

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY



THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XXI.

S. S. JONES, Editor, PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 24, 1877.

\$3.15 IN ADVANCE

SINGLE COPIES EIGHT CENTS.

NO. 24.

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,
I 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 hear the drip of falling tears
When I would quiet be.

Tear-dimmed 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.

I woo a peace from their celestial eyes,
Too deep for earth to break,
I 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 Christian baptism, like the Jewish rite of circumcision, is lost in remote Pagan antiquity. Evidence that it was a religious ordinance in practice by Gentiles before the time of Christ, is shown from Euripides (n. c. 450), who refers to the Baptismal Fountains 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, preparatory 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 instituted as a religious observance under Mosaic economy or Levitical priesthood, is further testimony in corroboration of its extraneous origin.

Dr. Schumacher, in his "Popular Theology," admits that it was a religious ordinance antecedent to the Christian dispensation by saying: "The classical reader need not be informed that various illustrations were common among the heathen nations of antiquity before the time of Christ. . . . It was by the ceremony of baptism that the Essenes admitted members into their associations," etc. It was evidently through social intercourse with those ascetic religionists, together with the Therapeutics spoken of by Philo Judeus, 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 Christianity Exemplified" (p. 395) says: "The baptism of John was a peculiar ordinance, essentially distinct from Christianity." Thus John's method of baptizing having no verbal or ceremonial form to distinguish it from Pagan customs, led the disciples of Ephesus under Paul'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 Father, and of the Son, and of the Holy Ghost, rendered another application of water equally essential to be Orthodox.

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 John concerning his mission, did not apparently look on his instructions 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 it as a religious duty, until John came baptizing all, both Jews and Gentiles, who attended to his call. He was averse 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 religious revival clearly show that foreign legends and creeds, adapted to the devotional feeling of the age, have been introduced into Judaism from Egypt, Persia and Greece, until the Mosaic ceremonial system of theology—which ignored future existence by limiting rewards and punishment for good and bad deeds to this life only—became inadequate to meet the spiritual demand of reformers. A new dispensation was the result. Baptism, connected with repentance for future salvation, then superseded

circumcision and the sacrifice of animals in atonement for sin. This religious revolution was wrought through the ministerial labor of the Baptist, with that of Jesus and his followers; and ecclesiastically inaugurated by the miraculous convert Paul. This ambassador to the Gentiles, 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 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 expressing 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 committed to him; (Gal. 2: 7-11.) Yet in his own case he discrepantly says that Ananias told him to "Arise and be baptized, and wash away his sins," as though remission was only obtained by water-baptism, 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 sins.

If the purpose of baptism was the remission of sins, as taught in the gospel, and Jesus immaculate, as theologically maintained, its application to him was merely a solemn sham; for he could have had no sin to repent of or be remitted. The plea advanced by Christian apologists that he submitted to it as an example for others, appears futile when the fact is taken into consideration 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 is assumed by commentators; for at that place he was only introduced to his forerunner 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 (120 gallons) that reflects unfavorably 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 Jesus himself having repudiated the idea of "being good" (Mat. 19: 17), 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 sanctifying influence was not reliable in cases of emergency. The Caesareans who assembled at the house of Cornelius were only considered worthy of having their sins remitted by baptism in consequence of previously receiving the Holy Ghost (Acts 10: 47). As the Samaritans (Acts 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, attended with a psychic influence that existed only within the domain of human imagination. Whatever may have been the hallowed influence of the Holy Ghost through the laying on of hands in connection with baptism then, the testimony now is that those Christians who discard such superficial forms, as the followers of George Fox, exclusively claim to be controlled by the spirit.

Dr. Berg, when treating on the supposed expiatory power of water baptism in the early Christian Church says: "The remission of sins was thought to be the immediate consequence; while the bishop, by prayer and the imposition of hands was supposed to confer the sanctifying gifts of the Holy Ghost that were necessary to a life of righteousness and virtue. . . . The baptized persons returned home clothed in white garments and adorned with crowns 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 regeneration; 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 dipping, pouring or sprinkling with water, has been a much mooted question among Christians, 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 purpose, 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 purification. As no such recondite ceremony took tangible shape in the ministrations 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 returning 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 impostors and false prophets possessed like supernatural power. Matthew 24: 24 and Revelation 19: 29.

Though according to the Evangelist John the Baptist had an ocular manifestation of his divine mission at Bethabara, in the form of a dove, and another, according to the Synoptics, at the time of his baptism, when a voice from the opened heavens declared him to be the beloved Son of God; the record shows that the supernatural voice in attendance with this esoteric type of Deity described as a pigeon in oriental Buddhist theosophy ages before its advent in Judea was merely illusory with this eminently devoted man. So after piously incorporating a Pagan ceremony with Jewish fanaticism in prelude to Christianity, this famous herald of Jesus was taken from Mackoerous castle and unceremoniously decapitated without evincing final faith in him as the anticipated Savior of sinners by baptism with the Holy Ghost in divine culmination of his 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 feeling 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 priest 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 prepared for it by fasting, prayer, and other devotional exercises. As the prevailing opinion was that when conferred, it washed away all previous sins, it was not uncommon for the catechumens to defer the sanctifying ordinance as long as possible, fearing 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.

A custom anciently prevailed among the Gentiles of baptizing for the dead, spoken of by Paul, 1st Cor. 15: 29, which had its adherents in primitive christianity—particularly among the Marcionites, whose peculiar 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 became an established institution in the church, under the impression that they were subject to the sin of Adam. According to Tertulian, 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 religion of humanity supercedes dogmatic creeds and superficial forms, the ordinance of baptism will be abandoned as a superstitious 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 predominated over reason and ethical philosophy.

Art Magic.

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

A little over a year ago, Mrs. Emma Harding Britten, published very extensively a circular entitled—

"Important notice to the advanced thinkers of the United States. Art Magic, or Mundana, Super-Mundana and Sub-Mundana Spiritualism, in which was set forth, that a European gentleman, now sojourning in the United States of America for a brief season, who has been forty years a practical and theoretical student of Art Magic in

the four quarters of the globe, and was anxious to share the fruits of his labors and researches with a few interested and worthy students, and for this purpose he will publish a work under conditions which he can not change for transgress. These are:

1st. The work can not become a marketable 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 publication, 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 subscribers are found, to insure the cost of the same."

To meet the actual cost of publication 500 subscribers are required at \$5.00 a volume, and therefore 500 copies alone 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 HARDING 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 acrimonious discussion took place in some newspapers, and one of the latest articles of Mrs. Britten announced that she had received high encomiums from a majority of her 500 subscribers, and therefore rested happy and content after so marked an endorsement of herself.

Now mark the sequel. The Banner of Light has a late advertisement announcing the sale of "Art Magic"—extra copies of this work are supplied to the public at the reduced price of \$3.00 per volume. 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. Britten 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 stipulation, viz: "Therefore 500 copies alone will be issued"? Were the types, plates, vignettes, etc., utterly cancelled after the 500 copies were struck off?

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

ONE OF THE 500.

EXPLANATION.

Brooklyn Theatre Disaster—Victims 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 manifestations of Spiritualism, will learn and understand, 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 justify 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 therefore, an "unvarnished tale deliver."

In the JOURNAL of February 16th 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 upon its face much intrinsic evidence of truth and genuineness. It was in answer to a sealed-up question of mine addressed to "Mrs. A. Hamilton, formerly Miss Julia A. Austin, Spirit-world," and sent to Dr. Mansfield at Washington City. As my comments in my article plainly showed I had my misgivings about the genuineness of the identity of the spirit as the lady spirit I had addressed, 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—

"It should possibly turn out that Mrs. J. A. Hamilton, formerly Miss Julia A. Austin is not dead, and yet an inhabitant of this

world, let the spirit who intited that answer to me be responsible for it."

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 conversed with her in this city. I have facetiously talked with her about this spirit communication purporting to come from her as a spirit, and a victim of the Brooklyn calamity. This is an absolute fact. When I learned the fact, I immediately telegraphed to the JOURNAL not to publish the communication, or anything in my article appertaining, and I also wrote in explanation, but telegram 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 told 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 resulted. I wrote to Dr. Mansfield at Washington, about the matter, and I wrote to the JOURNAL, but it seems, was not troubled about it either, for he did not reply—but awaiting his return home to have matters explained at our private circle seance, if necessary, when it should occur. It did take place on Sunday last, and after a communication from the actress Lucille Western (recently deceased) to my wife, I set down and wrote the following:

"SETH CUSHMAN—I will sincerely ask you to explain to me how it was that Julia A. Hamilton answered and signed a communication 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 present with him at his seances. 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 me into notice, even though it would expose me at last. Mr. James McClellan of 108 Pine Street, and Mary Ann McClellan of 19 Pine Street, told me when I was answering to your question, it would recoil on my own 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 publish this, if you think it necessary.

ADELIA HAMILTON,
108 Pine Street, N. Y.

This, I say, much surprised us of the circle, 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 much grace 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 that 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, 108 Pine Street, of Adelia, and he says she was always ambitious 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 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.

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 disaster, and in them these names:

Adelia Hamilton, age 20, 108 Pine Street, N. Y.; and in two numbers of the Times, this name appears as Julia Hamilton; James McClellan, age 55, 108 Pine Street, N. Y.; Edward McClellan, age 22, 108 Pine Street, N. Y.; Mary Ann McClellan, age 19, 108 Pine Street, N. Y. Further comment, perhaps, is unnecessary. Let all who read think and understand.

New York.

Religio-Philosophical Journal

N. S. JONES, EDITOR AND PROPRIETOR. J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$3.15.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO, ILLINOIS.

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CHICAGO, ILL., FEBRUARY 24, 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 unfolding 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.

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

The 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 Spirit-world 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 mortals—while most exalted are the habitations of angels of light, whose sweeping intellects have been for eons 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, furnish 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,

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 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 every man, even while he lives in the body, is, 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 society, in 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 heavenly 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 likewise into the deep obliquely or diametrically. Some hells appeared to the view like caves and dens, such as wild beasts inhabit in forests; some like 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 appearing in thick darkness, because inhabited by those who are in the falses of evil, but the inferior ones appearing fiery, 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 infernally from evil, but in the less deep are those who have acted exteriorly, that is, from the falses of evil. In some hells there is an appearance as of the ruins of houses and cities after fire, 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 houses are infernal spirits, engaged in continual quarrels, enmities, 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 subterranean dens, into which those who 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 such a life."

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.

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 contemplate the horrors that savage tribes of the lowest type practice towards each other. Behold the horrors resulting from their excited passions and benighted conditions. Not a ray of the light of civilization has every illumined 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 pastime; 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 have gone before.

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 fetish 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 launched, 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 passionate phase—the murderers, the thieves, the common cheats, the bunko stealers, 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 outline—a faint showing of the Philosophy of Life, as developed in the tendency of the lower, passionate strata 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 regard to the beginning of Personal Existence of Animals. It now appears to require 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 not 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?

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 unencircled 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 unfolding. 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.

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. Henry S. Olcott exerted himself to raise 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 sailing 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 unfolds, 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 they 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 country 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 *En-Roo'h-ha-nee*; the latter *Es-Sec-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 must be one apart from common men; in short he must be in mind, body and soul, an Apollonian, a Jesus, a Buddha." As this story proceeds, Col. 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 every kind. Many of the most wonderful phenomena of white magic these sorcerers parody for the amusement of a crowd or a trifling 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 continuing:—"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 wrote, or Mark Twain ever spun, the story of the President of the Theosophical 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 open air 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 us 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 Thaumaturgists 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 everything 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 leg; lay his detached head upon a shelf, cause serpents to come from their dens, dance out of light 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 succeeds in securing even a Black Magician, a Demon, 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 Magician, 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 buckwheat cake before a hungry man, and presents the same to humanity, great good would be accomplished, providing some who vanished would remain away! How easy by this wonderful metamorphosis, 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 powder under the match of a mischievous school-fellow!

The world needs more light, on this all important subject. The unknown author has sent forth his *Art Magic* and his *Ghost-land*, 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 of in our philosophy, and if he presents the key to the world, we shall be satisfied! But what has become of the Arabs?

NEVADA CITY.—F. A. Logan says—"I am traveling and lecturing all the time—have 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."

Philadelphia Department.

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

Human Progress.

This is and ever has been the most important and universal question of humanity everywhere...

When we ask what is to be done to be saved, we mean how we are to learn the laws of our being...

The natural tendency of a boat is to float with the tide, or to be moved by winds or currents...

Dr. Price's Cream Baking Powder has gained its popularity from its being the most perfect baking powder made.

F. VOEL, P. O. Box 2486, St. Louis, Mo., the well-known Psychometrist, Medical Clairvoyant and Developer...

Dr. Ormsbee'sointments. This celebrated and highly successful healer may be consulted at LaPorte, Ind., from Feb. 24th to 19th...

All the advancement in science, art and civilization has not prevented children from kicking their shoes through the toes of their shoes.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease...

A VALUABLE GIFT. By an arrangement which J. L. Patten & Co., of 163 William St., New York, have made with us...

Consumption Cured. An old physician, retired from active practice, having had placed in his hands...

In Memoriam of Andrew Leighton. From the London Spiritualist we learn that Andrew Leighton, of Liverpool, England...

Hall's Vegetable Sillian Hair Renewer has many years occupied an honorable place in the toilet of American women...

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

MRS. MORRISON IS AN UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT. From the beginning, hers is marked as the most remarkable career of success...

While we may regret that the useful labors in behalf of the cause of Spiritualism of two of these have terminated, we feel that they have left us a rich legacy...

From Ebenezer 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

beyond any doubt, I fully appreciate the 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.

Business Notices.

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

J. V. MASSFIELD, Test Medium—answers sealed letters, at 301 Sixth Ave., New York. Terms \$3 and four 3-cent stamps.

MRS. JENNIE POTTER, of No. 136 Castle St., Boston, is one of the finest test, business and healing mediums. Our readers who can visit her in person should do so...

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

F. VOEL, P. 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...

Dr. Ormsbee'sointments. This celebrated and highly successful healer may be consulted at LaPorte, Ind., from Feb. 24th to 19th, at South Bend, Ind., from Feb. 20 to 24, at Elkhart from 25th to 28th.

With great care, by a new process, Dr. Price produces flavoring of rare excellence—far superior to cheap extracts.

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Health in the East. In Oriental nations, where chronic and nervous disorders are very prevalent, the only cures known are the Turkish Bath, Medicated Vapors and the use of electricity.

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

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease, and prescribe the proper remedy.

These spirit-guides are brought on by a lock of hair, and are not to be confused with the usual spirit guides, which are brought on by a lock of hair, and are not to be confused with the usual spirit guides...

When her spirit-guides are brought on by a lock of hair, and are not to be confused with the usual spirit guides, which are brought on by a lock of hair...

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By What Power is It Done? Mrs. A. H. Robinson the healing medium received the following letter and made the diagnosis appended...

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

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

MRS. A. H. ROBINSON, Chicago, Ill. Dear Madam:—I wrote to you this morning, requesting you to make an examination and diagnose the case of William Campbell...

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

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

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

Mrs. A. H. ROBINSON.—At your request, I write a report of my condition on this the tenth day since I commenced using the alternative...

Optium Remedy. MRS. A. H. ROBINSON'S Optium Remedy, says:—The first night I wore the magnetized paper you sent me...

ATTENTION, OPIUM-EATERS! MRS. A. H. ROBINSON, THE CELEBRATED SPIRIT MEDIUM, has discovered a safe and harmless specific for the appetite for opium and all other narcotics...

MRS. ROBINSON'S TOBACCO ANTIDOTE. The above named sure remedy for the appetite for tobacco in all its forms...

Rates of Advertising. Each line set in type like this line (agate) twenty cents for the first, and fifteen cents for each subsequent insertion.

Notices set as reading matter in minion type like these lines, under the head of Business, forty cents per line for each insertion.

Advertisements must be handed in as early as Monday morning for insertion in the next issue, and earlier, when possible.

New Advertisements. Visiting Cards Cheap! Your name printed in best style, on 1 dozen, assorted, by mail for 10c, and two 3-cent stamps.

LEARN TELEGRAPHY Young Men, Teachers, and earn from \$25 to \$50 per month. Guaranteed. Small salary while practicing.

2D HAND PIANOS. We are making a change in our stock of renting Pianos, and are selling off a large stock of instruments at prices ranging from \$15 to \$25.

ROSE. STORRS, HARRISON & CO., Plainville, Lake Co., Ohio. \$900.00. Profits in 30 months! One industrious young man has made the above gain in 30 months...

\$12 a day at home. Agents wanted. Outfit and terms free. THUR & CO., Augusta, Maine.

Would You Know Yourself? PSYCHIC WITH A. H. ROBINSON, THE WORLD'S GREATEST PSYCHOMETRIST AND CLAIRVOYANT. Hand writing, or a photograph, will give you a correct diagnosis of character...

MARSH'S CUMULATIVE HEALTH-LIFT. Is a Chicago Invention, and is duly appreciated where best known. It is safe, pleasant, and effective.

THE GENESIS AND ETHICS OF CONJUGAL LOVE. By Andrew Jackson Davis. Price, in paper, 50 cents; in cloth, 75 cents; postage free.

THE SPIRITUAL HARP. THE NEW MUSIC BOOK. For the Choir, Congregation, and Social Circle. Over one-third of its poetry, and three-quarters of its music are original.

Hudson Tuttle's Works. ARCANES OF NATURE, or, the History and Laws of Creation. ARCANES OF NATURE, or, the Philosophy of Spiritual Science.

STARTLING FACTS IN MODERN SPIRITUALISM. By N. B. WOLFE, M. D. Embodies some of the most remarkable and wonderful facts ever published...

Large 12mo. 543 pp., bound in extra heavy cloth, illuminated with four elegant steel portraits, and numerous fine wood engravings.

PRICE, \$5.00. POSTAGE, 14 CENTS. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People.

Standing by the Silver Waves.

Standing by the silver waves that ripple at our feet, Like hissing tongues of fancy our happy hearts to greet;

Another Miracle.

Another miracle.—Before I conclude my letter, I must mention a really curious circumstance connected with these magnetized papers.

Harrodsburg, Ky.

The repeated exposures of materialization mediums have injured our cause in the South, and made many suspect that Spiritualism with all its varied phenomena is an immense humbug.

Knockers in Mines.

The belief in "knockers" in Welsh mines still prevails, and in a book recently published several modern instances are quoted of these strange noises having been heard.

Missionary Work in Minnesota.

Thomas Cook, writing from St. Paul, Minn., says: The duty of publishing monthly statements for receipts and expenditures, and labor performed by the State agent of the State Association of Spiritualists of Minnesota, is made obligatory.

Articles Carried by Spirits.

G. N. W. Sawyer, M. D., of South Saginaw, Mich., writes: I have been holding circles for more than three years at the house of S. B. Brown.

Invocation.

Father! when the soul is struggling 'Mid the surging sea of life, And the heart is crushed and bleeding,

Discipline.

We have walked through the valley of dread! We have grappled with dark despair!

Humanity to Animals.

In the calculation of humanity to animals, the Mohammedans and the Brahmins have considerably surpassed the Christians; and Spain and Southern Italy, in which Catholicism has the longest roots, are even now, probably, beyond all other countries in Europe, those in which inhumanity to animals is most rampant and most rebuked.

Home Circles.

There is not a family in the land that could not by holding circles regularly, develop some fine mediums.

Word About Prayer.

Some Christians are puzzled by the fullness and the distinctive character of the promises given them their desires in prayer.

Organization, Etc.

Bro. T. H. Stewart, State Missionary, writes:—We can still report progress in Hillsdale Co.; our audiences are large, with arrangement for grove meetings in June next.

Spiritualism in Michigan.

—We can still report progress in Hillsdale Co.; our audiences are large, with arrangement for grove meetings in June next.

Conversion.

—Is there such a thing as the "Christian conversion" or a sudden "change of heart"? I know what is the philosophy of so sudden a change in many wicked persons, to good moral citizens, from such an influence.

Barrenness.

—Dr. J. C. Hoffman, of Chicago, Ill., writes:—But seventy years after the reign of Marc Anthony, the Christians had already gained so much in power and authority by organizing and by showing on all proper occasions their entire numerical strength.

Wonderful Materializations.

At a materializing spiritual seance 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.

Detecting Impostors.

Spiritualists are generally waking up to the necessity of detecting and eliminating impostors from the manifestations claimed to be of spiritual origin.

Brief Mentions.

—Sarah E. Howe, of Freedom, N. Y., writes:—The dear old Journal still comes, but with added beauty and increasing interest.

How pure at heart and sound in head.

—With what divine affections bold, Should be the man whose thought would hold An hour's communion with the dead!

tounding the people with this phase of mediumship. I go to Iowa, Otisco, Smyrna and Detroit. I have also made arrangements for grove meetings at Wayland, the last of May and Saranac the middle of August.

Conversion.

—Is there such a thing as the "Christian conversion" or a sudden "change of heart"? I know what is the philosophy of so sudden a change in many wicked persons, to good moral citizens, from such an influence.

Barrenness.

—Dr. J. C. Hoffman, of Chicago, Ill., writes:—But seventy years after the reign of Marc Anthony, the Christians had already gained so much in power and authority by organizing and by showing on all proper occasions their entire numerical strength.

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for what you are doing for the young man just released from prison." Julia H. Johnson, of West Pittsfield, Mass., writes:—"I like the LITTLE BUCKEY very much indeed, and will introduce it among my friends in N. H., a company of whom are expecting this week to visit me. We are in unbroken sympathy with the pure progressive Spiritualists everywhere, but hope they will never organize on any other plan than perfect truth and freedom. God is within us, and here is the golden seed. Knowledge, truth and freedom will give us growth and harmony of soul, however diverse our opinions. I give you room for expansion, and liberty of conscience, following our own spiritual intuitions, then we will have our own right here."

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