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1 53 15 IN ADVANCE. CHICAGO, FEBRUARY 24, 1877.

BURDENS.

BY EMMA TUTTLE.

I wonder if God knows how much I need

An hour of silent rest, Wherein no want bids weary duty speed And serve her swift and best.

I am so tired of seeing fingers raised To signal me to come.

can not go for fainting, cursed or praised, My weary soul sits dumb.

I try to shut my eyes, but lo, my ears Catch voices calling me. And even I kear the drip of falling tears When I would quiet be.

Tear-dimned blue eyes, or drooping golden head

With grief are brimming o'er ; Sore need of little words of comfort said So many times before.

Ah, woe is me! For nothing can I give

So weak and faint am I. It scarce is sweet to breathe and only live As one about to die!

God knows my need and sends his angels low.

With healing on their wings, Warm thrills the blood which feebly coursed and slow,

My soul grows strong and sings.

.1

woo a peace from their celestial eyes, Too deep for earth to break.

half forget the way lips shape to sighs When hearts are worn and ache.

And seeing how they triumphed over pain Who once were burdened too, I kiss the cross, and taking heart again, Feel strong to bear and do.

The Antiquity and Purpose of Baptism.

BY M. B. CRAVEN.

The origin of Christain baptism, like the Jewish rite of circunicision, is lost in re-mote Pagan antiquity. Evidence that it was a religious ordinance in practice by Gentiles before the time of Christ, is shown rom Euripides (B. C. 450), who refers to the Baptismal Founts placed at temples for sprinkling devotees with holy water. A belief in the cleansing efficacy of water by baptism for the washing away of sins, pre-paratory to a life of holiness, had become so generally received before the Christian era, that Ovid and Cicero both allude to the ceremony as an absurd means of obtaining salvation. The fact that it was not insti-tuted as a religious observance under Mosaic economy or Levitical priesthood, is further testimony in corroboration of its ex-, trancous origin. Dr. Schmucher, in his "Popular Theolo-gy," admits that it was a religious ordi-nance antecedent to the Christian dispensathe by saying: "The classical reader need not be informed that various lustrations were common among the heathen nations of antiquity before the time of Christ. * * * It was by the cereinony of baptism that the Essenes admitted members into their asso-ciations," etc. It was evidently through social intercourse with those ascetic relig-ionists, together with the Therapeuts spoken of by Philo Judeaus, who migrated from Egypt to the rural districts of Palestine subsequent to the Macedonian invasion, that John the Baptist received his religious impressions and faith in water baptism for the remission of sins. Dr. Coleman, in his "Ancient Christiani-ty Exemplified" (p. 365) says: "The baptism of John was a peculiar ordinance, essential-ly distinct from Christianity." Thus John's method of baptizing having no verbal or ceremonial form to distinguish it from Pa-gan customs, led the disciples of Ephesus under Padi's preaching, to be rebaptized in the name of the Lord Jesus, for sectarian discrimination. The present Christian form, as commanded by Jesus, done in the name of the Rather, and of the Son, and of the Holy Ghost, rendered another applithe remission of sins. the Holy Ghost, rendered another appli-cation of water equally essential to be Orthodox. . thodox.. Proselyte baptism appears to have been common with the Jews before the time of Christ, as shown from the fact that those priests and Levites sent by the Sanhedrim to interrogate Joha concerning his mission, did not apparently look on his lastrations as a religious novelty, but seem to have been apprehensive that he had usurped the privilege of officiating in an established rite without divine authority. Yet there is no evidence that the Jews themselves had submitted to jt as a religious duty, until The without divine authority. Yet there is no evidence that the Jews themselves had submitted to it as a religious duty, until John came baptising all, both Jews and Gentiles, who atsended to his call. He was aversive to Jewish self-righteousness and arrogance, knowing that they were in as much need of repentance and absolution from sin as the Gentiles. Circumstances connected with this relig-ious revival clearly show that foreign inner vations and creeds, adapted to the devotion al feeling of the age, have been introduced into Judaism from Egypt, Persia and Greece, until the Mosaic ceremonial system of the-ology—which interest future existence by limiting rewards and pumishment for good and bad deeds to this life only—become inadequate to meet the spiritual demand of reformers. A new dispensation was the result. Haptism, connected with repent-ance for future salvation, then superseded

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in atonement for sin. This religious revo-lution was wrought through the ministe-rial labor of the Baptist, with that of Jesus and his followers; and ecclesiastically inau-gurated by the miraculous convert Paul. This embassador to the Gentles, enthusiastically adhered to the crude notion, that "without the shedding of blood there was no remission," and thus substituted the blood of Christ for that of beasts applied blood of Christ for that of beasts applied under the former discipline. In depending more on the atoning efficacy of his blood than water, he declared that Christ sent him not to baptize; and thanked God that he had baptized none but Crispus and Gaius, besides the household of Stephanas in the Corinthian church. By thus express-ing his gratitude for having escaped the ing his gratitude for having escaped the stigma of baptizing many, he treats the ordinance with no more regard as a divine institution than he did circumcision, after circumcising Timothy merely to keep in favor with the Jews; and wrangling with Peter because a gospel of circumcision had been committee to him; (Gal. 2: 7-11.) Yet in his own cive he discrepantly says that Ananias told him to "Arise and be baptized, A nanias told him to "Arise and be baptized, and wash away his sins;" as though re-mission was only obtained by water-bap-tism, and that the guilt of former life would remain unatoned while the ceremony was neglected. This agrees in sentiment with Mark, who says John preached the baptism of repentance for the remission of

circumcision and the sacrifice of animals in atonement for sin. This religious revo-

If the purpose of baptism was the remission of sins, as taught in the gospel, and Jesus immaculate, as theologically main-tained, its application to him was merely a solemn sham; for he could have had no sin to repent of or be remitted. The pleavad-duced by Christian apologists that he sub-mitted to it as an example for the submitted to it as an example for others, appears futile when the fact is taken into con-sideration that he evinced no disposition to "fulfill all righteousness" in that manner, until the ceremony had become established as a cardinal ordinance—after all they of Jerusalem, Judea, and the region round about Jordan had accepted it. There is no evidence that he was baptized at Bethabara, during the early part of John's ministry, and at the commencement of his own as and at the commencement of his own, as is assumed) by commentators; for at that place he was only introduced to his fore-runner by divine designation. From there he departed on the day following for Cana, to attend a marriage, where-before his hour had come-he began his miraculous career in the manufacture of wine out of water, for the festivity of the guests, in a quantity (100 gallons) that reflects unfa-vorably on the popularity of Temperance Societies among the "blue hills of Galilee." He then went to Capernaum, and afterwards to the passover at Jerusalem; but when he was baptized, he went immediately into the wilderness, on a "fast," and resisted the temptation to make bread out of stones, to gratify an individual who had been living on dust since the "fall of man," and who, no doubt, would have appreciated some of that wine if he had been invited to the wedding. From the fact that Peter, in his address to the devout Jews of all nations assembled at Jerusalem on the day of Pentecost, speaks of him merely as "a man approved of God;" and Jeaus himself hav-ing equidated the idea of being good (Mat. 19: ID, the conclusion is irresistible that he yielded to the ceremony for the same reason that others had. After baptism in the name of Jesus Christ for the remission of sins, the Holy Ghost was promised by Peter (Acts 2:38), but his own perfidy, in the pusillanimous denial of his Master so soon after he breathed upon him, with the others, and said: "Receive ye the Holy Ghost;" shows that its sanctifyye the Holy Ghost: shows that its sancting-ing influence was not reliable in cases of emergency. The Cesareans who assembled at the house of Cornelius were only consid-ered worthy of having their sins remitted by baptism in concequence of previously re-ceiving the Holy Ghost! (Acts 10:47.) As the Samaritans (Acta 8:16) did not realize its spiritual benefit either before or after baptism, the apostles sent Peter and John to lay their hands on them, as Paul did the Ephesians. From this it appears that when its reception was not the result of voluntary infusion, the desired effect-was accomplished by a process of theurgic manipulation, at-tended with a psychic influence that existed only within the domain of human imagina-tion. Whatever may have been the hallow-ed influence of the Holy Ghost through the laying on of hands in connection/ with baptism then, the testimony, now is/ that the Christians who discard such superficial forms, as the followers of George Fox, ex-clusively claim to be controlled by the spirit. Dr. Berg, when treating on the supposed explatory power of water baptism in the early Christian Church says: "The remis-sion of sins was thought to be the immedi-ate consequence; while the bishop, by pray-er and the imposition of hands was suppos-ed to confer the sanctifying gifts of the Hoy Ghost that were necessary to a life of right-eousness and virtue. * * * The baptized persons returned home clothed in white gaments and adorned with crowns Dr. Berg, when treating on the supp white garments and adorned with crowns and sacred emblems, the former indicating and sacred emblems, the former indicating their inward piety and innocence, the latter their victory over the world. Thus in the days of Primitive Christianity, baptism was superstitiously compounded with regenera-tion; whereas it is now only performed as an empty ordinance after the convert is supposed to have his sins washed away by faith in the blood of Christ. Whether the

apostles performed the ceremony by dip-ping, pouring or sprinkling with water, has ping, pouring or sprinking with water, has been a much mooted question among Chris-tians, that is of no moral importance; but has been made a subject of such theological controversy by a class of narrow minded sectarians, that they decline fellowship at their communion board with others of like faith who have not had it performed in their special manner.

John preached and baptized with the conviction that his work was only the harbinger of a reformation more intrinsic in our-pose to be accomplished by a successor of transcendent qualities; who he said would baptize them with the Holy Ghost and with fire," in demonstration, of spiritual consequences. As no such recondite cere-mony took tangible shape in the ministra-tion of Jesus, his faith in him as "the Lamb tion of Jesus, his faith in him as "the Lamb of God which taketh away the sins of the world," began to waver. Hence when in prison he sent messengers to him inquiring whether he was the Christ, or if they should look for another? But instead of visiting him in prison and baptizing him with the Holy Ghost, in compliance with the need he expressed of being baptized by him, or re-turning an answer in full confirmation of his Messiahship to relieve his doubting mind, he merely enumerated his miracles for them to tell John, knowing that impos-tor und folge prophets measured like up tors and false prophets possessed like su-pernatural power. Matthew 24:24 and Rev elation 19:20,

Though according to the Evangelist John the Baptist had an occular manifestation of his divine mission at Bethabara, in the form of a dove, and another, according to the Synoptics, at the time of 5ts baptism, when a voice from the opened heavens ob-clared him to be the beloved Son of God; the record shows that the supernal trace is clared him to be the beloved Son of God; the record shows that the supernal voice in attendance with this esotaric type of Delty described as a pigeon in oriental Buddhistic theosophy ages before its advent in Judea was merely illusory with this aminently de-voted man. So after pioually incorporating a Pagan ceremony with Jewish fanaticism in prelude to Christianity, this famous her-ald of Jesus was taken from Mackoerus cas-tle and unceremoniously decapitated with-out evincing final faith in him as the antici-pated Savior of sinners by baptism with the Holy Ghost in divine culmination of his preparatory labor. preparatory labor. .

Superstitious forms were instituted by the Church and associated with water baptism subsequent to the apostolic epoch, in coalescence with the peculiar religious feel-ing of the period. Dr. Watson says: "After the council of Nice Christians, added to baptism the ceremonies of exorcism and adjuration, to make evil spirits depart from persons to be baptized. They made several signings with the cross, they used lighted candles, they gave salt to the person to be baptized to taste, and the priost touched his mouth and ears with spittle, and also blew and spat upon his face," etc. During the patristic period, this ceremony was attended to on Easter, and the converts went clothed in white until Whitsuntide. Exceptions to this season occurred only in cases of necessity. Candidates were pre-pared for it by fasting, prayer, and other de-votional exercises. As the prevailing opin-ion was that when conferred, it while away all previous sins, it was not uncom-mon for the catechurenes to defer the samemon for the catechumens to defer the sanctifying ordinance as long as possible, fear-ing that subsequent sins would remain unexpiated. Ambrose was not baptized until elected Bishop of Milan; and other eminent men in the Church not till the close of life. Constantine, the first. Christian Emperor. was only baptized when breathing his last; and one of his sons not until after he was killed. killed. A custom an ently prevailed among the Gentiles of baptizing for the dead, spoken of by Paul, 1st Cor. 15:20, which had its adherents in primitive christendom-particuarly among the Marcionites, whose peculi-ar manner of performing is described by Chrysostom. Infant baptism received no attention in the apostolic ritual, for the probable reason that babes had no sins to wash away. It afterwards become an established institution in the church, under the impression that they were subject to the sin of Adam. According to Tertullean, sponsors or godfathers were ordained in the second century, to officiate in a sacerdotal function for infants who could not answer for themselves. When science supplants superstition through universal education, and the relig-ion of humanity supercedes dogmatic creeds and superficial forms, the ordinance of baptism will be abandoned as a supervacaneous ceremony, and with that of circumcision be remembered only as an obsolete rite, in adaptation to religious proclivity of a past age, when ignorance and credulity predom-inated over reason and ethical philosophy.

the four quarters of the globe, and was anx-ious to share the fruits of his labors and researches with a few interested and wor-thy students, and for this purpose he will publish a work under conditions which he eno not change or transgress. These are: "ist. The work can not become a market-

able commodity, but may be exchanged for a ratio of the cost of publication. "2nd. The work may be published for a

limited distribution in any country where a sufficient number of students are found to insure the cost-of publication.

"3rd. The requisite number of subscribers being obtained, a protective copyright is to prevent any further publication.

"4th. The work is not to be published or sold by any professional firm, nor submitted for review to professional critics. "5th. After the requisite number of copies are drawn off to defray the expense of pub-

lication, the types, vignettes, etc., are to be cancelled utterly.

"These are the five conditions under which the publisher feels compelled to issue this work, and without the limitations of which it will never see the light.

The notice further states, "No firm can have copies of this work for sale, nor will it be issued until the exact number of sub-scripers are found, to insure the cost of the same

"To meet the actual cost of publication 600 subscribers are required at \$5.00 a nice and, therefore 500 copies along will be issued, and from this standard of number and price, there will be no change or reduction." The notice is signed: "Signed for the author and publisher, EMMA HARDINGE BRITTEN,

Secretary pro tem."

Mrs. Britten adds to her testimony of the work the following: "I cheerfully lend myself to the task imposed upon me namely, to become guarantee in this statement for the high value of the work, and to receive for the author and publisher the names and addresses, of the favored few, who may wish to make one of the 500 subscribers required.

Early last Spring Mrs. Britten notified the subscribers that the work had been published, and was ready for delivery on receipt of the subscription price of \$5.00 per copy. Following the publication quite an acri-

monious discussion took place in some news-papers, and one of the latest articles of Mrs. tten announced that :she had high encomiums from a majority of her 500 subscribers, and therefore rested happy and content after so marked any endorsement of herself.

world, let the spirit who indited that an-swer to me be reaponsible for it."

NO. 24.

Well, would you believe it, the Mrs. A. Hamilton, formerly Miss Julia A. Austin has turned up still a mortal upon this earth, and I have seen her and personally convers-ed with her in this city. I have facetiously ed with her in this city. I have facetiously talked with her about this spirit communi-cation purporting to come from her as a spirit, and a victim of the Brooklyn calami-ty. This is an absolute fact. When I learnthe fact, I immediately telegraphed to the JOURNAL not to publish the communicathe JOURNAL not to publish the communica-tion, or anything in my article appertaining, and I also wrote in explanation, but tele-gram and letter were too late it seems, for my article had already gone to press, and the Editors were impressed that no harm would come of it, as they fold me in reply. And now so far as any harm coming of it, it will be seen by those who can understand and appreciate, that great good has result-ed. I wrote to Dr. Man field at Washing-ton, about the matter as I wrote to the

ton, about the matter as I wrote to the JUURNAL, but to it seems, was not troub-led about it either, for he did not reply— but awaiting his return home to have mat-ters explained at our private circle seance, if necessary, when it should occur. It did take shorter a comtake place on Sunday last, and after a com-munication from the actress Lucille West-ern (recently decrased) to my wife, I sat down and wrote the following:

SETH CESHMAN:- I will sincerely ask ou to explain to me how it was that Julia A Hamilton answered and signed a com-munication to me through Mr. Mansfield from the other world when she is now a mortal on earth—of course you know about this. Please explain.

A. G. W. CARTER."

It, will be remembered that the spirit Seth Cushman, formerly of the State of Vermont, in this life, is the spirit-guide of the medium Dr. Mansfield, and is ever pres-ent with him at his scances. This is the reason that I addressed the spirit Cushman, as one likely to know all about the matter. I folded up my question many times, and after it was sealed up, placed it before the medium, and to our great surprise the following answer was written;

"DEAR CARTER :- I have thought it best to speak for myself and tell you how wrong it was in me to deceive you as I did; but knowing of no other way that I could get before the world, I did as I did. I gave you Julia for Adelia, knowing it would bring Julia for Adelia, knowing it would bring me into notice, even though it would expose me at last. Mr. James McClellan of 168 Pine street, and Mary Ann McClellan of 19 Pine Street, told we when I was answering to your question, it would recoil on my owa-head. I regret only that I gave my name as I did; but I find myself no better from being a spirit—no worse. If you would forgive me, I will never be guilty of the like again. I am willing you should pub-lish this, if you think it necessary. lish this, if you think it necessary.

Art Magic.

As this subject is so prominent before the public mind, I have thought an episode in connection therewith might; be interesting

connection therewith might be interesting to your readers. A little over a year ago, Mrs. Emma Har-dinge Britten published very extensively a circular entitled :-"Important notice to the advanced think-ers of the Junited States, Art Magic, or Mundane, Super-Mundane and Sub-Mundane Spiritualism," in which was set forto, that a European gentieman, now sojourning in the United States of America for a brief season, who has been forty years a practi-cal and theoretical student of Art Magic in

Now mark the sequel. The Banner of Light has a late advertisement announcing the sale of "Art Magic"L"extra copies of this work are supplied to the public, at the reduced price of \$3.00 per colume." The Boston Investigator and Spiritual Scientist also contain a similar advertisement.

Mr. Editor, I ask you, where does the joke come in? Have the favored few been duped by "elementaries?" Can Mrs. Brit-ten reconcile the sale of the work at a reduced price from the subscription, and by professional firms? Were there more than 500 copies published contrary to the stipu-lation, viz: "Therefore 500 copies alone will be issued?" Were the types, plates, vig-nettes, etc., utterly cancelled after the 500 copies were struck off?

In a word, can Mrs. Britten reconcile this last act with here rectitude of practically carrying out the Golden Rule?

ONE OF THE 500.

EXPLANATION.

Brooklyn Theatre Disaster-Wictims Communicating-The Dead Alive-Other Communications Through J. V. Mansfield, Medium.

BY HON, A. G. W. CARTER.

Our friend Mansfield has returned from Washington City, and on Sunday last we had our usual private circle seance, some account of which I will here present, from which those experienced in the manifesta-tions of Spiritualism, will learn and under-stand and those who are not will before tions of Spiritualism, will learn and under-stand, and those who are not will perhaps have something of interest to consider and talk about, but from which those opposed to Spiritualism will glean nothing to distort or justily to condemn. The cause of the spirit and spiritual truth, however, requires that I should give the facts, and let all make the most or the least of them; I will, there-fore, an "unvarnished tale deliver."

In the JOURNAL of February 19th was published a communication to me from Julia A. Hamilton," purporting to be a spirit who had departed this life in the late Brooklyn Theatre disaster, which bore up-on its face much intrinsic evidence of truth on its face much intrinsic evidence of truth and genuineness. It was in answer to 2 sealed-up question of mine addressed to "Mrs. X. Hamilton, formerly Miss Julia A. Austin, Spirit-world," and sent to Dr. Mans-field at Washington City. As my comments in my article plainly showed I had my mis-givings about the genuineness of the iden-tity of the spirit as the lady spirit I had ad-dressed, and said • • • • - "I am not enabled to pronounce absolutely upon the fact. Time, perhaps, will reveal that to those who are interested." I also wrote— "If, it should possibly turn out that Mrs. J., A. Hamilton, formerly Miss Julia A. Austin is not dead, and yet an inhabitant of this

ADELIA HAMILTON, 168 Pine street, N. Y

This, I say, much surprised us of the cir-cle, and after awhile I wrote again thus:

"SETH CUSHMAN:--I want you to explain about that matter of Julia A. Hamilton, Please do so, and oblige

A.G. W. CARTER."

And folding it, and it was sealed with mucilage as usual. Soon this answer was written by the medium and given to me:

"DEAR JUDGE .- You . desire me to explain the unhappy condition in which Miss Adelia Hamilton finds herself. I think she has said all tliat could be said on that wise. She was ambitious to get her name before the world, and stooped to deceive you as she did. But she has confessed her fault, and I think she ought to be forgiven. I talked with Mr. Edward McClellan, one of the same street and number, 168 Pine street, of Adelia, and he says she was always ambi-tious to get before the public. "We have no control over those who

would deceive, therefore we could not be held responsible for any wrong perpetrated by such.

SETH CUSHMAN."

These two communications furnish the explanation then, and we find that we can explanation then, and we find that we can be imposed upon by one spirit personating another—even a mortal; and thus it seems the truth of our philosophy is indicated, that men and women go to the other world, and are then for a time spiritually just as they were here, or just as they left the world here—deceiving here, they deceive there. But now for other facts, material to those communications, and their confirmation. confirmation.

who is Adelia Hamilton, the spirit who deceived me? I consulted the file of the New York Daily Herald and the New York Times, of the month of December, 1876, and in the numbers of the 7th, 8th and 9th December, I found the list of the names of the victims of the Brooklyn Theatre disas-ter, and in them these names :

Delia Hamilton, age 20, 168 Pine street, N. Y.; and in two numbers of the Times, this name appears as Julia Hamilton; James McClellan, age 35, 168 Pine street, N. Y.; Edward McClellan, age 22, 168 Pine street, N. Y.; Marr Ann McClellan, age 10, 168 Fine street, N. Y. Further comment, perhaps, is unnecessary. Let all who read think and understand.

New York.

RELIGIO-PHILOSOPHICAL JOURNAL.

W. IRVING BISHOP,

A Critical Examination of his "Expose" of Spiritualism. .

MR. EDITOR :- There appears to be something in the construction of the mentality of the genus homo that causes the average or the genus homo that causes the average man to derive a certain kind of pleasure from the infliction of a practical joke even upon a friend if the joke is a cute one, and the pleasure is greatly enhanced when the victim is a rival or opponent in any sense, and doubly so when the victim plays off the joke upon himself.

The Spiritualists of Rochester, though they are as far as any other class from desiring ordinarily to see people ashamed or mortified about anything, are just now en-joying themselves hugely on account of a stupendous "sell" perpetrated by their de-luded opponents upon themselves on the evening of Dec. 15th, 1876.

For a week or two previous they had been advertising in the papers, by bills thrown about the city, and by almost every other conceivable means that the notorious trickster and deceiver. W. Irving Bishop, would expose and annihilate Spiritualism in Corin-thian Hall on the above mentioned evening. The writer and several other Spiritualists attended and witnessed the wonderful performance.

An apparently fair committee of four gentlemen was announced as having been ap-pointed by somebody to tie and investigate. The tying was done in a cabinet with strips of cloth and the knots sewed with thread. Bishop urged them to do it thoroughly, and they apparently made the tying as secure as they apparently made the tying is secure as possible. The strips were wrapped twice-around his wrists, tied, knots sewed, then tied together behind him. He was then seated on a stool and his hands were tied securely to a ring and drawn up tight. Then his neck was tied back tightly, his fast mean lied to the floor and his knews were feet were tied to the floor and his knees were tied together.

Any one who will carefully consider tha manner of the tying will know that without disengaging his hands or slipping the strings wrists he could not move his hands more than two or three inches at most from the place where they were tied at first. He could not lean forward an inch, or raise his feet from the floor. While in this condition the following things were performed:

list. A guitar, temborine, whistle, bells and pistol were laid in his lap. After the cabinet was closed the musical instruments were operated upon, but not with much skill. The piste was fired, and the bells were thrown out of the cabinet.

2d. A ring was held in his teeth and 's string was put around his neck by the com-mittee. Next the string was found tied in a double bow knot with the ring strung on

3d. A nail was driven through a board laid on a phair by his side.

4th. The committee put a hoop in his lap and some counted shot in his hands, and the boop was found around his neck and the right number of shot were found in his

5th. The committee put a tamborine on his lap and set a glass of ale on it and when the cabinet door was opened part of the ale was gone. 6th. A

6th. A doctor blindfolded sat in the cabi-net with him, and after some commotion made with the musical instruments the door was opened, and the doctor stated that he felt hands on his head and that he could not perceive that Bishop moved a muscle.

7th. A slate was laid on his lap, and a pencil was put on the floor between his feet and the pencil was picked up and writing done on the slate.

8th. A paper and scissors were laid on his lap, and the paper was found cut so as to display design, and some degree of

An empty bucket was taken from

and believe his statements it has escaped our notice.

The Psalmist says "The zeal of thine house has eaten me up." In this case the blind zeal of bigots who are infidel to the grand truths of Spiritualism has seemingly eaten up their brains, or at least paralyzed them them.

Mr. Bishop stated that he had not been untied, and had not loosened the knots or slipped them in the least, but by great exer-tion, muscular contraction and expansion, and by slipping his shoulder out of joint he

He then had the bucket placed upon his lap again as in the trick No. 9, made some grimaces of countenance and twists and contortions of muscles, and a hand and nak-ed arm came out quickly and plainly by his side, seized the bucket, threw it onto his head, and as quickly withdrew from sight.

Now let it be borne in mind that he de-clared that the knots were neither untied or slipped in the least. If this were true the wrist instead of being naked would have had a strip of white cloth around it. And beside this his shirt-sleeve had remained buttoned as long as it remained in sight, and while tying the strips of cloth ou his wrists an effort was made to slip the wristband up and they could only get it far. enough up to admit of tying on the strips of cloth. Had it been his wrist that appeared it would not only have shown the strip of. cloth but his wristband and part of his sleeve. Again while the hand was placing the bucket on his head it must have been at the bucket on his head it must have been at one time about two feet from the ring to which it was closely tied as alleged by the committee. How did it get there if as he asserted the fastenings were not disturbed or slipped?

Every one not mentally stone blind must perceive that either Bishop's statement was false, or the committee were all frauds and in collusion with him, and that they had not tied him as they pretended. And this would prove that the whole five were frauds and totally untrustworthy. Now it is easier and less dishonoring to our common humanity to believe one man a liar and deceiver than that five men are so. So we choose to exonerate the committee and he-

-lieve that Bishop is a fraud in pretending what he did rather than that Bishop and the four committeemen were all such. But in performing the bucket feat he would not have to reach nearly half as far from the ring to which his wrists were closely tied as he would in performing some of the others.

The pencil as above stated was placed on the floor between his feet, and was picked up and writing done with it. Now to reach the pencil according to his explanation he would not have to not only slip his shoulder out of joint but both shoulders; and then detach the arms from the shoulders and reach two or three times the length of his arms and pick up the pencil with his finders, slip the balls into the sockets, join and instantly heal the ligaments, tendons and skin, and this without the loss of a particle of blood, then do the writing on the slate. But this is not all. He had another difficulty to overcome in order to accomplish it greater than what I have stated. His wrists were all this time tied close up to a ring in a solid post behind his back and his feet tied securely to the floor. Now in or-der to accomplish this feat he had to in ad-dition to what is above stated turn a somersault over forward and take the entire sault over forward and take the entire building, stores, hall and audience over with him. We do not wonder that so many peo-ple of that audience had their heads turned so they were unable to perceive the perfect absurdity of his pretended expanation. The reason we did not see him tumbling us all heels over head probably was that be was shut up in a cabinet. We hear that wonder-ful things are sometimes done in a cabinet that the audience do not see. Now let each that the audience do not see. Now let each yeader test the matter for himself; not only the above feat but see what success he will

er rich that some of the Rochester papers of late speak of such men as Wallace, Crookes, Cox, DeMorgan, Howit, Varley, Kardec, Hugo, Edmonds, Hare, Mapes, Tall-. madge, Owen, Brittan and Lincoln as fools, as mentally purblind, as given over to re-probate mind, as being led to believe a lie that they might be damned, and as of all men most unfeasonable and perverse, etc.

They quote with reference to us "Though thou shouldst bray a fool in a mortar with a pestle yet will not his foolishness depart from him." The Rochester papers have been bestowing upon us an extra amount of braying the past summer and fall, and we think they are correct in their representa-tion that it has not made much impression upon us. Spiritualism is silently and sure-ly leavening the whole lump in Rochester, else why so much alarm among their ene-mies? But the evidence of this fact does not address itself to the sense of hearing. ears of such magnificent proportions with would have been ere this aware of i

But some think that is the very thing that is the matter with them and with certain church bigots who have poured out their money and strained their consciences to misrepresent and if possible put down this great and only real evidence of man's immor-

tality. Spiritualists a credulous class forsooth! What about the credulity of those who heard and swallowed whole the explanation given by Bishop?

Does anybody know of anybody else who wants anybody to make it known to any-body that he believes that Bishop's hands touched the doctor's head in the cabinet while they were tied securely and snugly to a solid ring behind his back, and the doctor was sitting before him?

Does any man who attended that "expose" and cares anything for his reputation as a man of intelligence and candor want his neighbors to think that he believes the statement of Bishop, that he himself did any one of the tricks that required his hands to be one foot from where the new statement to be one foot from where they were securely tied without untying or slipping the strings?

Does any one want it to be known that he believes hishop's statement about slipping his shoulders out of joint and back again, or that he thinks it would be any easier for him to perform the trick if he could thus slip them out while his wrists remained tied so his hands could not be got three

inches from the ring? If there are any that want their neighbors to know that they are such contemptible asses as to believe such stuff let them say aye! and we speak this to all classes whether in the pulpit, the store, the work-shop or the chair editorial. Let those that have not yet declared themselves now proceed to do so and the vote shall be recorded. Some have so declared themselves from the editorial chair. Now let others vote, and let the result at go once into the hands of the returning board.

Now a few words about the committee. They were all strangers to the writer. It may be that they thought it was their province to acquiesce in Bishop's fooling the audience. But others understand that the object of having such a committee is to help to arrive at the truth. If these last are correct why did not the committee, or but least the two doctors when Bishop of at least the two doctors, when Bishop explained his modus operandi step forward and tell the audience that Bishop was a fraud,-that there could be no such thing as .rraud,—that there could be no such thing as dislocating the shoulder-joint and putting them back all right ten times in an evening —that could he do so it would not help him to perform the tricks while his wrists were. closely tied to a ring in a solid post. We do not accuse them of intentional complicity in fraud. They may have misunderstood their duty. It would almost seem natural that they should think that as they are ap-pointed by Bishon and by the audience it pointed by Hishop and by the audience it was his duty to help Bishop all they could to practice his frauds and gull the people.

footsteps, justified in estimating the worth of a moral system by the results which that system exhibits to the world, and in calculating the value of a religious book by the molding effect of the book on the opinions and behavior of its readers. If we are justified in judging of Mohammed and Mohamtified in judging of Mohammed and Moham-medanism and the Koran in this manner, he said, I do not see why men are not justi-fied in judging in like manner of Jesus Christ and Christianity, and the Bible. Christ himself submitted explicitly to this standard of judgment: "If I do not the work of my Father, believe me not." And he taught that his disciples and his religion are to be judged in the same way—"Ye shall throw them by their fruits." The Bible exare to be judged in the same way—"Ye shall know them by their fruits." The Bible ex-pects men so to judge and its adherents so to be judged. The common arguments in favor of Christianity from the unhely and selfish lives of those who are without it, was, the speaker said,

A TWO-LEGGED SWORD,

which cuts both ways and may be used by the unbeliever with deadly effect against Christianity; and so it has came to pass that the great standing argument against Christianity to day is the immoral lives of Christians. The one thing which retards the progress of the Christian faith and turns, it into defeat, more than anything else, is the bad doctrine and worse living of its professed adherents. As its gains had been chiefly from sound floctrine and cor-responding practice, so its losses through the centuries has been from the pernicious dogmas and unworthy deportment of its alleged friends more than from all the assaults of worldings and infidels. In view of the numerous imperfections and immor-alities of professing Christians, the preacher said he wondered that it had not long since run its course and lost its place in human history. The fact that it had not done so, he argued was an evidence of divine origin; but whether the same argument would not prove the divine origin of Mohamme-danism or Buddhism he did not determine. The leading thought of his last Sunday's discourse had been that it was above all things by the observation of good works in Christians that men were led to glorify the Father. Now his thought was that the professed friends of Jesus Christ have been his worst enemies. Looking at it in a broad way, taking in the sweep of the centuries, how much injustice and how much that is even infamous has been perpetrated in the name of Christianity! What crimes have been committed under

THE CLOAK OF RELIGION!

What, worldliness, and ambition, and lust what worldliness, and ambition, and lust of power have hid themselves beneath its folds! What persecutions and prisons, and fires has the Church prepared in the inter-ests of a corrupted faith! Voltaire com-puted that about ten millions of men had been slaughtered under the pretext of the Christian rollidon. Christian religion. What wonder, then, that men turn away with rage and loathing from this pack of grievous wolves; and what wonder if they look upon the Christian sys-tem as an abomination of iniquity. Look at the three great communions which pro-fess to represent the Christian religion; see what they have been and are and tall me if what they have been and are, and tell me if you can wonder that men have lost confi-dence in the Christian faith, have turned from it with disdain, and have tried to root it out of the world. When men have seen the Church in all its branches--Greek, Roman and Protestant-the scene of con-fusion and corruption, of malice and wrath, of dread and terror, need we be surprised that they should renounce and denounce the religion it professed to uphold? The speaker glanced rapidly at what he called the

LONG, DARK-HISTORY

of the Roman Church, with its degrading superstitions, priestly immoralities, hide-ous corruptions, and outrageous crimes, and then turning to Protestantism found an improvement indeed but still a distinction impi

FEBRUARY 24, 1877.

A GHOST.

Excitement over the Strange Freaks of the Visitor.

[From the Weldon (N. C.) News.]

A friend furnishes us with the following strange facts, for facts they are, he having obtained a portion of his information from an eve witness.

There lives dout five or six miles from Enfield, this county, a maiden lady, Miss Penina Wallace, there being no gentleman on the premises. For about a month past she has been visited with strange noises, chairs and tables have been moved about in the house and other like occurrences. These freaks, contrary to the supposed habits of visits from the Spirit-world, never occur at night, the day being selected as the most appropriate season, in this instance.

The first time anything of the kind happened there was not one present except Miss Wallace and her neice. Their attention was attracted by a knocking on the out-side of the house. On going to ascertain the cause, nothing could be seen and they returned, when the knocking was renewed, this time in another quarter. Again they sought the cause of the disturbance, this time fastening the door with a string as they passed out. The door immediately flew open, breaking the string. This was repeated and the string again broken. They afterwards fastened it with a piece of wire, when it remained so. After being absent a short time from the house, they returned, finding the door as they had left it, as above stated, and on examination, ascertained that the table had been removed and the bed olothing pulled off of the bed. Chairs and tables could be seen moving about the room

without any visible agency: On one occasion, Miss Wallace went to her trunk to get her ball of knitting cotton, when, before the lid of the trunk was raised the ball of cotton flew ap, struck her in the face and descended insinediately.

At another time, just before preparing for dinner, the door of the closet in which she keeps her cooking utensils opened and the utensils came rolling out and stopped in the middle of the floor. She placed the kittle on the fire and put water in it, and in a few minutes the water disappeared from the kettle.

A gentleman of the county visiting the hoxse for the purpose of satisfying himself, and from whom our informant heard sporand from whom our informant heard apor-tion of this statement, reprived a bucket of water from the table and placed it on the stair-steps. While he watching to see II the table would move, a bench in the room pass-ed rapidly across the floor to the opposite side, and while he was watched the bench, the bucket of water which he had absed on. the bucket of water which he had placed on the steps, tilted over and the water fell in a bulk on the floor, missing the steps, the bucket remaing on the steps. While another party was visiting at the

house a few Sundays since, a rock was thrown by unknown hands and struck the facing of the door, breaking, it.

Other strange things have occurred which our informant did not remember, such as the above happening every day, and much excitement prevails over the freaks of the invisible agent. How can it be accounted for? The house is situated in a field, so for? The house is situated in a new, so that if any person were playing practical jokes of the kind, it is thought they could be detected in the open day, and Miss Walhouse and she not be aware of it. She says. she is willing to swear to the statement and that she is perfectly ignorant of the cause of it all. The gentlemen referred to, who gave, our informant a history of what he saw, states positively that there is no humbug about it

No personal violence has been offered Miss Wallace and she says she intends re-maining until it is inipossible to live there. we give the above statement as our infor-mant detailed it to us and as he received it.

We have heard a similar story in Essex. where the matter was investigated by intelligent gentlemen, one of them was our in-formant, without unravelling the mystery.] -Norfolk (Va.) Daily Landmark.

his lap and inverted on his head.

All the above were done with the cabinet closed as is usual in cabinet seances held by mediums.

The above were all the things done that were called tricks, except what he denom-inated "mind-reading," or "unconscious cer-ebration." But by far the greatest trick played upon the credulous audience was his explanation of the way the things were done, as will be made clear below.

The mind-reading feat was in this wise Mr. Sulley, the chairman of the lecture committee held a slate on which the alphabet was written. Bishop held his left hand placing his fingers on his pulse. With a pencil in his right hand, Sulley touched the letters successively keeping the name of Andrew Johnson steadily in mind and Bish-op succeeded in getting that name. The writer of this has been known for forty-five years that under similar circumstances, when a letter was touched which the person holding the pencil knew should be used next to spell the name he had in mind, his pulse would give an extra heavy throb on account of the mental excitement. But he never suspected that this had anything to do with Spiritualism, or with what is usually underood as mind-reading. It is not so near like mind reading as practiced by Fester and others as chalk is like cheese. For those two substances do resemble each other a little in looks. Still Bishop had the cheek to declare that this was the way mind reading was performed by Foster and other mediums.

And it was evident that there were perin the audience so ignorant as to believe

The reason the opponents of Spiritualism are so easily gulled by pretended exposers is that they are so totally ignorant of the phenomena and of the philosophy based upon them.

And still in all this broad land almos every ignoramus supposes that he knows all that is to be known about it; and if his contempt is not too profound to admit of it, he, from the bottom of his heart sincerely pittee from the bottom of his heart sincerely pities the poor Spiritualist who is a Spiritualist because he knows a hundred times as much about the whole subject as himself. The writer does not remember of ever reading an article against Spiritualism that did not betray the greatest ignorance or else want of candor on the part of the writer. And this is particularly true of articles published in the Röchester papers with reference to the pretended Markee expose. Not a thing was discovered by those who mobbed those seances inconsistent with the theories of the Markees and their friends.

have in trying to perform trick No. 2. Let him fancy his hands and head and feet and knees securely tied in the manner described and see if he can tie the string around his neck in a double bow knot by merely being supple and dislocating his shoulder joints. Now do not say "perhaps he got his hands loose to do it," for that would make the case still worse for his honesty. For he declar-ed that they were not loosened in the least, and he denies that he had any aid from spirits or mortals. And still further, that he actually did do what he appeared to do and by the means above described. No sleightf-hand about it. Try it, reader, and report how you succeed.

Do you expect us to theorize about it as we did trick No. 9? Well, we do not know any way it could have been done that seems more reasonable than this. The whole of his body from his neck down to the lower vertebra must have been suddenly taken out, and his head and neck were placed wrong side before down upon his pelvic re--In this position the knots were tied, and he was then suddenly restored to his former height and proportions with his head turned so as to face the audience again so that the bow knots would appear all right, and be seen by us under his chin. We can think of no more reasonable hy-pothesis than this if we accept his explana-tion and denial that he had either spirit or mortal aid.

Do you ask who if not spirits was thus able to take out and replace this section of his body? We answer that he must have done it himself if it was done for he declar-ed that he did it all in the manner described without sleight-of-hand, without aid, and without loosening the fastenings.

The post to which his neck and wrists were tied must have suddenly shrunken shorter and then come up again so as to accommodate itself to the movements of his neck.

Do you, reader, say these theories are ab-surd? Then please, kind friends, make out surd? Then please, kind friends, make out a theory more reasonable. There is in our view but one consideration that can help us out of this difficulty, and this woald be de-rogatory to the character for integrity of the performer. And this he hinted at sneer-ingly when he said he " had been accused of being a medium." Truly that and that alone will account for the whole thing. A good me-dium can make five times as much money by pretending to expose mediamship as by pro-fessing to practice it. For as an exposer he will have the patronage and support of the clergy, the church, the materialist and the ignorant and brutal who are totally incapa-ble as Paul would say of understanding the

50 we hold these men to h cood men sincarely endeavoring to faithfully serve the power that appointed them to office.

Mr. Editor, can you tell who first origi-nated the idea that playing a few slight of hand tricks cleverly is disproving Spiritual-ism? He must have been a wonderful logi-cian. Is there no danger that he will yet destroy the science of astronomy by letting loose in the atmosphere a bag of lightning bugs and thereby prove that no such thing

we have been informed almost every month for the last twenty-eight years that Spiritualism is dead.

Spiritualism has robbed death of its ter-rors in the minds of thousands by proving that death is only a birth into a higher and more glorious life. Spiritualism has been continually experiencing such a death as that, till it numbers its votaries by millions, is to-day enlightening every nation under heaven, and the power of darkness, ignorance and superstition are being marshalled to fall in the great and final struggle that is approaching. Truly yours,

A.-E. TILDEN, M. D. Roohester, N. Y.

SINFUL CHRISTIANS.

The Gospel as Written in The Hearts of Men.

The Anti-Christian Conduct of Religious Professors, as Portrayed by the Rev. 2. B. Hulbert.

Rev. E. B. Hulbert, pastor of the First. Baptist Church of San Francisco, Cal, de-livered an earnest and eloquent discourse, an. 14th, upon the above theme, taking for his text. 2d Peter 1 2, and Romans 2 24-"The name of God is blasphemed anionig the Gentiles through you." Christians, he said, are the world's Bible. Men of the world do not read the Testament but the lives of Testament believers. They scrulives of Testament believers. They scru-tinize not what was once written on parch-ment, but what is now written on the flesh-ly tables of the heart. They do not study the characters of our sacred writings, but the character of those who profess to order their lives in keeping with these writings. They judge of the Book by the kind of men the Book is making. In other words, men of the world take

THE COMMON-SENSE VIEW.

If the Bible is an inspired book, it must also be an inspiring book—divine in its ori-gin and contents, it must be divine in its influence and effects. If there is goodness in the system, it must show itself in those who have embraced it. If it is indeed a power against evil, an emancipation, a liberwas discovered by those who model those seances inconsistent with the theories of the Markees and their friends.
And still the Rochester papers speak of the matter as a complete exposure of fraud, while hundreds know that her mediumship is genuine as surely as they know they can identify their own parents, children, brothers, sisters and nearest friends.
We now come to Mr/ Biahop's pretended emplaination of the manner of his performing the tricks. And if hunanity ever furting the tricks. And if hunanity ever furting the higher science.
We now come to Mr/ Biahop's pretended emplaination of the manner of his performing the tricks. And if hunanity ever furting the higher science.
We now come to Mr/ Biahop's pretended emplaination of the manner of his performing the tricks. And if hunanity ever furting the higher science.
Such Individuals will continue to call spiritualists credulous fools. It seems rather the men who are professing to follow in his in the seems rather the men who are professing to follow in his in the men who are professin

vement indeed, but still a distressing condition of things. The Protestant Re-formation, imperfect at first, and retaining many Romish errors and vices, had notably declined with each succeeding generation. Look at Protestantism, as it is seen to-day on the continent, in England, and even in America, and what lack of fidelity to its first principles do we discover what inharmonious working of instrumentalities-what deficiency of spiritual power-what sectarian divisions and rivalries-what re-tention of Romish inventions, and what aping of Romish rites do we behold! Here in San Francisco pur population is divided into Protestant and Catholic. In the latter Christianity is so grossly caricatured that, as an inevitable consequence, the ignorant sink into the arms of an unbounded super-stition, while cultivated minds, recoiling from the shows and shams, relapse into a cold and hardened infidelity. With the Protestant churches, is the case, after all, much better? much better? If mea in this city should accept the belief and the practice of these churches, would that be an acceptance of the teaching and morality of the Bible? If not, then the

CHURCHES THEMSELVES ARE ANTI-CHRIS-TIAN.

and Christ and his doctrine are wounded in the house of his friends. The very party set for his defense, has become the party to betray his cause. We see much in the creeds of these churches which has no place in the Word of God; we see the inventions of men crowding out the ordinances of the Gospel; we see a sugar-coating of truths which are supposed to be unpatatable; we see ministers turning their pulpits into lec-ture platforms to discourse on soups, and fires, grasshoppers, widows and Beecherism, and all manner of secular subjects; and we see everywhere a casting aside of inflexible principle and the adoption of a vacillating policy. As a consequence of this general state of things, the world is fast losing its confidence in the Christian Church. Instead of revering, men do not now even re-spect its institutions. The popular devices and expedients for winning their favor and their support have only raised in them sen-timents of disgust and have worked irretiments of disgust and have worked irre-parable injury to the cause of Christ. Thus those who professed to love him have cruci-fied him afresh, and put him to an open shame. In conclusion, the preacher appeal-ed to his congregation to commend Chris-tianity to others by their pure and loving lives; and beautifully illustrated the eleva-ting and beautifully illustrated the elevating and harmonizing power of one true life by the influence of one sweet, clear, firm voice in a discordant choir. So a pure life, quietly and persistently lived, tended to bring other lives into accord with it.

IF Noah had had the spirit of a modern showman he would have traveled with his ark after the flood, and made money by it. Particularly as he had the only living collection of wild animals in the world .-- Common Sense.

Letter from A. C. Barnes. . '

BRO. S. S. JONES :- From the 1st of October, 1876 until the 18th of January, 1877, under the management of myself, Wm. B. Little has held thirty-six seances, for spirit-Little has held thirty-six scances for spirit-materialization, under strict test conditions, all of which have given general satisfaction to the greater number of our friends at-tending the scances, in the following places, to wit: at Chas. Bradway's, Jackson Co., lowa; at Capt. Breeden's, do; at Maquoketa; lowa; at Davenport, Iowa; at Moline, Ill.; at Albia, Iowa; at Eddyville, Iowa; at West Liberty, Iowa; at Eddyville, Iowa; at West Liberty, lowa; at Olive, Iowa, and at Jefferson, lowa, and we have several invita-tions to hold seances at other places, and are invited to return and hold seances at several of those places where we have pre-viously held them. None of the seances have been held publicly, nor have we ever held a public seance, notwithstanding all the ungentlemanly newspaper notices that editors or other have given to us, or of the seances held. We are not in the show business. No published card, posters, hand-bill or advertisement to the public of the time or place that we will hold a seance, is time or place that we will hold a seance, is ever allowed by us, to give notice that a se-ance will be held. We have been always and invariably invited privately by our friends, either verbally or by correspond-ence, to hold our seances, and those who in-vite us, invite their friends to the seances, and there hold them always in the decelling and we hold them always in the dwelling" houses of our friends. Two exceptions only have been made to this—one was in Wm. Sears' house in Maquoketa, from Wm. Sears' house in Maquoketa, from which he assured me bis family had remov-ed and no other person had occupied the rooms, and the other exception was at Vef-ferson, in rooms recently vacated and hav-ing been used for no other perpose than as a family residence. At the former place Wm. Sears himself broke up our seance by breaking open our cabinet, and at the latter place we were threatened to be disturbed and "tarred and feathered" by some "out-siders;" but fear or respect for our friends there kept the mob in abeyance. At Dav-enport, just as we closed one series of se-ances last fall, a spy was on track after us; we suppose to arrest us for holding seances and taking pay, under the city law compell-ing jugglers to pay a license tax, which pos-sibly we might be held as liable to if we held public exhibitions. Mr. Little's spirit guides informed us that they intend to locate him, if they can accomplish their purposes by the time of the incoming Spring or as soon thereafter as possible, where his spirit physician will practice healing through his mediumship, and his control for spirit materialization than has been pos-sible heretofore through Mr. Little's medi-umship. Until then address us at Albia, Monroe Co., Iowa. which he assured me his family had remov-

FEBRUARY 24, 1877.-

RELIGIO-PHILOSOPHICAL JOURNAL.

FRANK BAKER

Spiritual Scientist, Little Bogquet, Spiritual Magazine,

Boston Investigator.

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The Spiritualist and Journal of

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THREE

/ BOOMs 15 and 16,

BOOK REVIEWS.

THE JERICHO ROAD :-- A Story of Western Life. Chicago: Janson, McClurg & Co. 1877. Price, \$1.00.

Why "Jericho Road?" A facetiousness of the author, whose motto is "a certain man who went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead." The author says, when reading this pass-age, he wondered. " what would have hap-

pened had not the good Samaritan come stong. Similar accidents have occurr-ed when the good Samaritan' was longed for, but failed to put in an appearance." What would have happened had the thief fallen among good Samaritans? Perhaps better express his thoughts, and were those good Samaritans to turn out canting hypo-crites and sanctified rascals?

This was a good starting point for any author, but in the hands of this one a bonanza. Who is the author? He has not put his name to the title page, and the pub-lishers have taken pains to befog the too inquisitive reader. "Jericho Road," as a sketch, for it cannot

be considered as more, is from beginning to be considered as more, is from beginning to end of deep interest, and many of its scenes are admirably drawn, and true to Western Jife. The book is of the West, and has the flavor of the wilderness. Its characters are such as develope on the Borders, where civ-ilization struggles with the wild. The hero (if it be proper to call him a hero, who seems to be anything else). Lem Pankett is naturally a good-natured fellow

Pankett, is naturally a good-natured fellow from the East, but not troubled with intellect, and what little he has is well-shaken out of him by the ague. He is out West, striving to earn enough to support his mother in the East, his father having deserted her. He is taken on board of a Mississippi steamboat out of charity. He is at once taken under the protection of one of the deck hands, to the chagrin of all the others, who only see in this, preparations

for the perpetration of some villainy. In a fool-hardy attempt to run the dam at Mount Zion, on the Wabash, the boat is wrecked, and Lem's protector killed. While dying, however, he revealed the fact that he is his father. At the burial Lem becomes acquainted with Squire Barkum, one of the best drawn characters in the book, a mean, bigoted, canting church member, ready with Bible texts and religious saws for all occasions. He takes Lem in charge out of charity, yet works him literally to death. Then Lein braced up on a glass of whiskey, and taking too much was exposed. The Squire was horror struck. He was a member of the temperance society, and hoped to have Lem sign the pledge. There was to be a grand temperance meeting, and he sent Lem out with the bills; before he had fin-ished distributing them he became exhausted, and braced up on whiskey. He braced slightly too much, and before he reached home fell down in the street, and all the people saw him then as they came to the meeting. Under careful treatment of a friendly physician, Lem recovers in time to attend the meeting and make a temperance speech in which he completely vanquishes. Squire Barkum, and signs the pledge. But this does not save him from vengeance. The Squire would discharge him, but concludes to reduce his wages one-half, or to four dollars a month; and the Squire's wife, meaner than he, would reduce poor Lem to "half board."

Between fever and over-work, Lem succumbs, and for fear that he will have funeral expenses to meet, Barkum benevolently sends, Lem East with a horse drover. Lem fails after a day or two and is left by the way. A noted horse thief pitying his condition, gives him a stolen horse to ride, which act of charity gets Lem into trouble with the "regulators," who come near hang-ing him for a thief, but are prevented by

murmer ran through the little crowd; some - expressed my, opinion fully. 'Accept my body elbowed a way through the bystanders and bent over Lem; it was the sheriff.

"Lem," he said, "you are dying. Bill Hix-ton's a thief. You know something about Don't go into the presence of God with any concealed sin on your concience. Do you know where Bill Hixton is? "Yes."

"Where?"

"Out of your reach," gasped Lem with a

happy smile. "Who else?" whispered the doctor.

"Send for Antie Bates." "She's sick abed," said the doctor.

"Then little Billy Miles," gasped Lem. 'Oh-mother!"

The sick man closed his eyes and went into a court in which there is no danger that the innocent will suffer for the guilty, and in which furning State's evidence will

not save scoundrels. A popular sketch of real Western life, making no pretense to inculcate free thought or oppose Churchianity, yet few books strike stronger or more telling blows; one arises from its perusal with indignant feelings towards the cant which usually passes for religion, and a burdened charity for the weak and the criminal. Few books from the Liberal press have a more complete radical tendency than this, or make keener thrusts. We welcome the work to the abrary of free thought, and bespeak for it a generous reception.

ON NATIONAL FINANCE.

Private Circle Seance with J. V. Mansfield.

BY HON, A. G. W. CARTER.

One of our private circle seances with Dr. Mansfield, medium, was mostly devoted to the subject of our national finances. This was, at the particular request of a friend of mine who has long been devoted to the subject, and whose cure and remedy for our national evils is the national greenback currency being made a legal tender for alk purposes, and interconvertible into national bonds, bearing a small interest at the op-tion of the holder. I, too, have unbounded faith in this remedy, was especially inter-ested, and accordingly I called upon the spirit of the great linancier of France, James Necker, who departed this life at Copet, 1804, at the age of seventy-two years, after having been ambassador from the republic of Geneva to France, where in 1765 he obtained the office of Syndic to the East. India Company, and in 1775 was made di-rector of the Royal Treasury of France. He afterward attained the rank of Prime Minister of France, and was distinguished

I wrote him as follows, folding and seal-ing the paper as usual, and placing it before the medium on his table:

"MONSIEUR NECKER, Financier of France: -I ask you because a friend wants it; what do you think of the proposition of having our greenback currency the only national currency-legal tender for all purposes? A. G. W. CARTER." It was some length of time before the

following answer was written on the same piece of paper by the medium, and handed to me:

"MONSIEUR CARTER :-- You do me honor, for which I thank you. I do not propose to criticise a form of government that by the world, as acknowledged, has not a superior one, for, from my first knowledge of its laws, its institutions, I said to myself, this is the pattern for the world. But my dear Carter, your form of government is so unlike that of my country, although both republics, they are not to be compared. In France we bring every thing to a gold basis; we have scrip or paper, but it is gold. "Was it so in the United States, I have no doubt but it would be far better. If you want paper, let its value be gold, then you know where you are. Your greenbacks come very near it, but even they are at a discount; do you understand me? MONS. NECKER."

thanks for this notice. . WM. PITT."

So Pitt agrees with Necker, and we must set him down as a hard money man and spirit-at least for purposes in this mundane sphere. Not satisfied, however, I thought I would try one of our own reputed great financiers, and so I called upon Nicholas Biddle, thus:

"NICHOLAS BIDDLE:-If you please, Lwill ask you what is your opinion and judgment. on the subject of our national finances, par-ticularly in reference to the greenbacks being our national currency for all purposes, A. G. W. CARTER."

And immediately the following answer was written by the medium in the accustomed manner, and handed to me;

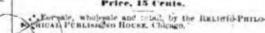
"My old friend, Stephen Girard, has just told me of the views of the great financier, and that of Earl of Chatham, touching your present national finances. Well, that is just what you should have expected from Europeans. What answers for those despotic governments will not answer for the United States. For my part I approve of the greenback system, and feel that it will gradually work out a healthy condition of finance, but in the present condition of your country, it would not do to insist on speedy resumption of specie payments. NICHOLAS BIDDLE."

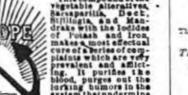
United States bank of former days, approving of the greenback system of to-days, but like the others, he does not enlighten us a great deal upon the subject by particular opinion or judgment. In pursuing my in-quiries of these spirits, I did not expect much edification or enlightment, for I well knew that the chief purpose of the spirits in their communications through Dr. Mansfield, was to give tests to us mortals of the truth and the fact of their being able to communicate to us from the other world, and not to entertain us with discourse or disquisition. These spirits in their answers, however, have distinctly manifested where they stand upon this subject of national finance. Necker, Pitt, Lord-Lyndhurst, and Napoleon III on the side of gold and silver, and Nicholas Biddle and Stephen Girard upon the side of greenback currency though they do not give us any particular information, or reason on the subject for us. That does not seem to be in their plan of action through the medium. They simply desire to give tests of personal presence and communication.

New York.



This pampiliet of forty-three parces, printed in fine style be beary tinted paper -embodies matter used by Mr. Underwhed in some of his best lectures. The author desis Christianity as represented by the Oid and New Testaments and modern orth-odox sects, some severe and well-merited blows; while we dif-fer greatly from our talented friend Underwood in some be-sential particulars, we believe his lectures and writing or besential particulars, we believe his lectures and writings calcu-lated to do much good, his Constantiy and Materialisin, is worthy of, and will repay a careful reading.





Piaints which are very prevalent and afflict-ng. It purifies the blood, purges out the inviting humors in the system that undermine health and settile into troublesome disorders. Kruptions of the skin are the appearance on the surface of humors that should be appelled from the blood. Infernal derangements are for determination of these same humors is some in-ternal organ, or organs, whoes action they derange, and whose substance they disease and. desiroy. Avers the blood. When they are goos, the disor-from the blood. When they are goos, the disor-from the blood. When they are goos, the disor-from the blood. determination of these same humors to some in-ternal organ, or organs, whose action they derange, and whose substance they disease and destroy. Av man & Annar ArnitLa, espels these humors from the blood. When they are gone, the disor-ders they produce disappear, such as Unerations of the Liver, Siomach, Kidning, Lange Bruptions of the Cheer, Siomach, Kidning, Lange Bruptions and Bruptive Diseases of the stein, St. Anthony's Fra. Hose or Erystigelas. Primping, Franklas, Bolis, Tumora Teller and Ball Rhand, Stahl Head, Ring-vorm, Ulers and Sorse, Rhaumaism, Norwigia, Pain in the Bonas, Side and Head, Dryyr, Dyepepia, Kun sosiston and General Debidity. With their de-parture health returns.

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STRANGE VISITORS.

the thief himself coming forward and de-claring his innocence. In endeavoring to

escape the thief is shot and captured. When Lem returns to Mount Zion, the Squire will not hire him. Nobody wants his labor, he is not wanted in the world. his labor, he is not wanted in the world. He is sick, friendless, alone, and his mother suffering in the East for the money he ought to send her. In this frame of mind he happens in to/a ravival meeting. The description of the revival is vivid and truthful. Lem gets exceedingly happy, Father Dilman spring up and shouted: "A nother soul made port glory to God."

"Another soul made port—glory to God." Lem went away happy, but the next day, although he met with any amount of relig-ious sentiment, he found the world as cold and hard as ever. He "back slid," and cried "I wish to God I could die. I wonder if it is wrong for a fellow to kill himself? If I was dead mother and the children wouldn't ever have any disappointment on my ac-

count any more," He was overheard, and two adroit coun-terfeiters use him as an unconscious tool in "shoving" their worthless money, He learns that the thief Hixton, who

11:2

...

aided him, and thereby was shot, captured and thrown in jail, can be rescued. He at once proceeded to do his duty. Hixton is released by filing off a bar, but Lem makes him promise to be honest and talks to him ig such an eloquent manner that the hearts of the "regulators," ready to shoot him as soon as he appears are touched, and they al-The counterfeits are soon traced to Lem.

and one of the men who used him as a tool turns State's evidence. Lem is surely con-victed on his testimony, but Hixton sends a ball so true that the dying witness finish-es his testimony by vindicating Lem's innocence and expires.

But Lem can not bear the strain longer. He breaks down, falling in the street. A crowd gathers. The doctor said to him: "You can't last much longer, Lem." "I know it," said Lem, "I want, to be prayed for."

In an instant Squire Barkum was upon his-knees on the brick pavement. He had got as far as "Almighty God, we, thiae unworthy-" when the dying man said in a very thin voice, but yet with considerable

Get up-I don't want your prayers-

want some good person's." The Squire's clasped hands fell from their devotional pose, his eye-brows raised, and his lower jaw dropped. "Get 'up," repeated Lem, "I don't want anything from anybody that'll listen to you. Ohl God -I'm killed."

Again the Squire dropped on his kneed, perhaps with some design to change the subject of his late conversation.

Lem slowly and with great differing raised himself on one elbow, fixed his eyes on the Squire, and exclaimed "You!" 10.0000

The doctor said: "You haven't got time to be particular, Lem, but is there anybody you'd particular-ly like to have pray for you?" "Yes," whispered Lep," "Bill Hixton." A

2.4

I was not quite satisfied with this, though was obliged for the communication, and I wrote again-

"MONSIEUR NECKER :- So much obliged to you. My friend is anxious to know particu-larly about this greenback question. Would it or would it not be better for the people of this country, that the government on its own credit issued this currency, and made it a legal tender for all purposes, interconvertible into interest-bearing bonds?

And after a time I received this answer:

and the question asked me by my government, my opinion would be received with some degree of weight; but to speak for a government, acknowledged by the entire world to be the model government, I must say I have a delicacy in so doing.

"However, as you and your bank gentle-man desire my opinion, I will give it to you

man desire my opinion, I will give it to you freely and unreservedly. "My opinion and judgment is—'Issue your paper if the majority want it, but let it have a par value. You have silver and gold enough in your country to-day, and millions ready under the earth to resume specie pay-ment, if it was not for political corrup-tion so evident in every section of your re-public."

MONS. NECKER."

I concluded that Monsieur Necker was evidently a hard money man or spirit, and that his ideas of finance differed from those of my friend and myself, though he seemed guite reserved and reluctant in expressing himself

himself. Bo having just read a Spirit-communica-tion from the great-William Pitt, in the columns of the JOURNAL, and being much pleased with it, I thought I would converse with him on the subject of our national finance, to see where he now stood, after having done so much good for, his native country-England. I wrote this question:

"WILLIAM PITT, Earl of Chatham:--I have just been reading a beautiful commu-nication of yours through the medium, Helen M. Dodge,--I will venture to ask you for your opinion and judgment on our pa-tional finances, especially in reference to the granuback contrances.

greenback-currency. A. G. W. CARTER.

And very soon after I received in the usual manner this reply:

"This is more than I have anticipated, This is more than I have anticipated, for I am seldom ever interrogated ave by people of my own country. But within the past two years, the subject to which you allude has been discussed between me and Lord Lyndhurst and Napoleon III. Our conjoint conclusions were in perfect keep-ing with these of Mons. Necker, which he has but recently communicated. He has



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CHICAGO, ILL., FEBRUARY 34, 1877.

"Well, What of It?"

The condition and whereabouts of the human soul in the next sphere of existence, occupied our attention in the last week's issue of the JOURNAL under the above caption.

We now, as announced in the conclusion/ of that article, propose to further consider the condition of the most depraved human souls, and their whereabouts in the his-folding years of the eternities of the future.

In our last article we found that the soul of man entered spirit life just as he left this, with the exceptions therein mentioned.

We said, "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 as 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.

verily believe (like the "germanes" of the present day) that their degraded plane of existence abounds in, and is the fountain from which flows the very "elixir of life." which sustains and renders them immortal.

In other words, that until they became satiated with the burning fires of lust, and all of its concomitant horrors, they verily believe notwithstanding the darkness, the 21th, the stench and the great misery that prevails in the lower "mansions," that theirs is the highest heaven; and they treat the Christs who visit, and would persuade them to look upwards to higher 'mansions" for happiness, very much as bigoted religionists now treat spirit mediums and teachers, in Christian lands.

And it may not be improper to quote from Swedenborg's writings to show to what circle or "mansions" in spirit-life men are tending, as manifested by their conduct towards others, while yet in mortal life:

"To the above it is proper to add, that very man; even while he lives in the body, as to his spirit, in society with spirits, although he does not know it; a good man is by them in an angelic society, and an evil man in an infernal society; and that he comes also into the same society after death; this has been frequently said and shown to those who after death have come among spirits. A man does not indeed appear in that society as a spirit when he lives in the world, because he then thinks naturally; but those who think abstractedly from the body, because then in the spirit, sometimes appear in their own society; and when they appear, they are easily distinguished from the spirits who are there, for they go about in a state of meditation, are silent, and do not look at others; they are as if they did not see them, and as soon as any spirit speaks to them, they vanish."

In speaking of the spirits he says :-"Every one comes to his own societyain which his spirit had been in the world; for

every man as to his spirit is conjoined to some society, either infernal or heavenly, a wicked man to an infernal society, a good man to a heatenly society; that every one returns to his own society after death."

Swedenborg further says:-

"It has also been granted me to look into the hells, and to see what is their quality within; for when it is well-pleasing to the Lord, a spirit or angel who is above, may penetrate by sight into the depths beneath, and explore their quality, notwithstanding the coverings; thus likewise it has been granted me to look into them. Some: hells appeared to the view like caverns and dens in rocks tending inwards, and hence like-wise into the deep obliquely or diametrical-by Some hells answard to the view like ly. Some hells appeared to the view like caves and dens, such as wild beasts inhabit in forests; some like to arched caverns and holes, such as are seen in mines, with caves towards the lower parts. Most of the hells are triplicate, the superior ones within ap-pearing in thick darkness, because inhabited by those who are in the falses of evil, but the inferior ones appearing flery, because inhabited by those who are in the evils themselves; for thick darkness corresponds to the falses of evil, and fire to the evils themselves; for in the deeper hells are those who have acted interiorly from evil, but in the less deep are those who have acted ex-teriorly, that is, from the falses of evil. In some hells there in an appearance as of the ruins of houses and cities after fires, in which ruins the infernal spirits dwell, and conceal themselves. In the milder hells there is an appearance as of rude cottages, in some cases contiguous, having the aspect of a city with lanes and streets; with in the s are infernal spirits, engaged in con-The aspirations of the soul may seeming tinual quarrels, enmittes, blows, and fightings; in the streets and lanes, robberies and depredations are committed. In some of the hells there are mere brothels, which are disgusting to the sight, filled with every kind of filth and excrement. There are likewise thick forests, in which the infernal spirits wander like wild beasts, and where likewise there are subterraneous dens, into which those flee why are pursued by others. There are likewise deserts, where there is nothing but what is barren and sandy, and in some places ragged rocks, in which are caverns; in some places are also huts. Into these deserts are cast out from the hells such as have suffered every extremity, especially they who in the world had been more cunning than others in attempting and contriving art and deceit; their last end is

Go along with us to the semi-barbarous country, Look at them groping around their idols-observe them practicing the ordinances and keeping the commandments of their felish modes of worship. See the sacrifices of life to appease the wrath of their vindictive god, whom they daily imitate in deeds of exquisite cruelty, one towards another. They, too, are lannched, millions annually, into Spirit-life. Go with us once more and let us contemplate religious chieftains, with crucifixes, crescents, suns, stars and other emblems of worship emblazoned upon their persons and chariots, while their hands clutch fast the sword, scimeter or other deadly weapon to take the life of the heretic. Go to Smithfield, and behold the burning of John Rogers, or look upon the pile of green wood at Geneva, Switzerland, slowly burning around the body of Michael Servetus, at the command of John Calvin.

Look again at the butchery and torture of the multitudes by the commands of religious chieftains-Catholics and Protestants, all through the "Dark Ages." Tell us who peopled the hells, as their chieftains (vindictive demons) went to their own, as they passed from mortal life? Look again to the sink-pools of vice in every Christian city-behold the sensualists of every passional phase-the murderers, the thieves, the common cheats, the bunko stearers, the vagrants-all passing on from day to day to Spirit-life, and all tending to the society for which they were prone in earth-life, and towards which they gravitate after death, even as the magnet-turns to the pole!

Thus/we present to our readers a brief outling--a faint showing of the Philosophy of Life, as developed in the tendency of the lower passional stratas of society to group together, just as their own interior stage of development prompts-them.

Those possessing no power to disguise their true character: from the keen clairvoyant's observation of the enlightened spirit, naturally turn from such and seek the company of those who, like themselves, realize at least, that it would be indecorous in the pot to accuse the kettle of being black.

Notwithstanding these facts, perhaps there may still be found some people who will respond to the careful student of Spiritualism-"Well, what of it?" hence we shall continue to reply to that inquiry in future, articles; and in the -meantime our brethren of the faith will, we trust, remember that this is an age of action, and it behooves us to keep the car of progress under motion, or Spiritualists will not lead the van in the development of the Philosophy of Life.

Questions Answered.

BRO. JONES:-In the JOURNAL (No. 18), I was deeply interested in two articles-first your reply to B. F. Marble, and brother Kinney's reply to Geo. B. Parsons, with re-gard to the beginning of Personal Existgard to the beginning of Personal Exist-ence of Animals. It now appears to re-quire the male and female to propagate the species. Was it always so? Was there no time when they had a beginning? If yes, were they not created? Can we think of design as we see these organizations, without an organizer? And if an organizer, who is it? If no! then are they not Gods of low degree? If there was no time when they began to exist as animals; if there ever was a first pair, should it not be by propagation, as we see it now? Will some friend solve the matter and give the proof, or is it too deep for finite beings to comprehend with light before them ?

THE KEY! , THE KEY!

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

NUMBER VIII. Magie! Magie! Magie! Magie! Magie! Magie!

THE MOST MARVELOUS STORY OF THE AGE. As the story goes, (as fully set forth in

the New York Graphic some time ago), nine Arabs arrived at the port of New York, from Trinidad, from which place they were sent entirely destitute by the local authorities. Shortly after four more Arabs arrived. As the remarkable story goes, on reaching New York they were without means and in danger of starving, and the local authorities considered that they were not bound to take care of them. Owing, however, to the kindness of Mayor Wickham they were admitted to Bellevue Hospital, and Col Renry S. Olcott exerted himself to raiso the means to send them back to their own country. As the wonderful story unfolds, it appears that there was some difficulty about this, however, for the captains of vessels saiking for Gibraltar, feared they might rise in mutiny. To reassure the Captain who finally agreed to take them. Col. Olcott persuaded a member of the Theosophical Society, Mr. E. S. Spaulding, to accompany the Arabs to Gibraltar, from whence they were to be shipped to Tunis. As the strangely exciting story unwinds, it seems that there is some mystery about these Arabs, that it is difficult to dispel; they can give no account of how they first came to the West Indies. They say that all bey can remember, they found themselves in an open boat, and that they were nine days out before they reached Demarara, from whence they were sent to Trinidad.

It appears that Mr. Spaulding, not being fully acquainted with the mysteries of white and black magic, it became necessary for Col. Olcott to write him a letter, in which as the story goes, he said : "After arriving in Tunis with the unfortunate Arabs, you will then devote your time to seeing every possible phase of the magical and necromantic phenomena, and take notes of their minutest.details, and find a real magician or sorcerer who will consent to come to this coun-" try with you, and display, his powers before this Society." As the interesting story goes, Col. Olcott said to him, "As you are but a newly affiliated fellow, it is proper that I should inform you that what is termed magic, is of a two-fold nature. As nature has its day and its night, its light and shadow, its spiritual, (or energetic) and its natural (or objective) sides, so magic, which is the science of nature, has its good and bad sides. The good is called white magic; the bad black magic. The Egyptians called the former Er.Roo'hha-nee; the latter Es-See'miya. White magic is Theosophy-a science founded upon a practical experimental knowledge of pure spiritual beings and the power of one's own immortal soul. The practitioner must be physically and morally pure, unselfish, indifferent to worldly honors, ambitions, rewards and strife. His life Apollonious, a Jesus, a Buddha." As this story proceeds, Cot Olcott continues to explain :- "The devotees of black magic are men who knowing the occult forces of nature and the tremendous efficacy of the human will in subjugating them, nevertheless degrade their knowledge and power to base uses-the gratification of lust, avarice, hatred, selfishness of overy kind. Many of the most wonderful phenomena of white magic these sorcerers parody for the amusement of a crowd or a tritling present. One of these sorcerers will for a small fee, show you images of the dead, and enable you to converse with them in an audible voice; or cause to pass before your eyes the representation of scenes transpiring at your own home, or any other place, no matter how distant." As the extraordinary story goes, it becomes more interesting, Col. Olcott continning: "The devotees of black magic will walk self-levitated, in midair; climb poles, which rest upon nothing, until they positively go out of sight, and dismember-themselves even to decapitation without injury. At a public hall in London, England, a friend of mine saw a performance by a party of such sorcerers, part of which consisted in thrusting knives through their cheeks, arms, and legs, and then on their withdrawal, instantly staunching the flow of blood, and healing the wound without leaving a scar!" This most wonderful story of Col. Olcott, glows like a midsummer cloudless day, exciting the mind intensely as he proceeds :- "I have a photograph of a Persian" sorcerer and his subject, the latter having had his legs amputated, and being about to suffer decapitation at the hands of the former, with a perfect assurance that he will be put together again the next minute as 'good as new."" More exciting than any novel, more exhilarating than any laughing gas, more soul-enchanting than any fairy scene, and more interesting than any tale Dickens ever wove, or Mark Twain ever spun, the story of the President of the Theosophic Society continues :- " Such trifles as writing inside sealed letters that never leave your person, the transportation of ponderable objects from one place to another, the serving of coffee and pipes to you by invisible servants, the showering of flowers upon you in openair or in a room, the convocation of thousands of snakes from their holes and nests, and the despatching of them without suffering any personal harm, are as common as table-rappings in Boston." Of course this story is of a kind that the mind becomes intensely excited while reading it, and won

ders why it is that the key is so carefully, excluded from the world. In conclusion, as the story goes, Col. Olcott says to his agent: "All these things you should search after, study, and report to us. If you could persuade a real magician or sorcerer to come here and show is proofs of his will-power, you would do a great thing for the society and for science. For I give you my word that if these men will only put me in the way of showing what we mean by theosophy, I will select the most skeptical of our scientists, and either compel him to acknowledge that there is a spiritual side to the Universe, or show the public that modern science writes above every graduate's diploma the legend, 'Quanti est fallere.' You will observe among the Thaumaturs gists of Morocco and Tunis that, while they, exhibit every wonder of American mediumship, they exact none of its conditions of darkened rooms, sealed-cabinets, hand holding, and sound-drowning music; they will do excerything for you in broad daylight, on the open ground, and without confederates or other apparatus than such as yourself furnish. Upon receipt of a cable dispatch that you have secured such a person as I have described, I will arrange with our treasurer a credit against which you can draw for the necessary expenses."

All will admit that this is a most wonderful story on the part of Col. Olcott-one eminently well calculated to set the mind to thinking, and at the same time to dazzle and bewilder. If his agent succeeds in finding a key whereby a/man can cut himself into mince meat, pound himself into jelly, beautifully quarter himself, thrust knives through vital parts of his body, amputate his legi; lay his detached head upon a shelf, cause serpents to, come from their dens, dance out of ight on nothing, climb a pole that has no visible support, show the husband the one kissing his wife, and the wife the one paying attention to the husband-if, we say. Mr. Spaulding succeds in securing even a Black Magician, a hemon, as it were who can accomplish this and " nothing more," and brings him to this country, 'there is millions in it!" Just think of Mr. Black Magician walking in the air, sailing off like a kite, a goose, a sea gull or a vulture dancing a Virginia brake-down forty miles above the surface of the earth, or running a race with an elementary spirit, wrestling with a gnome, or caressing a fairy-one of those ethereal damsels, who is an obedient servant to his wishes; yes, just think of it, if you wish, of such a marvelous occurrence; and then again see how useful he could become on our Western Prairies in charming rattlesnakes, vipers, centipeds from their holes, and killing them by the wholesale! Indeed we would welcome to this country Mr. Black Magican, a protege of the Theosophical Society. If he only brings the key whereby he dissipates himself or disappears from your sight like a drop of water on a hot stove, or a buck wheat cake before a hungry man, and presents the same to humanity, great good would be accomplished, providing some who vanished would remain must be one apart from common men; in away! How easy by this wonderful metashort he must be in mind, body and soul, an morphosis, to rid the world of villains, abolish crime, poverty and licentiousness and introduce the scintillating joyful millennium! Indeed, we rejoice that the Theosophical Society has taken this matter in hand! Goodness! we are not afraid of investigation! We would like to see a man detach his limbs from his body, cut out his bowels, take out his heart, and sever his head with a keen edged sword, and then reunite the dismembered parts, as good as new! Yes, we will extend the right hand of investigation to any such Black Magician, White Magician, Demon or Angel who will vanish, right before our eyes like a flask of powderunder the match of a mischievous . schoolfellow! . The world needs more light, on this all important subject. The unknown author has sent forth his Art Magie and his Ghostland, but he has with a skillful hand buried the key so deep in the labyrinthine sentences and rhetorical flourishes, that no one can find it, and he rises from his search for it as mad as a June hornet whose nest has been disturbed. We say, then, that we are glad that Col. Olcott has taken the matter in hand, and though we have not, as yet, heard any response from his bugle blast sent forth Aug. 2nd, 1876, in the Graphic, we expect each day to announce that success has accompanied his efforts, and that Mr. -Spaulding has returned with a Black or White Magician who can perform feats undreamed off in our philosophy, and if he presents the key to the world, we shall be satistied! But what has become of the Arabs?

FEBRUARY 24, 1877.

ly bedormant, 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 novice in the Philosophy of Life will, mentally at least, wonder how long the poor malorganized, sensuous 'soul will remain in the sphere of degradation and horrors unspeakable.

Oh! that we had power to portray the true character of the most depraved, and the horrors of his heaven-a hell to us of most exquisite terrors! Oh! that we could impress the truth upon the mind of mortals that there is an after-life, and a Spiritworld not made with hands, in which are many mansions-even from the Augean Stables of midnight darkness, which are filled to repletion with characters not less, depraved than mythological "devils damned," up to the abodes of angels of immaculate purity, that these "mansions" extend through infinite space, and are as diverse one from another as are human souls.

How inconceivably loathsome are the habitations of the most depraved of mortalswhile most exalted 'are the babitations of angels of light, whose sweeping intellects have been for aons of ages unimaginable, and yet are developing to higher and higher planes of thought. The germs of infinite possibilities are now, and ever will continue unfolding up to new and more exalted truths. Knowledge is their Savior!

The intermediate "mansions" between the two extremes indicated; are the homes of souls of all gradations of development.

The rudimental sphere of human life, be it Earth or other genus homo-bearing planets, Surnish the souls which are momentarily being transplanted into the second sphere of human existence.

The well developed mortal, whose aspiring soul can so far appreciate the truths existent, as to comprehend the vast varieties and gradations of mental and moral development on earth, can comprehend the degrees of difference that must necessarily exist upon the next plane or sphere just beyond the mortal.

The "Swedish Seer" while portraying the heavens and hells of the after-life, faithfully indicated that the occupants of the hells, | have gone before.

These facts in regard to conditions that exist in the after-life, may seem exaggerated to the casual observer-to one who has never duly contemplated the horrible conditions that exist upon earth.

such a life."

Those who never were brought in contact with the cesspools of moral and mental degradation, can not realize the fact that thousands every day pass from the mortal to the immortal spheres, and that each one naturally gravitates into precisely the same phase of society that he or she was an habituate of before death. And as we in this article shall confine ourself, to the lowest hells in spirit-life, that we can comprehend from our inspiration upon the subject, we shall necessarily be led to a contemplation of like conditions on earth.

. The reader who believes in the immortality of the soul, will concede that the lowest savage as well as the most enlightened and highly moral man, must eventually have a home somewhere in the land of spirits.

Now for a moment contemplato the horrors that savage tribes of the lowest type practice towards each other. Behold the horrors resulting from their excited passions and bezighted conditions. Not a ray of the light of civilization has every illuminated their barbarous souls. Nothing is too horrible for them to do one towards another, to accomplish the gratifications of their sensuous passions. Revenge is sweeter to them than ought else. The terrible scenes by them daily enacted, and of common occurrence, would make even the most depraved in civilized life stand aghast with horror.

· The slaughter of each other, from infants to the most aged, and often the feasting upon their murdered bodies, is a joyous pasttime; such from day to day and year to year, are all swept into the next sphere of human existence, and gravitate to their own places, where those of like characters

Y.S. VINRON. Lena, Oregon.

REPLY :- We shall not attempt an elaborate reply to our correspondent. The subject of the Philosophy of Life is worthy of the deepest consideration, and will be man's study through long ages in the future life. Our correspondent evidently does not understand our theory of life. We hold that germs of life have ever existed, and that genus and sex are unchangeably fixed in such germs. And we further hold, that all germs of life are exactly adapted (in the economy of nature) to the mission they are continually performing, ever have been, and ever will be.' We hold that change is common to all things. Hence, to us, it is a fact that such germs, though in the ultimate analysis are naught but uncircumscribed spirits, which we denominate monads, yet by a union of two or more monads molecular atoms are formed, and by such union they become circumscribed, or matter.

Matter is the physical or external presentation of the spirit which pervades, governs and controls. Germs of human beings are now being as they ever have been, developed from the spiritual plane through infinite gradations of forms, and yet sex and genus were eternally and unchangeably fixed in the simple monad.

If our correspondent will for a moment contemplate the subject in the light now presented, he will see that there " was no time.when they began to exist." The birth of an infant upon the material plane of life is but an incident as is its death, in its never beginning and never ending career of unfoldment. The germ of every human being possesses the undeveloped principle of infinite possibilities.

But for a more full exposition of the Philosophy of Life we must refer our correspondent to the monthly chapters upon the subject, being published in the LITTLE BOUQUET.

HON. MILTON T. PETERS, a prominent lawyer of Princeton, Ill., will soon return to Chicago, to resume the practice of his profession.

NEVADA CITY .- F. A. Logan says-"1 am traveling and lecturing all the timehave not been in San Francisco since last spring." Sister Logan speaks of the injustice of an article written by Mr. Gorham, and published in the JOURNAL not long since. We have no recollection about the article and certainly we should not have knowingly published an article reflecting on her. She is doing all she can to get an honest living by promoting the cause of Spiritualism, of which she has long been an advocate .-- ED. JOURNAL.

Grow's Hall.

A crowded audience greeted Mrs. Richmond last Sunday evening, Feb. 11th, when she lectured on this subject :-- " Freemasonry and other kindred orders; chiefly the rise and progress of Freemasonry as analyzed by Spiritualism."

FEBRUARY 24, 1877;

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Departmeut.

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

Subscriptions with he received and papers may be obtained. at wholesale or retail, at 634 Race St., Philadelphia.

Human Progress.

This is and ever has been the most important and universal question of humanity everywhere. The natural tendency to look for a higher and better condition, always leads to this, hence the old question what shall I do to be saved? has come up in every mind, and the once prevalent idea of total depravity, or innate corruption has given it a turn which does not belong to it. We should all desire to be saved, but not from innate depravity for there is no such a thing, but from ignorance and undevelop ment, which though necessary conditions for progression, are to be outgrown. It has become a common saying that ignorance is the only devil and knowledge the only Savior. Hence when we ask what is to be done to be saved, we mean how shall we learn the laws of our being and of nature, and obtain the power to live in accordance with them? Time is an essential ingredient in progress, and we often hear it compared to a stream while eternity is likened to an ocean, and these are instructive symbols, and man may be said to be moving down the stream of time, as it were in a boat, some just large enough to hold one person, others capable of holding many. The natural tendency of a boat is to float

with the tide, or be moved by winds or currents, so" that we are called upon to steer and propel our boats or else we should float into swamps and stagnant pools, which are undesirable if not injurious. We know it undesirable if not injurious. We know it is too common for those who wield the cars, or hold the sails and rudder to steer into places to which they ought not to go, and to induce others to do the same. It is very evident that we should use our ours and sails and all other appliances that will enable us to move in'the right direction, for they who listlessly float along the tide of time can never accomplish much for them-selves or others, but he or she who with a strong and heroic purpose takes the oars in hand, and with determination sets the sails so that the winds of spiritual power shall fill them, must go on in the right direction and help those around them to do the same. The compass of knowledge is essential to enable us to steer in the true direction; having this if we labor earnestly and faithfully we can not fail to progress.

Each one has something to do in model-ling and arranging their boats, and espec-ially in taking in the load they are to carry with them.

Some will fill them to the water's edge with things which are of but little value to themselves or others; others are very careful what they take into their boats, and look only for those things, which will be really useful to themselves or others. Some there are who seem to be inten argues along alone, and push their little barques along Others without making much stir in life. are designed to be leaders, not only taking others into their boats,' but leading those who are around them; such are much more responsible for their course, and if faithful will receive a proportionate reward. It is a beautiful sight to see a stately barque mov-ing along diffectly towards the destined haven, having her sails set to catch the favoring gales, and there are human beings who are represented by just such craft. The steam may be compared to the power of re-olute wills filled with energy, and the sails to the means by which we receive spiritual influence. The steam requires to be carefully regulated and governed or it may cause the destruction of the vessel, and the sails should be properly arranged and kept in order, or the flerce gales may drive us to some bleak and barren shore. So the les-sons come to us for nature is full of her lessons, from leafy forest and rolling stream; from pearly dew drop and rushing cataract; from lofty mountains and green valleys; from suns and stars, from each and all come grand and beautiful lessons to the unfolded mind, which reads these just in proportion as it has basked in the sunshine of wisdom and knowledge, and lives in an atmosphere of purity, for both these are essential.

teachings that I accepted when in earth-life, and am glad that I devoted so much time and care to the investigation of this important subject. The most pleasant and beautiful anticipations of my earth-life have been fulfilled, and I wish my children and friends all to know that I am in the enjoy ment of complete happiness. I would like my children to form little circles, and I will come to them and endeavor to communicate. Blessed is the light of true Spiritualism, it enables the spirit to leave the body calmly and pleasantly, for we do not go out into the dark, but into the bright and heavenly light where peace and harmony reigns. 'Say to all my friends I am happy and leave a great deal of love for them."

beyond any doubt. I fully appreciate the

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MRS. JENNIE POTTER, of No. 136 Castle St., Bos ton, is one of the finest test, buriness and heal-ing mediums. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont or Washington Street horse cars. Those at a distance may enclose a lock of hair with two dollars, and register the letter.

DR. PRICE's Cream Baking Powder has gained its popularity from its being the most perfect Bakbug Powder made.

F. Voot, P. O. Box 2486, St. Louis, Mo., the well-F. Vost, F. O. Box 2486, St. Louis, Mo., the well-known Psychometrist, Medical Clairvoyant and Developer, has just published a new treatise on Development, its Theory and Practice, which will be found very useful. Price fifty cents. 24-14

Dr. Ormsbee's Appointments.

This celebrated and highly successful healer may be consulted at LaPorte, Ind., from Feb. 12th to 19th, at South Bend, Ind., from Feb. 30 to 34, at Elkhart from 25th to 25th. He will be found at the principal hotel in each of these cities, and the sick should not fail to give the Doctor a.call. We persomally know of his great success.

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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 radial cure. Xx. amines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D. Syracuse, N: Y.

CURES EVERY CASE OF PILES. v21n6t53

A VALUABLE GIPT.-By an arrangement which J. L. PATTEN & Co., of 162 William St., New York, have made with us, they announce that they will send to every one of our readers, who will send send to every one of our readers, who will send them a 3 cent stainp for postage, a sample package of Decalcomanie Pictures free! They are highly-colored, beautiful, and easily transferred to any ob-ject so to imitate the most beautiful painting. Most of our readers, we think, will avail them-selves of this opportunity to obtain some pictures free. \$1-20-7cow

Health in the East, In Oriential nations, where chronic and nervous disorders are very prevalent, the only cures known are the Turkish Bath, Medicated Vapors and the use of electricity: Doctors give up such cases and the bathing cures them. This fact is now recog-nized by our own faculty, and in great cities we find institutions of this character highly success-ful. In Chicago, at the Grand Pacific flotel, are the most magnificant Turkish and Medicated Hath

the most magnificent Turkish and Medicated Hath of the West, and thither resort from all parts the chronic invalid, the nervously affected, and the female of delicate health, when under the care of Dr. G. C. Somers, and Mrs. Somers, they speedily recover health and atrength. recover health and strength.

MRS. A. H. ROBINSON. HEALING AND BUSINESS MEDIUM,

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M RS. HODINSON, while under spirit control, on receiving most perfectly, and prescribe the proper rended. Will diamose the disease most perfectly, and prescribe the proper rended. Yet, as the gratify idle corbasty, the better practice is to seen after than to start and the second of the second of the second along with back of hair, a brief statement of the set, acc, isading symp-toms, and the length of time the patient has been ack, when he will without deay, return a most patent prescription and remedy for evaluating the disease, and permanently caring all curable diseases.

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medium. TERMS:-Disgnosis and first prescription, \$100; each subse-puent one \$200. Answering business letters, \$100. The moment should accompany the application to insure a reply. 28" Mercufter, all charity appletations, to insure a reply, must contain one dollar, to defray the expenses of amanuenals

and postage. N.B.-Mrs. Rominsors will give no private sittings to any one. If for any is required, it must be by letter, with the questions plainly written, and seconganicit with the needs for, to which reliable answers in writing will be promptly returned. The terms above stated, must be sitting vompiled with, or no notice will be taken of letters sent.

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

It is a well verified fact that spirits do treat the sick in person, and that when they through 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 may, and when properly applied to the person of such patient, the spirits ly celebrated Healing Medium of Chicago, do not only visit the sick, who apply to her for relief by letter, but they often materialize themselves and converse in an audible voice, and wait upon the patient as kindly as an affectionate brother or sister could do. Many such cases have been put lished.

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

She declares that 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 fruth of the

By What Power Is It Done ?

Mrs. A. H. Royinson the healing medium re-ceived the following letter and made the diagnosts appended, pronouncing the patient already dead, and transmitted a diagnosts 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., LL., Dec. 18th, 1876. MRS. A. H. ROBINSON-Dear. Madami I have just returned from visiting a sick friend in this neighborhood, who seems to be growing weaker. It seems his disease is not very well understood, and while in his presence I thought of your wonder-ful gifts to describe disease, and prescribe proper remedies for the same. I had a lock of hair clipped from his head, which I inclose to you, 'hoping you will be able & inform me precisely what disease he is affected with, and the remedy therefor. His age is between 55 and 60 years perhaps about 58 years. His name is William Campbell. He has been quilt feeble for two or three months; has not been quite feeble for two or three months; has not been able ta leave his room for the last month. I can not give you any symptoms further than he seems to have no appetite, and breathes hurriedly. Will you please give this case your early attention and if he can be helped or cured, make out the pre-cention and with to me at Attenden Keny Co. scription and write to me at Abingdon, Knox Co., llis. Inclosed find \$3. Yours truly, DENNIS CLARK.

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

Mas. A. H. ROBINSON, Chicago, Ill., Dear Mad-ame:--I wrote to you this morning; requesting you to make an examination of and diagnose the case of William Campbell. I now write to say my friend Campbell has passed away. I have best learned that he died this norning. If you have made the examination, please write to me what brease my friend Campbell had Yours truly,

DENNIS CLARK. Abingdon, Ill., Dec. 18, 1876.

The Regular Doctors Could not Cure Him-The Spirits Could, and Did. N

A PHYSICIAN'S TESTIMONIAL.

MRS. A. H. Rotainson, 394 Dearborn St., Chicago -After a long persuasion, by my wife, and a long spell of suffering, I write, not in confidence of re-ceiving 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 I have treated many similar to my own, and near-ly or entirely with perfect success. But in my own case that I ought to know most about I have most signally failed. The case is one of a sore leg, the left, one-third of the way from the ankle-joint to the knee on the inside-not on the skin-bone, as it sent to a sick person by mail, and when properly applied to the person of such patient, the spirits who magnetized the papers can follow the same, and get en rapport with such sick person, and im-fuse their life elements into them, as a means of cure. Indeed, it is well verified that the band of spirits controlling MES. A. II. ROBENESS, the justmonths. And now I want you to diagnose my case and send me the same and I will send you your Sees, if you feel so inclined; if not, I am only out a couple of stamps, and you the trouble of reading this, I send you lock of hair. I claim to be honest, if I am poor, and wish to be cured. Direct to Dr. W. W. Hall, Shiloh Hill, III.

Your friend, W. W. HALL.

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

Mas. A. H. ROBINSON: --At your request, I write a report of my condition on this the teath day since I commenced using the alterative; but you remember it has been about three weeks since I commenced using the salve and wearing the mag-netized papers. I commenced at once to wear them, and the result was, I rested and slept well the first night which I could not do before for any the first night, which I could not do before for sevthe first high, which I could not do before for sev-eral months, and in a few days I prepared the, salve, and my leg commanced mending immedi-ately; in fact, the change the first hight was be-yond all reason. On the night I commenced, one half of the leg from near the knee down, was as red as fire, and burned just as bad as any burn, and was see added that I could not have one moment?



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They chome triat and Children and. Any chome triat and children and the second seco



matter. .

In Memoriam of Andrew Leighton.

From the London Spiritualist we learn that Andrew Leighton, of Liverpool, Eng-land, passed on the Spirit-life on the 14th of January.

" Few men had a larger circle of friends who visited him, and to whose generous sympathy and counsel they always had ac-cess. With unlimited patience, kindness and goodness he fulfilled a multitude of duties with marvelous accuracy and efficiency, serving others with unreserved energy, and without a thought of self.

12

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5 :

"Mr. Leighton has long been a Spiritualist; and twenty-two years ago he re-printed, in England, Adin Ballou's valuable work on spiritual manifestations, with an excellent introduction. He visited America twice.

"His convictions were mature and firm, and he was one of the most abla defenders of the cause of Spiritualism, to which he was most earnestly and faithfully devoted. Within a few months he conducted a lengthy discussion in the Liverpool papers. that won the respect of all readers. It is that won the respect of all readers. It is very hard for those who have given their love and confidence to Andrew Leighton to lose his visible presence, but they would poorly illustrate the principles he maintain. ed, if they regard his departure as more than apparent: He is with them still. For him-self the change must be ineffably delightful, for he has more where the heaven within for he has gone where the heaven within his own breast, will be repeated in a heaven of corresponding loveliness and (magnifi-, cence around him."

We desire to add to the above testimony of our Londen cotemporary our own high estimation of this good brother, whose pres-ence was a benediction as we met him some years ago in company with Robert Cham-bers and Robert Dale Owen. These gentle-men were with the st several searches in which they manifested deep interest, and the spirits that came to us seemed to appre-ciate them as Nature's noblemen.

While we may regret that the useful lab-ors in behalf of the cause of Spiritualism of two of these have terminated, we feel that they have left us a rich legacy, in the grand and dignified character with which they instrated this cause, and we trust their man-tles will fall upon those who will be as worthy.

From Ebepezer. Hance through Katie B. Robinson.

Dr. Childs: "I wish to say to thee that I am very happy. I have realized the great change and know that Spiritualism is true

Consumption Cured.

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Consumption Cured. An old physician, retired from active practice, having had placed in his hands, by an East India missionary the formula of a simple vegetable rem-edy for the specify and permanent cure of consump-tion, bronchitis, catarrh, asthma, and all throat and hung affections, also a positive and radical nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve hu-man suffering, he will send, free of charge, to all who desire it, this receipt, with full directions for preparing an 1 successfully using. (Sent'by return mail by addressing with stamp, naming this pa-per, Dr. W. C. Stevens 126 Powers' Block, Roches-ter, N. Y.

Hall's Vegetable Sicilian Hair Renewer has Hall's Vegetable Sicilian Hair Renewer has many years occupied an honorable place in the toilet of American women, and has also attained popularity in foreign countries. This is because it does perform what it promises. Its warmest friends are those who have used it longest, and those who sound its praise the londest are those who from actual, experience and personal trial have demonstrated that by its use gray halr is re-stored to its natural color, and dry, harsh, and wiry hair is made soft and lustrous, a thing of beauty, and a matter of joy and pride to the wear-er.—Sub-Soiler and Democrat, Corinth, Miss.

ALL lovers of delightful odors for the handker-chief should try Dr. Price's Unique Perfumes, Alists Bouquet, Pet Rose, etc.

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

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

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DIUM, CLAIRVOYANT AND CLAIRAUDIENT.

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

Thousands acknowledge MRs. MORRISON'S paralleled success in giving diagnosis by lock of hair, and thousands have been cured with magne-tized remedies prescribed by her Medical Band.

DIAGNORIS BY LETTER.-Enclose lock of patient's hair and \$1.00. Give age and sex.

Remedies sest by mall to all parts of the United

States and Canadas. SPREPILEPST AND NEURALOIA. Address, MRS. C. M. MORRISON,

P. O. Box 2519, Boston, Mass. 91-19-99-5

Spirit Materialization.

Spirit Materialization. Max A. H. Rommson, Medium, 304 Dearborn st., Chicagon I thought I would let you know that my heal it compenced using your prescription my body wasso diseased that I thought there was so relief forst only by being consigned to maker earth from which it came, and that is what I thought you would tell me when I first wrote you. Please accept my thanks for your prompt alterition to my case. I will now make a statement of heter that of the 11th of Heptember there were four idea, one gentleman and a little girl-epirits, cume into my room, they helped themselvres to chalra. Then one had y came to my bed and infraduced hereolf as Mrs. A. H. Robinson, and aked mis if I thought your melictine done me any lood. The source of the maker and there also all your leave the same a call. Dispose of the as you thick bed, as delify our thisk that it is observed in a maswer, it me know. D't it appear as it may, to others an fully conscious of their the out what write you. I worth an answer, it me know. D't it appear as it may, to others and han but will not ak any use is to believe it, use it it as such, but will not ak any use is to believe it, use it it is such, but will not ak any use is to believe it, use it it my the one for the track or what write you. I worth an answer, it me know. D't it appear as it may, to others in fully conscious of the track or what write you. I will not addir co., Mo.

Spirits Materialize and Cure the Patient Rw Witnesses of the Transfiguration-Mrs. Blair, the Spirit Artist, was the Subject Treated.

the Spirit Artist, was the Subject Treated.
The Spirit Artist, was the Subject Treated.
The second s

The above is a true statement of facts as witnessed by me. ELLEY M. SHITH, of Bellevue, Ohio.

Mas. BLATS, writing on the 16th of December, says :--"I am better now. Thanks to Mrs. Bobinson and her spirit mides. I am visited daily by them, and so plainly does Mr. Blins (a spirit, and one of the leaders of Mrs. Bobinson's band,) show himself that a grand-shill of the ide final I am stopping with, only nine years old, as well as myself, often sees him."

Nors - While it is a fact that spirits do go to each patient and infase their if's element into such patients, in the still hours of night, when the sick person and all nature is in a separitie condition, yet such spirits can not materialize and make themselves intown to the external sense of the patient, unless he or size is mediumistic to some degree, for general materializations.

Wonderful Success in Healing the Sick.

The curve performed in all parts of the country through the mediumship of Mrs. A. H. Bobinson, are no less remarkable than those recorded in the Ribbis. A lock of the sick person's hair, sent in a jetter, and held in her hand enables her to ac-carasity diagnose the linease and preservine the arcmedy. One of her spirit guides go in person to every patient and often make their presence Enove. During the years 154 and 1975, Mrs. Robinson trented 4,442 patients by lefters, and over 2002, who called upon her ha per-body the regular attinuing physicians-most of whom speedily recovered under Mrs. Bobinson's treatment, withoutes chapter from the first prescription.

Testimonial.

Mus. Romresov, Duan Sisvens.-- I wish to offer you and the good angels my sincere thanks for the benefit I have reactive from your treatment. When my husband applied to you was almost disconfused, and farried I server should be wall, now only wast a little more strength-think I am petting I day by day. I will send for more propers [I think I need them. If your truly, Mas. A. F. Banapper, re only want a little more strengt y by day. I will send for more cm. Yours truly, Aurors, Ill., Nov. Tth. 1976.

was so painful that I could not have one moment's peace in any way; the next morning it was white, soft and pleasant, and in fact it has not been much painful since, so far as the ulcer is concerned, but I have suffered some from the ankle joint, but not much, as it is mostly weakness. Now at this writ-ing the ulcer is not much larger than the thumb nall, and is healing just as fast as it can, and my general health has improved fifty per cent. I feel like another man. I do not know whether it isyou or spirits that do the work, but I know it is being done, and I further know and hereby frankly ac-kflowledge that I nor my associate doctors could not do the work. We all done our best for six months and what we accomplished did not amount to anything. I have not used one-fourth of the alterative, but I wore my magnejized papers entirely out, and would have worn more if I had them. painful since, so far as the ulcer is concerned, but them.

I send a lock of hair, one dollar and a stamp. Please send further directions and your bill, and I will comply to the letter, with your directions, if in my power

N Dam your friend most faithfully. W. W. HALL, M. D. Shilob-Hill, Ill., Dec 21, 1875.

Oplum Remedy.

M. LOVERY, who has just began to use Mrs. A. II. Robinson's Opium Hemedy, says:-"The first sight I wore the magnetized paper you sent me." I feit the decarappirit friends with me. They manipulated my head and face for nearly two hours. I have reduced my allow-ance of opibm one-fourth aircady. Fience and me another set of the magnetized papers." Bushnell, III.

ATTENTION, OPIUM -EATERS!

MESA. H. ROBINSON, THEFCELEBRATED SPIRIT MEDULE, has been formalised with a bure and harmless specific for caring the appetite far option and all other narcot-ics, by the Board of Chemista, in Spirit Life, who heretofore gave her the necessary antibident for caring the appetite for to-sacce and a hair restorative for bail heads. One how of the remerky is tax ALLY sufficient therefore a gave. Fried & aboz, Address Mrs. A. H. ROBINSON, 394 Dearborn St., Chicago, IL

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The above named sure remedy for the appetite for tobacco in all its forms, is for such as the office set to any past of the country by mail, on receipt of \$2.00 If is warranted to curve the most inveterate uses of the yeed, when the directions on each box are followed. Newspapers and quarks will tell you that this antidote is made from grentian root. It is false. Gen-tian most is no remely for the argentize for tobacco, but it is in-jurious to the made from such that the tobacco, but it is in-that the antidote is made from such restores it is listing of the most is no remely for the argentize for tobacco. To bacco Antidote tones up the system and restores it is its roomal conditions, as it was before imbling the hank kering dealer for a polanoous weed. It is a remostly presented by a hand of chem-lats long in Spirit Life, and is warranted to be perfectly harm-tem.

This House will pay any chemist One Thousand Dollars who This House will up any chemist, One Thousand Dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address, RELIGIO-PHILOSOFHICAL PUBLISHING HOUSE, Chicago, III.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Invocation.

- when the soul is struggling Mid the surging sea of life, And the heart is crushed and bleeding, Weary of this feverish strife; Then, oh! give each struggling spirit Strength to breast the fearful tide,
- Strength to meet the surging billows,
- That arise on every side. Father! when the heart is wailing * Over all its broken dreams,
- Over all its broken dreams, Which like Autumn leaves are floating Down life's dark and narrow stream; Then, oh! then in pitying kindness Send some angel pure and bright, To-remove this fearful blindness, By its golden beams of light. When the soul by doubt is risen

- When the soul by doubt is riven, When the spirit knows no rest,
- Then may Peace her snowy pinions Fold within the suffering breast.
- O, our Father! pure and holy, Fill Earth's children with thy love,

firm conviction that your kind spirit-doctors had been allowed to employ their skill in my behalf. Entreat them, dear sir, to continue their kind min-istrations.—L. F. L. T., in Medium and Drybreak.

Well, we don't think it was a miracle. Strange

cures are keing performed constantly. One man

says he cured himself of ague, by going down a

long flight of stairs head foremost; another phys-

icked himself with bread pills; another cured him-self of tootic ache by willing it away; another was

relieved of rheumatism by a fright. These were not miractes, though equally as important cures as any which are regarded as such. Mrs. Janette M. Robinion of this city, who was paralyzed, cured

on the floor, and kneeled down on them. I said, just as Samuel said, "Lord, here am I. What wilt Thou have me do?" Then I prayed that the Lord might remove my affliction, and restore me to health. All this time I-prayed in my, mind, but all at once the blessing came. My jaws gave such a

at once the breasing came. My jaws gave such a snap, and my tongue gave a leap. My jaws shap-ped as though they had been broken, and so loud that you could hear it in the next room. These strange thrills went all through me, right down to

my toes. The first thing I heard was the sound of a volce in the room. I knew there was no one in it but myself, but I still heard a volce. I opened my eyes to see who was in the room, and I found I was all alone. I still heard the volce, and I put

I was all alone. I still heard the voice, and tech, my hand up and put it right in between my teeth, and I found that it was indeed my own voice, and I found that it was indeed my own voice, when I

and I found that it was indeed my own voice, and that I was repeating the Lord's Prayer. When I felt that my prayer was answered, I remembered that I was asking for the blessing, and it had come. I felt that all the contracted muscles and the jaws and tongue gave way, so that I could talk and praise God for his goodness to me."

Home Circles .- There is not a family in the

land that could not by holding circles regularly,

develop some fine medlums. Charles Malkin

writes to the Medium and Daybreak, giving the

- Guide them by thy holy angels. To their radiant home above.
- -Mrs. Nettie Pease For.

coastland beat, Ever washing on our strand hope's treasures at Another Miracle.—Before I conclude my letter, I must mention a really curious circum-stance connected with these magnetized papers. On the 8th of November, the day before my daughour feet-How wistfully we wonder where can lie that un-And, pray to God our Father that in peace He'll On the sth of November, the day before my daugh-ter's marriage, in going upstairs, I twisted my foot and sprained it so severely, that I could not put it to the ground. The village doctor told me it would be impossible for me to accompany my daughter to church the next day. I had to be car-ried up to bed and cold water bandages were rec-ommended by the doctor and a sleeping draught. bear us o'er. Standing by the silver waves that ripple at our feet, Plunging in the subtle tides that make the two

worlds meet, May all our souls be lifted 'up, and thro' the ether

Boices from the Beople.

Standing by the Silver Waves.

Standing by the silver waves that ripple at our

Like lisping tongues offinfancy our happy hearts

to greet; Standing by the rippling waves,—our sensuous sea of bliss,— We catch from yonder far off shores sounds sweet-ly sent to this. Standing by the silver waves that ripple at our feet

And, looking yonder thro' the haze in expectation

aweet; And, list'ning with attention clear, parmonious,

We sometimes catch the faint-far-off impress'd up-

on the mind. Standing by the allver waves that round life's

feet.

borne: By force of breathing music to their resurrection's

W. Gautrey in Medium and Daybreak.

Harrodsburg, Ky.-O. S. Poston says:-The repeated exposures of materialization medi-ums has injured our cause in the South, and made many suspect that Spiritualism with all its varied many suspect that spiritualism with all its varies phenomena is an immense humbug. I hope the Scientists of Europe will investigate that phase of the phenomena fully and report their opinion, so as to/put it to rest one way or another. It has been many years since I left your city, but I shall remember my many friends whom I left behind in Obligate and home there will all live home and pros-Chicago, and hope they will all live long and prosper.

REMARKS .-- The detection of counterfeit bank notes, even if such detection is not made until such counterfeits have passed as genuine through the hands of many bankers, is not evidence that no genuine bills have been issued by the bank, whose imprint the counterfeit bears. As good bankers expose counterfeit bills, so let Spiritualists expose the frauds of pretended or genuine mediums.-ED. JOURNAL.

Jacksonville, Fla .- J. Edwin Churchill writes :- After a five month's journey, speaking almost every night and sometimes two or three times Sundays, I am at last in "city of many hotels," on the banks of the Fautiful St. Johns River, where the invalid finds a balmy and healthful sea breeze, as it is only some twenty miles from the coast. The friends of free thoughs meet bext Sunday for conference and to devise a plan of work, for I find a good many who have left the old and wornout methods of thought, and are seeking tangible evidence of the certainty of a future real existence. I would say to all who are suffer-ing from the effects of too much cold, to come South, and find a home where you can "live and South, and find a home where you can "live and breathe." It is true, the soil is not rich, still a liv. ing can be made in many ways by enterprise and industry. I propose to organize a co-operative community of Free Thinkers, as soon as I can find a locality where our people can sit under their "own vine and fig-tree," where want will not stare them in the face "every Saturday night." Ubcle Sam has land enough to give us all a farm, and I think twenty families can locate and co-operate and keep out whisky, tobacco and pork, and hence and keep out whisky, tobacco and pork, and hence have no use for lawyers, doctors and preachers, consequently fashion, folly and speculation will not come among us, therefore drones, pauperism and crime', will not be known, and jallers, county officers, etc., will have to earn their living by the sweat of their brow or starve. All who feel an in-terest in such a movement; please address me at Jacksonville, Florida. I shall be here for the next three months.

three months. **Hnockers in Mines.**—The bellef in the presence of "knockers" in Welch mines still pre-valls, and in a book recently published several hodgrn instances are quoted of these strange noises having been heard. Mr. Lewis Morris, a gentleman of character in South Wales last cen-tury.wrote to the "Gentleman's Magazine" his be-lief in the existence of these little vigils of the mines as follows "People who know very little of arise sciences or it he powers of nature, will mines as follows "People who know very little of arts or sciences, or the powers of nature, will laugh at us Cardiganshire miners, who maintain the existence of knockers in mines, a kind of good-natured impalpable people, not to be seen but heard, and who seem to us to work in the mines; that is to say they are types or forerunners of working in the mines, as dreams are of some acci-dents which happen to us. Before the discovery of the Esgairy Mwyn mine, these little people of the Esgairy Mwyn mine, these little people worked hard through day and night, and there are abundance of sober, honest people who have heard them. But after the discovery of the great mine they were heard no more. When I began to work they were neard no more. When I began to work at Lwyn Lwyd, they worked so fresh there for a considerable time, that they frightened away some young workmen. This is when they were driv-ing levels, and before we had got any ore, but Ing levels, and before we had got any ore, but when we came to the ore they then gave over and I heard no more of them. These are odd asser-tions, but they are certainly facts, although we can not and do not attempt to account for them. We have now, October 1874, very good ore at Lwyn Lwyd, where the knockers were heard to work. But they have now yielded up the place, and are heard no more. Let who will laugh, we have the greatest reason to rejoice and thank the knockers, or rather God, who sends these notices." If not spirits, what are they? There were "knockers" at Hydesville, N. Y., that ushered in Modern Spiritualism several years ago. Occultists believe in elementary spirits, spirits of the air, spirits of the earth, water and fire; they also air, spirits of the carin, water and and such crea-believe in fairies, sprites, gnomes, and such crea-tures, and pretend to impart such information as tures, and pretend to impart such information as will enable mortals to commune with them. If their statements are true, why is it that they make so few proselytes? Why is it that possessing so much power, they are enabled to accomplish so little? Why is it that they carefully conceal the truth from the world, while they are loud in their declaration that it exists? Indeed, why don't the complicate accompany his truth the same as the homest occultist enforce his truth the same as the honest medium does? They claim they can perform won-derful feats through the instrumentality of occultism, yet have never been known to accomplish a single thing before the public that would have a tendency to sustain their assertions. They put us in mind of the Irishman, who stuffed himself so much with drugs, that he was sick a long time after he got well Articles Carried by Spirits.-G. N. W. Sawyer, M. D., of South Saginaw, Mich., writes:---We have been holding circles for more than three years at the house of S. B. Brown. We have seven members in our circle; we have held them almost years at the house of S. B. Brown. We have seven members in our circle; we have held them almost strictly private for business, trance lecturing, head ing and physical manifestations. On the the 35th of December '76, we held a circle, and our spirit friends informed us they would bring something from the medium's house to the circle, and wished us to keep quiet for a moment, and in the course of a minute or two they brought a gold ring, a clap per to a tea-bell, and a silver teaspoon, into our circle from the medium's house, a distance of about sixty rods. The ring had been left on the medium's table, the little bell was locked in the scretary, and the spoon was one that belonged to the medium's little girl who is now in spirit-life, and who purported to bring it to the circle, and on the 21st of this present month (January) we held another circle as it was me place, and our friends said they would bring something more, and in a few moments they brought a cubion wide. We saw it fall into the circle as it was highly illimits nated. Over thirty years I was a Michodist; ten yours ago I used to burn every ilbural, paper I could get, for Christ's sake; but thanks to Brother Journan, which I have taken for even or cight years, and the good old Randoto-Pintosoprinca. Journan, which I have taken for even or cight years. They learned and know for myself that man survives the ordeal called death, triumphantly lives a real life in the future.

Discipline. We have walked through the valley of dread! We have grappled with dark despair! We have wept o'er our last hope dead! We have writhed in demon doubt's fair! We've been thrust in the jaws of doom! Been crushed in the press of grief! Been lost in the thickest gloom, And wrecked on a hidden reef. Been cast in the mire of woe, Where our feet sank deep in the clay, And as fast as the firm earth grew beneath, It as silently slipped away. And deeper and deeper still we've sapk, In the dead sea of dark despair, There was life in the bitter waters, There was light in the stiffing air! We've dashed the great waves of blackness, Back to the uttermost shore. And rose on the crest of a billow. Stronger than ever before! Thank God, for the rending tempest! Thank Him for the dread cyclone, That swept like a wrathful spirit, With a wail, a shrick, and a groan For a soul was born of its madness-Regained is a life that was lost-

And though sorrow has shaded all gladness, The treasure is more than the cost: Mrs. S. E. Howe.

The Devil, etc.-By your permission I would The Devil, etc.—By your permission I would like to propound a few questions to our Christian friends, who essayed when at Philadelphia, to frame a platform of principles for the Spiritualista and Liberals of the 19th century. And in the first place, as they propose a Jesus for their spiritual leader, it is no more than reasonable that we should know just what Jesus they propose to fol-low? The Jesus of the New Testament was mirac-ulously born, had no earthly father, was part God and part man, could restore the dead to life, still the tempest by a word, feed 5,000 hungry men and women with five loaves and two fishes; came to deried up to bed and cold water bandages were rec-ommended by the doctor, and a sleeping draught. I took the latter, but instead of the cold water bandages I wrapped up the injured foot in magne-tized paper, and with earnest supplication I en-treated our great Medium in Heaven to send to me his ministering spirits, your attendant doctors, and to enable them to use their skill in my behalf. You will, I arrisure, feel with me, that there is a wonderful power in prayer when I tell you that I slept nine hours without intermission and goes the next morning quite well,—not only to put my foot to the ground but to walk perfectly well. My daughter had prayed to "St. Joseph," and I am sor-ry to say it was her belief, and that of her Roman Catholic friends, that all the merit of this miracu-lous cure were to be ascribed to him; but it is my firm conviction that your kind spirit-doctors had the tempest by a word, teed 5,000 pungry men and women with five loaves and two fishes; came to de-stroy the devil, yet permitted the devil to carry him (on his back probably) to the top of a high mountain, and to the top of a high temple, and lived with him forty days in the wilderness. I am sure He could not ask for a better opportunity to have bruised his infernal head, and destroyed him the sure but he wilder this constraints and the have bruised his infernal head, and destroyed him at once, but he missed this opportunity and the same devil, Moody says, is yet at large and doing a large business. The Jean of the New Testament, once drove out the money changers from the tem-ple with a whip of clords; sent the devils out of men, and suffered them to creep into the hogs; told his followers that they must hate father, and mother, wife and children, for his sake, and sent them forth to tell all these great stories to every creature, and if they would not swallow every big story they told them, then he would see to it that story they told them, then he would see to it that they should all be damned. Now in all candor we call on Bro. Peebles, Fishbough, Steward, Fishback, or some one of their Christian brethren to answer yes or no? Is this the Jesus you propose to fol-low? Will you, either of you, say that you believe any one of these things just mentioned to be liter-ally true? Most of you will say, and many of you have already said, times without mimber, that these things are some of the mistakes of his hon-est historians. Then please inform us, just how much of these histories you know to be true? What did He do, that had never been done be-fore? What did he say that had never been as well said before? If you think of any very wise sayings, or any beautiful precepts put forth by him, which no mortal man had ever uttered be-fore) please give us a full list of them, that we may be prepared to judge whether we should accept him as thal authority in all things.—M. K. Wi-son. yes or no? Is this the Jesus you propose to fol M. Robinson of this city, who was paralyzed, cured herself through prayer. She says: "I was still praying in my mind, for I could not talk, but I didn't obey the first call. The impression, howev-er, became so strong the second time-much stronger than the first-to kneel and pray that I thought it was a call from God, just as Samuel was called. I felt that God called, me. I never felt such an impression before. I went to the foreside of the bed, took my crutch, and pulled the pillows on the floor, and kneeled down on them. I said.

Huimanity to Animals.—in the inculca-tion of humanity to animals, the Mohammedans and the Brahmins have considerably surpassed the Christian; and Spain and Southern Italy, in which Catholicism has most deeply planted its roots, are even now, probably, beyond all other fountries in Europe, those in which inhumanity to animals is most wanton and most rebuked.—Leeky.

The kind of civilization that "Christianity" induces is not always of the most exalted character. It appears that as the Japanese become more and more civilized, they become more and more dishonest in their commercial transactions. The Rising Sun, a Japan paper says: "The Japanese are now becoming quite expert at imitating the best foreign brands of various articles. They manufacture spurious articles, obtain fac-imiles of foreign trade marks, and then dispose of the goods as foreign manufactures. Frequently, applications have been made to us to print the names and trade marks of foreign firms. When we informed them of the criminality of such fraudulent actions, they blandly smiled, showing that such practices are common." What kind of a Christian Civilization is that which imparts a successful method of windling the public? Spirit Music .- D. S. Kimball, M. D., of Sac ets Harbor, N. Y., writes :- A Mrs. Maggie Fall of this place, after being sick about three months this place, after being sick about three months passed to the Spirit-world from a reputed on-sumption leaving a husband and infant having lost another child nearly two years before. The evening her spirit took its flight, a Mrs Grayham and Miss Fannle Thompson sat up with her, the husband being asleep on the lounge in the room, and about midnight both heard beautiful sweet music near her head. Both are reputable persons. I have known of cases in this vicinity where the individual just before passing over heard such music and others with them could not, but never before where others heard it after the spirit had before where others near it alter the epirit had left the body. I myself, the evening before the burial of my first wife about midnight, was awak-ened by an electric shock, bright light, and figure of a heart on the wall at the foot of the bed, and heard these words, "See! see!! see!!! "Tis all.! can give (do):" can give (do);" It is proper to remark that the house in which Mr. Fall lived many years ago belonged to Capt. Pat-rick Wallace, an unmarried man, who expended considerably in fixing it up and who passed over in the same room over thirty years ago, and that said house has been reputed by different occupants as the scene of strange and mysterious occurrences for a number of years, until a very few years past so much so that it was difficult to find a tenant for it, and it remained unoccupied. It was conjectur ed Pat was dissatisfied with the manner the house

tounding the people with this phase of medium-ship. I go to Ionia, Otisco, Smyrna and Detroit. I I have also made arrangements for grove meet-ings at Wayland, the last of May and Saranac the middle of September next. I intend by permis-sion of our Executive Board and by the help of the good people of Michigan, to hold twenty grove, camp or public meetings in the state this year. Give us a president and more money so that edi-tors and lecturers can live comfortably, and we will see such a revival with Spiritualists in con-verting the world as never before was known in Michigan.

Conversions. Is there such a thing as the "Christian conversion " or a sudden " change of heart?" I know not what is the philosophy of so sudden a change in many wicked persons, to good moral citizens, from such an influence?-S. R. Bush, of Bush's Mills, Ohio.

Of course there is no "such thing " as the "sud. den change of heart." That organ is no more subject to change than the liver or kidney. How would it sound for the revivalist to say,. "Bro. So. So has had a change of bowels, and has found the Lord." Goodness, how the good elsters would scatter when they heard such an announcement. It will do to allude to a "change of heart" in a practical way, but a "change of bowels"-surely, who dare speak that way in meeting.

Raratan, III. - Dr. L. Pyle, writes: -- I am glad to see that Albert Peace is out of prison, and I think humanity should stop seuding men to jall such unreasonable length of time, even for rape, such unreasonable length of time, even for rape, seeing that the Holy Ghost committed just such an act, and part of the world applauds it; but then we as Spiritualists must not say a word or the God in the Constitution men will give us fits. This town is all æglow with revivals, these churches in All blast and they all turn their baltery on me, as 'they think I am sure to go to hell if I don't come in now; but this don't disturb me as I long ago passed that "mile stone" in development; don't know of any place like hell. I like your good words spoken in behalf of the little girl with the eves like a cow, and as I am constantly meeting eyes like a cow, and as I am constantly meeting with pre-natel difficulties, it is not new to me, but in keeping with my teaching for several years past. I think if I could get a medium to come here it would help me, and if any one not too far away is at liberty, I should like to prrespond with such

Organization. - Dr. J. C. Hoffman, of Chica-go, Ill., writes: -- But seventy years after the reign of Marc Anthony, the Christians had already galu-ed so much in power and authority by organizing and by heading of the sevential of the seventi and by showing on all proper occasions their en-tire numerical strength, that Decius Valerianus no longer considered them enemies to man and state! This shows what can be attained by organizing, for, however much there may be for us to do and overcome, we Spiritualists certainly are a thous-and and more times better off than were the Christians of old. The world has not only progressed in its methods of persecuting new sects, etc., but In its methods of persecuting new sects, etc., but also are the ranks of Spiritism filled with some of our ablest, best and wisest men, and not, as the case with the Christians of old, of the most vulgar and ignorant. There are also great numbers of what might be called latent Spiritualists, who would at once awaken and join in with us, should we organize. The world at large wants success, and as soon as we show ourselves in our entire number as soon as we show ourselves in our entire number, as soon as our organized columns march bravely against those of our relentless enemybravely against those of our relentless enemy-just so soon, and no sooner will we be recognized as a power, and once acknowledged a power, the success of our heaves born belief, may, knowledge, is a matter of course. Why then hesitate to or-ganize? There are many private media who are now lost to the world, and who shrink from be-coming public media for many obvious reasons. All these would willingly give scances to regular-ly organized spiritual Societies. To make a start, I promise that both my wife and I will devote all our spare time as media to any and all organiza-tions within reasonable distance, free. of any tions within reasonable distance, free, of any charge. At present my wife refuses to sit for any one, but she would be happy to sit for every one belonging to societies of spiritualists, if property, organized.

Wonderful Materializations.-At Wonderful Materializations.—At a materializing spiritual scance held at the house of Mr. Samuel Davis, in Lansing, N. Y., by Mrs. Sarah Lane, medium, on the evening of Jan. 6th, the company numbered seventeen, mostly believers. The cabinet used, was a bed-room with the door open and a black curtain fastened at the top and reaching to the floor. The company formed a dark circle, with the medium outside of the cabi

for what you are doing for the young man just re-leased from prison." [3] Julia H. Johnson, of West Pittsfield, Mass., writes:--"I like the LITTLE West Pittsfield, Mass., writes - 1 into the introduce Bouquer very much indeed, and will introduce it also among my friends in N. II., a company of it also among my friends in N. II., a company of Bocurer very much indeed, and will introduce it also among my friends in N. H., a company of whom we are expecting this week on a visit. We are in unbroken sympathy with the pure progres-sive Spiritualists everywhere, but hope, they will never organize on any other plan than perfect truth and freedom. God is within u, and by is the golden seal. Knowledg, truth and freedom will give us growth and harmony of soul, however diverse our opinions. I say, give us room for ex-pansion, and liberty of conscience, following our own spiritual intuitions, then will our 'Eden' com-mence right here." If A. G. Stilles, of Chats-worth, III, writes.—"I don't cel as if I 'could do without the JOURNAL any more now than Lecould if times were more prosperous." If Dr L. Pyle, of Baraton, III., writes.—"I like the JOURNAL all fire?" If H. H. McIntyre, of Fayette, Ohio, writes:—"I have received your JOURNAL with promptness, and many joyous hours I spend in glancing over its bright pages of truth and knowl. edge. Oh' if it could be placed before the eyes of thousands that are praying their lives away to an imaginary God or Deity. The light of God is the light of truth, and the streets payed wilk gold are our paths of life." If A. F. Baker, of Madison, Ind, writes:—"I seend you in this a remittance to pay for the past year and for next year. in advance, for your excellent paper. Sir, I am earnest in my bellef, and you must not take it as flattery, that you are performing the best and noblest work for the elevation of humanity, that was ever perform-ed in the muniane sphere in all history! I would like to have you subject to some good lecturers and mediums is perambulate through the South-ern part of Andiana. We have a pleasant and beautifully situated little city of 15,000 inhabitants, and I will not say as Carlyle says of the inhabitants of Great Britain. "mostly fools," but sleepy in re-gard to scientific truth, and especially the true and I will not say as Carlyle says of the innabiants of Great Britain, "mostly fools," but sleepy in re-gard to scientific truth, and especially the true philosophy of Ufe." The Beecca H. Murray, of Zanesville, Ind., writes:-"Some of my neighbors have got so they will borrow my papers and read them. When I first commenced taking them they thereaft it may a great the for which papers to be thought it was a great sin for such papers to be allowed to come to the post office, and called me allowed to come to the post office, and, called me crazy for believing that spirits could visit the earth." I. "Maria J. Barker, of Millwood, Ohio, writes.-"Why this relentless war against Spirit-ualism? We have had some slight of hand per-formers in our neighborhood pretending to ex-pose Spiritualism. I think, however, we should feel encouraged, the more persecution the greater the growth." The statement that you refer to that there are 10,000 persons in asylums, made insane by Spiritualism, is a monstrous lie. There are not in the whole United States six crasy persons in the asylums made so through Spiritualism, while there are hundreds driven insane by religion. If "Geo. Knowles," of Appleton, Wis, writes.-"There has been scarcely a number of the Jours-NAL published since its inauguration that I have "There has been scarcely a number of the Jour-NAL published since its inauguration that I have not read. Sometimes it has been food that was not all relished, but looking around I cald see none better and kept on partaking, ground I cald see and more satisfied until now it seems to be a ne-cessity." The Thomas J. Seaman, of High Hill, Wis, writes:--"The JOURNAL has become a neces-sity; it is like the lodex finger on the guide board." If "Mrs. Ben Frank, of Colfax Cal., writes:--I herewith send extracts from a letter just received from a friend of mine, who lives at Dutch Flat, in this same county, a Mrs. C. A. Barrett, who by the way is a firm believer in Spiritualism. Hear her: "I would like to write a good letter to you in an-swer to yours, but have no inspiration to night, I have been so excited the lagt week over one of J. have been so excited the last week over one of J. H. Mgrrall's hell fire sermons last Sunday night. He said a 'sinner in heaven would be as much out of place as a bob-tailed nag in fly time.' She further says: 'Elegant language for a teacher of the people. I am mad that I ever tolerated such a people. I am mad that I ever tolerated such a nulsance as a neighbor. It is an outrage on de-cency to listen to such an ignoramus," etc etc. The Rev. J. H. Merrall is the Congregational pas-tor at Dutch Flat. If M. K. Wilson, of Dan-ville, Ill., writes:--"I would say to the Spiritual-ists, Liberals, Free Religionists, and especially to the clergy of every religious order, that I have been collecting and condensing a large bundle of historical facts and admissions of Cfristian apolo-rists and commentators-relating to the origin and historical facts and admissions of Cfiristian apolo-gists and commentators, relating to the origin and carly history and progress of the Christian reli-gion, and am ready to present these important facts and admissions, in a course of four or five lectures, at any place desired on easy terms at any locality within one hundred miles of Danville, fill; will also speak on the spiritual philosophy whenever desired." Let The members of the Chicago Scandinavian Society of Progress met with a large number of their friends at Aurora Turner-Hall to celebrate the 140th anniversary of the birth of Tom Paine. In active membership, um was crowded with the disciples of Paine, who congregated to honor the memory of the renowned independent thinker. The proscenium and gal-lery were decorated with the flags of America, Norway, Sweden, and Denmark, and three crayon sketches were displayed. One depicted Paine exsketches were displayed. One depicted raine er-plaining his "Age of Reason" to a farmer, while a priest appropriated the husbandman's grain, and sheep for tithes. Another represented the burn-ing of Servetus by Calvin. The third portrayed the faith of Paine in his creed. The President of the Society, Dr. Paoli, addressed the assemblage in the Norwegian language. Capt. John Johnson drew the contrast between the reasoner of the drew the contrast between the reasoner of the Palne stamp and the free reasoner of to-day, and contended that Tom Palne stood out monumental of theological progress and religious advancement. For An exchange says, "Slade, the American me-dium, has gone to Russia to fill an engagement. The solicitor of Slade, says the Spiritualist, pub-lishes a letter declaring that Slade, who is alarm-ingly ill, left England to go to Russia before it was known that freah proceedings would be taken known that fresh proceedings would be taken against him. The solicitor intends to proceed to the Continent shortly to take medical advice as to his client's fitness to appear and answer the re-newed charges." [375] S. Nulton, of Hardin City, Iowa, writes:---"The JOURNAL has pointed to a means- whereby I have freed myself from the depotic weed? (tobacco) which has well hald me for the year's subscription of the JOURNAL. I sup-puse there will be no suffering of orphan children place there will be no suffering of orphan children in Chicago this present year, as I see by the pa-pers, that several thousand dollars have been raised for P. P. Blias' children, he being among those killed in the great catastrophe at Ashtabu-la." La The Cincinnati Commercial says that "the mother of Clara Louise Kellogg was a professional spirit medium some twenty years ago?" Andrew Jackson Davis thinks that the Slade agitation is the "seed of the church." Let The Somerville Citizen says: "S. S. Baldwin, who is exposing the tricks of so-called mediums, is possessed of a power which he can not and do sitempt to account for, but is willing to admit may be spiritual influences. He says he can ex-plain and produce by slight of hand about five-sixths of all the effects produced by mediums, while about one-sixth he can produce, but can give no explanation of the means by which he does it." In The Spiritual Scientist says: "In testing a medium during cabinet seances, the sleeves of his coat are sometimes sewn together behind his back. This is not an efficient method of securing him, because one arm can be drawn out of the aleeve first, and then the other. The out of the aleeve first, and then the other. The wrists also must be firmly tied together with tape, to make the test of any value; or the additional precaution might be adopted, namely, that of saw-ing the front edges of the cost together in several places especially close under the chin." The Boston Watchmen sees a melancholy lack of perplaces especially close under the chin." If The Boston Watchmen sees a melancholy lack of per-manent results from the Moody revival in New York isays the churches in that city are no York is any the churches in that city are no better attended than they were a year ago, the prevailing type of piety is no higher, and the set-ilement of pastors is no farther removed from con-tentions and trials. Salaries and debts are not paid with more alacrity; and on the whole it may be questioned whether the average waters of New York's religious if on have risen one inch above the former low tide mark. Alas! what a vast expen-diture of lung force with comparatively no results." The James Keck of Montgomery, III., writes:-The cause of Spiritualism is on the march in Os-wego. Old Orthodoxy is beginning to tremble. May Spiritualism march on till ignerance and big-otry are driven out of the land, is our earnest prayer. We are anxious to hear from Spiritual-ists who wish to engage us to work for the cause, prayer. Ists who wish to engage us to work for the cause, and the good of the world." EF Tenneyson has well said:---10.005 How pure at heart and sound in head

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ount of manifestal his family: "Direct writing on paper; hands ma-terialized and felt; direct spirit voice through the tube; bottle of champagne taken from the cellared, glass filled and handed to sitter; lamp handed to sitter to light up; sweets and apples handed to sitters; raisins stoned and put through tube into the mouths of the sitters; a penny taken out of medium's pocket, and put through tube into sitter's mouth; the table-cloth spread on the floor, decorated with the cruet-stand, knives and forks, fox and goose board, the table mats, cups and sau-fox and goose board, the table mats, cups and sau-cers, bottle of cayenne pepper, bottle of sauce; three watches taken from sitters and put into me-dium's pocket, the chains suspended from the button holes; altter's hair curied in papers; spirit lights; a board, nine inches wide, and three-eighths thick, was broken up for fire lighting, as they said we had no faggots; a wooden mallet brought into cabinet from shop (doors all shut); small gallipot brought up from lower room."

Missionary Work in Minnesota. Missionary Work in Minnesota.— Thomas Cook, writing from St. Paul, Minn., says: The duty of publishing monthly statements of re-ceipts and expenditures, and labor performed by the State agent of the State Association of Spirit-ualists of Minnesota, is made obligatory, and it is also required that an abstract from said report be furnished the papers published in the interest of Spiritualism, circulating in the said State of Min-nesota. In accordance, therefore, with this request I have the bonor to make the following exhibit. I had the pleasure of heturing during the past month of January, 1877, at the following places: Minnesota City once, Homer twice, Winofa twice, Reed's Landing twice, Lake City twice, Hastings Reed's Landing twice, Lake City twice, Hastings once, Farmington once, Castle Rock once, Prior Lake twice, Shakopee once; for which my receipts Lake twice, snakopee once; for which my receipts including back dues of members of the Associa-tion, was \$38.60; and the disbursements for rall-road fares, hall hire, etc., were \$16.15, leaving a bal-arce in favor of the Association he my hands of \$22.10. The whole number of lectures delivered was fifteen, averaging a trifle over one dollar and fifty cents per lecture; not a flattering pecuniary picture to look upon, surely, but being in love with the cause, we are not making money the primary consideration, but, like our lamented Lincoln and about the war of the rebellion, shall keep "reck-ing away," whether it pays us pecuniarily or not. Having reached as far north as St. Paul, we shall visit the northern portions of the State. Friends wishing us to visit them along and adjacent to the line of the St. Paul and Pacific Railroad are assured that now is their time; and we invite friends in the State to forward their invitations, without delay, as we are anxious to be kept ac work. Address us at Farmington, Daceta Co, Minn., or W. Adley, Osakis, Douglas Co., Minn.

Organization, Etc.-In a letter to this fice, connected with another matter, Bro. J. M. Peebles, the distinguished lecturer and traveler. -Before me lles your JOURNAL of Jan. 20. the last I shall see before sailing. It is an admir-able number full of excellent reading matter. The able number full of excellent reading matter. The new dress you don is not only elegant, charming the eye, but it speaks the healthiness and prosper-ity of your brave outspoken JOURNAL. Long may it live as an aid in freeing human souls from churchal superstititions. I am pleased with the decided stand you have taken in favor of organi-tion and the scale of a solar organ. zation. It is excellent as far as it goes. Of course, I should have added to the motto, belief course, I should have added to the motto, bellef or rather a knowledge of the present ministry of spirits; bellef in the eternal progression of all souls, and several principles generally recognized in the spiritual philosophy. Minds like clocks, necessarily differ, and it is well they should. Three letters have reached me the last two days, regretting that Hudson Tuttle and I "should have a falling out" upon Darwinism. Permit me to say as almost my last written words before salling, that Bro. Tuttle and myself have not had, nor never had, any "falling out." While admiring Mr. Tut-tle's talent and genus, I esteem him as a friend and love him as a brother. And however our heads may differ, our hearts beat as one.

passed out of his niece's hands, to whom it fell. A Word About Prayer .-- Some Christian A Word About Frayer.--Some Christians are purzled by the fullness and unlimited charac-ter of God's promises to give them their desires in prayer. "Ask what ye will and it shall be done un to you." "Whatsoever ye shall ask in my name, the Father will give it you." They admit that their own experience does not correspond with such vast and unconditional pledges. God has not always kept this word to them.--Bishop Samuel Fullows, in the Appeal.

You are right in saying that " God has not al. ways kept his word with them;" that is the God whom they have been accustomed to worship. He is undoubtedly an unmitigated liar, for he is represented as being human; with passions like those of men. Having sent forth seducing spirits that King Ahab might be destroyed, what better can we expect of him than to lie occasionally? The God of the Spiritualists never Des; He is always reliaof the Spiritualists never peet, he is always relia-ble, can be depended upon. He is not at all-like the reports of our late election. Man-made and man-fashioned God, are always unreliable, are vindictive, cruel, and too exacting in their de-mands. If there are any prayor-answering Gods in the Universe, we would like to have one publicly announce himself. Schiller says that "Man de-picts himself in his God."

Spiritualism in Michigan.-T. H. Stew. art, State Missionary, writes -- We can still report progress in Hillsdale Co.; our audiences are large, with arrangement for progress in Hillsdale Co.; our audiences are large, with arrangement for grove meetings in June next. At Battle Creek fine meetings, with arrange-ment for anniversary March Sist and April Ist. Special invitation is given to mediums in Michi-gan and elsewhere to be present. We intend to make this meeting by request of the friends at Battle Creek, a special time for the Spirit world to use mediums who will hold public and private scances for two or three days. We have in Michi-gan some six or eight of those peculiar men and women who speak Arabic and Chinese; one little some grand science of Chemistry. Astronomy or some grand science of Chemistry, Astronomy or Spiritualism. Michigan has had spirit artists who have done a good work all over the state. We still have many clairvoyants, at work with us. But these oriental talkers and writers are now as. But

dark circle, with the medium outside of the cabi-net. Playing on the melodian by Mrs. Lilly Arm-strong, accompanied with singing, was soon fol-lowed by beautiful spirit lights which were seen floating around the room. Presently George T. Jackson, the controlling spirit, rapped for the me-dium to enter the cabinet. A' Tight was then struck and the medium entered the cabinet taking a seat near the door. Singing again commenced, when Jackson parted the curtains and said, "Good evening, friends; you look about as natural as ever," to which the audience responded. He then spoke words of cheer and comfort to those pres-ent, and announced that Minnle, the Indian ight, would next appear and entertain the company. ent, and announced that Minnie, the Indian 'girl, would next appear and entertain the company. Singing was then called for, when Minnie, fully materialized, parted the curtains 'and greeted the company with a graceful bow. She was dressed in white with her arms bare. On each wrist she wore a bright band, and on her head a head-dress composed of a bright band and feathers, while her hair hung loosely over her shoulders. She then re turned to the cabinet. Presently she came, parted the curtains, stepped out and beckoned to the audi-ence to look in the cabinet and see the medium; and reaching up she materialized a red blanket, which she presented to the view of all present. She then beckoned to a little girl who immediate ly stepped forward, when Minnie'commenced low It stepped forward, when Minnie commenced lov-ingly patting her, laying her blanket on the little girl's head. Then taking her by the sleeve held back the curtain and exposed the medium to view.' Minnie then passed into the cabinet. She soon returned and beckoning to the little girl, presented her with three flocks of materialized hair, which her new her is her performed to the source of them some she now has in her possession, two of them com-paring with that of her deceased brothers, and the other one with that of her grandfather. Jackson then appeared three times in succession, clothed differently each time. He then called on the com pany to sing Rock of Ages, which they did, he singing with them. After giving advice to the company, he closed the scance with a banediction. Thus ended one of the best scances it has ever been my privilege to attend.—*M.Jacobs, N. Lansing, N* V N.Y.

Clairvoyance, --B. F. Richardson, the me-dium who recently visited Kerkonson, N. Y., one morning stated that. Tony Pastor's theatre on Broadway, New York, was burning, which proved true.-Er.

Detecting Imposters,-Spiritualists are generally waking up to the necessity of detecting and eliminating impostors from the manifesta-tions claimed to be of spiritual origin. Threads, tions claimed to be of spiritual origin. Threads, ropes, handculls, bags and other instrumental means have been adopted, but the ingenuity of the tricksters rises superior to all such eeble at-tempts. Experiments in a new direction appear to be attended by important results. Variations in the temperature of the body and physiological changes of allke kind are common with all genu-ine mediums; they can not be made at will, and consequently the impostors would be easily de-tected.—Boston Herald.

The tricksters in the West have not risen superior to thread when properly used to secure them.

Brief Mentions.-Sarah E Howe, of Fre-donia, N. Y., writes.-"The dear old JOUNNAL still comes, but with added beauty and increasing in-terest. Through it I learn that our blessed phicomes, out with added beauty and increasing in-terest. Through it I learn that our blessed phi-losophy, though hard pressed, is not yet dead; more, will not die, and I count among its best friends your excellent paper! May it live forever! My husband (Lyman C. Howe) has been speaking to increasing audiences, under angel inspiration. in New York." EF William Peekham, of Middle-ton, R. L. writes:—"On the fourth page of your Journat, I saw an important vision." By the sysaying of the violent formado, is meant the de-velopment of mankind of to-day. The contending elements seen in the vision are different minds in their unfoldments." EFA. J. Bandy, of Mur-physboro, III, writes:—"We welcome the Journan, ouce a week; if it was twice or three times a week we would not object." If James H. Lawis, of Colony, Kan., writes:—"In the article headed, 'Objects to be gained by Organization.' you struck a chord that vibrates. May the spirits bless you

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RELIGIO-PHILOSOPHICAL JOURNAL.

* Mediums Convicted and Punished.

Since the arrest of Dr, Slade on the complaint of Prof. Lankester, two other professed mediums have been arrested; had their trials, been convicted, and are now serving out in prisons their respective sentences.

One of these men, Dr. Monck, is vouched for as being a goost medium by - hundreds of intelligent people. The other, Wm. Lawrence, though a professed medium, it seems has but recently came before the public.

.The evidence against both of these men was sufficient to warrant a - conviction for fraudulent practices, and the obtaining money under false pretenses. In other words, these men, while giving seances were detected in practicing fraud upon their patrons.

While in England they punish such imposters by sending them to what we would call a Bridewill, under a stattte entitled in common parlance a Vagrant Act, for similar offenses in this country men would be indicted and punished for obtaining money under false pretenses.

We have reason to believe that these convicted men, (Dr. Monck especially,) are good mediums, and yet the evidence against them was sufficient to warrant the convictions found.

The reader will inquire why is this sowhy should a genuine medium for physical manifestations stoop to the plane of a common cheat?

We are not inclined in this article to enter upon a philosophical dissertation to illustrate the reasons that operate upon even good mediums, and induce them to perform such disceputable deeds.

But the fact is undeniable nevertheless, and if the American people were not more charitable and lenient for the weakness of human nature than our English brethren, many good mediums in this country would have shared the same fate of Dr. Monck and Wm. Lawrence,

But what is the lesson that those convictions teach, and how should good mediums profit by such lessons? We speak from knowlige when we say

that there are good physical mediums in this country, but what could we say as an apology if such a medium should be caught and held fast-under a full-light while he or she was fraudulently personating a spirit? 7

Such things have been done more than once, and yet through a charitable, though highly incensed audience, such impostors have been spared from prosecution, and allowed to go their way to cheat other people.

But it by no means follows that such cheating will always go unpunished. The example set in England is sure to be followed in this country. That out and out impostors may be punished is the desire of Spiritualists and all other good people. Spirits communion is too' sacred a subject to be tampered with by impostors with impunity. Can we afford to stand by even good mediums if they will stoop to the plane of the meanest impostor to practice deception upon us?

.The time is close at hand that all deceiv-

but it will not hesitate to expose fraud, even in good mediums, if practiced.

The Spiritual Leader of Mankind.

Men are ever prone to look at symbols and interpretations instead of things per se." In every age of the world methods have been devised to supply the "tangible" evidences of abstract truth, and ideas in all grades of perfection have been forthwith incarnated in external form in order that men might the more easily grasp their meanings. This has been, and is necessary for the same reason that object lessons are essential to enable children to form accusate ideas of things; they need to see, touch, taste, hear and smell, before they can

comprehend abstract and general qualities. Older children, whose bodies have attained the proportions of men and women, are ever found seeking "tangible" evidence of truths which they are unable to perceive in essence; and this leads them oftentimes into sad mistakes.

In the ages of the past, people have supposed that the idea or truth that there was a power superior to man which controlled the operations of nature, was and must be "materialized" in blocks of wood and stone, and all manner of strange and curious images. . Later on in the history of the race, when the prickings of conscience began to arouse the feeble intellect, and itwas seen that men needed some protection from the scourgings of this relentless avenger, the idea of a savior took incarnate form, and numbers of really quite innocent parties have been made to serve in that capacity.

In our own times we are not so advanced but that we seek "materialized" ideas on which to leave. We have not learned to read aright the lessons written in nature and in our own immortal souls by the finger of infinite wisdom and power; some must still have leaders and be led.

Some of us believe that in matters spiritual a leader has been vouchsafed to us in the famous personage, Jesus Christ, who surely was a man of noble character in many respects, if the records are to be accepted, but, while we may learn many valuable lessons of life by studying his character and from some of his teachings, to recognize him as the spiritual leader of mankind, not only does injustice to many men and women of as remakable qualities (which injustice, however, can only affect ourselves, not them), but implies, by necessary inference from the statement, that all mankind follow him, a conclusion which we all know to be far from the truth. Hence we must look elsewhere Tor a spiritual leader.

Carefully searching the depths of our own being, do we not find ourselves led to a higher spiritual plane by just acts, kind words, pure thoughts, a true .and earnest love of truth, high and holy aspirations? These were the spiritual leaders of Jesus, and they led him up to that height of spirituality which he is said to have attained. His communings with the noble souls in spirit realms that are ever drawn near to the pure in heart, imbued him with that

negative condition. When not in such a condition, the dream is a medley of cantradictions. Facts are usually represented by appropriate symbols in dreams .-- EDITOR JOURNAL.

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And so Methodism has to be sustained by town officials in closing the doors of a Town Hall which is opened to all denominations, Free Thinkers and Spiritualists excepted.

The best thing that the Spiritualists of Brunswick can do, is to organize a Society and hold meetings in the groves, during pleasant weather of the ensuing Summer, and tent or build a hall of their own, to use thereafter.

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The above 200 hundred page nicely gotten up Record Book, containing articles of associations, by-laws, form for keeping records, etc., etc.-printed from large, clear, new stereotype plates, are now being delivered to those who have heretofore ordered them, and will be forwarded by mail to any part of the United States or the Dominion, on receipt of the price.

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Danville, Ill. THE Rev. Dr. Washburn, who was killed

at Ashtabula, was the third of the clergymen of Cleveland, who, within the last five years, have been killed on railroad bridges. Why should a kind overlooking Providence be so indifferent to his faithful servant? Is such neglect calculated to increase a feeling of confidence in his protection .- Truth Seeker.

National Normal Reunion.

No. 6 of this Magazine is before us. It is interesting reading. It ably advocates the most advanced ideas in education, and, what is better, shows how they are practic-ed at the National Normal School. All who are looking for a cheap and good school should send for this number, which is sent free on application. How school expenses can be reduced to \$3.50 per week is beyond themselves of such advantages. *Contents*.—1. Editor's Address; 2. Out-

lining the best means of securing thorough study; 3. How parents can be aroused to take interest in their school; 4. The joy of work; 5. Notes and Comments on the 84th Session; 6. Work of the several Teachers; 7. Expenses and facilities of the School. Address National Normal, Lebanon, O.

Lassed to Spirit-Life.

Passad to Spirit-life, from Sumpter, Sauk Co., Wis., Mrs. MOLINDA PRERY, beloved wife of S. C. Perry, in the 28th year of her age, of puerperal fever.

Sister PERRY embraced and ebjoyed the Harmonial Philos-ophy, and when upon her death hed, clapped her hands and abouted glory to (iod. Methinks she whapers to us while we .

Passed to Spirit-life, from Sturgts, Jan. 26th, 1877, MERLIN B. HAMMILL, aged 58 years.

He was a firm believer in the Spiritual Philosophy. His last words were, ----How beautiful the light from the Spirit-world. They are preparing a way for me to cross over. If he was a member of the Michigan State Association of Spiritual-ists. He leaves a wife and even it children to mourn his less. He was a kind husband and a fond father II. I. Woonnutt.



The great success of Vegettne in curing such diseases an scrofula, inherited in the blood, together with the increasing demand of the medicine, is conclusive evidence of its actual merit. No medicine was ever placed before the public with so much positive proof of its real value as the VROETINE. which has cured many cases of Scrofula of five, ten and twen ty years' standing, where the patient has had many physicians, tried many of the known remedies; and, after trying VEOR TINE, the common remark is, "It acts differently, works differently, from any medicine 1 have ever taken." VEORTINE will cleanse Scrofula from the system. Try it.

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BOSTON, JAD. 1st, 1876. H. R. STRVENS, 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

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J. K. RUDBON. Topéka, Kansaa Has guickly taken a high place among agricultural jour-nais-N. Y. Tribure. We have considered it among the best of our exchanges, and a worthy representative of the west-Practif Farmer, Fhila. Our Kansas friends should feel much pride in the high character and sterling worth of their State spricultural paper-National Lies Stock Journal. We cheer-fully credit if with being one of the best edited of our Western agricultural exchanges.-Spirit of the Time, N. Y. 21-2020eow



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M. T. C. FLOWER, Proprietor.

THE ONLY REMEDY

MINN.

ST. PAUL,

SWAIM'S

21-21-tf

· FEBRUARY 24, 1877.

ers upon this most sacred of all subjectsspirit communion, will be dealt with as all other like offenses are. A discrimination will be made between honest and dishonest mediums.

What shall we do to save good mediums from the impending ruin that may overtake them in an unguarded moment? What is the proper course for their true and best friends to pursue to shield thein from the rock that others have already split upon ?

We refer to the honorable, high-minded, good mediums. The temptation to deceive is presented-the dimness of the light prompts to the deed, one superficial observer sees his owner grandmother in every present action, while another declares that it is his grandfather! The medium . takes note of the weakness of his audience, and with still greater weakness straightway presents himself as a spirit, when the real are unable to materialize.

Dr: Monck and others soon got in the way of preparing themselves for such deceptions, because they by fraud could create a greater sensation than they could by the true spirit presentations. What shall we offer as a remedy for the

impending evil that is now awaiting good mediums? Our reply is for every medium to denfand that absolute test conditions be imposed upon him or her on going into the cabinet or when sitting in dark circles. Such conditions will prevent the medium from falling into temptation to trickery.

It will satisfy investigators. It will give character to mediumship and spirit seances. It will promote the cause of Spiritualism by calling around its standard the best men and women in the country.

Who are those that object to test conditions? As a general thing they are those whose credulity would receive a fraudulent presentation of a medium as a spirit, more readily than they would a genuine spirit presentation.

The murmurs of discontent and dissatisfaction are deep and portentous. The impositions that have been long successfully practiced upon good but credulous people are being exposed. The time has come for good mediums to heed the warnings of the RELIGIO-PHILOSOPHICAL JOURNAL, and demand that such test conditions shall be applied as to render it impossible for them to deceive in the least degree, even under the most tempting circumstancess

Our readers will bear testimony that this paper stands firmly by all true mediums,

diving love and wisdom which only knows the highest good to all.

To heights as lofty, or loftier, by the same pathway we may all aftain; and should it be needful for some of us to look up to a talismanic emblem, or tlesh-and-blood embodiment of the virtues which are implanted in some degree in all our souls, it is still well," for it hastens that day when each of us shall feel that he is his own spiritual leader by virtue of the truth that dwells in him, the light of which can never lead mankind astray.

About Dreams.

FRIEND JONES: - An old and entirely truthful relative of mine, some years since role up-town on a New York horse-car. During the evening he discovered that his watch was missing, only a portion of the gold chain remaining attached to his vest. He had consulted it on the cars and concluded that instead of returning it to his pocket it had slipped to the seat and had been picked up by some one. He informed the railroad company and police department, and offered \$25 for its recovery, but never heard anything in reference to it. Two weeks af-terward he dreamed that it was in the coal vault under the side-walk, and he searched the vault for it without success, and was laughed at for his trouble. Two weeks later he again dreamed it was in the coal vault, and the dream was so vivid and positive notwithstanding he was no way superstitious, he felt impelled to search again for it. He did so and found it. He then recollected having brought some hods of coal from the there. The coal vault had never occurred to him. What was it that ""urged" him to search the vault? Your truly,

Mt. Vernon, N. Y.

REPLY: - A guardian-spirit who was closely en rapport with him, saw where the watch was lost, and having the power to impress his mind vividly in A dream. while he was reposing in sleep did so, and the result was, that the watch was found. The first search was fruitless, but the guardian spirit made the second effort which proved a success as above related.

J. C. R.

We once knew a controlling-spirit to announce the precise language of a dream, which he said he would cause a medium to dream the following night. The dream was reported twenty-four hours before it was dreamed, and the medium knew nothing about it until after the dream had been related by the dreamer.

The spirit can only impress reliable dreams, when the subject is in a perfectly

Wilson-Woodhull.

Some one (it is said to have come from the great egotist) has put in circulation the report that we have settled one of the libel suits against us. It is false. On the contrary we have been approached by the friends of both prosecutors, proposing to dismiss on condition that we would laud them above their worth in our columns, which propositions we peremptorily rejected.

Furthermore we assure our friends that we will defeat all their prosecutions when they are reached for trial, by a showing what will make them wish they had never thought of getting rich by "bulldozing" through libel suits, the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL.

Beecher in Chicago.

Rev. Henry. Ward Beecher's lecture on the Ministry of Wealth," last Monday evening, was a great success. McCormick's hall was tilled to repletion. He treated his subject with his usual masterly ability.

He has been induced by Messrs. Carpenter and Sheldon, proprietors of the Star Lecture Course, to deliver another of his great lectures at McCormick's Hall, Saturday evening. Feb. 17th.

Accommodations for Spiritualists and others, Visiting Chicago.

Spiritualists and other friends visiting Chicago, will find nicely furnished, warmed and lighted rooms in the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE BUILDING. Prices range from 50 cents to \$1.25 per day.

Restaurants close by, at which good meals of victuals are furnished, from 15 cents upwards. a.

THOS. GALES FORSTER will be in Chicago soon. We are glad to learn that his health has been permanently restored, and that he will resume the duties of the rostrum at no distant day.

BRO. JESSE O. DELL, of Montrose, C. W. wishes to correspond with Mrs. H. Morse the lecturer, in view of engaging her services while she is in Canada. By giving him her Post Office Address she will oblige.

BRO. J. L. YORK will speak in Santa Barbara and Los Angeles during February and March.

which was especially prepared for me, got no better, --indeed, constantly grew worse, the surface of my head being entirely covered still more of the most aggra-vated nature. This was my condition when I commenced taking VEGETINE, which I am pleased to inform you and the public (if you chopse to make it public), has made a complete and satisfactory cure of my disease; and I shall always deem t a great pleasure to mention the unprecedented merit of tagreat pleasure to invest thanknuty. VEORTINE. I remain, very thanknuty. CHARLES R. SMITH.

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If VECETINE will relieve pain, cleanse, purify and bure such seases, 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 di cetly upon it, to purify and renovate, has any just claim upon public attention.

Seventy-one Year's of Age.

EAST MARSHFIELD, Aug. 21, 1870. MR. STRVENS, -Dear Sir: 1 am seventy one years of age: have suffered many years with Kidney. Complaint, weakness in my back abd stomach. I was induced by friends to try your VEGETINE, and T 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 Vgor-TINE. 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-

Beliable Evidence.

ME. H. R. STEVENS,-Dear Sir: I will most cheerfully add my testimony to the great humber you have already received in favor of your great and good medicine, VRORTINE, 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 cotsining spells that it would seem as though I never boald breathe any more, and V sowring has carefi 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 oughs and weak, sinking feelings at the stomach, and advise everybody to take the VEGETINE, for I can assure them it is one of the best medicines that ever was, Mus. L. GORE Cor. Magnine and Walnut sta, Cambridge, Masa.

Appreciation.

CHARLESTOWN, Mass., March 19, 1829. H. R. STRVENS,-Dear Sir: This is to certify that I have sed your "Blood Preparation " (VRGETINE) in my family for several years, and I think that for Scrofula and Canterona 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 ca cheerfully recommend it to any one in need of such a medi-cine. Yours respectfully, Mas. A. DINSMORE. 19 Russell street.

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