

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth fears no Ash, Dows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXI.

J. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR

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NO. 23.

MRS. HOLLIS IN BALTIMORE.

A Demonstrated Immortality Through Her Mediumship.

BROTHER JONES:—Although theology has taught for nearly twenty centuries the abstract fact of spirit existence, yet it can not be denied, that but little, if any knowledge exists in Christendom to-day as to the nature and office of the individual spirit! The clergy practically assume that the only way to arrive at a true idea of spirit is to regard it as the opposite of matter in every respect! Matter has form, therefore spirit has none! This is the general theory of the Church; and by it all possible modes of existence appreciable by the human mind are denied to spirit! Theology theoretically affirms the existence of spirit; but in its rejection of the facts of Spiritualism, virtually denies that anything may be known in regard to it. The truth is, however, that "spirit" is the *correlative*—not the *negation* of matter, and the Church must eventually recognize the existence of spiritual substance, and that this substance has form, or deny finite spiritual existence altogether. No other legitimate conclusion, it seems to me is possible. In the meantime, millions of human hearts outside of the church are rejoicing in the recognition of these great truths, through the instrumentality of spiritual phenomena. These phenomena have appeared successfully to the senses of a portion of humanity—both the judgment and the affections have been reached—and unmistakable conviction as to the fact of Spirit-communication, has been the result with many of us. The incredulity of the age, however, is such that the Spiritualists are still ridiculed for thus believing, by those who, either purposely or from want of opportunity, are in entire ignorance of the facts upon which our glorious system is founded. Some fail to investigate, yet hesitate not to denounce! This is the very fanaticism of incredulity! Whilst others, equally absurd and unphilosophical from some unsatisfactory observation of a single manifestation, or from an hour's experience in one seance alone, at once conclude and announce that the whole matter is a fraud, and that Spiritualism has received yet another Waterloo defeat, thus reminding us very forcibly of the old gentleman of whom Lord Byron sings, who, besides seeing

with his own eyes the moon was round.

Was also certain that the world was square; Because he'd traveled fifty miles, and found No proof that it was circular anywhere; Both classes alike exhibiting the very height of folly, as well as the grossest injustice toward a system which is professedly the source of happiness to millions of the race!

These reflections have arisen spontaneously, as it were, in connection with the pleasing task I had assigned myself of giving some brief reference to a Pentecostal feast of enjoyment, with which a few of us have been recently blessed, during the residence in our midst of Mrs. Mary J. Hollis, of Louisville, Ky. I use the term *feast* in comparison with the hundreds of thousands in this great city who still persist in closing their ears to the whispering of the angels, and shut their eyes in darkness, although the glorious light of a demonstrated immortality is shining all around them! On the other hand, many hearts are rejoicing with a happiness unknown and unimagined, prior to her visit, whilst the Spiritualists have revealed again and again in the many beatitudes arising from continuous and direct communication with their beloved, whom the Church has so long called *dead*! The seances of Mrs. Hollis, as I presume many of your readers are aware, are presided over and directed by James Nolan and Skiwankee, an Indian chief. The voice of Mr. Nolan, whilst it is loud and distinct, is characterized by an indescribable pathos and gentleness of tone that I have never heard equalled. His diction is unexceptionable, his moral lessons pure and elevating, his logic clear, and convincing, his disposition loving and philanthropic, whilst his philosophy is grandly sublime and beautiful! The voice of Ski (as he permits himself to be familiarly called) is clear and loud—his unselfishness and kindness of disposition toward all visitors is well-nigh unprecedented—his friendship warm, and inflexibly true, whilst his indefatigability and loving efforts in the service of all who call upon him, in giving names and tests of personal identity for others, and in assisting all who speak upon the natural atmosphere likewise, in doing the same, are certainly unsurpassed, and wonderful in the extreme! Besides, we are favored with exquisite singing at every circle—two, and occasionally three voices being heard at the same time! The principle female singer is the gentle and loving spirit Bell Holmes, whose richness of voice, distinctness of utterance, correctness of time and tune, and generally brilliancy of execution, invariably command the unqualified admiration of all who listen to her efforts! We are often favored likewise with the sweet and cultured voice of Mrs. — Billings, the mother of Dr. H. J. Billings, who frequently accompanies her son in singing some favorite piece of former years, in a manner irresistibly charming to the ear, whilst it arouses the purest and deepest sensibilities of our nature.

Among the many circles which it has been my good fortune to attend at the residence of Mrs. Hollis, I desire especially to allude to one held on the evening of the 25th December, 1876. This was held in celebration of the birthday of the noble Skiwankee, who reached the age of two hundred and two years on that date; and certainly, for the number and wonderfulness of the manifestations occurring, I have never known it surpassed. The company assembled early in the evening. The medium sat in an extemporized cabinet, with an aperture in front about eighteen inches square, opening into a room lighted by a shade drop light. After brief stanzas the manifestations commenced, and continued, as nearly as I can recollect, as follows:

1. An article was thrown to my wife by Ski, which she recognized as having been in her work-basket at our residence six squares distant; and which must have been brought by him during the day or evening—as upon our return home it was missing from the basket.
2. A string of singular wrought antique beads was presented by Ski to each member of the circle.
3. A doll of raw cotton, curiously arranged as to form and coloring, was presented in sport by a little spirit girl to a gentleman present.
4. A gold watch, key of very ancient construction, and a gold stud containing a carbuncle, were presented by Ski to Mr. Dunlap, whose birthday occurred on the same day of the month as his own. He has since given to Mr. Dunlap a remarkable history of the key, and as to how and where it was procured.
5. A quantity of hair was severed from his head by Ski, and a portion given to each member of the circle.
6. By request a quantity of paper, with blue, red and black lead pencils were handed in at the aperture. In an almost incredibly short period of time for the production of each, three poems were handed out at brief intervals—one written by Mr. Nolan, and addressed to Prof. Lyman; another by the same good spirit, addressed to my wife and self; and a third addressed to Mr. Dunlap by his son Harry—written with alternate blue and red pencil, and in the hand-writing of his boy.
7. A box was thrown from the aperture, which had been brought from one of the upper rooms—the intervening doors being locked.

After a very brief interval, the presentation of spirit faces at the aperture absorbed our attention for nearly two hours. And, oh! how little can the churchman or the materialist realize the gratification participated in by our little band during the short period named! Twenty-three distinct faces were presented; most of them returning to the aperture a second time, when requested so to do by the tearful gazers! Mothers, fathers, a departed wife, children, brothers, sisters, friends and guides, successively presented themselves, and were in nearly every instance recognized! In this day and generation, Brother Jones, what a happiness is ours, as Spiritualists, and how gratefully appreciative of the fact should we be, that we can thus through mediumistic agency, both see and converse with our beloved who have gone before us to the land of the Beautiful! That happy land which the Church, with its iron net of creeds and formulas, insists upon shutting out from our gaze and from our greeting in time, and in eternity likewise, if its assertions are to be accepted as true! What a blessed privilege is ours? And may it not be truly said of us, as of others in the olden time, that we possess, that "which the world can neither give nor take away!" a privilege, however, not confined alone to us, but open to all, through the organic laws of being, if man will but avail himself of prescribed conditions, and give heed to the whisperings of the departed, but not lost, who are ever around and about us, seeking to comfort, aiming to bless.

I am permitted to append the following names of ladies and gentlemen who were present with me at the circle on the 25th ultimo:—Hon. F. P. Cuppy, Prof. Darius Lyman, J. W. Parish, Esq. of Washington City; Mr. and Mrs. James Clemons, Mrs. Carrie Grimes Foster, Charles Dunlap, Esq., Jno. T. Henneman, and Dr. H. J. Billings, of Baltimore.

I had written thus far yesterday; but concluded to postpone sending my letter until I should attend another circle, which I did last night. I am glad that I did so, since the following interesting incident took place, which I trust you will allow me to add, although my letter may perhaps be too much extended already. I will be as brief as possible.

During the first part of the circle, last evening, Ski addressed me in his broken dialect as follows: "Forstun, you writin to broder Jones?" "Yes, Ski," I replied, "and I have spoken of you in my letter." "Me know dot," said he, "but dare is a little gal standing by you—say she loves to stand by you in circle. She say she want you to send message to her mudder and fader—will you do, and ask broder Jones to print 'em." "Certainly I will, Ski," I replied. "Well," said he, "she came and gib 'em."

After Ski had concluded, and private communications commenced, as is the custom in the circles of Mr. Hollis, a sweet voice addressed me in childish language, giving quite a communication, which, for the sake of brevity, I will give in my own language, and the purport of the same, rather than the protracted conversation

which I held with the dear little spirits. I trust the message may meet the eye of her parents and friends, although I have never seen them. The precious little visitor said her name was Laura Martin—the child of Mr. and Mrs. Jacob Martin, of Cairo, Ill. "I heard you pray, mamma, that I would send you a message. I am with you every day, mamma, and always kiss you good night. Tell my mamma I am growing so much, I am most as big as my sister Edie. Kiss my sister Edie for me, mamma; and uncle Mose, and auntie, and grandmother and all the rest. I am very happy in my home. Mollie is with me." Something was also said about Papa, which I could not catch, as she spoke in whispers, as do nearly all the spirit friends who come to us thus in the circles of Mrs. Hollis, until they acquire sufficient strength to speak louder. I shall be much pleased to learn if this reaches the dear relatives and friends of this blessed little angel.

Trusting I have not exceeded prescribed limits, and hoping to greet you personally in the course of a few weeks, I remain in the freedom of a living truth.

Fraternally Yours,
THOS. GALES FOSTER.
Baltimore, Jan. 24, 1877.

CALIFORNIA LETTER.

The Pacific Coast—Lecturers—Physical Manifestations.

EDITOR JOURNAL:—Allow me to congratulate you at the beginning of this new year, in the improved appearance of the JOURNAL in new dress, not only so, but more especially for its contents—varied, rich and racy, good food for healthy stomachs, and finds a happy reception among liberals everywhere.

The course of human freedom from the bondage of Orthodoxy and induction into the realms of Nature, Philosophy and Spiritual life, goes steadily forward on this coast. Bro. Peebles and the boy orator have been drawing large audiences at Charter Oak Hall, San Francisco; Warren Chase has just arrived, so the science of life is being served up from various stand-points to meet the critical wants of our people. Spiritualism, notwithstanding unfaithfulness on the part of professed friends and the silly expose of Prof. Baldwin, is gaining ground on every hand. Of course you have heard of the downfall of W. F. Peck and his pretended expose of his own mediumship, which proved a dead failure so far as financial results. This case furnishes another instance of human weakness and folly, which has brought its full measure of grief and shame upon the would-be exposé. I have attended one of Mr. Peck's seances within the past year, given under the most critical conditions that Skepticism could devise with perfect success, winning for him the confidence of both Spiritualists and Skeptics. But in an evil hour, stimulated by the apparent great success of Baldwin, in making money by appealing to the prejudices of the Christian church and others, who cry, "Crucify, crucify," he entered upon a rough and rugged road to travel. It is an easy thing to expose tricks of jugglery, or show spurious manifestations to be such; but for a genuine medium to show that his manifestations were a sham by producing a miserable counterfeit, may answer the purpose of money-making and gratify the prejudiced and unthinking, who like drowning men, grasp at straws; but to the unprejudiced critical investigator, it is comparatively easy to discriminate between genuine and spurious manifestations; hence the whole question of spirit manifestations as to their genuineness viewed from a scientific standpoint, can not rest upon the honesty of the medium so much as upon the critical character of conditions under which the manifestations appear; yet I would to God that all of our mediums as apostles of a new dispensation, could take high ground and thus remove the stigma and disarm our enemies. At the best we are weak and liable to fall, and if one falls and afterwards repents, it is my clearly and open duty to give him a helping hand to regain the confidence of his former friends.

With this view of my own duty and in accord with the feelings of a large number of Spiritualists here, I am led to say in behalf of W. F. Peck, that I attended his cabinet seance in this city last Friday evening. About thirty persons were present; the manifestations were excellent; eight or ten spirits materialized so as to be clearly recognized as well as many other proofs of Spirit-life, such as music and the slate test under critical conditions. We wish Brother Peck success and future faithfulness. We have conversed with him, and have reason to believe that he has suffered intensely in mind on account of his departure from the path of truth and well doing.

I see by the BANNER and JOURNAL, that the subject of organization is a living topic for consideration among our people. In the JOURNAL of 30th December, under the head of, "The Benefits Resulting from Organization," is a common sense view of the matter, and to my mind grasps the whole subject in its relation to the wants of liberal people. Spiritualism and Free Thought individualizes and builds up a selfhood, which pushes us apart in belief and opinion; but there is a common ground upon which we may join effort for mutual protection and culture of ourselves and children. How can Spiritualists and Free Thought people consent to the

handing over of the children to Christian Sunday schools for culture?

I find this to be the case everywhere; not that it meets the wishes of the parents to place their children under Orthodox influence, but from a want of a better place to send them; and then the children want to go somewhere. They have a large social side, and the brighter side of life to be fed and cultured; hence it happens from our want of life and interest in the matter of a lyceum or Sunday meeting for our people, we suffer at the hands of Orthodoxy. I am presenting this subject to our people everywhere I go, and there seems to be a wakening up to this subject.

I feel in sympathy with Hudson Tuttle in a late JOURNAL, that a lecture committee, as the prominent feature of organization, fails to meet the wants of both old and young; while the lyceum with its songs, music lessons and readings, furnishes entertainment and instruction for parents and children, a meeting of this character with occasionally a few lectures can be kept up with a small outlay of money, if only a few warm-hearted persons devote themselves to the work.

What uniting devoted Christians manifest to build up a false system of Religion? Should we as Liberals and Spiritualists, be less zealous in the diffusion of truth and right principles among men? What we need, to aggregate the unchurched element, which is increasing every day, and bring them into harmonious relations, is a high and worthy object and aim; agitation on the subject will soon assure its success by making organization a necessity on the part of our people. Effort on our part in this direction drives the church to renewed activity, which in turn will give a new impulse to the liberal cause.

I am not in full sympathy with the Philadelphia Movement, as it is wanting in breadth of statement to meet the general want of Spiritualists and Liberal people. The object should be to unite our free-thought element, and this can not be done by making Spiritualism responsible for the statement of a few Christian Spiritualists, that Jesus of Nazareth is the leader of men. What principle is there in such a statement? The Church of Christ have been uttering this statement for centuries past. These Christian Spiritualists assuming to build a platform for the Spiritualists of America, are certainly open to the charge of anomalous. They want organization to stimulate religious effort and to strengthen faith in God. By far, better strengthen faith in man, God can take care of his own glory! By far, better stimulate a manly effort to throw off all religions and religious cant, and all superstitious statements of belief. Spiritualism is not a religion, although it contains elements of moral life and power.

They ask is this platform to be free from the unbelief of Atheism, and also free from creeds that bind, etc? Do not all creeds bind, and is not a belief in anything, wanting proof a creed? What can we know of God or Jesus Christ in an absolute sense; hence what have we in the statements of these Christian Spiritualists but a jumble of worn out religious torgery, an other creed warring along with it, a part of the old superstition? We like that motto in the JOURNAL, "knowledge is the true Savior," free thought will give us truth. Please keep it flying at the mast head; there is millions in it.

The tendency of knowledge is upward to heaven, while that of ignorance is downward to hell. Free thought will give us truth; truth is knowledge. Free thought alone will give us the truths, wrapped up in spiritual phenomena. Sift out the frauds and reveal to the world a monument of classified facts, or science of the spirit man, and the life beyond the grave.

Religion with its chains and fetters, means to believe some things not known, while science is a knowledge of facts relating to all life, physical, mental, moral and Spirit-life.

To suppose that science can not meet all the wants of man, is a sad mistake through which man has suffered untold sorrows in the past, and still holds millions in bondage to priestcraft and the vagaries of superstitions.

I am glad I live in this age of light, of privilege and reform. To be indifferent to the beauties, blessings, and glory of our day and to be swept along without feeling a quickened impulse in moral and spiritual life, is to suffer less.

DR. J. L. YORK.

Atheism.

Although Atheism really means total denial, yet the most of Atheists merely brought forward negations in opposition to the different idol-idols, and they are actually Atheists. By far the greater part of them say cautiously with Bradlaugh, the energetic "National Reformer" of England: "The Atheist does not say: 'There is no God,' but he says, 'I know not what you mean by God; I am without idea of God, the word God is to me a sound conveying no clear or distinct affirmation. I do not deny God, because I can not deny that of which I have no conception, and the conception of which, by its affirmance, is so imperfect, that he is unable to define it to me.' In another place: 'It is the God of the Christian—it is the ignorant belief of the savage that is objected to; not the creating God, but the interfering one, that we ignore.'—Common Sense.

Mansfield—Art Magic—Spirit-Intercourse.

EDITOR JOURNAL:—Dear Sir:—In a late JOURNAL, I read a letter from Jesse Jones, in which he concludes that J. V. Mansfield of New York, is a cheat. Let me give an item of my own experience. I once went to Mansfield's room, found him alone, sat down by his table in daylight, wrote a letter to a friend over "the other side," folded it, written side in, sealed it with gum (Mansfield, meanwhile, being twenty feet distant, out of sight); he sat down at the same table, laid his left hand on the paper I had left there some two minutes, wrote readily and rapidly a reply with his pencil, handed it to me, and I found each item and question of my letter answered in their exact order, other persons and events named, and my friend's names signed. This continued until three letters and three replies had been written, each as accurate as the first. This tells its own story. Let me make Jesse Jones' letter a text, and suggest that from the error of too hasty conclusions, and a too incredulous skepticism on the one side, or a blind acceptance and unreasoning credulity in the other,—now, as of old, it is hard to steer between Scylla and Charybdis, yet there only is safety, and thus only is the fair sea beyond this channel of our present life to be prosperously reached.

I like Wm. Emmette Coleman's keen exposure of the theories of Art Magic, Occultism, Elementary Spirits, and Re-incarnation. These all served some purpose in their day—as gropings toward the light—yet were largely mingled with pretense, and tinged with weird and fearful superstitions; but they are of the childhood of humanity, and it is time that we put away childish things. As Coleman well says, an important part of the claim of the old necromancer or magician, was that he could summon and control his familiar spirits and make them his servants, by some mystic and fearful spell. Some wondrous words like those by which the famed wizard, Michael Scott, "left Eildon hills in three," in the legend of old Scotland. Fear and awe, blinding and paralyzing to sense and soul, came with this claim. In the light of spiritual laws the blessed immunities come to the clear senses and the hopeful and enlightened soul, and the more we recognize them the more do fear and awe, miracle or magic, pass away like the mist before the sun.

The ancient mysticisms and pretences are well enough to look back on, but absurd when revived in our day, especially absurd when put in the place of Spirit-Intercourse. The best cure for all this revival of old folly would be to publish *certamen litteratum*, some volume by one of the old magicians, Cornelius Agrippa or his like, full of verbose folly, weird incantations and absurd theories, with some gleam of spiritual light, more "few and far between" than are the angels' visits of our time.

Shakespeare mirrored that old day when he pictured the witches in Macbeth, in their cave, dancing around their boiling cauldron, and singing—

"Fillet of a fenny snake,
In the cauldron boil and bake,
Eye of newt, and toe of frog,
Wool of bat and tongue of dog,
Adder's fork, and blind-worm's sting,
Lizard's leg, and owl's wing,
For a charm of powerful trouble,
Let a hell-broth boil and bubble!"

Who wants to live in that realm? It is for us to see, to know, to feel, that Spirit-Intercourse is the flower, whereof the germ laid buried and feebly pulsing toward the light, in those by-gone times. Let its fruit be a larger and richer life on earth. Let us, as you well suggest, help to build "the great Pantheon of Progress" to "develop the Philosophy of Life" here and hereafter—not under magic, black or white, not by old theories of anomalous elementary spirits, but by facts showing to us the real presence of "the spirits of just men made perfect," and confirming the laws of life as revealed within us and around us.

To organize is unity, strength, power for practical work; not technically Christian or creed-bound. Enough of that has been done, but work for growth, freedom, loyalty to right and spiritual culture, the needs of the world, precious beyond rubies and diamonds.—Let the wise and true unite and organize, few or many, to supply these needs.

It is grand to stand alone (with the angels) for the right in the hour of trial; blessed be they who can do it! but if two can stand together, they may more than double the strength of either. The one true soldier is a hero, but the phalanx of such is impregnable and irresistible. The genius of the spiritual movement is to advocate, and so transcend error and wrong. Puritanism fought the devil; Spiritualism opens up the way to a higher conduct of life, here and hereafter; yet life is not without its warfare; Spiritualism is attacked, and must be defended, and must even attack its assailants. Give us the phalanx then.

Yours truly,
G. B. STEBBINS.
Detroit, Mich., Jan. 23, 1877.

The New Movement—Again!

(From the Banner of Light.)

"This new movement goes back directly to Jesus, and puts Spiritualism, on a Bible basis."

"The leadership of Jesus, then, is our first word. This is our battle-cry. Let us not be misunderstood—the absolute headship of Christ; this we accept as the sign of a standing or falling church."

"In our issue for Dec. 23d, we published an article entitled, 'The New Movement, and its New Departure,' in which we proceeded to demonstrate that the original purpose of the Philadelphia enterprise last July was radically different from the one which was now claimed for it by its leaders—backing up our statements by quotations from the speeches and writings of some of its principal men. In that article, in summing up the evidence, we expressed ourselves as follows, and we see no reason to modify those utterances now:

"The New Movement—as inaugurated in Philadelphia—ever had life, it had it on a clearly sectarian ground, as any upon which the church demonstrations rest, and had a backward look toward the flesh-pots of the creedal Egypt. As such we could not feel to give it the right hand of fellowship. It [the Philadelphia movement] is now powerless—a dead letter indeed—and in no condition to work harm. The effort to spring a church trap—openly at least—upon Spiritualism has failed, and if the seeming surrender of the creedal point [by the managers of that Convention] is not a real one, we trust to the well-know intelligence in the ranks of the Modern Dispensation to discover and unearth the deception, and show up the abettors and allies thereof to merited contempt."

"As we regard the July Convention (and its [then] aims) to be a dead letter, we should not now revert to it again, had not Rev. Samuel Watson, editor of the American Spiritual Magazine, and President of the Movement, felt called upon to lift a protest against our verdict—a verdict which we rendered only as one mind in the mass, but which we feel to have been borne out to our satisfaction by the facts in the case—and which was also arrived at as definitely by other minds, as witness the articles concerning the Movement, by Bro. S. S. Jones, in several numbers of the RELIGIO-PHILOSOPHICAL JOURNAL, and the plain spoken words of Prof. Jamieson in another column of this issue of the Banner. For Mr. Watson, himself, we cherish the deepest respect and kindest regard as an earnest and honest brother worker with us in the field of spiritual labor; but we can not let his article (published on the second page of the present issue) pass without a comment or two.

"We have chosen as the text of this reply two sentences from a published letter from Dr. Bruce, who has from the first inception of the movement been its figure head—in this vicinity at least. We can not be accused of wresting them from their connection, for the entire sermon in which they occurred was full of sentences akin to them in spirit. He has also, on subsequent occasions since the adjournment of that Conference, expressed himself dogmatically that the only hope of Spiritualism was to 'come to Christ'—on one occasion going so far as to compare the cause (and its adherents) to the maniac who of old wandered among the tombs, though he believed that in time it would be found sitting clothed and in its right mind at the feet of Christ! He has never, that we know of, retired from the position thus assumed by him in this question, though we do not hear so much of him as formerly, but as we have previously said, if the sum of his utterance at the camp and grove meeting last summer, as accredited representative of the Philadelphia enterprise, did not embody the existence of a creedal animus on the part of that movement, then no dependence can be put on the usual means of conversational intercourse between man and man."

"We repeat that with Dr. Bruce as an individual we have no issue whatever, and do not wish to be understood as having, but we reserve the right to differ with his opinions and criticize his declaration when he comes up to view as one of the anointed high priests of the 'New' dispensation. And we should not so directly re-cite his pointed statements in this review of our former declarations, had not Dr. Watson, in the treatment of our article, seen fit to totally ignore the existence even—though they stand before the public as the utterances of one of the leading magnates of the enterprise—of every one of his (Dr. B.'s) heated sentences which we there quoted. If the reader will take the trouble to refer to the editorial of which Mr. Watson speaks, it will be seen that what we state is correct, and that Bro. Watson has not designed to take them for a moment into his consideration. One would suppose, in fact, if only perusing the citations presented by Bro. Watson, that Dr. Bruce, the chosen missionary of that convention, was, in a creedal sense, the very lamb that ever cropp'd the tender grasslets of spring—or, in plain English, that his (Dr. B.'s) 'address' (as published in these columns in the course of the official proceedings of the July Convention, and quoted from by Mr. W.) furnished the sum-total of his views; but surely some mistake must have been made, for no sooner had the council fires of that Convention burned low, and its members returned to their homes, than the voice of the bovine gentleman from Bashan mentioned in the popular simile, was totally eclipsed by the stentorian adjurations to 'come to Jesus,' which were poured forth by 'Dr. Bruce, the Terrorist,' as Bro. Peebles is pleased to denominate him.

"Dr. Watson wishes we could have quoted from his article to the RELIGIO-PHILOSOPHICAL JOURNAL, which was the text for that which we did excerpt from by Bro. Jones, but as we read it we thought the epitome furnished by our Western cotemporary, viz: that Dr. Watson ignored any desire on the part of himself or the Movement to sectarianize Spiritualism—covered the ground exactly. We find it necessary to add here (after the manner of the commentators) that this 'ignoring' at the outset, on the part of Mr. Watson or the Movement, must be understood as applying wholly to himself and his conceptions of that Movement, as there were others there—if he had never read the Winchester creed—who were full of its spirit, who had pleasant and perchance regretful memories of the pulpits and pastorates of the long ago, and who cherished to very deep-seated repugnance to the idea of drifting down the creedal stakes anew.

"We submit that it is of little avail for Bro. Watson to retreat behind 'the Platform,' 'Statement of Aims,' 'Declaration of Principles,' etc., quoted in his letter, which have already, of and in themselves, awakened in a wide degree the idea in community that they deeply concealed some secret scheme behind looking toward

the establishment of a "new creed." What we, in common with thousands of our readers, wish to know, is not what was merely passed, but what was understood by the leaders as having been passed. These is a wide difference in this regard. If we may judge at all of the convictions of Dr. Bruce, he felt that the enterprise looked in a decidedly churchward direction; Mr. Watson denies that he himself had any such idea, but is silent on the points we have quoted from Dr. Bruce. One head light of the plan assures us that the "arm of Jesus," or, rather, his "feet," furnish the only refuge for wandering and manifold Spiritualism, another readily acknowledges Jesus Christ to be "the spiritual leader of men, while others (as may be seen by reference to the Banner file of the Bruce-Main-Dewey et al. discussion) refuse absolutely to acknowledge either the pedal "ark of safety," or the "spiritual leader" thus provided. While such a polyhedral state of affairs prevailing among the heads of the Movement as to the spirit of the action taken, what is the practical value of the mere printed record?

"If the leaders of the New Movement (that is, the majority, for Bro. Watson denies in advance all complicity in the idea) really did not desire to cause the impression to go forth that they intended to build on the old foundation, or—to change the figure—to engraft Spiritualism upon the effete church systems, they have been most unfortunate in their choice of a representative in the North, as the impression received by the hearers of Dr. Bruce, wherever he has spoken, has been that, and nothing else—and worse, the Christ, which he has been voted by his auditors to be more akin to that "Christ of contention" about whom Paul complains in his epistle to the Philippians, rather than the incarnate Spirit of Love, of whom Mr. Peebles discourses on our first page. And a similar misfortune must have befallen them elsewhere, for the idea seems prevalent (if we may judge from the letters of our correspondents) all over the country. By some means the New Movement has been instinctively baptized as one looking to a creed.

"We can not feel that we were wrong, in the light of the facts, in stating that the New Movement, as inaugurated, was a dead letter; or that the leaders of it (always excepting Bro. Watson on his own statement) having become convinced that they had mistaken the public mind, were now hastening to disavow a creedal intent, and that they had thus instituted a "new departure" from the "New Movement." We are glad to see this evidence of progress—glad to note that their efforts, when put forth practically in the organization, have leaned strongly toward union for business purposes and self-protection, (which are the true directions,) and not toward Dr. Bruce's Jesus, who was to him evidently in mind as in lectures "the Central Sun." We are glad that these gentlemen, all of them, capable of doing good work for the truth, are now unitedly willing—to borrow an expression from Bro. Peebles—to let the "badly born [enterprise] be born again." If we understand Dr. Watson correctly, he is unable to trace any marked difference between the New Movement aims (as he understands them) and those of the organization outlined in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL (copied into our issue for December 30th). This is of itself a pleasant signal of accord. We have never opposed organization, but have always held—and from that position do not now recede—that the only hope of successful centralization of our scattered forces must be accomplished through the agency of "local societies." Given the Local organization and the National will naturally develop, if it is required. We have no desire, as Bro. Watson queries, to waste our ammunition upon the friends of the cause while its enemies are so actively at work; nay, we would do what we can to strengthen the hands of its workers everywhere; but we feel it a duty to present our views—as those of one mind only in the mass—when we see anything about to be set in operation which seems to bring with it a recoil more dangerous than the troubles for whose abatement it is ostensibly inaugurated. We are with Dr. Watson in all good works—we deprecate as much as he possibly can the paucity of Spiritualist meetings, etc.—and feel equally with him to wish the coming of the time when, as he suggests, "a platform broad enough for all good and true Spiritualists to stand upon" may be attained to, upon which all may unite and work harmoniously for the advance of a knowledge of the truth among men.

IS IT THE SPIRITS?

Extraordinary Manifestations near Harrington—Ghostly Phenomena in a Farmer's House.

Correspondence of the (Wilmington, Del.) Commercial. DOVER, DEL., Jan. 16.—The following curious ghost story is related here by gentlemen of great veracity: A well to do farmer, living about three miles from Harrington in this county, is the happy possessor of a grown daughter, who had an attachment of which he did not approve, and consequently he ordered the young man from the house. The young lady took to meeting her lover out-side, upon which discovery her father threatened corporeal punishment. The meeting again took place, when the promised punishment was promptly inflicted, such being the custom of that section, where men walk in the footsteps of their fathers and have more respect for their word than in more degenerate regions. After this, the young lady and her lover arranged for an elopement which was to have come off on Sunday night week. It did not take place, however, and that night there was a tremendous racket as if the house was being cannonaded, and upon the cruel father rushing out to see what the matter was, the brickbats and other missiles with which the house was being assailed, were concentrated on him, causing a rapid retreat. Now comes

THE TERRIBLE PART OF THE STORY, and the magnitude of the punishment of the cruel father may be judged by the result. The young lady, estranged by this unnatural treatment, refused to remain in the same room with the other members of the family. This continued for a few days, when upon one day, when the rest of the family were in another room, a tremendous racket was heard in the parlor, and upon rushing there to examine into the matter, all the chairs, tables, and other furniture were found piled up in the centre of the room, and the young lady standing in the corner talking to some one. When being interrogated as to who she was speaking to she said "to this gentleman," indicating a certain position, where nothing was visible, and being asked who it was, named a former lover who had been dead about two years, and stated that his friends from the Spirit-world had disarranged the furniture. She immediately left the room, and went into the kitchen where

A LIKE DEMONSTRATION TOOK PLACE, the table being turned over and things in general tumbled about. This being getting serious, and when she left the kitchen and went to her bedroom, and the bed turned over, the chairs-jumped up on it, and the bed slats came pelting down stairs as if a legion of demons were after them, the matter became somewhat alarming. A strict watch was kept, and though these demonstrations constantly occurred, no collusion could be discovered. On Saturday last, as the family was sitting down to dinner, a knife picked itself off the table and cut a plate of butter which was on the table in two. Immediately after as the father was reaching to take a piece of meat from the plate, his wrist was suddenly seized by unseen hands, and the fork forcibly taken from his hand, and carried about the room, out the door, and up stairs.

ON SUNDAY, THE YOUNG LADY was taken sick and a medical attendant sent for. She had two leaves of the Bible tied around her finger with a piece of red string, and stated that the ghost had given them to her, and said that if she ever revealed the secret of the manifestations she would immediately die. At latest information the manifestations still continued and no possible solution of them has yet been offered.

FURTHER PARTICULARS OF THE EARTHLY VISITOR.

A family living on the road between Milford and Farmington, has been the center of a great neighborhood excitement for ten days past, in consequence of a wonderful manifestation of spiritual influence in and about the house where they reside. It commenced on Sunday afternoon, January 7th, and continued throughout the day and night all day on Sunday and on Monday night when the visitor took his leave and promised to trouble them no more; though the knowing ones think him a liar and believe that he will come again when it suits him.

On the afternoon above mentioned the women of the family—the men were not at home—were greatly alarmed by the falling of brickbats against the house for which they could not account. The bats were visible, they rattled and banged against the house, but no compelling person or power were visible or could anywhere be found. Search was made of all places where a person might be concealed but in vain. The bats flew and fell about apparently of their own accord. Giving up the search, the women sheltered themselves in the house; but even the bats followed them, for some of them came into it through the impervious and unperforated walls, when all the doors and windows were closed and securely fastened! These remarkable and unaccountable phenomena led the women to think that invisible spirits from the other world had paid them a visit, and they awaited the return of the family in a greatly perturbed spirit.

The men returned towards evening but even their presence failed to check the ghostly manifestation. Besides the brickbats, an old-fashioned iron kettle, which had been thrown away and was lying out in the field, came into the house without the aid of visible hands and took its accustomed place on the hearth. One of the women commenced preparing the supper table but had scarcely begun, when the job was taken from her by invisible hands and neatly and expeditiously completed. The bucket of milk which one of the boys brought in from the cow-pen and set upon the table, was almost immediately dashed off as though the invisible visitor was offended. The looking glass hanging on the wall suddenly turned its back upon the family and its face to the wall. A print of butter on the tea-table was divided, or torn in two by the same unseen power, and one-half of it dashed to the floor, and still more wonderful the prints of the ghost's fingers on the butter were left, as plainly visible as though it had been done by a human, material hand! The truth is, the devil was to pay generally.

Of course all this, and much more, could not go on without alarming and exciting the whole neighborhood, so that after supper the nearest neighbors began to drop in, though many of them with hair on end, and eyes starting from their sockets; but they came without in the least embarrassing the spirit, ghost or devil—whatever it was—who kept right on with his pranks. Beds were thrown from stands, the covers pulled off, chairs turned over, garments plucked from their hanging places, and even the sacred Holy Bible thrown from the table to the floor.

During the next day the excitement spread for miles around, and on Monday evening some thirty or forty persons came in to witness the wonders. Even all this crowd was not sufficient to banish the mysterious and invisible visitor. The manifestations were continued much as before. Hearing an enormous racket two or three of the bravest ventured up stairs to see what was going on, but they could only discover the chairs, beds, and bed clothing moving about and turning topsy turvy without and visible cause. A great noise of the rattling of dishes was heard in the cupboard, and on opening the door every dish was bottom upward and piled one upon another. Buckets of water were brought into the house without hands and quietly put down in the middle of the floor.

All these and many other performances were carried on in the presence of all the people assembled. A young woman, member of the family, finally went to her bed but soon came down stairs in great trepidation stating that the covering was forcibly snatched off of her as fast as she put them on. The father sent her back to her bed and one of the men stood at her room door, to see it done, but a great light so frightened him that he left his watch and tore down stairs. Soon things grew more quiet, and after awhile the girl came quietly down stairs and told the family and friends that she was no longer afraid, that the ghost had gone and had promised to trouble them no more.

She stated that it was the spirit of a man, and that his business was with her, but what this business was she would never tell to any living person. She said that after going the second time to bed the spirit took her by the hand before she knew it, and twisted a small cord of string around her finger, after which all her fears vanished and she saw and conversed with him. She describes him as a man with long hair hanging down his back, of fair and handsome features, and attractive to look upon, dressed neatly in black cloth coat with white vest, though the sleeves of the coat were as though they had been cut off just below the shoulders, and white linen slips covered the arms.

His business was with her, and now having settled it to his satisfaction he would trouble them no more! Since that time the manifestations have ceased, and the family and neighbors rest in peace! The young woman is not in very sound

health, and all the excitement in the case evidently comes from her in some manner. —Milford (Del.) News.

PHILOSOPHY OF LIFE.

CHAPTER XLVI.

AS PUBLISHED IN VOL. 4, NO. 10 OF THE LITTLE DOUBT.

PROF. HUXLEY ON WORLD-BUILDING, IN THE LIGHT OF THE THEORY OF EVOLUTION.

We concluded the XLV chapter in this series by saying, "in our next we will present Prof. Huxley's own views upon the subject, in the light of the theory of evolution."

EVIDENCES OF EVOLUTION—II.

PROF. HUXLEY'S SECOND LECTURE IN NEW YORK.

THE THEORY TESTED BY FACTS.

THREE CLASSES OF EVIDENCE BEARING ON THE POINT—MEANING OF THE FACT THAT CERTAIN VERY ANCIENT SPECIES HAVE NOT CHANGED—PROBABILITY OF GAPS IN THE HISTORY AS SHOWN BY FOSSILS—CERTAIN GAPS FILLED BY THE DISCOVERIES OF PROF. MARSH—BIRDS THAT HAVE TEETH—ANIMALS HALF WAY BETWEEN BIRDS AND REPTILES.

THE LECTURE.

(CONCLUDED.)

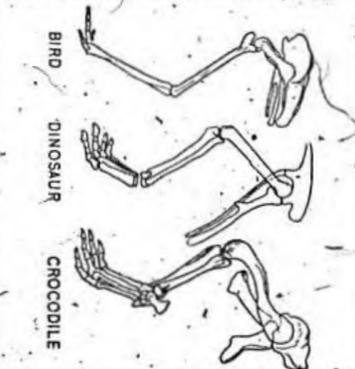


PTERODACTYLUS SPECTABILIS (Von Meyer)

Like a bird, this creature has a largish breast-bone, with a crest upon it and a shoulder-girdle much like a bird's; but from that point onward, so far as I can see, special, particular resemblances end, and a careful examination of the fore limbs shows you that they are not birds' wings; they are something totally different from a bird's wings. And then, again (pointing to chart), those are not a bird's posterior extremities, but are rather what is termed reptilian. You will observe that the fore-arm presents nothing that I need dwell upon, but the bones of the hand are very wonderful. There are four fingers represented. These four fingers are large, and three of them, these, which answer to these three in my hands, are terminated by claws, while the fourth is enormously prolonged into a great jointed style. Nothing could be more unlike a bird's claw than this is. You see at once from what I have stated about a bird's wing that there could be nothing more unlike a bird's wing than this is. It was concluded by general reasoning that this finger was made to support a great web like a bat's wing. Specimens now exist showing that this was really the case, that this creature was devoid of feathers, but the fingers supported a vast web like a bat's wing. We see this ancient reptile floated by a similar method, so that the Pterodactyl, although it is a flying reptile, although it presents some points of similarity to birds, yet is so different from them that I do not think that we have any right to regard it as one of the forms intermediate between the reptile and the bird.

DINOSAURS TRUE INTERMEDIATE FORMS.

Such intermediate forms are to be found, however, by looking in a different direction. Through the whole series of mesozoic rocks there occur reptiles, some of which are of gigantic dimensions; in fact, they are reckoned among the largest of terrestrial animals. Some of them are 40 and 50, possibly more, feet long. Such are the Iguanodon, the megalosaurus, and a number of others, with the names of which I will not trouble you. There are great diversities of structure among these great reptiles. Some of them resemble lizards in the proportions of their limbs, and have evidently walked on all fours, in such respect resembling the existing crocodile; but in others you can trace a series of modifications. The haunch bone and what we call the appendages, the hind limbs, underwent a series of modifications, until at length they completely assumed the character of a bird's hind limbs.

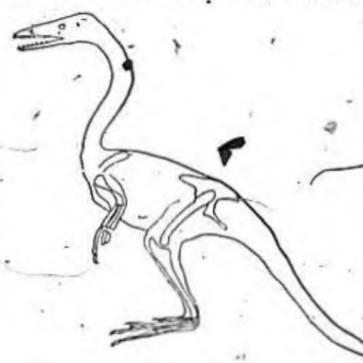


I here indicate (pointing to diagram) the hind limb of a crocodile, showing the bones of the hind limbs and of the pelvis. These are the haunch bones; these are the other pelvic bones. Then comes the division of the foot which we call the tarsus, the bones of which are separate and distinct. Then come the four toes, which exist only in the hind feet of the crocodile, and all which are separate and distinct. The foot is flat on the ground, so that the legs spread out and the weight of the body hangs clumsily between them.

Contrast this with what we find in the bird. The haunch-bone here is immensely elongated, and the joints of the back bone between the two haunch-bones are united together so as to form a solid support, upon which the weight of the body rests. Then the thigh bone becomes very short and has a back ridge upon its outer articular surface. At the lower end the ridge fits in between the upper extremity of the small bone and the great bone—the tibia and fibula—and makes a kind of spring joint. Then this small bone of the leg is quite large above and becomes rudimentary below. It runs out into a style instead of being long and large, as it is in the case of the crocodile. Then when you come to the bones of the foot you find there are no separate bones

such as you have here, but the end of the tibia, the large bone of the leg, appears to end in a kind of pulley, and that by a single bone supported upon all three toes. Upon the extremity of that bone are attached these three toes. It is obvious that the contrast between the crocodile's leg on the one hand, and the bird's leg on the other, is very striking. That gap of interval is completely filled up when you study the character of the hinder extremities in those ancient reptiles which are called the Dinosaurs. I have here, such a pelvis and such a hind leg. This bone in the crocodile is represented in the Dinosaur by that long bone which approaches in form to the corresponding bone of the bird. The thigh bone of the Dinosaur lies parallel with the same bone as it does in the bird. In some of these birds all these four toes are turned forward, and they may be reduced to three; but these bones in the Dinosaur become so shaped that no motion is possible. Finding this modification in the limbs—in the Dinosaur the fore limbs become smaller and smaller—the suspicion naturally arises that the animals may have assumed the erect position. That view was entertained by Mantel, and was also demonstrated to be probable by your own distinguished anatomist, Leidy, but the discoveries of late years show that in some of these forms it was actually so; that you had reptiles then that used their hind legs exactly as birds now do.

The next diagram is a faithful and accurate representation of an existing fossil; except for this, that whereas in the existing fossil the bones are twisted about and out of place, I have put them here in the position that they must have had in nature, and now you see a creature with a long neck and bird-like head, with very small anterior extremities, with a slender termination, which is in almost all respects like that of a bird, and that animal must assuredly have walked about upon its hind legs, bird-fashion. Add to this creature feathers, and the transition would be complete for the other characters. The possession of teeth, would, as we see, not separate the creature from the class of birds we have had. We have had to stretch



COMPSOGNATHUS LONGIPES (Wagner)

the class of birds to birds having teeth, and so far as the character of the skeleton goes we may fairly say that there needs here little more than the addition of feathers—and whether this creature had them we don't know—to convert it into a bird.

I have said that there can be no question, from their anatomical structure, that these animals walked upon their hind legs, and in fact there are to be found in the strata of England gigantic footprints arranged in order like this of the Brontozoum, and which there can be no doubt were made by the Dinosaur, the remains of which were found in the same rock. And knowing that these reptiles that walked upon their hind legs and had the character generally of birds, did exist, it becomes a very important question whether those tracks in the Connecticut Valley to which I referred just now, and which formerly used to be unhesitatingly referred to a class of birds, may not all have been made either by true reptiles of this Dinosaurian type, or whether, if we could get hold of the skeleton which made these tracks, some of which are marvelously like bird's tracks, we should not come upon exactly that series of transitional forms by which in former days the reptile was connected with the bird.

I don't think, ladies and gentlemen, that I need insist upon the value of evidence of this kind. You will observe that although it does not prove that birds have originated from reptiles by the gradual modification of the ordinary reptile into a Dinosaurian form, and so into a bird, yet it does show that that process may possibly have taken place, and it does show that there existed in former times creatures which filled up one of the largest gaps in existing animate nature; and that was exactly the kind of evidence which I stated to you in the rocks if the hypothesis of evolution be correct.

In my next lecture I will take up what I venture to call the demonstrative evidence of evolution.



CASSOWARY.

[By way of comparison, a figure of the cassowary, a bird of the present era, was exhibited.]

PEACEMAKERS.—In a discourse under this title lately given in the Free Trade Hall, Manchester, Mr. W. Birch thinks Moses was mistaken in his idea that God inspired him to commit the barbarities recorded in the early portions of the Bible. Spiritualism can explain to Mr. Birch what kind of "God" inspires prophets and mediums. But he has some curious ideas about God, for he says: "Men nailed the human body of their loving Father to the cross of Calvary.—The Medium and Daybreak."

"Le Galileen."

The very fact that a periodical advocating the doctrines set forth in this specimen number, is published in a provincial city of Belgium, is of itself an evidence of the wonderful progress advanced thought is making, and of the want felt by all thinking minds for some belief more rational and reasonable than the religious creeds prevailing in our day.

The profession of faith of the "Galileen" will show that it is in no way behind the age, but on the contrary in the very vanguard of liberal thought. Here it is: "God is one, creator, dispenser, and director of all things. He combines all perfections, known and unknown to us. We can not understand him, for our planet being an intermediate world of trials and expiations, its inhabitants are not sufficiently purified."

The soul being immortal preserves its individuality eternally; to affirm and prove this individuality it possesses a spiritual body more or less ethereal according to its greater or lesser purity.

Pre-existence and re-incarnation are divine laws.

The plurality of inhabited worlds is an undeniable truth.

The Universe is composed of inferior, intermediate and superior worlds.

Progress is unceasing for spirits and for worlds, for progress is an immutable law of the Creator.

The hierarchy of the Spiritual World is based only upon the respective merits of each individual spirit.

All souls are created for happiness.

The soul can through good works and virtue ascend at once all the degrees of the spiritual hierarchy and elevate itself immediately to the regions of pure spirits unable thereafter to fall or retrograde.

The activity of the soul grows in proportion to its elevation and purification.

Evil is the product of man's free will; it should and can be atoned for by himself. If the soul has been guilty of great crimes, it never can fall so low but it can get up again through sincere repentance and expiation.

The lifting of the soul towards God, through prayer, is an obligation imposed upon all human creatures.

Love, brotherhood and solidarity among all creatures in all the worlds are divine laws.

Man is responsible for the least of his acts. He is always the artisan of his sufferings and unhappiness.

The mere regret of having done evil is not sufficient; reparation is necessary, that is to say, doing good in order to prove the sincerity of repentance.

Intellectual progress and moral progress should be accomplished simultaneously; man would then arrive rapidly to happiness.

These are summarily the great points which leave the details to be elucidated. Let us not forget, in order to be thoroughly understood, that we reject with vehemence as blasphemous against God and contrary to his divine justice the dogmas of the different churches; all exterior form of worship and blind faith.

There is no immovable faith but that which can look reason in the face, in all ages of humanity. Faith requires a basis—it is the perfect understanding of that which one must believe; to believe it is not necessary to see, but above all to understand. Blind faith belongs no longer to this century; it is precisely the dogma of blind faith which to-day makes the greatest number of unbelievers, because it tries to impose itself upon us, and exacts the renunciation of the most precious faculties of man—reason and free-will.

E. E. C.

"Le Galileen."—A Monthly Magazine published at No. 102 Rue Christine, Ostende, Belgium. Price to subscribers in the United States, \$1.50 per year.

Help the Discharged Convict Who Wants Work.

BY A READER OF THE JOURNAL.

EDITOR RELIGIO-PHILOSOPHICAL JOURNAL.—The writer, once a convict, has noticed the excellent articles in your paper of the 13th and 20th of last month, bearing upon the life of a discharged prisoner, and the great struggles he has upon his release. It is a deep matter for thought, this subject you have written upon, and one which is worthy the attention of all true thoughtful men and women, for no one can tell how soon one near and dear to them may be immersed within the walls of a State prison, and consequently it should be a sacred duty with all to try to help those who have fallen, and raise them to a higher and better plane of life.

The feeling that a person has when discharged from a prison after a year or more sentence, is one that can not be described in words. He is surrounded by a kind of social mist which he can not understand, and which is certainly calculated to make him callous to all the moral feelings nature can muster; it requires a practical experience to understand it.

The difficulties of discharged prisoners to obtain employment are simply insurmountable; but few business men are willing to employ them. If the convict is truthful and tells his story as it really is, he goes out to the street to become hungry and homeless.

The writer has known cases where pardons have been offered good men, if they could only find suitable places, and some of the best individuals have sought occupation for them, and having failed, the proffered pardons have been withdrawn, and the prisoner remains his appointed time "behind the bars."

How can people be consistent and argue otherwise than that the fall of the discharged convict and the danger to society is made certain, where there are none to give them a warm and cordial reception; but the dangerous classes—none to offer them any aid but the enemies of society, thieves and gamblers. With such temptations, is it strange that so many of this class fall again in their conflict with life? Is it not more astonishing that so many stand firm and true?

The simple unvarnished truth is, that the discharged convict is met almost universally with fear, with a utter want of confidence by the better classes, and with but

little of that sympathy and kindness so essential to quicken and invigorate and make strong his higher and better nature. The great question now is, the remedy for this terrible wrong! There are many; all of them are practical and all would do good, even if only one man was saved by each of them. Your idea expressed in the issue of 13th Jan., is practical and to the point. It is one that can be begun in a small way on a cheap plan, to which all discharged convicts who are industrious may go, and receive work and wages, kindness and love, rest and pleasure.

This is a subject that should be agitated. Let the true men and women, readers of the JOURNAL, give their views in short articles to the paper. The writer knows the editor, Mr. Jones, to be thoroughly in earnest, in regard to this work. There are discharged prisoners from the State Prisons who reach this city every day; not only here, but in every large city. New York and Massachusetts have their prison associations, to help discharged convicts. There are none in the West. Why not establish them, and why will not liberal thinkers move first in the matter to try to save these men? If there were agencies for them here in the West where the released convict could go for work, every man of them could find employment. All that is required, is system and a practical effort. There are thousands of good men throughout the West willing to employ these men through an association, who would know something of the prisoner, and who would never think of taking one of them at random.

Let the readers of the JOURNAL, ponder well these thoughts, and wherever there are several of them gathered together, let them talk the matter over, and come to some practical conclusion. Let there be no salaried officers, but the agent whose duty it will be to attend to the correspondence, etc., of the society.

Let the pay be the feeling that (for all except this agent) one enjoys when he has done a noble act. Let this Home Committee appoint their agent, whose duty it will be also to visit prisons, find out who is to be released, etc., then look over the applications for help, and send the man on to his destination. Where is the man who would dare place a pecuniary value on such a work to humanity? Who can tell the amount of suffering caused by not having such a work?

To you, readers of the JOURNAL, this matter is given for your earnest consideration. No one, however humble, can tell how much good he or she can do until they try; so if you have ever enjoyed that feeling called sympathy, try now to prove to yourself, to your fellow-men, and to the world, that it is practical.

Letter from Charles Case.

MR. EDITOR:—I do not propose to get into a controversy with an editor upon any subject, unless duty to Truth imperatively commands it; for in such a contest I know who would always have the final word, therefore I shall not attempt the reply that perhaps could be made to your "Remarks" upon my letter as published in a late JOURNAL. Upon one point, however, I must ask to be set right. You commence by stating in substance that I was one of the movers in, or originators of, the Philadelphia meeting and scheme for getting up an Organization for Spiritualists, which came off last Summer, and which, according to the Banner, is already dead. I can not give your language, having loaned my JOURNAL to Dr. Mansfield, now tarrying in this city, but this was substantially the charge, and I venture to say it was as much of a surprise to all your readers who know me best, as it certainly was to me. Most assuredly the accusation was wide of the mark, as it well could be, and how you could come to entertain such an idea of my past position is to me almost a mystery! The unquestionable facts are that I had nothing at all to do with that Philadelphia movement, knew nothing of it until the call for the meeting appeared in print. If such a call did appear, as to that I can not now be certain, I had no suspicion of what was to be done, nor the slightest knowledge of what was done, until I saw the proceedings as published; and then certainly saw in those proceedings much more that I could not approve than that I could assent to.

Having made this correction it is, perhaps, unimportant to multiply words upon other points made in your remarks; for it may be the differences between us are either not vital, or are more of words than of substance. You do not agree with me as to what may be considered a creed, probably because you have chiefly in mind one definition of the word, while I give precedence to another, both warranted by the best authorities.

Nor do I consider myself such a lever of or stickler for creeds as you seem to think me; nor do I court controversy on the subject. It is my firm conviction that every man and every organization of men should display his or their true colors, and that it would be the better policy for Spiritualist associations to do this; but you think it wiser, for the present, to get up organizations that will embrace not only all Spiritualists, but all who hope to be as such as they can be convinced of what is True. You may be nearest right. Let time settle it.

My decided objection being as above stated, it was the object of my former letter to show such Spiritualists as are specially fearful of creeds that we could get up associations declaring what we are, and why we are so, without trenching at all upon the free thought or action of any one, and steering entirely clear of all sectarianism. Connected with this, attention was called to the fact that all past mischief justly chargeable to creeds was chargeable to bad creeds as well. But if what was then said failed to make my views clear I do not know that I could do better now, and shall not attempt it.

CHAS. CASE.

REMARKS:—We are entirely unable to account for our mistake in supposing Bro. Case was a member of the Philadelphia Convention. We certainly supposed that we were correct in so stating. We stand corrected with an assurance to the brother that we would cheerfully publish his views favoring a creed, and as readily as we would those in opposition thereto. — Ed. JOURNAL.

MIRACLES vanish like frost-work before the light and heat of the truth; yet the fact of Eternal Law remains, as the ground-work of the noblest faith. It is idle to seek in the past the foundations or securities of manly life; if they exist not in our own souls to-day, we have ourselves alone to blame. All wisdom and worth lie in contentment with the Eternal Order of the Universe—in de-

termination to repeat that order in our own lives. This great Whole, of which we are a part, needs not to be tinkered or repaired by patch-mongers, but is grounded in intelligence and Love as changeless as its Law.— P. E. Abbott.

What They Think of Us.

THE RELIGIO-PHILOSOPHICAL JOURNAL comes to us this week with new and beautiful dress, and a two column address by the editor. The first we should like to own, and latter to reproduce but for its great length. Here are a few of its home truths which commend themselves to every reflective mind. — Union City Times, Union City, Ind., Jan. 4, '77.

A handsome new dress has just been donned by the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, giving that widely known paper a bright and attractive appearance. It is now in its twenty-first volume and is flourishing and prosperous, being founded on a rock by its present energetic editor and proprietor—S. S. Jones. It is devoted almost exclusively to giving publicity to such manifestations of new from the Spirit-world as its publisher deems interesting, and to a general promulgation of advanced views upon the philosophy of life. The price of the paper is \$3.15 per year, and those who are desirous of keeping well informed as to the progress made from time to time in the fact and philosophy of spirit mediumship can not do better than to subscribe for it.—Sentinel, Pontiac, Ill., Jan. 4, '77.

New York—Society of Progressive Spiritualists.

The Society of Progressive Spiritualists in New York listened to Lyman C. Howe, last Sunday, on "Mediums and their sustainers—Frauds and their abettors." Topics quite proper for Spiritualists to consider, notwithstanding the hush-up policy of hazardous "veterans" here, who scout testing the "divine powers" of their self-asserted mediums. Topics, too, discussed none too soon for the good name of Spiritualism. This Society was founded by Andrew Jackson Davis, aided by "Mary" and P. E. Farnsworth. The Davises retiring some ten or twelve years ago, Mr. Farnsworth conducted it successfully several years. At present it is understood to be sustained chiefly by Mr. H. I. Newton, its President, who is said to be very liberal in its support. It maintains paid lecturers, employed monthly.—Spiritual Scientist.

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CHICAGO, ILL., FEBRUARY 17, 1877.

"Well, What of It?"

In answer to the same old question we purpose now to further consider the condition and whereabouts of the human soul in the next sphere of existence, as indicated in the conclusion of our last article.

The next sphere of human existence commences exactly where the mortal or rudimentary sphere closes. The boundary line is so indistinct that the spirit notices scarcely the least change. The soul that appreciates spiritualities enjoys Spirit-life to no little degree while yet in the form, hence on passing to the spiritual sphere, is not surprised at the beauties of the elysian fields, nor is the soul that has always lived exclusively on the material plane of mortal life very much surprised on entering Spirit-life, because his spiritual eyes are not yet opened.

To him the earth and things thereunto appertaining are as visible as while yet in the physical form. Indeed his own body is to him precisely what it was before the change.

Such is the constitution of the human mind, that the things which the soul delights in, attract and hold it in bondage. This great truth is manifested in every-day life, and it is equally true upon the spiritual plane of life, as here.

Go among the less thoughtful men, and you will find that they live almost exclusively upon the sensuous planes.

The illiterate and uncultured love to assemble, after the toils of the day are over, in low drinking saloons, where the appetite for stimulants can be gratified and low ribaldry reaches their sensoriums through the sense of hearing.

Thousands of means are devised to gratify the lower senses and passions of men and women, while upon this rudimentary plane of life.

From these circles in society many are daily passing to Spirit-life. On entering the Spirit-world, their senses—likes and dislikes—are unchanged. They open their eyes upon the same scenes that daily greeted them the days and weeks before passing the change, and yet they find themselves in the presence of old friends, who like themselves love the haunts of the past, and with them they visit and enjoy, though unseen by those in the form, the same scenes of dissipation, the same low ribaldry, and vicious habits—if such they loved in mortal life—as before.

They have never yet had an aspiration above the sensuous plane, hence they gravitate to that plane for their social enjoyments, until the soul is awakened to a higher plane than the sensuous—it sees none of the beauties of the next sphere of human existence. The savage who knows naught of civilized life, would be illly at ease, if placed in the brilliantly illuminated and adorned art gallery, amidst a throng of lovers of the fine arts; even so the multitudes who through the lower circles of the second sphere of human existence, have no taste nor desire to visit the realms of beauty, intelligence and loveliness of the more advanced circles of the same general sphere of Spirit-life. These truths are perfectly illustrated upon this plane of life. The low and besotted sensualists have no desire to associate with those of the more refined walks of life, nor do the masses love to go on missionary expeditions down into the bells of mortal life, and yet missionaries are inspired here and in Spirit-life to enter the hells of both spheres of life to preach the gospel of reform to the poor mal-organized or unfortunately situated individuals, whom destiny has seemingly hurled into the terrible abyss of sensualism.

The soul on entering Spirit-life gravitates as naturally to the circle of friends that it loved in this life as the magnet is attracted to the pole.

The spiritual sphere is no dark bewildering wilderness to the new-born spirit. It does not close its eyes to the scenes and haunts of earth.

It is not located among strangers with a friend to greet. On the contrary it finds everything as natural as here. The low passion plane of Spirit-life has no more attractions for the new born spirit than it had while yet in the form, but it has just the same. Before death man voluntarily seeks for and enjoyed in his way, the circles of companions that he desires, even so on passing to the Spirit-world, he by his own natural taste and love, gravitates to his boon companions, be they high or low in the scale of intelligence and moral worth.

Hence it will be seen that the condition of the soul, mentally and morally, on entering Spirit-life, is exactly that which it enjoyed on closing the mortal career, unless it in the physical body was laboring under some abnormal conditions, such as that of insanity or feebleness from old age or sickness.

Such conditions are induced by physical derangements, through which the spirit acts, being laid aside at death of the body, admits of the spirit being speedily restored to its normal and pristine vigor, when its likes and dislikes are the legitimate results of its growth or development, and as before intimated, it then gravitates to its own circle, and affiliates with those of its own mental and moral development.

But it should be borne in mind that no one is then any more fixed and confined in his mental and moral status than in this life, and perhaps not so much so.

The aspirations of the soul may seemingly be dormant, and yet there are opportune moments when the missionary spirits from the higher spheres, can approach each and every one with words of encouragement, that will make more or less impression upon even the most benighted soul, and in time he will become strengthened by such visitations and an aspiration for better conditions will be awakened.

The aspirations of the soul are like good seed in a warm congenial soil, they germinate and bring forth first the blade, then the stock and afterwards the fruitage.

Thus, far we have spoken of the whereabouts of the soul when first entering Spirit-life, only. Of the higher conditions and of its whereabouts in after time, we shall speak as we progress in our answer to the question at the head of this article.

We will right here call upon our Spiritualist brethren to ponder the subject well, and inquire of themselves whether they are doing their whole duty in preparing the minds of their fellow mortals, for that aspiration of soul that shall cause them on entering Spirit-life to gravitate to those circles of mental and moral worth that are most desirable? Do you put forth the means and set the noble example that will prepare the minds of those loved ones that now belong to your circle, and are of your family and social ties, that shall lead them to cultivate an aspiration for the good and true?

The grand truths of the Philosophy of Life, are what bends the twig and inclines the tree. If you would have your children and friends on entering Spirit-life, inclined to the higher circles of mental and moral worth, inspire them with an aspiration for the same, early in life. To that end make home and neighborhood circles interesting and entertaining.

This is to be done by social organizations—by united efforts that tend to congeniality of soul—mental and moral culture.

Again we say to you begin at once to organize, and put forth your best energies for the elevation of human character.

Raising the Dead?

Under the above caption the Ida County (Iowa) Pioneer publishes a report of the doings of one Frank Bigelow, in attempting to raise from the dead a Mr. Haycock, who died with typhoid fever, at Hells Bend (an Orthodox name), Iowa.

The report goes on to relate that Bigelow prayed over the body until it was far gone in decomposition, all the while claiming that he could raise the man from the dead, etc., etc.

It is claimed that Bigelow was a Spiritualist. It is hardly necessary to say that Spiritualists do not believe that dead bodies ever can be raised to life. That belief is pure Orthodoxy, and hence it follows that Bigelow is an Orthodox fanatic, and not a Spiritualist. That probability is strengthened by the statement in the same article, that the dead man who was to be raised, "was a Second Adventist, and highly respected by his acquaintances." Of course that assertion precludes the assumption that the lunatic who attempted to raise him from the dead was a Spiritualist.

Second Adventists believe Spirit-mediums are possessed by the Devil; hence they would as soon have Old Nick himself, as to have a healing-medium around a sick person, much less to have a medium hanging around a corpse until its stench become unbearable, under the pretense that the man was to live again. No Spiritualist believes in raising dead bodies—that is Simon pure Orthodoxy.

Dr. R. W. Flint.

This well and widely known medium for answering sealed letters, who has been unjustly incarcerated in Ludlow Street Jail for the past six months, has been adjudged innocent of the charge on which he was committed and is now a free man with as good a reputation as ever. He is again ready for business, having secured at No. 59 Clinton Place, a more central location than before. We trust our readers in New York or those visiting that city will call on the doctor; they will find him a polite, genial gentleman.

THE KEY! THE KEY! Give us the Key that Opens the Doors to the Temple of Nature.

NUMBER VII.

A FAMILY IN RUINS!

Among the vicissitudes of this earth-life, each one is continually yearning for a key with which he can unlock a door that will lead to apartments wherein he can collect "happiness and enjoyment," the same as the farmer gathers potatoes, cabbage or apples, during the fall months. Mr. Keys of Washington, sought more enchanting bliss by unlocking the domestic doors of Gen. Sickles, with a passion key corresponding with his nature, and the result was, he was brutally shot! On all sides, in every department of life, high and low, rich and poor, all are ever seeking for keys. A clergyman of Correctionville, once upon a time, sought one that led to the affections of an intelligent little girl only twelve years of age, whom he was charged with seducing, and as a consequence fled the country. Libertines, men without honor or manly sense, seek a key that leads into the inner chamber of your family, and, if possible, will displace your wife's love and ruin your domestic relations. They are social vampires, smiling sycophants, and smooth faced renegades, who are ever seeking to make their presence felt, and who are to the social world what a frost is to the natural, they wither the happiness of every family they enter, while professing the greatest friendship. The Frost loves the beautiful flower, the trailing vine and the sweet tender plant; but his caresses cause them to wither and die. Poor Mary Pomeroy, when the doors of her affections had been unlocked by a ruffianly minister of the Gospel, then her ruin was completed, all her prospects blighted!

Seven years ago we became acquainted with a Mr. S—, who was quite a wealthy man, and who was an extensive speculator in grain. His family consisted of a charming wife, a little girl of six and a boy of ten, two as pretty children as one could wish to meet. We were a frequent visitor to his family, and Mr. S— and myself became bosom friends. In a few months, however, Mr. S— becoming reckless in his speculations, lost every cent he possessed, and was compelled to relinquish his spacious apartments for those more plain and humble, and in order to meet the demands of his family, he accepted a situation at \$15 per week. His wife, proud spirited, and the petted daughter of once wealthy parents, did not relish the change, although the sudden reverse did not appear to alter her ardent affection for her husband. One day, as we called at their rooms, we saw her lying on a lounge, her head resting on a pillow, and a pretended psychologic "doctor" sitting near her with one hand on her head, and with the other holding her hand. She said she was quite unwell, and that "this man's magnetism was so cooling and refreshing, she enjoyed it!" While sitting there that day, our inner vision was opened; and we saw that family a wreck! The scene was appalling! Chairs turned upside down, contents of trunks scattered here and there, the little girl Etie crying as if her heart would burst, and the boy, too, uniting his grief with hers, while in the midst of the storm stood the husband, calm and dignified, but stern and inflexible. Quick as a flash the scene vanished, and the house in perfect order, the sweet little girl, and the happy rollicking boy, the wife on the sofa and the doctor by her side, greeted us! We left that day feeling despondent. A dark cloud hung over that dwelling, sorrow would enter there, confusion would prevail, and that family be disrupted! Pshaw! says we, a dream! Time passed on, and we called at the residence of Mr. S— once or twice a week. Generally this Doctor was there; his soothing magnetism, his genial smiles, his secret caresses, and kisses, too, that he conferred as a healing balm upon the wife of a devoted husband, wove a net work around her, and she became his abject slave. The husband saw his wife's affections displaced, saw the poisonous fangs of the viper, and beheld the coming storm-cloud, and the wreck of his household that would follow. S— was a philosopher! He loved his wife—he more than loved that angelic little girl and noble boy, and with persuasion he tried to beat back the approaching disaster!

While making a call there one day, little Etie as usual sitting on our lap, we noticed that she seemed thoughtful and sad, and we remarked, "Why, darling, what's the matter?" and in an instant her arms were around our neck, the tears started in her eyes, and she said, "Mamma don't like papa any more!" and then it seemed as if her heart would break as she sobbed aloud. Even little Etie, precocious it is true, comprehended the situation, and heard the petulant mutterings of the approaching storm-cloud. The tender sympathy and pathos of the little girl caused emotions to well up in our soul too keen to be suppressed, and we quickly left the social fabric that would soon totter and fall. Mr. S— soon forbade the Doctor to ever enter his house again, but the infatuation was complete, and so his wife met him clandestinely! One day, strange to say, Mr. S— returned home at an hour when not expected, and his wife with Etie was about starting away with the doctor. Oh! what a tragic scene! The little girl crying as if her heart would break, stretched out her arms to her papa, saying, "Naughty ma, I don't like you any more," and she struggled as if to release herself from her arms. It was but the work of a moment to obtain possession of his angelic child, and then he said, "Go with

your paramour; if you ever attempt to steal my children I will shoot you like a dog! The wreck is complete, my home is desolate, but my children will live to bless me." We saw Mr. S— shortly after this tragic scene. There was less brilliancy in his eyes, less elasticity in his step, but there was a firm determination expressed in his features to live for his children, and let his wife go!

Reader, can you not comprehend the situation? That doctor was a social vampire, sowing a moral pestilence wherever he went! True, he had a commanding presence, a smooth tongue and winning ways, but he settled down in that family, the same as the black plague did in the East, only to blast those it touched; the same as the Frost, with its fairy castles, crystals, and weird scenes affectionately carresses the rainbow tinted flower, only to leave it in a wrecked and withered condition. Says we to Mr. S— "You did wrong in allowing the doctor to touch your wife. She loved you devotedly, but his magnetism was infiltrated into her nervous system, entered her brain, and displaced that which you had deposited there, and as a natural consequence, she became antagonistic to you; she could not help it. The deer will approach a light; only to be shot by the skillful marksman. The little bird charmed by the snake will fly right into its poisonous jaws. A wild animal can be attracted by sweet music and led on to ruin. Birds are attracted to choice food though it contains a deadly poison. Your wife was wooed away—charmed as it were, by those infinitesimal magnetic germs sent through her system, each of which were willed to do a positive work. Mr. S—, you will your arm to rise, the foot to step, the mouth to open, and they obey you. You held a woman by the hand, put your hand upon her head, gently caress her, and at the same time will the magnetism—the soul essence you impart to her, to attract her to you, and they will do it; they go forth in compliance to your resolute will, and they continue to operate, to exert their potent influence, and soon the victim is yours. That is the way families are wrecked! That is the way your wife's affections were won. Indeed, the will power is immense! She will love him, and be subject to him just so long as he loves her, and at the same time infuses his will power into every atom of magnetism that he imparts to her. Had you understood this law, you could have saved your wife from ruin. The will, my dear sir, possesses a potent force; and when a man consciously or unconsciously to himself infuses his magnetism throughout the person of a sensitive female, she generally becomes his subject. If your wife, he can take her; if your sister he can seduce her; if your child, he can effect her ruin. You understand the law, Mr. S—, but too late."

Shortly after we called again at the rooms of Mr. S—, and found them vacant. We went to his place of business, and we were informed that he had suddenly left for Buffalo, N. Y. Time passed on—three years had been united to the ever-moving chain of time, when one day while walking along Clark street we received a familiar tap on the shoulder, and raising our head, whom should we see but S., smiling, and as happy as a lark! We instantly inquired, "Where is Mrs. S—?"

"At home, living with me; my family is again united, harmonious and happy."

"And did you receive her kindly?"

"Yes."

"Indeed you're a noble fellow," we responded. "How long did she remain with the Doctor?"

"Only about six months."

"Indeed! why did you forgive her so readily?"

"She was truly penitent. How could I help forgiving her? She came to my rooms while I was temporarily absent, and when I returned, what a scene greeted me! It was prepared for the occasion, but none the less affecting and potent. My wife was kneeling by the side of the bed, engaged in prayer; Etie on one side of her and Willie on the other, all sobbing as if their hearts would break, and soon I was one among them. She pitiouly asked my forgiveness—she who had befouled the family circle, received the caresses and kisses of a social libertine, and I—

"Of course you forgave her?"

"How could I help it. Such a scene would melt a heart of stone. We are now united in the bonds of love, as of old. That episode in life is never mentioned, and my wife will never fall again. I explained to her your views on the subject, and she says if she had been familiar with them, she would not have been compelled to make a wreck of her family."

"Glorious!" say we, "we congratulate you on the happy reunion. A thousand blessings on your new life of happiness."

Readers of the JOURNAL, ponder this subject well. There are social vampires who make wrecks of your wives, sisters and daughters, through the instrumentality of a key known as will force, imparted to the infinitesimal particles of magnetism that they send to the system, oftentimes on a pretense of healing it and acting as an Angel of Mercy. They can make the wife hate her husband, and even her own children; and they can make a wreck of the happiest family in the land.

DR. IRA DAVENPORT, father of the Davenport Boys, and Dr. Frank T. Ripley, trance test medium and lecturer, will start for Boston, Mass., by the way of Chicago on the 14th of Feb., to give lectures and tests in Public Halls. All Societies wishing a call from them to lecture and give tests will write to Dr. Ira Davenport, St. Louis, Gratiot Co., Mich.

Pabulum for the Converts.

Having been saved from the trouble of working out his own salvation, the Moody convert casts about for some spiritual prop that shall take the place of self-reliance and individual spiritual development. Such prop, of course, he is advised is only to be found in that old and fossilized institution, the church, which is ever ready to serve in that capacity, if propped in return by the pocket of the convert.

The convert who contemplates taking the Methodist Episcopal route to heaven will be obliged to train his intellectual man to the performance of a course of gymnastics quite surprising to the natural man. In his conversion he has whipped his intellect into an understanding of the mysteries of the blood-method of salvation, and now he will be led on; step by step, until he arrives at the very pinnacle of dogmatism and absurdity. First, he must grasp the idea of Trinity—that three co-equal personages or entities capable of separate functions or operation, such as perception, cognition, reflection, locomotion, are in sano sensu one person. Second, that this inconceivable mathematical resultant by an inconceivable semi-theogonic process, becomes an incarnated problem of mystery and confusion worse confounded, the accomplishment of which, according to original omniscient intent, was to have effected the salvation of the whole human family, but owing to some slight oversight of omniscience unfortunately in practical operation it "left out in the heat" the trifling majority of a little over one billion souls, or about 34-36ths of the population of the globe. Third, how the second member of the tripartite unity, disguised as a man, was able to subsist for the space of forty days and forty nights upon the pneumatic element of a wilderness; after which his divinity was sorely tempted by his Satanic Majesty with whom he was able to take in at a glance, from a single point of observation, "all the kingdoms of the world," not excepting those of the antipodes; how he could walk on water, calm tempests with his voice, transform water into poison at marriage feasts in the twinkling of an eye, resuscitate cadavers at pleasure, blast and wither barren fig trees with a curse, feed a multitude of people to their fill with an amazingly insufficient quantity of provisions, and do diverse and sundry other things, "the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

These precious tidbits having been judiciously masticated and digested, further "doctrinal points" in the twenty-five "Articles of Religion" are straightway served with becoming unction, so be it that the patient under treatment has survived. But the unkindest cut of them all is that he should have been unhelpfully treated to large doses of that hateful of all hated things—Spiritualism; though it is not surprising, in view of the wonderful development of his organ of Faith, that he should readily have assimilated the most astounding assertion if but disguised under the name miracle.

Some seven hundred of the converts to Mr. Moody's blood-theory will reach heaven by this Methodist-Episcopal route, having already applied for tickets. Some four hundred and twenty have secured passages in the old Presbyterian coach; two hundred have purchased tickets on the Congregational line; two hundred more go by the direct route of the Reformed Episcopal, and one hundred and twenty-five will paddle over the stream in the old Baptist craft. When they reach the gates of St. Peter it is expected that on presentation of credentials properly certified by D. L. Moody, Esq., Chief Clerk, they will be ushered into the presence of the Most High, who will assign them to their reserved seats in His choir, where it is, fair to presume, with the amount of practice they will get during eternity, that they will become tolerably expert as harp thrummers, and reasonably efficient in the art of psalmody.

How different is the life-line of the devout student of nature in search of the truth. He is free to observe, read, reflect and judge as to him seems true and just. He shakes from his limbs the fetters that would impede his progress in the good, the true, and the beautiful; gleaning so much from the past, as shall aid him in his onward march; stopping to examine each little pebble by the sea-shore of life, that he may learn all the lessons a beneficent power hath bestowed, and finally, as he steps across the shining wave, shall he take up the golden thread beyond with high and holy purpose, and ever draw nearer and nearer to the grand consummation, the perfect soul.

Ava, Illinois.

Wm. Brownfield says they would like to have a good speaker call and deliver a course of lectures and aid in getting up an organization on the plan recently published in the JOURNAL. Honest test mediums are also wanted.

Send and get a record book with the articles of Association and By-laws all printed ready to sign, and organize at once, and then you have strength to accomplish something.

The subject of safety from fire and disease in private dwellings, is made the subject of an able and exhaustive article in the March number of the International Review, just published by A. S. Barnes & Co., of New York.

Philadelphia Department.

BY HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained...

REMINISCENCES OF OUR PUBLIC CIRCLES.

John J. Reilly*, and other Mediums.

In the early days of Spiritualism, there was a profound interest awakened in Spiritualism by our public circles, and many wonderful tests were given...

to him by Miss Riddle, pointing to her neck and saying to Regan, "If you want something to do, heal that."

The testimonial which appeared in the Spiritualist was dictated or written out for her by Prof. Regan. Miss Fowler says that Prof. Regan is a normal healer...

Miss Fowler regrets the jealousy which pervades the ranks of London Spiritualists, but it is not so apparent to most, and it seems to me depends upon the colored spectacles worn by some few individuals...

England. E. W. WALLIS.

Business Notices.

A penny saved here and there counts up at the end of the year. Buy only SILVER TIPPED Shoes and you will save dollars instead.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$3 and three-cent postage stamps.

The Wedding Feast at Cana.

In another column will be found an advertisement of the National Art Co. We have no business arrangement with the Company, but we believe from our knowledge of them that our subscribers who desire to deal with the concern will be fairly treated...

Mrs. Jennie Potter, of No. 11 Oak St., Boston, is a fine trance medium for tests, business, and also in curing disease.

Dr. T. ORMSBEE is now traveling; his appointments will appear in this paper, and he may be addressed in care of RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

J. V. MANSFIELD, TEST MEDIUM—answers sealed letters, at 361 Sixth Ave., New York. Terms \$3 and four cent stamps. REGISTER YOUR LETTERS.

Clairvoyant Examinations from Lock of Hair. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

The Wonderful Healer and Clairvoyant.—Mrs. C. M. MORRISON. This celebrated MEDIUM is used by the invalids for the benefit of humanity.

Nature's Health Stalices. The natural outlets provided for the elimination of disease are the skin and the thousands of pores.

The Wonderful Healer and Clairvoyant.—Mrs. C. M. MORRISON. This celebrated MEDIUM is used by the invalids for the benefit of humanity.

Mrs. MORRISON IS AN UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the beginning, hers is marked as the most remarkable career of success, such as has seldom if ever fallen to the lot of any person.

When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case.

Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis of lock of hair, and thousands have been cured with magnetic remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give age and sex. Remedies sent by mail to all parts of the United States and Canada.

SPECIFICS FOR EPILEPSY AND NEURALGIA. Address, MRS. C. M. MORRISON, P. O. Box 2519, Boston, Mass.

Letter from England. MR. JONES.—Dear Sir:—My attention has been drawn to a letter by Miss Lottie Fowler in your issue dated Oct. 28th, upon which I feel compelled to make one or two comments.

I do not desire to say ought against Miss Fowler as a medium, but to draw attention to the way in which she upholds one who has done but little for the cause of Spiritualism at the expense of another who has labored well and faithfully, as well as successfully in the good cause, as the numerous testimonials recorded in the Medium will prove.

DEVELOPMENT—Its Theory and Practice, by F. Vogl, in the title of a little pamphlet just published by the author, F. Vogl, P. O. Box 3490 St. Louis, Mo. It is a very clear, concise and practical statement of the course to be pursued in seeking development of mediumship, clairvoyance, clairaudience, psychometry, impressional writing, and other powers of the mysterious interaction of man and the Spirit-world.

An endorsement from Prof. Buchanan is especially trustworthy, as he has made the subject treated in Dr. Vogl's little pamphlet a matter of special study for a long time years.

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

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose, in the most perfect manner, the nature of the disease, whether it be a local or a general one, and prescribe the proper remedy, and the patient will be cured, when she will, without delay, return a complete and permanent remedy for eradicating the disease, and permanently curing all cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought in rapport with a sick person, through their mediumship, she receives immediate and permanent relief in curable cases, through the Positive and Negative forces latent in the system and in nature.

These forces, when in rapport with the natural forces of the external application, should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be, remember it is not the quantity of the compound, but the chemical effect that is produced, that secures the cure.

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

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is so great, that when she writes to the patient, as when the patient is present, her gifts are very remarkable, not only in the healing art, but as a psychometrist and business medium.

TERMS.—Diagnosis and first prescription, \$2.00; each subsequent one \$1.00. Answering business letters, \$1.00. The above said services are applied with the usual fee, to which reliable answers in writing will be promptly returned. The spirits always comply with the strictly complied with, or any notice will be taken of letters sent.

Spirits do Visit, and Nurse the Sick. Do the Spirits of Mortals Leave the Body while the Lately 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 a healing medium succeed in magnetizing papers, so as to form a battery of such papers, the latter may be sent to a sick person by mail, and when properly applied to the person of such patient, the spirits who magnetized the papers, follow the same, and get in rapport with such sick person, and infuse their life elements into them, as a means of cure.

Indeed, it is well verified that the band of spirits controlling Mrs. A. H. ROBINSON, the justly 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 sister could do.

Now here follows several 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 she 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. Mrs. A. H. ROBINSON, Medium, 394 Dearborn St., Chicago: I thought I would let you know that my health is improving faster than I ever thought it would.

On the night of the 14th of September there were four spirits, and one of them, I think, came to my room; they helped themselves to chairs; then one lady came to my bed and introduced herself as Mrs. A. H. Robinson, and she said she was a spirit, and that she had been with me in my life, and that she had been with me in my life, and that she had been with me in my life.

Spirits Materialize and Cure the Patient.—Two Witnesses of the Transfiguration.—Mrs. Blair, the Spirit Artist, was the Subject Transfigured.

DEAR Mrs. ROBINSON, 394 Dearborn St., Chicago, Ills.: I tried your remedies, and thus far I am much benefited. I must have been the subject of your experiments, for I have been cured of a disease which I was sure was incurable.

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By What Power Is It Done?

Mrs. A. H. ROBINSON the healing medium received the following letter and made the diagnosis 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:

ABINGDON, KNOX CO., ILL., Dec. 18th, 1876. MRS. A. H. ROBINSON—Dear Madam: I have just returned from visiting a sick friend in this neighborhood, who seems to be growing weaker.

The following letter verifies the truth of the medium's statement that the patient was already dead: MRS. A. H. ROBINSON, Chicago, Ill., Dear Madam: I have just returned from visiting a sick friend in this neighborhood, who seems to be growing weaker.

The Regular Doctors Could not Cure Him—The Spirits Could, and Did. A PHYSICIAN'S TESTIMONIAL.

Mrs. A. H. ROBINSON, 394 Dearborn St., Chicago. After a long persuasion, by my wife, and a long spell of suffering, I write, not in confidence of receiving any benefit, but as an experiment and almost 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 nearly or entirely with perfect success.

Mrs. A. H. ROBINSON, 394 Dearborn St., Chicago. After a long persuasion, by my wife, and a long spell of suffering, I write, not in confidence of receiving any benefit, but as an experiment and almost as a last resort.

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New Advertisements.

DR. J. R. NEWTON. Will heal the sick at No. 51 Rockwell St., Cleveland, Ohio, from Feb. 15th till March 15th.

ALL FEMALE WEAKNESSES. Can be cured on medicine, no supporter. Trial Box Free. Address: G. E. SWAN, M. D., Beaver Dam, Wis.

BARNETT & CARPENTERS' Self-Setting Animal Trap!! It is the only trap that is self-setting, will not get out of order, and will catch any number of rats and mice at one setting.

That Lock of Hair. May save your life by including it with name, age, and sex, with \$1.00, to the successful clairvoyant, L. A. KIMBALL, V. D. Havana, Yucatan Co., Yucatan, Mexico.

THE RAPID WRITER AND TAKIGRAPH. A monthly magazine advocating the easy, rapid and legible shorthand.

Flowers. Strong Plants delivered Free of cost safely sent by mail, postage paid. Satisfaction guaranteed.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES. Strong Pot Plants, suitable for immediate flowering.

EVERY SOLDIER who was wounded or contused in service, can get a pension by writing to John Kirkpatrick, Cambridge, Ohio.

Spirit Photographs. Persons, wishing spirit pictures, inclose their own photograph and two dollars. The result will be forwarded at once.

KANSAS. All about its Soil, Climate, Resources, Products, Laws, and its people are given in the KANSAS FARMER, a 16-page weekly in its 15th year.

Would You Know Yourself? CONSULT WITH A. B. SEVERANCE, THE WELL-KNOWN Psychometrist and Clairvoyant.

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Voices from the People.

The Consumptive's Reply. And dear one, now I feel that my poor heart must bid farewell...

To Rev. Dr. Hyder. T. J. Moore, of Starfield, Ill., writes to me in the Chicago Tribune...

Christiansity. Dr. J. C. Hoffman, of Chicago, writes:—Spiritualists are to-day judged better...

The Key! The Key!!—Telegraph. M. Gustin writes:—You say in a late issue...

Dr. Ira Davenport writes:—I forgot to tell you that I have sent you a copy of the Michigan Central R. R. to Chicago...

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The Anthem of Nature. We listen, we hear it, the tempest's rehearsal! The ship and the waters take parts in the choir...

A Verbalist Fire-Eater and Mediumship. There are no doubt many mediums who are capable of performing the fire test...

Primitive Ideas. Col. C. C. Long, of the Egyptian army, visiting with his family friends in St. Louis...

A Voice from Prison. Geo. Peterson, of Joliet Prison writes:—From the fulness of a grateful heart, I thank you for your humanity...

Short Sermons—"Out in the Cold!" These Cook writes:—Missionaries to foreign countries have not always been left "out in the cold"...

A Large Circle. Dr. Thomas J. Lewis, of Bokk, N. Y., writes:—I have been a member of the Spiritual Science and Religion by the angels...

January. O Winter! Frozen pulse and heart of fire! What loss is there to you from thy kingdom torn...

Free Thought vs. Creedal Prescription. John Wilcox, of Eddyville, Iowa, writes:—For subject matter, invincible logic and surpassing eloquence...

Superstition and the Prophet's Standard. A Madras Mussulman paper, the Standard, gives its readers the following interesting information...

Dr. J. V. Mansfield. Dr. J. V. Mansfield, the world's renowned medium, has been at the Capital of the Nation for the past month...

Freedom and Spiritualism. This word charms the American hearts. It is the burden of human thoughts and falls earnestly from the lips of reformer...

Spirit Life. If I had time I would like to tell you, and through you the world, my experiences in the lower spheres of Spirit Life...

Isms. I am sorry that the new advance in metaphysical philosophy should be named Spiritualism; I don't like "isms"...

Sensible Criticism. Dr. J. G. Munselle, of Irvington, Ill., writes:—The explanation in a former number of the JOURNAL, that spirits differ as do the inhabitants of earth, is not satisfactory...

Modesty. The rose is more dear ere her petals unfold And reveal to each gazer her breast...

God. "We sometimes read of confidence men; but the most astounding and unblushing confidence men are those engaged in the present Church and State scheme..."

An Eloquent Thought. We met face to face the cool of the morning when I was once traveling in Switzerland...

A Fac-Simile Telegraph. William E. Sawyer, of this city, formerly Washington correspondent of the Boston Herald, and James H. Smith, of Hackensack, N. J., have invented an instrument...

Clackamas, Or.—Wm. Phillips writes:—I believe there are, at this time, no public lectures engaged in the State...

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Persecutions have existed in all ages of the world. As the development of this truth was accompanied by volcanic eruptions, earthquakes, cyclones, etc., too numerous to mention...

Organization.—It is said that in union there is strength; but why should we desire strength, if it must be used for evil and corrupt purposes?

Remarks.—It by no means follows that because Spiritualists organize as is proposed in the articles referred to, that there is to be a committee to interfere in the least degree with individual rights...

Slate Writing.—Miles Brown, of Appleton, Wis., writes:—"Twenty-four years ago my friends over yonder brought me forth from the middle darkness of materialism into the blazing light and incontrovertible evidence of life beyond the confines of mortal, through the organism of the author of the following poetic lines whose remains are interred in the Quaker cemetery at Appleton, Wis., 1851, together with a young wife and an only child..."

Brief Mentions.—Mrs. Eliza J. Garrette, of Sullivan, Mo., writes:—"I can not do without the JOURNAL. I have never seen any thing in print of Mrs. Anna Stewart's gift in slate writing, will say that I had through her under the strictest conditions, six questions answered very pointedly and to my entire satisfaction, all written, and names of my spirit friends signed in full round hands as plainly as print..."

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FROM NEW YORK.

Criticism on the Sermon of a Religious Buffoon.

BY J. F. SNIPES.

In a sermon preached Sunday evening, Jan. 14th, upon the text: "Come, for all things are now ready," the Rev. Dr. T. DeWitt Talmage, of Brooklyn, used the following careful language verbatim, as noted by the writer:

"I remark still further, that all your friends in glory are ready to rejoice at your conversion. From the Alpha to the Omega I consider Spiritualism—Modern Spiritualism—to be a fraud and a sham! I see no use for the doctrine, except to fill mad-houses. If John Milton and George Whitfield have no better business than to come down and crawl under tables and rattle the leaves, they had better stay where they are in glory. But the Bible positively sets forth the idea that heaven is in communication with earth, and if there is joy in heaven among the angels of God over a soul's forgiveness, don't you suppose our friends in glory hear when we turn to God?"

On the following Sunday evening, preaching from the text, "That night could not the King sleep," he said:

"Just now it occurs to me the night on which I could not sleep. It was on the Sabbath night that my brother had preached his farewell sermon in the little village church. I was wrought upon by no especial emotion of solemnity. I retired that Sabbath night as usual. I was almost asleep, when suddenly a voice broke upon the darkness that said, 'DeWitt Talmage, you are not ready for eternity! Not ready for eternity? Oh, what a night that was to me. I sprang from the couch; I was too agitated to strike the light, and I hastened down to the room of my brother who had preached the sermon of which I was speaking, and I asked him the question the jailor asked of the Apostle, 'What must I do to be saved?'"

The Rev. Dr. D. who doctors divinity in the above extracts, faintly exhibits his ignorance of good grammar, of the philosophy and the facts of Spiritualism, and of his own inconsistency. He does not stop to tell us what kind of "glory" our friends and John Milton inhabit, what is the place or condition, or eternal occupation or "business."

"From the Alpha to the Omega," etc. The fiat is passed. The great Boanergian expounder and pounder of obsolete church extremes, bizarre words and sensational catch slang, committed to memory in the closet, and slung in public with a howling emphasis, says, "I consider." Well, of course, he has a right to his consideration; but by way of argument, cool reasoning, or fact-proof, it is worth as much as if he had said he considered the sum of all success in the pulpit business is bluster and blow, and beautiful inconsistency. He makes a distinction also between Spiritualism and Modern Spiritualism. He may have intended to prefix the adjective sooner, or he meant what he said, that there is, or was, an ancient Spiritualism, not a fraud and a sham. But if the ancient was desirable, and is insufficient for the world-to-day, why stop it? But is there not a most remarkable parallelism between the two? If Mr. Talmage were better acquainted with ancient Spiritualism, and had heard only of the latter-day manifestations of the spirit, or spirits, he could not fail to notice the wonderful similarity. None so blind as those who will not see. There were doubtless many in the ecclesiastic theatre who knew more than the clerical actor about the subject, for although the proclamation was made in a vociferous voice, intended to meet with applause, the bag exploded without a noise.

"I see no use for the doctrine except to fill mad-houses." Are mad-houses usually filled with devotees of the doctrine? Do not the careful statistics of the superintendents of the insane asylums show that a very small per cent. of the inmates of such institutions is assigned to them because of faith in Spiritualism? Do not these statistics also show the startling fact that a vast majority of such inmates are recruited from the ranks of the susceptible devotee of the doctrine of eternal damnation? Which has a greater tendency to promote insanity, the evidences of continued life and progress from our friends who have met the Angel called Death, and have returned to identify themselves to sight as well as faith, and in various satisfactory ways, or the gloomy uncertainty or doubt of your eternal destiny? If investigation of spirit knowledge by all sorts of minds, weak and strong, has sometimes turned a head easy to be turned, and therefore none should investigate, for the same reason, then, we might warn men and women never to love, never to accumulate, never to grieve over the departed; for they who do these things might fill a mad-house. Which is better, the comfort of demonstrable assurance of the law of life and nature continued, through personal experience, or through susceptible subjects of disembodied minds called prophets or mediums, or the fear and trembling of ignorance?

"Of John Milton, etc. Here the Reverend gentleman still better exhibits his lack of information of spirit power over the material. To spiritual investigators it is a matter of no difficulty to understand the clear teachings of spirits, that the inhabitants of spirit-life are still human and progressive, their various modes of manifestations including clairvoyance, trance, inspiration, independent writing, and materialization. The Bible, in the book of Kings somewhere, says, "As they sat at the table, the spirit of the Lord came upon them." If a seance with friends about a table be too undignified for our clerical limberjack, is it not too silly a place for the "Lord" himself? If a friend or relative wishing us to know he still lives and loves, can convey intelligence at the family table, or upon a slate touched by mortal, is it perille, or less rational, than that the Infinite Spirit ordered Moses to get him a table of stone that he might write on it? When the Reverend (and sometimes irreverend) gentleman tells us that Milton, etc., had better stay "in glory," he is very indefinite. As taught by the angels, these and myriads of other worthies have doubtless long since atoned for the ignorance of their past lives, and outgrown all attraction for this sphere, while others remain near by who are not yet weaned.

The Rev. Egotist again says the Bible states heaven and earth are in communication. Does it say they shall be? But if they are in communication, Talmage still denies the fact; and if they are, and we don't know it, what good is it? How can there be communication without a communicator and a receiver? Brother Talmage, please answer.

In his remarks the following Sunday, he stated with an extreme unction, natural or strained, that he heard a "voice," a la Sam-

my with his uncle Eli. "Suddenly a voice broke upon the darkness (that is, upon Talmage) saying," etc. Well, either he cuts a figure (of speech) or he means what he says, and if the latter he must be a clairaudient medium, governed by unweaned orthodox spirits. Judging by the effect upon him, for he was "too agitated to strike a light," he must have had his spiritual ears opened, or was extremely nervous and superstitious, and imagined the echoes of the sermon, or he was imposed on by a trick. Perhaps he did not mean it, for he is loud-est when he has least to say. Talmage is a believer—a wholesale believer—in himself. He always dodges reason and progression. He believes in many things, especially the resurrection. Perhaps he can tell us where the body of the Virginia negro baby will come from, which a hog chewed up.

But the spirits say "be charitable," and so we drop the Irreverend T. DeWittless Talmage, D. D.

270 W. 42 St., N. Y.

The Old Biblical Reprobate.

It is godly to love—indeed, it is not well to hate under any circumstances. The old toper considers that an empty whiskey jug is the nearest thing to nothing, and he hates the vacancy therein contained. He loves it when full of lightning-killing spirits, but the moment the contents vanish his ardent affections therefore subside. Old Abraham, loved Hagar while blooming with youthful spirits and vivacity, but as soon as they disappeared under her great sorrow which he had wrought, he then hated her, and sent her "kiting" into the wilderness. Here was a case of seduction and subsequent desertion, a crime which in many states of the Union would have consigned him to a cell in the penitentiary.

Abraham was certainly a saintly old sinner, and if he was alive to-day he could procure a passage to heaven by the hell-fire brigstom train of cars conducted chiefly by Moody and Sankey. The stock in this train of cars can not be watered, a la Erie, for fear that some of the fires of hell might be quenched and sinners not all get their just deserts. All that Abraham, the old sneaking villain would be required to do, would be to hear Moody preach and Sankey sing, and then to ask forgiveness for his sins, and straightway he would be consigned to a sleeping car, and could take passage immediately for heaven. He would not be even required to marry Hagar; not even to take care of his "illegitimate"; nothing of the kind would be demanded. Moody's sermons and Sankey's sonorous voice would enchant him, exhilarate him, purify him, convert him, and make him a Christian, suitable to sing hosannahs to God during an eternity of years.

As to Abraham, we are in doubt about him. In fact, how could he be saved without being converted, and having a change of bowels—pardon us, we mean a change of heart? Our opinion is that Abraham's moral defections disqualified him from entering heaven. How could he do so, without making proper reparation for his hideous treatment of the highly accomplished and beautiful Hagar? Yes, how could he? It is difficult to think of old Abraham without hating him. If we heard his story, he might claim that Hagar seduced him, and that would turn sympathy in his favor. As matters now stand Mr. Abraham's reputation is bad; his offense is immense, and his general record worse than one of our ward politicians. Indeed if Abraham was alive to-day, we would wager a six pence that his "glorious of old" licentious face would serenely ornament the rogue's gallery.

Did God Hear It?

The following is a sermon that reaches undoubtedly as near the throne of God, as any that Rev. Talmage, Prof. Swing, or any other orthodox minister ever preached. It is from the New York Sun, and was delivered at a negro watch meeting somewhere in the South:

"I'll tell you a little allegoric, or speech by de figger. Truth and Lie started out for to trouble. Dey stopped to drink at de ribber Jordan. Truth was thinking no evil, but Lie pushed him, and he fell in and was drowned. Lie got out, stole Truth's boots, and meetin' a colored pusson who was rootin' round whar he had no business, entered into him and got up his habitation. So Lie has loved to dwell along wid colored folks ever sence. It's my biness to pint out dese things to sense you of de tricks of de debble. Lie den sowed his seeds among us colored folks. I axes you, ain't dis a fac? Don't de produce correspond wid de seed?"

No matter how hungry you gits, if you has faith, de Lord's gwine to feed you. Dere was Dannel, a man who was sot agin circus shows. De clown ketch him prayin' out der winder, and put him to starve in de lion's den. De angel one day met Belzebub carrying soup to his farder, who was a hoin' his crap. Ebenezer come a ridin' along on a mule. He had been to town to buy some whiskey. De mule he seed de angel, and he kicked up and knocked Ebenezer heels over head, and he krap't his whiskey-bottle. Belzebub he seed de bottle, and he picked it up, and put it in his coat-tail pocket. You see, he found it, and dat make it hissen. De angel kitched Belzebub by his wool on his head, and toted him off, just as he was, wid his tin bucket of soup and de bottle of whiskey, and drapped him in de den whar Dannel was.

I nebbber heard dat Dannel got drunk, but Scripeter tells us Noah, who was shy of water, kept a bottle of Loosainner rum under his bed. Some colored preachers say Noah was de casion of we black folks in dis wise: Noah had one gal child named Cane Ann, a sassy, dissipated gal, who would steal her daddy's bottle when he was asleep and drink his rum. He kotch her one day tipsy and makin' a spectacle of herself. De ole man cussed her good fashion till she turned right black in de face. I don't bend much on dat case it can't be proved Cane Ann's head got kiny. No, my pinion is colored folks is de most wonderful production of nature—dey proceed de so. I axes who made dem? When was dey made, and whar? Nobody answers. Dea p'int can't be proved by de Bible; dar's nuffin in de Holy Writ about negroes, and dat circumstance shows dey is

a nation 'cular to dere own notions, an' I se nebbber seed one dat wasn't proud of his color. De postle ses to de 'pistle, 'Know thyself.' I terprets dat, 'Be ye seekers of de knowledge how you se comically made in de flesh.'

You have all seed de blisters on de sycamore tree; dat circumstance is a berry interestin' fac in de Bible. Dere was a very small colored man named Niggerdemos. He kept public house, and done his own cooking. He heard one of de 'ciples done borrowed a jinney and was comin' in great glory to preach. Niggerdemos t'ot if he could only get to see dat good man de lum-begger he carried in de small of his back would cease. Hearin' folks a shoutin', he flung down his dish clof and went out to see de 'ciples, but by de 'casion of his stumpy legs he couldn't see nuffin. A big sycamore was growin' right before his cabin, so he skinned up dar and looked down at de 'ciple, who went ridin' by and nebbber seed Niggerdemos. Poor Niggerdemos did cry! He was so hurted, his tears was so hot dey blistered de bark wharever dey touched. One of dem tears hit de jinney on her back and hurt her so bad she kicked up. Dat 'ciple looked up and seed Niggerdemos and said, 'Come down, poor fellow! I'll stop at your hotel and take a glass of your 'simmion beer.' Niggerdemos was proud of de honor. Sycamores been blistered ever sence. Now, we must bury our heads in de dust and pray long and fervently. I hope my endeavors to give you de true light to carry you fro de next year will bring forth fruits, good, sound, healthy fruits, without insects. The Lord be wid you all.

Dr. Slade's Acquittal.

No man who is well posted in legal jurisprudence, is surprised to hear of the dismissal of the complaint against Dr. Slade. He was arrested on a charge of vagrancy, for sensational purposes only. The police justice imposed a sentence of three months hard labor, from which an appeal was taken to a higher court, and that was virtually an end of the matter. The whole affair was a bald attempt to create an unwarranted sensation against Spiritualism. There was a perversion of the law because the prosecutors could not make a case under the statute: The indictment which was made under the Vagrant Act did not contain the words found in the Act, viz:—"by palmistry or otherwise." Serj. Balkantine led for Dr. Slade and at once objected that the offence under which Dr. Slade was convicted was not within the Vagrant Act, because these four words were omitted and no charge was therefore made that a fraud was accomplished "by palmistry or otherwise."

Mr. Hill, counsel for the Government, replied that these words were advisedly omitted, the offence having been more specifically described by saying that Slade used subtle craft, means, or devices. Judge Edlin said that summary convictions must show upon their faces the words of the statute giving magistrates jurisdiction. The conviction, therefore, was bad on its face, and as counsel for the Crown stood by it and declined to ask the court to amend it, they must quash the conviction.

Mr. Hill asked for a case to the Supreme Court to decide whether those words were necessary to a conviction. The court refused, and Dr. Slade was discharged. Lankester, it is reported, has got out new papers for Slade's re-arrest. That, too, is all bosh. Dr. Slade has gone over to the continent well advertised as a good, but persecuted medium. Such persecutions he can well afford to stand, inasmuch as it has given him thousands of dollars worth of advertising. Every move that bigots make to put down Spiritualism redounds to its promulgation.

Another movement in the way of a libel suit against Mr. Burnes, the editor of the Medium and Daybreak, London, has been instituted in hopes of gaining notoriety, by a whilom lawyer that officiated for Slade. The prosecution is as groundless and as shallow a movement as that of Wilson's and Woodhull's against the editor of the RELIGIO-PHILOSOPHICAL JOURNAL.

Andrew Leighton.

[From the Medium and Daybreak.] Mr. Andrew Leighton died on Sunday morning, 14th January, at his house, 35 High Park Street, Liverpool. He had returned from a visit to Dundee, his native place, on the preceding Wednesday, suffering from cold and hemorrhage of the lungs. His health for some time past had caused his friends considerable anxiety, but the fatal termination has come upon them as a sharp surprise. Few men, perhaps, ever had a larger circle of affectionate friends—of friends who resorted to him as to a fountain of sympathy, counsel, and strength. With unlimited patience, kindness, and good sense, he fulfilled a multitude of duties with marvelous accuracy and efficiency, serving others with unreserved energy, and without a thought of self. He was in truth an exemplification of Paul's definition of charity; he suffered long and was kind, he envied not, he vaunted not himself, he was not puffed up, he sought not his own, he was not easily provoked, he thought no evil. Indeed he was never so moved to indignation as when some character was denounced unjustly or too severely. A scoundrel appeared to him incomprehensible, he having nothing answering thereto in himself, which, in this wicked world, was a serious defect.

Mr. Leighton was from early times a Spiritualist, and twenty-two years ago reprinted in this country Adin Ballou's testimonies, with an excellent preface. His convictions were mature and serene, and it was an admirable study in controversy to behold him in conflict with an anti-Spiritualist, and witness the good-natured ease with which he would wrest weapon after weapon from his antagonists' hands, usually ending with the confession that possibly there was some substance in Spiritualism after all. Within the past few weeks he conducted a lengthy discussion on vaccination in the Liverpool newspapers with a cogency and courtesy which won the respect of all readers.

It is hard, very hard, for those who have given their love and confidence to Mr. Leighton to lose his visible presence, but they will poorly illustrate the principles he maintained if they regard his departure as more than apparent. He is with them still, if secretly, more profoundly and more powerfully. For himself the change must be ineffably delightful, for he has gone whither the generous heaven within his own

breast will be repeated as a heaven of correspondent loveliness and magnificence around him.

Several years since, Bro. LEIGHTON visited his brother, Col. W. Leighton, of Keokuk, Iowa, and both gentlemen together made us a fraternal call.

We found both most genial and intelligent gentlemen, and from our brief acquaintance with the deceased, we do most cordially endorse the high eulogium paid him by our worthy cotemporary.—(ED. JOURNAL.)

\$5 to \$20 per day at home. Samples worth \$5 free. STINSON & Co., Portland, Maine 23-13

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Unprecedented Merit. BOSTON, Jan. 1st, 1876. H. R. STEVENS, Esq.—Dear Sir: For many years I have been afflicted with a humor in the blood which finally developed into Scald Head, and only those who are similarly afflicted can realize the disagreeable suffering one is compelled to endure with this complaint. For a long 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 worse, the surface of my head being entirely covered with sores of the most aggravated nature. This was my condition when I commenced taking VEGETINE, 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 always deem it a great pleasure to mention the unprecedented merit of VEGETINE. I remain, very thankfully, CHARLES H. SMITH, 338 Fourth Street, Boston.

All Diseases of the Blood. If VEGETINE will relieve pain, cleanse, purify and cure such diseases, restoring the patient to perfect health after trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can be cured? Why is this medicine performing such great cures? It works in the blood, in the circulating fluid. It can truly be called the GREAT BLOOD PURIFIER. The great source of disease originates in the blood; and no medicine that does not act directly upon it, to purify and renovate, has any just claim upon public attention. Seventy-one Years of Age. EAST MANSFIELD, Aug. 2d, 1870. MR. STEVENS,—Dear Sir: I am seventy-one years of age; have suffered many years with Kidney Complaint, weakness in my back and stomach. I was induced by reports to try your VEGETINE, 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 VEGETINE. It strengthens and invigorates the whole system. Many of my acquaintances have taken it, and I believe it to be good for all the complaints for which it is recommended. Yours truly, JOSIAH H. SHERMAN.

Reliable Evidence. MR. H. R. STEVENS,—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, VEGETINE, for I do not think enough can be said in its praise, for I was troubled over 30 years with that dreadful disease, Catarrh, and had such bad coughing spells that I could not sleep as though I never could breathe any more, and VEGETINE has cured me, and I do feel to thank God all the time that there is so good a medicine as VEGETINE, and I also think it one of the best medicines for coughs and weak, sinking feelings in the stomach, and advise everybody to take the VEGETINE for I can assure them it is one of the best medicines that ever was. MR. L. GUYE, Cor. Magazine and Walnut sts., Cambridge, Mass.

Appreciation. CHARLESTOWN, MASS., March 19, 1869. H. R. STEVENS,—Dear Sir: This is to certify that I have used your "Blood Preparation" (VEGETINE) in my family for several years, and I think that for scrofula and Cancerous Humors or Rheumatic Affections it can not be excelled; and 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 recommend it to any one in need of such a medicine. Yours respectfully, MRS. S. A. DUNSMORE, 49 Russell Street.

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