copy. Eight copies for 81. In handsome cloth binding, 30c. "For ale, wholease and retail, by the Elitelo Philo-sornical Publishing Hoves, Chicago. BY WILLIAM B. FAHNESTOCK, M. D. author is a philosopher, and physician of large experi In this work he weats of the philosophy of mind, as metrated by prestical experiments during the last twodemonstrated by predical experiments carring the answerse The book theroughly demonstrates many popular theories to be unfounded and fallcolous, and a start answers a relocal theory of the theory of the start of the start and teaches in this work the module operand it is demonstra-tion. Ifno, is pages price, \$150; postage 10 cents. •. For ale, wholease and reist, by the RELIGIO-PHILO-SOTHOAL PUBLISHING HOUSE, Chicago. ARE YOU GOING TO PAINT! MILLER BROS. And some one there is the out of points CHEMICAL PAINT is and set a point that is much for the is the context of any of the sound of th 3

IF you would have a faithful servant, and one that you like, serve yourself.-Frank-

ToIL and affliction are inevitable. He that climbs the mountain has at the top a greater enjoyment than he that in a sedan chair is carried upward. Grumble not yn the night of calamity, but remember the coming day of joy.—Kramer.

Martied.

Married, Dec. Fith, 1878, by the writer, at the bride's father's in Deanville, Town of Marshall, Onelda County, Mr. Nonwas S. Buzza, to Miss Appirs J. REYNOLDS, both of Marshall. WARREN WOOLSON.

**FEBRUARY 3, 1877.** 

- Married, in chorch, in Leicester, VL. on Tuesday evening Jan. 2d, by A. E. Stanley, Mr. Makamall O. BNOW, of Mich igno, and Miss ADDIE L. PAINE, of Leicester.

A goodly number of friends and acquaintances were present to witcome the correspond. At the reception, which was harge by attended, the happy couple waite made the recipients of some fine presents, and received the basity compratializions of numerous friends. May their future be as bright as the occu-tion was pleasant. As B.

### Passed to Spirit-Tite.

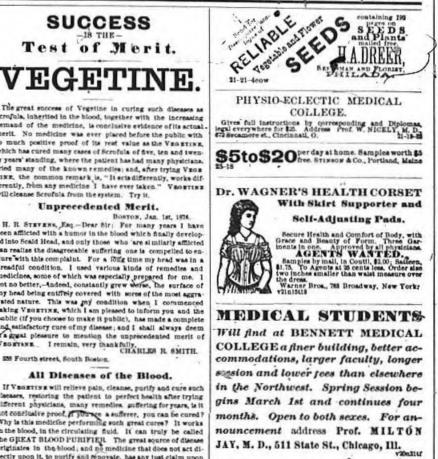
Passed to Spirit life, from Washington, N. H., Doc. 9th, 1878, LUCYS DA FRENCH, aged 18 years.

Also Farword was a firm and true Spiritualist, having been arbong Undrat to embrace that belief in this town. Having the meant as ther disposed she was always rive to the poor and needy, among which class she will be mine which that the she should have been removed. May also mice that rest she has so well earned by a life of virtue, charity and mentyoine.

sed to the higher life, from her home at the residence of

her daughter, Mrs L. A. Fitch, in Antwerp, Van Buren Co., Mich., on Nov. 15th, 1876, Mrs. HANNAH, widow of Wm, Tancer, aged 55 years.

cer, aged 85 years. The funeral services were opened by the reading of a poem followed by an eloquent and appropriate discourse through the medjumship of Miss State M. Johnson. The deceased had lived to see a numerous family of deceedpates around her, having had ten children, forty-seven grand children, and thir-having had the children. Thory-seven grand children, and thir the true of the seven seven the seven seven the seven facultize to the last, though messaory failed her. She was lib-eral in principle, far-reaching in intellect, pure and noble in proceptand practice. She was formerly in New York State a interact of the lingth the choid of the seven of the seven of the seven of the for wenty -textus a deviced spiritualist, dying as she had lived for wenty -textus in the congetonumeword spirit commu-ion, and belief in a sin in the congetonumeword without a strag-ser, a though going to sleep. Y. W. BURDAN.



### **Snyder's Curative Pads** Worn over Parts Affected, Absorb all Malaria from

ŝ

So long as the least countenance is given to any one professing to be a medium that will lie and cheat, so long true mediumship will rest under the ban of fraud and deception.

.

Remember the Worthy Mediums in their Affliction. Ø

Mrs. Blair, the spirit artist, finds herself yet in too feeble health to submit to that mediumistic control by which the old masters are capable of executing through her hand such beautiful works of art as used to be given while she was in health.

Bhe is yet dependent upon the same poor widow at Rock Bottom, Mass., for a home and care. She has kindly given both to her for very many long months in the past. Though her health is improving, yet she is unable to support herself. .

There are a great many who know Mrs. Blair to be one of the very best mediums of the age, when she is in good health, and has warm magnetic sympathy of friends, the without which her spirit guardians can do nothing. Poor woman, she feels despond-

Marie S

um and healer, formerly of this city but now of New York, is paying her old friends and acquaintances a short visit. She reports a very successful business in New York, and she has been pressed into treating patients here during her temporary stay, although she did not intend to take any cases. Mrs. Wood is the guest of Hon. W. K. McAllister, whose daughter (Ellen) is the finest medium for the plano in the world ; Beethoven and others -constantly giving evidences of their presence and power.

B. F. UNDERWOOD gave us a call this week on his way East. He is looking well and reports an increasing interest and well-filled houses, with more calls at his own prices than he can attend to.

### Contents of the Little Bouquet for February, 1877.

The Spirits Love Those who Forgive each Other; The Child's Invocation; The Calm of Death; Banian Tree; Wall of the Sailor's Wife; The Wanderer's Return; Science, etc., for the Young; The Two Hoppers; Practical Kindness; The Angel on Earth; The Empty Cradle; Gone; A Bird's Charity; An Affectionate Dog; Psycherration; That Bird; The Boys; A Knowing Bird;

Love's Bellef; Christmas in Servia; Allie and the Angel; Habits of Industry; Cradle Song; The Zone of the Wishing-Day; Sen-sation of Starving; Couldn't Kiss the Baby's Check; "Dick " and "Jim;" A Brave Little Child; Wonders of the Microscope; Varie-ties; The Philosophy of Life-Prof. Huxley on World-Building, in the Light of the Theory of Evolution, (Illust.); Curious. . Terms \$1.00 per year. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chi-cago; Ill.

Uplift, sustain, and bless them till they know That higher life, outwrought from sense

O may all hearts with a new rapture glow, And sounds of sorrow change to songs sublime.

Will it Pay?

BY JOHN H. P. GUILD.

"Will it pay?" is the question which is asked upon the announcement of a new en-terprise. An undertaking is based upon the expectation that the benefits of, the re-sult will be commensurate with the trouble of preference.

"Will it pay?" is a question as properly asked with regard to not doing a work which is presented for action. A needed activity is not to be refused on the ground that a little trouble must be encountered. "Will it pay?" is the important question "Will it pay?" is the important question asked of Spiritualism. Are its benefits suf-ficient to warrant the time, thought and labor which it requires? Are its advant-ages superior to those of the system of the-ology and society of which it-compels a re-nunciation? Will be not to be to the expense of modi-

biogy and society of which it-compels a re-nuncciation? Will it pay to be to the expense of medi-umship, circles, lectures and literature, which demonstrate and explain the perpetu-ation of man's identity? Will it pay to at-ford an opportunity for proving that which it has been the speculation of the world in all past ages to guess at? Will it pay to at-ford an opportunity for proving that which it has been the speculation of the world in all past ages to guess at? Will it pay to at-ford an opportunity for proving that which it has been the speculation of the world in anner that they may know it for them-selves what has been forced upon credulity without shy reason, and which doubt has given up in despair? Will it pay to keep'in view a foundation for faith in the future, which will endure the inspection of all our senses, and cannot be removed by any arti-fice of the imagination? Will it pay to know that the same eternal is we abide in spirit that inhere in matter? Will it pay to know that the same power resides in heaven that is fell on earth? Will it pay to know