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Truth wears no mask, looks at no human shrine, seeks neither place nor applause: she only asks a hearing.

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THINGS IN GENERAL.

Catholicism—The Negroes—Italian Priests—St. Augustine Society—Law of Compensation—A. T. Stewart—The Tramp.

It is the impression among our wise people, that we are on the eve of eventful times. When, how, or in what shape the grand upheaval is to make its appearance, we will know when the time arrives.

Our Orthodox D. D.'s believe they see the handwriting on the wall in the contest now waging between Christian Servants and Turkish Mussulmen. It is predicted the downfall of Mahomedanism, which is to be followed by the downfall of the "Great Harlot" of Rome. Let this be as it may, we do know that every thing on this mundane sphere, has been, and is now, undergoing a change—a radical change. Every thing must be squared by the law of compensation. One hundred years ago Great Britain lost her American Colonies because her unjust and tyrannical policy forced the Colonies to throw off the British yoke of oppression.

On the very day the Ecumenical Council of the Vatican declared the Pope infallible, Louis Napoleon issued a declaration of war against Germany. From that day the temporal power of the Pope commenced a downward movement. There are few men, who like the great and good Washington, rejected power, for the general rule is to secure all the power to be had, and to get all the money one can. Notwithstanding the Pope was labled by his Cardinals infallible, it turns out he is still a man for all that; with flesh, bones, blood, nerves and passions, like other men. That renowned warrior, Garibaldi, took up the cudgel against the corrupt, bigoted, and tyrannical priesthood, backed by Victor Emanuel; the people of Italy for many centuries, with their necks under the galling yoke of a bigoted and intolerant priesthood, were at last emancipated. Italy, one of the fairest portions of our globe, has presented a nation of people completely priest-ridden. Nowhere was there to be seen, so many of the leopards as in Italy. The people's education was neglected. They were crushed within them. The government in confiscating a large share of the church property for public use, in several instances found from one hundred to three hundred priests of varying degrees of sanctity, and some of them were of the most fanatical and superstitious lay people. In one instance, the government dismissed two hundred and ninety-five priests, allowing only five to be retained to officiate at the altar.

Of all the Catholics who have emigrated to this country, the lay Catholic of Italy are the most indifferent about the former Church religion. But unfortunately the great revolution in Italy within the last few years by the law of compensation, which adjusted matters somewhat between the tyrannical and remorseless priesthood and the oppressed people, have caused thousands of Italian Jesuitical priests to come over to America to secure a living. There are several of these vagabond priests in Baltimore and in this city. The programme agreed upon, in order to give employment to these priests, is to give them a missionary field of operation among the negroes of the South. The negroes, generally, are at present, in a proper condition for many of them to be attracted into the Catholic church. But recently liberated from slavery, the most of them poor, and many of them unfitted to provide for themselves, the priest comes along and points them to the Church. The negro, ignorant and superstitious and naturally disposed to be religious, is captivated with the display and glare that surrounds the paraphernalia of Catholic altars. The strongest argument of all with the negro in these hard times, grows out of the rigid Catholic system of always patronizing a Catholic in his trade or profession first. Catholics giving employment to members of their own church, while so many others are unemployed, is a strong incentive to negroes to become Catholics. Within the last few years some two or three negro Catholic societies have started in Washington. They have also erected one or two fine church edifices, presided over by Italian priests; but the church has in store for the future something else for the negroes to do, for they are organizing into secret societies known as "Saint Augustin." The regalia worn is costly and attractive, which just suits the negro character. These societies are military organizations under benevolent disguise, and when the conflict comes, as come it must, between the arrogant assumptions of the Catholic priesthood and American liberty, as Archbishop Wood of Philadelphia remarked at a procession of Saint Patricks, these people will be ready when the approaching conflict comes off. In all countries, as in Spain, where the priests rule, the people are powerless. Where the people rule, as in this country, the priests are subordinates.

The law of compensation is as natural and as much a divine law as any other law in the domain of nature. This law must ever work a sound solution among individual characters and nations. Under the law of compensation, all things under the sun must undergo a change, and find its proper level. It was the spirit's hand which wrote on the wall the impending fate of the Babylonian king. "They are weighed in the balance, and found wanting." How many races, and tongues of people, as well as empires, have perished forever. "The first shall be last, and the last first." We never had any just conception of the law of compensation, until we were initiated into the philosophy of Modern Spirit-

ualism. It is this law which levels all things in the scales of justice on earth and in heaven. I heard a spirit remark in a loud tone of voice, a few days ago (and I present his statement for what it may be worth) that the boundary line of the spirit sphere proper, was located between sixty and seventy miles from the earth's atmosphere; that there was a large number of spirits on entering spirit existence, who were, on account of their magnetic attractions to earth-life, held in this intermediate condition; some spirits, for a long period before they could develop and progress to a higher spiritual plane. These may properly be called, "elementary spirits," and inhabiting that condition which the great medium, Jesus of Nazareth, termed "outer darkness, where there shall be weeping and wailing and gnashing of teeth." The spirit above alluded to further remarked, it was among this class of spirits who committed so much evil in the world.

A. T. Stewart, the millionaire, who died a few months ago, was not a bad man by any means; but on propounding the question to the spirit, "Where is the spirit of Stewart?" the prompt answer was, "He has never entered into the spirit sphere proper, but is in this intermediate space." Here follows the reason of his condition since passing away. While in earth-life, Mr. Stewart possessed by nature the faculty of acquisition, and a money magnetism, which enabled him to accumulate money and property to the value of fifty millions of dollars. Through a whole life time, his mind and efforts were absorbed upon one idea, that of accumulating money. Mr. Stewart was childlike. It required but a very small proportion of his vast means to render him and his wife easy and comfortable as long as they might live. There were thousands of families who were pinched with cold and half-starved, living within a stone's throw of him. Mr. Stewart had it in his power to scatter his means, and make many a heart leap with joy and gratitude, from his charitable hand. The sequel shows that in his will he made no benevolent disposition of his real estate, and he seems to have had no relations to divide his estate among, hence in death he carried out his ruling passion through life, that was to accumulate all the wealth he could and hold on to it; therefore, his money-magnetism holds him to earth, that he may look over and superintend his vast possessions. Mr. Stewart can never leave the earth until his money-magnetism is broken, and his wealth scattered to the four winds. Remark Jesus of Nazareth, "It is as easy for a camel to pass through the eye of a needle, as for a rich man to enter the kingdom of heaven."

It is impossible to evade the law of compensation. The rich man died, and in this intermediate space of darkness, he saw Lazarus star off; that is, in the spirit sphere of a higher life. The rich man now calls upon Lazarus, the poor man who laid at the rich one's gate, where the dogs licked his sores, to intercede with Father Abraham to extend to him one of two favors; but neither request could be granted, for the law of compensation, which had to be complied with to the letter. When the rich man had suffered and atoned for his wrongs committed while in the body, and developed and progressed until his spiritual nature was changed, then could he possibly be passing the gulf and going up higher. "This will, for it is all in accordance with justice."

There has never been known such pinching hard times as the present. There is just as much money in the country now as there ever was. Where is it? In the hands of the comparatively few. The poor who are unemployed—numbering millions—are the sufferers. The law of compensation must come in, and somebody must suffer.

There is a large delegation of Hebrews at this writing, in session in this city, to take off from the "tramps" all poor Jews, and provide for their brethren the means of a livelihood. There are tens of thousands of honest well-meaning men, who can not obtain work, who, as the last resort, are "tramping" over the country in search of employment, and when driven to the verge of starvation, may take a chicken or a loaf of bread, until the howl has come out, hang all the "tramps." Who to day comes nearest living up to the Christ-spirit of principle, the Jew or Christian? The law of compensation must apply between the rich and poor, the capitalists and laborers, and somebody will get hurt.

J. EDWARDS.
Washington, D. C.

Spirit and Matter.

BROTHER JONES.—The "aphorism" of Bro. Timney: "That spirit is just as dependent on matter as matter is on spirit," does not prove that either is dependent on the other. In my view, if phrenology is true, of which there is no reasonable doubt, then mind—not spirit or soul—is dependent on matter, the brain, for its existence. The impairing of the brain is unquestionably the cause of insanity. I know that mind exists; and, though I believe, I do not know that spirit or soul exists. What is mind? Webster (and he is truly orthodox) defines "mind" to be "the intellectual or intelligent power in man; the understanding; the power that conceives, judges or reasons." This accords with phrenology. Dr. Webster defines "heart" to be "a muscular viscus, which is the primary organ of the blood's circulation in the animal body." This accords with Harvey's theory of the functions of the heart. Bro. Webster defines "heart" to be "the seat of passions, as love, joy, amity and courage." This contradicts his first definition and Harvey's theory, unless the heart performs two sets of functions. Prior to Harvey's discovery, lexicographers and anatomists, may be ex-

caused for making the heart the seat of "mind, the will, the conscience and courage." Phrenology, however, sets these absurd claims at rest. Some deny the truth of phrenology, as well as that of other sciences. But in the main it is unquestionable true, though the details may be carried too far.

One fact is certain, namely, that no man with a head like Melancthon, was ever fairly convicted of murder; nor did any man with a head like Hare ever fill the place in society occupied by Melancthon. Phrenology teaches that the brain is the seat or source of the animal propensities, the moral sentiments and the intellectual faculties. They may be thus grouped: The propensities common to man and animals; love of life, appetite, amativeness, philoprogenitiveness, destructiveness and concentrativeness. The moral sentiments common to man, are: Veneration, firmness, conscientiousness, hope, wonder, ideality, wit and imitation. The intellectual faculties are: Individuality, form, size, weight, color, locality, number, order, eventuality, time, tune, language, comparison and causality. The heart performs its own functions, and we might as well say that it is a kind-hearted man, as to say that he is a kind-hearted man.

Now, what I wish to learn is this: If the spirit or soul exists independent of the matter composing the body, how can the orthodox say that God can justly punish it through eternity for the acts of the body in this life? Again, if I understand the theory of Spiritualism, it consigns the spirit or soul of "Hare," after the death of his body, to the destruction of his brain, and the consequent annihilation of his mind, to a more degraded position in the Spirit-world than that of Melancthon. This is a more consoling view of the future than that of the orthodox, but I can not see that it is a just one. If the spirit or soul exists independent of the body, it must be an emanation of Deity, and it must, consequently, be infallible. This view and a firm belief in the science of phrenology leads me to believe that man is fearfully and sufficiently punished in this world for his disobedience of the physical, organic and moral laws by which God governs the universe.

IRVINGSTON.
Rosal, Ill.

Who was Jehovah?

BY O. S. FOSTER.

No class of men resist with more determined purpose than the clergy, all examination of spiritual phenomena and manifestations occurring in this age. To a great extent they have produced on the minds of those who rely on their assertions and expositions of Scripture, a settled prejudice against, and a holy horror for, everything connected with modern Spiritualism. They have searched the Scriptures, and sought to apply every text that has the slightest apparent meaning that suits their purpose to the sustaining of their argument. Having failed to find any text in Jesus' doctrines or practice that is favorable to their position, they have not hesitated to apply all the authority they could marshal from Moses to give sanction to their opinion. The texts which they delight most to parade, are contained in Leviticus and Deuteronomy, which contained the old Jewish law which Christ abolished, and suffered death for repudiating. They consist in denunciation against wizards, witches and necromancy and their consulting familiar spirits. See Leviticus, 19: 31; Deuteronomy 18: 10, 11, 12.

Moses professes to have received all the communications contained in their books from Jehovah. If they have any sanction it is because they are believed to be the utterances of God; hence the question is an important one. Who was Jehovah with whom Moses professed to be in close communion and whose mouthpiece he professed to have been? Was he the veritable God, the eternal Father whom Christ taught his disciples to worship, or was he only one of the angel host who had become one of the local and tutelary gods of antiquity? He professed to be the God of Abraham, Isaac and Jacob. He assumed control of the Jews who were the descendants of those patriarchs, gave them exclusively his countenance, protection and laws. He never sought the conversion of any other nation, but on the contrary commanded their utter destruction whenever they came in collision with his peculiar people.

If we consult the more ancient books of the Jewish testament, we ascertain that he had none these attributes of God which are now by universal consent accorded to the Supreme Creator of the universe. It is conceded by all intelligent minds and the higher inspirations of the Bible, that God is omnipotent, omniscient and omnipresent. Did the Jehovah of the Moses possess any of these qualities? I think a few texts from the Old Testament will settle that question.

"And the Lord was with Judah and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron."—Judges 1: 19.

"And the Lord said because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it which has come unto me, and if not, I will know."—Genesis 18: 30, 31. See also Genesis 11: 5.

The texts I have quoted, show that Jehovah denied his information as to what was being done at Sodom and Gomorrah from the reports of others, and that he could not overcome the enemies of Judah, because they were armed with chariots of iron; hence we conclude that as he was wanting in omnipotence and omni-

science and omnipresence, we should rationally draw the inference that he was only an angel. The testimony of the New Testament fortifies us in that conclusion; we read in Acts 7: 53—

"Who have received the law by the disposition (or ministry) of any man have not kept it." That text clearly alludes to the Mosaic law and distinctly intimates that it came through the angel world and not direct from God.

Again, Moses, in his divine law, Deuteronomy 24: 1, 2, 3, says that if a man's wife does not find favor in his sight, he may give her a bill of divorce, and should she marry again, and if the second husband hate her, he may also give her a bill of divorce.

I quote from the same book wherein you find the denunciations against wizards and persons that have familiar spirits above alluded to. Moses professed to have received all the laws in that book from Jehovah. Christ being questioned relative to the divorces so freely ordered by Jehovah, as Moses declares, said:

"Moses, on account of the hardness of your heart, suffered you to put away your wives." Matt. 19: 8

Which, do you, my Christian disciple, believe, Christ or Moses?

They are not both to be credited. If you believe Jesus, then Moses' assertion that he received the laws in said books are only a false pretense and no Christian minister should seek to uphold what the great teacher has repudiated.

Bastian and Taylor's Seances.

MR. E. S. JONES, Sir.—If you will allow me to take up a small amount of space in your paper, I will lay before your readers an account of what might be called a new departure in spiritual manifestations in this city. The well-known mediums, Bastian and Taylor, though in my opinion second to none, have never yet had a chance to appear at their best in this city, that is, in circles composed of perfectly harmonious elements. It therefore occurred to me sometime ago to get up a private circle, composed only of persons chosen by the controlling spirit of Bastian's band, this circle to sit once a week for as long as the spirits saw fit. Under these conditions I felt sure that Bastian and Taylor would be able to accomplish something far superior to anything they have been able to do heretofore in their public seances. With this object in view, I set about organizing this circle. I took some thirty names of parties who wished to become members of it, but only eleven of them were accepted, illustrating anew the truth of Holy Writ, that many are called but few are chosen.

With this number we organized the circle last Wednesday evening, and commenced business. Being the first evening, and, besides, rainy and disagreeable, we did not expect much; but I will give you an account of what was done, and feature that our future seances will be interesting enough to deserve a report in your columns for the benefit of your readers.

The dark circle was formed in the usual way; May, Johnny Gray, and George Fox, members of the spirit's band, immediately made themselves manifest, and after saying "Good evening," gave some directions as to how the members of the circle should be seated. A spirit then spoke to Mrs. Weeks in Spanish, giving his name. She recognized him as a gentleman whom she had known in Mexico. In a few minutes a light was ordered, and we arranged ourselves for the light circle. After everything was in order, George took up the horn and made a short inaugural speech, congratulating us on the harmony prevailing, and suggesting that we name our circle the "Circle of Harmony," asking us to be patient, and in time we should be fully repaid for our trouble. Then we all joined in singing, and soon the door opened, and the spirit of Prof. Anderson's mother appeared, but was unable to speak, it being the first time she had ever materialized.

The next one to appear was the wife of Mr. Ashton, who had been in Spirit-life ten years. She requested Mr. A. to step forward and seat himself in a chair that was standing by the door. He did so, and she came to him, put her arms around his neck, and kissed him. She was attired in a full flowing robe of white, very bright and gauzy. Mr. A. introduced her to the company, which she acknowledged by a graceful bow, saying she was happy to meet them. He then took his seat, and I asked him of what material the veil seemed to be composed which covered her head. He said he did not know, not being sufficiently familiar with female apparel. The door then opened, and she appeared again, beckoning me to come forward, which I did. She then stepped outside the door, and began unrolling her veil, as it seemed, until it enveloped her whole figure. She then took hold of it and extended it toward me for examination. It was of an exceedingly fine substance, and dazzlingly white, resembling the finest tulle nearer than anything else I can compare it to. When I had finished the inspection, she bowed to the company and retired.

Then came the daughter of Mr. Hayes, saying "Good evening" to her father, remarking that she was pleased to meet him. She then retired, coming again in a moment, she requested Prof. Anderson to step forward, which he did, and sat down in the chair. She then stepped up to him and kissed him, then turned playfully to her father and said, "Father, you are not jealous, are you?" The Professor has painted her spirit picture, and this was undoubtedly why she felt so friendly towards him. On returning to his seat the Professor dropped his handkerchief. The young lady picked it up, stepped a few steps out into the room, and tossed it into his lap, and retired.

George then took up the trumpet and said that, on account of the damp weather, the power was exhausted. He then thanked the company for their attention and bade them good night. I will here mention that the light on this occasion was much better than I ever saw it in the public seances.

Very respectfully,
Chicago, Ill. Mrs. H. S. OANN.

Prof. Peck, the Self-Convicted Fraud.

MR. S. S. JONES.—Our Christian community, has been aroused this week by the tricks of a transparent humbug, in the person of one Prof. R. W. Peck, late of Lower California and Topsis, K., and for some two years, a wonderful materializing medium. Considering the youth and evident inexperience of this man, he has tricks peculiar to older age. He comes into a town, and his first move is to find out the clergymen; to them he makes known his plans—gives them a free ticket-time of meeting comes, and in his opening speech he is deeply penitent for his past crimes, having suffered more than a thousand deaths, and he is willing to devote the balance of his life as an atonement. This at once gains their sympathy, and he then has further use for them; he puts them all on the committee, to see that everything is done on the square; and you know Mr. Editor, this class of men are profound judges of legerdemain tricks. Their time has been devoted to saving souls, and not to the catching of gulls; by their answer his purpose well, and next day the fellow comes out with small posters, of which the following is a copy: "The undersigned having attended Prof. Peck's expose last night, certify that it was a most thorough and interesting exposure of the frauds practiced by the so-called spirit mediums. We think he is doing a good work, and he merits the patronage, and countenance of all candid and honest minded people." This was signed by Rev. T. S. Dumm, Rev. E. Tisdale. One of the committee men did not sign the above; but he was not a Reverend.

Gentlemen of the cloth, you are stepping on dangerous ground. Being thus encouraged, this man after having proved that one of the great miracles on which Christ founded his Divinity, was a fraud, is it not possible that he may go on in this line still further, and prove that all the miracles recorded in your sacred books, were mere tricks of jugglery, and thus with one fell swoop carry away the foundation on which the whole superstructure of the Christian Theology rests. This fellow has a knowledge of a few legerdemain tricks; each of these he passes off (so those who do not know better), as one peculiar to some celebrated medium. After listening as long as I could to these willful misrepresentations, I got up and told the audience that he had not done a thing that any living medium claimed to do through spirit power, and that his tricks were common to any prestigator. His answer was, mediums never do any tricks prestigators can not do. He said, "Ladies and Gentlemen, there are over one hundred thousand mediums in the United States, and every one of them are humbugs, knowingly or ignorantly, and I will bet one thousand dollars that I can prove any materializing medium in the world a fraud."

This was more than I could stand. I told him I would bet him five hundred dollars, I could prove him a fraud, and that I would pay the expenses of the hall for that purpose, if he would meet me. His response was, "I am running this institution." I asked him then about his seances in Santa Barbara, where a beautiful girl of about twelve years old came out, and was recognized by her parents? He explained: "That night my cabinet was close to a bed room. I took a piece of tulle and put it over my person down to my knees, drew a flesh band over my mustache, a little ribbon, and a few flowers in my hair, and came out on my knees, and was at once recognized by a lady in the audience as her child." Great God on this blue-eyed hypocrite, on every line of whose countenance nature has stamped the unmistakable character—"Quinning," "fraud," and "deceit." What about the old lady, and the two children? He did not like this part of the programme. His answer was, "I placed a handkerchief over my brow, covered myself with a sheet, and with a pillow in each arm, I came out." Wonderful disguise, and the audience could not tell a pillow from a baby. I will not do the intelligent audience that heard this explanation the injustice to suppose for one moment, that they believed a word he said. They knew and felt from the bottom of their souls, that the fellow lied. He says he has been a Spiritualist for twelve years, and when a good materializing medium, he claims (he gave the audience to understand, that ninety-nine per cent of his capital consisted in the gullibility of the Spiritualists; and I will say this, that if all the Spiritualists are on the same plan of intellectual development as he is, I think his claim a just one.

I would advise no Spiritualist to go and hear him, as I am satisfied his only object is to make money, and the endorsement of the clergy he thinks is a good point gained to this end. What do they care, fraud or no fraud, so that he is fighting the common enemy, Spiritualism, the only foe of all the past, present, that has brought to a skeptical world a knowledge of immortality; the only foe that has been able to answer the ever recurring question, since man began to think, "If a man die shall he live again?" It is the only foe that can meet the present wants of humanity, and answer all his future aspirations; the only foe that shall continue to grow, brighter and brighter, throughout all the coming eternity, when all other isms have answered their purpose, and shall be buried in the night of forgetfulness. Fair play.
Grass Valley, Cal. THOMAS LOYD.

Phenomena in Presence of Dr. Slade.

BY MRS. LOUISA ANDREWS.

That which in my sittings with Dr. Slade struck me as perhaps the most remarkable feature of his mediumship, was the celerity, ease and certainty with which the manifestations reproduced in his presence, and this not only in daylight or in darkness, but in broad daylight.

Many have complained of the shortness of his seances, while if they should sit an hour or more with another medium, they would be not only contented, but delighted. If they were fortunate enough to witness as much as with him, he is crowded into twenty or thirty minutes. It is usual at seances to have to wait a long time before anything is done, and then the manifestations often follow one another slowly and unceremoniously; but with him one is scarcely seated, before the invisible operators begin to make their presence unmistakably evident, and this continues, with scarcely a pause, throughout the sitting, while all that takes place is so definite and striking in its character that there is no room for doubt or mistake as to what is heard, seen and felt.

Also, the conditions under which the independent writing is produced, through his mediumship, are as satisfactory as anything of the kind can possibly be. During my stay of over two months, in the house with him last Summer, I took a folding slate into my bedroom, and with it a screw and screw-driver, having previously had screw holes made in both frames. I wrote a few lines of this double slate. I wrote a few lines, addressed to a friend in Spirit-life, after which I placed a fragment of pencil-stick in and then fastened the two leaves securely together.

In this condition I took it down stairs and placed it on top of the table at which the medium was seated. Almost immediately we heard the scratching sound made by the pencil in writing, and after the seance was over, on opening the slate (which I did not do in the presence of the medium, but after returning to my room, where I had left the screw-driver) I found a reply to what I had written, signed with the Christian name of the spirit whom I had addressed—whether written by this spirit or not I can not say, and any opinion I might form on that point would be worthless except to myself. What I know is that some power caused writing to be done on the inner side of a folding slate, which did not leave my possession, and which remained firmly screwed together till I myself unfastened it.

While on the subject of slate-writing, I will mention that I have now in my possession a slate upon which, during a seance at which my sister and son were present with me, several lines were written in a mystical cipher, a copy of which I shall be pleased to send to any one who may desire to see it, or who may possibly be able to interpret the singular characters.

There was one phenomenon also witnessed in daylight by my sister and my son, as well as myself, which, although the same has been seen by a number of reliable persons who have visited Dr. Slade during the last few months of his stay in New York, may be worth mentioning. I refer to the bursting into fragments of a slate held by one corner in the hand of the medium.

The slate which I saw broken (as single one) was completely shattered. The explosion was startlingly loud, and the fragments, many of them so small as to be almost a coarse powder. During my stay with Dr. Slade, a gentleman of much intelligence, with whom I had several times the pleasure of conversing on the subject of Spiritualism, brought to the house a folding slate, desiring to get writing inside of it. This slate, which was shown me before and directly after the seance, was, while held for writing, blown into a thousand pieces. Being determined, if possible, to get the desired communication, the gentleman placed another slate upon the chair and sat upon it, in which position it was filled with writing.

It was a matter of some regret to me that many of the last seances I had with Dr. Slade were held in the dark. The conditions were such as to make these seances entirely satisfactory, in their way to me; but to those who merely read an account of them, I am well aware that no representations of mine can convey the same assurance which I myself received that the manifestations were not, and could not have been, under the circumstances, other than genuine.

I was sometimes alone with the medium, and sometimes my sister sat with us. In either case, my feet or hers were placed upon his, except when we held his hands. The power manifested in these sittings was marvelously great, and in order to exert it unimpeded by the nervousness of the medium, he was thrown by the spirits into a deep trance, remaining unconscious during the most violent and noisy manifestations. We often heard his labored breathing, but otherwise he was quite still, which was never the case when conscious. His nervous excitement and the dread lest he should be taken hold of by spirit-hands, caused him, when awake, to utter exclamations of fear, to start up from his chair, and otherwise, by his excited condition, to interfere with the manifestations.

Very often the noise produced was really terrific—enough to agitate any nervous person. Frequently the whole room was shaken, not momentarily, but for ten or fifteen minutes at a time. At first, only a slight trembling of the floor was felt, and then, becoming more and more violent, the room was shaken as if by an earthquake, the doors and windows rattled as though a hurricane were blowing through the house, and (as we were told afterwards) the chandelier, in the apartment below shook, and the ceiling was jarred as by the firing of cannon. There seemed to be crowds dancing and pounding with bare feet all over the room—hands were loudly clapped, and tremendous blows, as if from a heavy mallet, threatened destruction to the table on which our hands rested. The piano, which stood five or six feet from the medium, was thrummed upon, the stroke of fingers all over the key-board being distinctly heard; and to add to the din and confusion, the corner of the heavy instrument was lifted and allowed to fall again with heavy thuds.

While all this was going on, spirits crowded upon us—their hands grasped our shoulders and were laid upon our heads; heavy drapery swept over my face, garments rustled against us, and dark forms passing between me and the windows shut out the light which shone between the closed shutters. Not only did blows, almost deafening in the noise they made, fall close to our heads upon the table, while at the same moment hands, were pounding upon the keys of the piano, but we heard something heavy dragged over the floor, and after the sitting, found that the instrument had been moved from its place and brought close up to us, while the stool was upon the table, almost touching our hands. In the midst of the shaking of the room, and while numberless feet stamped about on the floor, a shrill wailing was heard, as if proceeding from some one flying through the air—now close to us and now high above our heads, now at one end of the room and then at the other. These whoops were repeated, in the shrillest tones, and in literally breathless succession during

many minutes, while voluminous drapery swept over our heads and shoulders, and what felt like masses of long, dry hair fell upon our faces, and all to the accompaniment of the seeming earthquake which shook us unceasingly. Altogether the power manifested was such that I can give no adequate idea of it. I feel in striving to describe such an experience, how utterly vain is my effort to put another in my place and picture to his imagination what I witnessed in reality.

While my sister sat with her feet on those of the medium, he being laid back in trance so that his hands could not be kept on the table, a spirit spoke to me in a loud voice, grasped my shoulders firmly, laid his hands on my head, upon which he also breathed a full, warm breath as from his close to it, and taking my hands from the table placed them on my lap. Then speaking in deep, loud tones, he said, "Do not fear me—I will not hurt you," and bending my head gently back till it rested against his breast, he lifted me from the floor by grasping the back of my chair with one hand, and the front rung with the other, and swung me backwards and forwards with a long sweep through the air. On a subsequent evening, when I held the feet of the medium under mine, my sister was swung in the same way. Sometimes in these evening sittings, spirit voices sang close around and above us. Once this musical effort not being very successful, and the medium being awake, he laughed aloud while the singing continued. The voice then rose in the air and the seemingly detached head from which it proceeded passed slowly back and forth, still singing, or my sister, while a long, soft beard brushed against her face—not once, but many times.

At several of our dark seances, all of which were held without preparation in the room where we had all been sitting and conversing together, and which was only closed during the seance, a large, bare foot, soft as that of a baby, was felt stepping upon our hands, and once I laid my hand upon the ankle and calf of a bare leg, above this foot, while the form to which it belonged was apparently walking over the table. On one evening, when the medium was awake, he shrieked when the foot touched his hand, which checked the manifestations for some moments. One of the spirits who talked with us lifted my left hand from the table and passed it up and down over a large, muscular arm, bare to the shoulder, and feeling smoother than the softest satin.

Sometimes as many as seven different voices conversed with us during a seance, and one evening when the form of a man had been for some minutes standing by my side and talking with me, he exclaimed rather impatiently, "Those children interrupt me!" I said in reply, "If they are my little boys, please let them come!" when in an instant there was heard the pattering of feet upon the floor, my right arm was grasped by little eager hands, and a baby voice exclaimed, "Mama! mama!" while that of the older brother whispered excitedly, "Mother dear mother! it is I—Harold!" The sweet chorus, "Mama! mama! dear mother!" was continued for some minutes, while the feet were dancing about gleefully, and the tones of voice expressed the most joyous excitement.

Twice the little broken music box, which I have described in former accounts of seances with Dr. Slade, as having belonged to a little boy who died in Spirit-life, and which was long ago injured beyond repair, was played upon, although mortal fingers could bring no music from it. This little toy was brought from a mantelpiece at the far end of the room, and floated over our heads playing a beautiful air which it had never played when in order. It was made to turn with a crank, but the crank was lost and also the cog-wheel which moved the cylinder, while from the broken and rusty pins only disconnected notes or discordant sounds could be produced by taking the box apart and turning the barrel with the fingers. A sound as of winding was heard at frequent intervals while the box was rested upon the table or pressed against our hands, and while it was playing we felt as distinctly the vibrations produced by the catching of the tongues or pins as if we had held a box made to play the air which were being so miraculously produced from this, which, for all musical purposes, was no better than an empty case. As the winding was frequently repeated, the box, always descending and being rested on the table on our hands, or sometimes on our heads, while this operation was performed, and as the music was more rapid and louder afterwards, it would seem to have been, in some way, a necessary act; and yet how an instrument made to turn with a crank could be wound up without one—how, in its broken condition, music could be got out of it, or how it could play airs bearing no resemblance to the one waltz it had been constructed to play, who can tell us?

These are mysteries which probably will remain such while we see, as now, darkly through the veil of flesh, understanding nothing about the nature of matter or of the forces which act upon and through it. This wonderful playing I have witnessed not only in dark seances but in the light; and I know that it took place as I have stated. I saw, felt and heard it, again and again, when there was no room for mistake or trickery.

I had thought to finish in this paper my account of the seances I was so fortunate as to have with Dr. Slade before he left the country, but find that, while striving to condense as much as possible and omitting many particulars, I have filled my share of room, and must finish my recital another time. Before closing I will say to those good Spiritualists who are ready to rejoice with me, how much I have been gratified in receiving letters from England which confirm most strongly and warmly my high opinion of Dr. Slade, as a genuine and powerful medium.

There are not many like him anywhere, and he, if any one, can and will bring light to those who are not willfully blind to facts and to the truths which they reveal.—Banner of Light.

THE EVANGELICAL ALLIANCE.

Its Teachings and Tendencies.

Review of His Prize Essay on Infidelity.

By G. W. COOK.

CHAPTER II.

In treating of "Naturalism," often called Rationalism, and which he styles "The denial of the Divine Providential Government." Mr. Pearson has much, but nothing new, in favor of "Special Providences." Hence, he will hardly succeed in convincing any (who do not already believe), of the truth of this; or in strengthening the belief of those who already admit it. So that "Special Providences" remains as it was before, a mere doctrine and nothing more.

He admits, p. 81, that the Rationalist has a belief in a Supreme Power, but says, "He banishes Him into a distant solitude." A queer place for Infinity, one would say, but then those who believe in a Personal, a "Him" God, might have him tucked snugly away in one corner of the Universe, actively engag-

ed in answering the various and contradictory prayers (?) of the supplicants at "His throne," which, of course, is made of gold, but of the peculiar shape and size, we are not informed. While Evangelism, through this "Essay," finds fault with Naturalism because "it has banished God into a distant solitude," yet Evangelism itself has its God seated on a throne in some corner of the universe.

About the only difference we can discover between the Rationalistic God (as the author describes it), and his own, is that the former is wise enough to construct a Universe, which "runs" without having to be "wound up" every little while; while the latter is so ignorant and puerile that he is obliged to keep up "an interference" (p. 83 of the "Essay,") all the time.

It is regretted, p. 89 that Lowe, in his "Biographical History of Philosophy," should be found identifying himself with so much of the most objectionable principles of Rationalism. Well, according to this "Essay," what are the objectionable principles so complained of? Why! that Mr. Lowe, in common with Rationalism, refuses to explain facts by supernatural methods. "Supernatural methods!" Well, really! must we again plunge into the darkness of the "dark ages," where all occurrences are deemed supernatural, and where shrine worship, priest dictation, and superstition reign supreme? We think not. Yet, such is where "supernatural methods" would inevitably lead us, but intelligence is too well diffused, and these are consequently too many who, like Mr. Lowe, refuse to "explain facts by supernatural methods" to allow such a thing to be done. As for us, we prefer to believe that all facts occur in accordance with law, and since God is unchangeable, so also are the laws or modes of the divine manifestation.

After attacking the nebular and development hypotheses (of which we shall yet have more to say), Humboldt's "Cosmos," and Combe's "Constitution of Man," the "Essay" admits p. 104, somewhat to our surprise, that the "laws of nature are really modes of the divine procedure." After all the attacks on Pantheism, it is strange that this admission should be made, since in just so far, it makes God and the Universe one. For, if the laws of nature are "modes of the divine procedure"—of the divine life, then is the divine life in and the cause of nature. And the two are inseparably conjoined—body and soul.

Mr. Pearson finds fault with Owenism, as he calls it, for teaching that "humanity contains within itself the germs of indefinite moral improvement," yet how he expects to improve the race unless these germs do exist, we are unable to conceive. But perhaps the real trouble is that Mr. Owen did not accept the Evangelical system as the only means by which to cultivate, to develop these germs. And yet the only argument offered or attempted to be offered in favor of this system is, that it is supernatural—infallible. This is precisely why the Mohammedan puts forth his system as the one true method. People in this intelligent age will be slow to accept any system on such grounds, and this author should know that the idea of infallibility, whether of man or book is rapidly dying out, as individuals become more and more enlightened. Only as we lay aside the superstition of supernaturalism and adopt natural methods will we improve our race, since it is these latter alone which are really "modes of the divine procedure."

To Owen's idea that "man is a creature of circumstances," Mr. Pearson says, p. 110, "It is not so. We are conscious of possessing a faculty which gives us control over external circumstances." Granted! but only over a limited range thereof. There is invariably and inevitably a wider, a higher range of circumstances which control us. We are like a goldfish in a glass globe—free to move within that, but not beyond that.

It is a fact that a sense of responsibility and moral sentiment are great truths in the natural history of man" (p. 110), and I think Owen would as freely admit this as Pearson. But the latter views every child as being depraved; so that no matter how much this "supernatural" system may improve one generation, the next is born as bad as was that, so that it requires all the energy which this system possesses to save each successive generation from the clutches of its devil, and then they are just barely saved, and it is compelled again to turn its attention to the new infants (children) that are being born, and who are not a whit better than their forefathers. Thus if this system were a true one, there could be no human progression. But Mr. Owen realizes the fact that a child is a "repository of infinite possibilities." And that by a constant culture of these germs of faculties from generation to generation, there will be a continual onward movement of the race. It's growing wiser and better as generation succeeds generation. A careful survey of human history proves that this is really the case. And Emerson was right when he said, "Through the years and the centuries there is an irresistible tendency forward. And man, though in broths, or jails, or gibbets, is on his way to all that is good and true."

Perhaps the most bitter invective to be found in this "Essay" is expended on the Rationalists of Germany for preaching a creed which does not admit of supernatural influence (p. 111). In the blindness of his zeal the author avers that "when Strauss brings to the study of the Evangelists the principle that the events narrated are incompatible with known and universal laws, they do not happen in the manner recorded, he (Strauss) thus interdicts Divine Providence at the outset." It seems to us that it is just because of his reverence for the Divine that Strauss rejects those events which are "incompatible with known and universal law," since this law, according to Mr. Pearson's own admission, is the "Divine mode of procedure." Hence, it is man, and not Deity whom Strauss interdicts, and if Deity is interdicted at all it is Pearson who does it in his blind reverence for his idol.

About "miracles," he seems to realize how much they are in his way when he attempts to construct a sound argument in favor of this paper-idol and special-Providences scheme of popular Evangelism, yet he temerously clings to them. However, he seems greatly at loss how to account for them; whether to say they occurred in accordance with laws not understood, or in suspension of, or opposition to these laws. "But in either case," he says, p. 117, "the operation is divine. We demand the interposition of God."

"(The doubtful whether God will comply with your demand. Hadn't you better petition him, brother?) Now, whoever accepts the former solution must agree that there are no miracles. For, whatever occurs under the operation of natural law, is natural. And if the latter solution he accepted they must, like Strauss, say these things "never occurred in the manner related," since "law is the Divine mode of procedure." Hence, what contravenes it did not occur, or Deity is warring against himself.

19; "Once admit the existence of a Personal God, Himself uncaused, and the cause of all, and you can not rationally deny that he may interpose in the concerns of the universe." That depends on whether God be finite or infinite. If finite, he might probably interpose with the concerns of the Infinite; but if Infinite we could not expect to hear of God's interposing with God's concerns.

"Like apples of gold in pictures of silver," are occasional quotations like the following from Parker: "Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians, or Mohammedans, but it is co-extensive with the race." Once let this principle be thoroughly comprehended by mankind and the fictitious value which is now attached to Bibles and Creeds will soon disappear, and the "Divine Providential government" will be recognised every where and in everything: not in a marvellous, supernatural manner, but simply natural. Then will

"Man's common daily life become divine And every land a Palestine."

(To be continued.)

The New Movement in Spiritualism.

Surprise has been expressed in some quarters that the work of local organization was not immediately proceeded with after the meeting in Philadelphia. The delay, so far as the New-England branch of the Committee is concerned, was a purposed delay. It was agreed that beyond seeking a hearing at the camp-meetings nothing should be attempted till the seasons of these meetings was past.

Now we are ready to take the field and proceed with the work of organizing societies in every part of New England.

A competent staff of lecturers has been secured, and stand ready to respond to calls to speak whenever there may be a desire to know the meaning and purpose of the New Movement. These lecturers will, if desired, remain in localities where an organization is effected long enough to assist in completing the details of the organization and seeing that the society is got into good working order.

This work is undertaken in obedience to the wish of the Philadelphia Conference, "That a committee of twelve be raised, divided in groups of three, selected from the respective sections of the country—North, Middle, West and South—empowered to call, at such time and place, in the year 1877, as may seem to them fit, a Delegate Convention, composed of five delegates from each society which shall be formed within the year, and of such other persons in places where there are not enough to form a society, as may signify their sympathy with the movement and apply to the Committee for credentials, which Convention shall have for its main business to decide the question of a permanent national organization, and to transact such other business as may come before the Convention."

The main feature and prime object of the New Movement is the organization of local societies upon "a religious and financial basis" for purposes of practical work—work for the maintenance of health and the building up of sound minds in sound bodies; for the promotion of education looking to the highest possible perfection of the individual; for the study and practical application of social science with a view to a new and improved state of society in the earth; for the furtherance and support of all wholesome and needed reforms; for the training and nurture of the spiritual nature of man upon the same scientific principles which obtain and have been applied with so much success in the training and development of the intellectual faculties. All human beings have mediæval powers. These powers inhere among the natural functions of the brain. The proper training will develop these spiritual faculties of the mind just as the corresponding training for the intellect brings out the faculties for arithmetic and music, for reasoning and oratory. In brief, then, what the New Movement proposes, is a comprehensive scheme of education and evolution conducted throughout on scientific principles and looking directly to the creation of a new and higher style of manhood and womanhood, and the establishment, on the basis of love to God and love to man, of a new order of society in the earth.

Without creed and without ritual we expect our societies everywhere to go systematically at work upon the great task of Man-making Nation-building, convinced that whoever will take up such work in earnest, under the combined light which science and revelation now shed upon the problem of human life, will speedily realize the ancient promise that "He who will do the work shall know of the doctrine."

Hence while some of us hold to doctrines in the sciences of theology and psychology quite as decided if not as definite as any doctrines we accept in the great departments of knowledge embraced under history, physics and mathematics, and while we all are agreed that the love-principle, as it was wrought out in Jesus, and from him has passed, or is passing over into modern civilization, is the fundamental ground of evolution in the modern world, and while the spiritual leadership of Jesus, in the large sense of a supernaturally selected person to stand as the symbol, before men's senses, of the Divine Love and Wisdom, as these are operative in the practical processes of making and perfecting worlds, is a recognized principle in the logical science, we yet commit no man to these nor any other set of opinions as a condition precedent to membership in any of our societies. Our societies are schools wherein everything pertaining to the nature of man and the method of his development is designed to be systematically and scientifically taught. As fast and as far as this is possible we would turn the whole world into a great practical school, constantly in session, teaching the elementary knowledge of all the sciences of man and of society to everybody, old and young, men, women and children, by means of primers and elementary text-books of every branch of knowledge, philosophical, scientific, practical and artistic.

Into such a scheme of culture would come, also, lectures and lectures, demonstrations, object-teaching, apparatus, etc., etc., adapted to the needs and capacities of the whole people.

We do not wish to disguise the fact that Spiritualism in the New Movement puts on a new phase and takes a decided step forward. A new and larger definition is required to express its scope and spirit. Spiritualism in the New Departure is that scheme of thought and action which embraces the science, the philosophy and the religion of human life. It is in fact a new religion which imports a new church, a new state, and a new education, preparatory to the new heavens and the new earth which, in one form or another, has been the burden of the seers and prophets of all ages and all religions.

Now whoever is willing to take hold of the practical part of the work here outlined, in the spirit of this New Movement, is welcome to a place and to service as a member in full fellowship with our societies, so long as he loves

to stay and is willing to work. On this one condition of love of the brethren and willingness to co-operate with us in eager joy to fulfill our tasks, we invite and welcome all, Orthodox and Liberal, Spiritualists and Materialists, Theists and Atheists, to come, as workers and learners into our schools, not doubting that as we travel on in unity of spirit, through practical uses to human ends, we shall constantly approximate and ultimately attain to a practical unity in that well grounded knowledge of true doctrine which can never fail to come to earnest men and women devoutly doing the work of God and humanity.

Societies wishing to obtain further information, or desiring to become lecturers and organize societies, will address
J. E. BAUCON, Newburyport, Mass.
J. H. DEXTER, Boston, Mass.

A Short Sermon.

BY DR. E. F. FAIRFIELD.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."—Gal. 6: 7, 8.

Before we proceed to notice directly the sentiment here laid down, I desire to call attention to the contrast in the text. The flesh is put in opposition to the spirit, and the effects of sowing to the flesh are said to be directly opposite to those produced by sowing to the spirit. I notice that they are always set in contrast, as in the context, Paul says, "The flesh lusteth against the spirit." He also says that the "works of the flesh are evil, and the fruits of the spirit are good." Jesus said, in relation to these things, "Watch and pray, lest ye enter into temptation." Now I readily discover that the flesh and the spirit here spoken of, are component parts of man, he being addressed as possessing them both, and by the flesh is meant those animal passions, those carnal propensities of lust and sense, sometimes called "free-love, social freedom, or the elixir of life,"—the indulgence of which involve mankind in misery, disgrace and death. This is no part of Spiritualism, although some few who are given to the flesh, have tried with money and intelligence to blend them together, but to-day they remain as far apart as vice and virtue, having no hold or claim whatever to our heaven-inspired gospel of Spiritualism. Again, by the spirit is meant directly the opposite of the flesh. It means that pure spark of intelligence, that germ of immortality, that principle of virtue in man which is the property of the spirit, an emanation from God manifested in the flesh, which if we follow its holy dictates, will confer upon us the highest possible felicity and improvement of our nature.

Dear friends,—"Be not deceived." There are teachers of error abroad, who are urging their pernicious principles upon your attention, robbing their forbidding features in flattering garbs that they may better succeed in accomplishing their terrible object,—"Be not deceived."—"Quench not the spirit." I wish that this exhortation might be heard and felt by every human being who is wading in the lusts of the flesh, expecting to find pleasure in quaffing at the intoxicating bowl of the "social, elixir of life." If to do wrong is to be miserable, to do right is to be happy. Look at the man who heeds the voice of the spirit, who pursues a virtuous course of conduct, whose life is in accordance with the precepts of Spiritualism. What joy and delight are his! His countenance beams with the placid serenity of heaven; his mind is filled with the most precious pleasures that are lasting and sweet as life. The bright sun of heaven sheds its radiant beams upon his pathway, and a halo of immortal glory encircles his brow.

There is a truth, a power, a divinity in Spiritualism. It is founded upon the eternal principles of nature, the spirit which breathes, the discoveries which it makes, and the laws which it prescribes, are all in harmony with the enlightened wants of man, and adapted to his progressive nature.

In Spiritualism may be found all that is great and good; all that is exalted in time or glorious upon the records of eternity. It is God's last and best gift to his children, and from the sphere of spheres will he defend it by his ministering spirits over departed friends. Fathers and mothers, brothers and sisters, husbands and wives, let us be united in this great spiritual work of reform.

A SPIRIT HAND.

Remarkable Landscape Sketch.

[From the Brooklyn Daily Argus.]

Mr. Carl Brenner, the artist, says the Louisville Courier-Journal, has his studio on the corner of Third and Jefferson streets, and at present Mr. John Mulvaney, a New York artist of quite a reputation, also has his studio there, he being in the city on other business, but devoting his leisure time to his art. In this studio a rather strange event occurred a few nights ago, at least, so say those two gentlemen in all earnest. Several days ago, Mr. Brenner laid out a slip of paper used for water-color sketches, on which he designed a sketch of that character.

In the evening he and Mr. Mulvaney left the studio, and the negro porter locked the door securely, there being a double lock. When they left there was not a line drawn on the paper laid out by Mr. Brenner. The next morning, when they returned, they found a landscape scene sketched with charcoal on the paper. Both gentlemen were

Puzzled to know how it came there.

The landscape was drawn with a free, bold hand, representing Autumn time, when the leaves are beginning to fall from the trees. The sketch shows considerable art excellence, but how came it there is the question? It is a full half-day's labor to complete such a sketch so well done. There is no gas in the studio. Two doors must be entered before one can get in, and Mr. Brenner says it is impossible that any one could have come in during the night and made the sketch, as the porter does not live in the house, and he is the only one who has the keys. Besides, he knows of none of his acquaintances who could

REPERTRATE A JOKE

by sketching such a capital landscape if any one of them was inclined to do it. An artist would use crayon paper for such a sketch, and not the kind on which the sketch was drawn. The whole thing is a mystery, which has not been explained since the landscape was found, now nearly two weeks ago. Mr. Brenner does not believe in Spiritualism, and therefore does not propose to consider that as the origin of the picture. Mr. Mulvaney, while not exactly a Spiritualist, is inclined to think that it might have been drawn by a spirit-hand. Both say that if there is such a thing as Spiritualism, a spirit-hand must have drawn this picture. It is now on exhibition in their studio as a curiosity.

Book Notices.

HILL'S MANUAL of Social and Business Forms and Guide to Correct Writing. By Thomas E. Hill. Chicago: McKim & Co., 103 State St. Sold only by subscription.

RECORD OF THE YEAR. (G. W. Carleton & Co., N. Y.)

RECORD OF THE YEAR.—(G. W. Carleton & Co., N. Y.) The October issue of this valuable periodical comes to us enriched with an elegant engraving of Hon. William M. Evans, and the contents are such as we would expect from so able an editor as Frank Moore.

SHORT SERMONS.

The Bread of Life.

BY THOMAS COOK

The fruits of Spiritualism are the "Bread of Life" of which "if a man eat he shall never die." And to us another Bible metaphor, it is the "water of life," of which it is figuratively said, "If a man drink he shall never thirst." And it is also called the "comforter" and the "Kingdom of Heaven," which is to know of the certainty of God's or Nature's infallible and unerring course which is Truth. The fruits of Spiritualism and the "Bread of Life" are therefore the Truth, which tells us there is no death and consequently we know we shall never die! To receive the truth is to eat of the "Bread of Eternal Life," and "never taste of death," or it is to drink of the "waters of eternal life" and never thirst. In short it is that every one who has in truth and in reality become a practical believer in the phenomena and philosophy of spirit, angel or Bible teachings, has found rest—a rest which the storms and passions of earth with its fleeting baubles (so necessary for the time 'tis true) can not disturb or mar! It is variously typified in the Bible, which is a book of metaphors, symbols and parables in its spiritual teachings, but no matter for that, the realization of the whole is about to be made manifest in the fruits of Spiritualism or ministrations of angels in a "New Dispensation on earth," so universally prophesied of by the spiritual world, not merely by the Bible but through unnumbered writings, prophets and seers. To have that knowledge of one's self and within one's self of the wisdom of God or Nature to know that this is not a world of chance or mere accident, and in short to realize that there is a certainty and divinity or use in all things, is to possess the "comforter or Kingdom of Heaven" within. When we really know of God's goodness, love, power and invariableness, we shall trust that Daily, Jehovah, Allah or Great Spirit; and are completely given up to it, knowing that in it "we live, move and have our being," and that "of ourselves we can do nothing" as Jesus saw and said. How easily and how beautiful and wise it is then to become to this power in nature and in us, "as a little child." As our hearts are then pure—as we have passed in spirit from death (condemnation) to life (justification) "all things become pure" to our judgment and understanding. Even angels exclaim how simple and how beautiful. Of such will be the children of the Incoming "New Dispensation." Truly as Bro. Davis has said, "They will judge (blame) no man in anger; for truly they will never know anger or blame; for they will eat of the Bread of Life and be at peace with God and his fellow man and hence will "restrain not evil" for all evil will be connected into good in the New Dispensation of spiritual wisdom. It is just as truly however an individual work; no one can receive it for another, nor is it expected that whole communities or even families will receive it at once; for truly "two shall be sleeping in one bed, one shall be taken and the other left." But the hour is at hand when all who are thus spiritually individualized will need to unite together for mutual aid and sympathy, and then shall arise a permanent organization.

Our address is yet N. 328 W. Lake Street, Chicago, Ill.

Further Particulars of Dr. Withford's Dematerialization.

Ms. Eboron.—On Monday evening, August 29th, we attended for the first time one of Dr. Withford's seances, at 217 West Madison St., Chicago; the circle comprised some sixteen persons of both sexes, exclusive of the medium, his mother and sister. In the first circle the Doctor, as usual, described spirit friends and the various instruments were played upon. After a time we were requested by the controlling spirit, J. B. Crane, to put the medium in the cabinet. A new pair of Tower's patent adjustable handcuffs were locked on Dr. Withford's wrists by L. Tessier, a skeptic, who retained the key. For additional security against the possibility of Dr. Withford using his hands, they were filled with rice and twelve small bits of toothpick placed in each hand. The cabinet is built quite solidly, is heavy, measures about seven feet in height, four feet wide, and three feet deep. The top is made of cloth and the floor of the room is all the bottom is laid. The only way of ingress or egress is through the door, which forms the front and which bolt top and bottom into cross pieces, and fitted with a lock. On the evening in question they were bolted, locked and fastened by a catch on the outside, so that all avenues of escape were well guarded. The key was also given to Mr. Tessier. The doors of the seance room itself were locked and knives driven into the casing and inclining over the edge of the doors, so that even if the locks were operated on the doors could not be opened without disturbing the knives, and as each of these doors leads into a light department, it was utterly impossible to open either of them without letting in sufficient light to attract the attention of the whole circle. The circle was formed with three persons in the middle, the light was extinguished and the music on the guitar, tambourine, etc. commenced immediately. The guitar was brought out close to the cabinet and played over our heads, and up to the ceiling which is about twelve feet high. This occurred about nine P. M., and the music continued for about thirty minutes, and orders were then given by the spirit Crane, not to break the circle, or open the cabinet, until told to do so. This order was given from the cabinet and distinctly heard by all present. John B. Crane said, "I am pleased with this circle; we will allow you great things to-night."

be patient, hold the forces." At about half past nine the music ceased and all was still. The members of the circle occupied themselves with singing, relating anecdotes, telling experiences, reciting poems, etc., until about a quarter past twelve, when Mr. Chase insisted on leaving. His going out disturbed the rest of the circle, every step being distinctly audible, the floor being uncarpeted. The rest of the company remained in the circle until ten minutes of 1 A. M. The mediums, Mrs. McLeod and Mrs. Thompson received messages from time to time concerning the movements of the spirit hand that had charge of the medium. The subject of the medium being still in the cabinet was discussed, many holding that he was still there, while others expressed the opinion that like Enoch of old "he was not, for God took him."

One gentleman was so confident "he was asleep in the cabinet," that after we lit the gas he offered to wager \$50 that was still there, and when the cabinet was opened, was at where the most of us, surprised beyond measure, to find the medium gone, rice, handcuffs, toothpicks and all.

This case presents three physical impossibilities to any person, unaided by supernal powers. In the first place it would be a physical impossibility for the medium to remove the handcuffs, especially so with his hands full of rice, not a grain of which was left behind, on the floor; secondly, if the handcuffs were removed, it would be physically impossible for the medium to leave the cabinet and come out into the room; thirdly, if he were out of the cabinet, it would be physically impossible for him to escape from the seance room without the knowledge of the parties present for the circle, remembering the promise of the spirits given sometime before, that they would, one day take away the medium, "were on the quiet like the watchman ordered by the Pharisee to guard the tomb of the Nazarene, who said, "We remember that while this deceiver was yet alive, he said after three days I will arise again, so they set the watch and sealed the tomb with the governor's seal."

The spirits announced through Mrs. Thompson, that the medium was near Madison, and one of the slates we had placed in the cabinet contained the words, "The medium will be in Madison before the night is out. J. B. Crane."

After a night of great anxiety on the part of his mother and sister, a telegram was received from W. E. Wheelock, of Madison, announcing the safety of the medium.

Other particulars concerning this matter having already appeared in your columns, I will now conclude.

GEORGE PAINE HARRIS, 328 W. Lake St., Chicago, Ill.

ANOTHER MEDIUM CONFESSES.

How Jennings Fooled the Rochester People—Some Ingenious Tricks.

[From the Rochester Democrat and Chronicle.]

O. L. Jennings, whose pretended spiritualistic seances have attracted much attention in Rochester, Elmira, and elsewhere, has made a full confession of the manner in which he deceived the public. He has made the following statements under oath:

The cabinet which I used was partitioned by wire screens, behind the aperture in the vacant end or side in which I did not sit. I saw that I could not stand this test at all, and that something must be done. I decided to get an accomplice, that we might consider together about what was to be done. Often at the midnight hour we have gone to my room to plan what we should do, and see if any alterations could be made in the cabinet. We decided to remove a small strip running across the top of the door and forming a part of the casing. Our idea was to hollow out a space which would extend up into the cornice of the cabinet, large enough to hide some false faces and beards, and the piece we removed fixed to work securely with a spring. So we hollowed out a small space. We then replaced the piece, fixing it firm enough to hold in case of investigation. I had my accomplice paint me a couple of false faces, one of a man and the other of a woman. I then got a small piece of wire which I twisted up to put in my pocket, and told them I would shut the wire door, as Mr. Catter, the control, said he thought I was strong enough to materialize through the screen. I entered the cabinet, and the singing and music commenced. I straightened out the wire, attached one of the faces to it, then rolled the face up, poked it through the screen, and then unrolled it by turning the wire. I also had a piece of thick, dark worsted cloth, which I used as a beard for myself. On this night two faces appeared at once, one at each aperture, which almost threw the audience into consternation.

My accomplice was concealed in a closet opening off the cabinet. At the end of the closet was simply the scantling and sideboards. Leaving just space enough for my accomplice to stand, we placed a false end in the closet, which swung on hinges. From the closet it was impossible to detect a deception. A committee appointed marched in with candles, and looked up the closet door and the window. This disconcerted me, and so the conditions were given; but, instead, I gave them a short lecture on Spiritualism, and stated that the next night, probably, everything would be all right. The question was how to get my accomplice out of the closet. After all had gone I returned, and, hearing a knife, unsealed the door. By this means no one could see that it had been done. We consulted together as to what we could do, and he struck upon a plan which we adopted and worked successfully. We sealed all the screws and sides tight, but from the inside we cut through the matched door in such a way that from the inside of the closet one-half of it could be opened.

I didn't make much money, as I had to divide with my accomplice, who had me in his power. He used false hair, wig, beards, etc., and put flour on his hands, to give a ghastly appearance. We practiced in the daytime, with myself as the audience and he as the spirit.

Many people came, and recognized in the seances faces of deceased friends. One evening I attended a temperance meeting in Riley Hall, and heard Gen. Riley tell about Adonijah Green, who forty years before kept hotel where the Walcomb House now is. In my next seance he appeared, and no one knew him. But on inquiry they found such a man had lived here at that time, and kept hotel. I went up to Mount Hope, and from tombstones obtained names to use. I got the names of Lieutenant Elias and Gen. Stevens. For baby faces we used a piece of black velvet, cutting out a small round hole for the face. This placed over a face, looked like the small features of a baby.

walk out of the cabinet in their midst; but Mr. Tabbs said he would not be satisfied until his demand was complied with, and, furthermore, no more seances could be given until it was done. I said I was greatly incensed at the control, because he would not consent to this, but I had no alternative but to stop. This was two weeks ago. Mr. Tabbs was determined, and I saw the game was up. I knew that the Rev. Mr. Stratton was acquainted with some of my relatives, and so I went to him for advice. He advised me to make a clean breast of it.

PROF. BALDWIN

Even He Has a Mission.

On Monday and Tuesday evening last, two of the largest audiences we have ever seen out on any two consecutive nights since we have been a resident of St. Louis, Olsop, greeted Prof. Baldwin, to witness his so-called exposé of Spiritualism. Nearly—if not all—every Spiritualist in town was there, many honest investigators, and a host of people who know but two things: that there is such a phenomenon transpiring throughout the world; and—that they don't believe it. The Professor explained upon both evenings that his mission was simply to expose the trickery and humbuggery that is resorted to by some so-called mediums. Now, it so happens that Prof. Baldwin knows, to some extent whereof he speaks, for in one of his advertising sheets he says he traveled six months as a "spirit medium," giving seances, simply to get the endorsement of the Spiritualists. Those that are at all curious about this should refer to S. S. Jones, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, who will verify the fact of the Professor's having traveled as such, and of his (Jones') exposure of Baldwin. The Professor is to day doing, in another manner, just what the JOURNAL, BANNER OF LIGHT, SPIRITUAL SCIENTIST, and other Spiritualistic papers are now, and for years have been engaged in—exposing imposture and fraud. As a worker in this field we bid him God-speed. He reaps a golden harvest from an ever credulous public, and at the same time takes a portion of the burden of Spiritualists' shoulders, in showing the humbuggery of dishonest people, who enter this field for the traditional "thirty pieces of silver."

Prof. Baldwin is an expert in the so-called duplication of the physical manifestations. To the careful honest investigator, the tricks performed and the conditions exacted bear about as close a relationship to the genuine phenomena as a green peashooter does to a ripe luscious peach. We do not feel like denouncing this man for the work he is engaged in, as many journals throughout the land are doing. The great mass of people love to be duped and are willing to pay liberally to the man who can do it nicely, therefore, we believe Baldwin is doing a good work. In ministering to his wants, it is a mark of natural philosophy that nature abhors a vacuum and should one momentarily occur some element rushes in to fill the want. Thus, in this case, Baldwin is sent to fill a pre-existing demand and in strict accordance with the laws of trade he parts with his chicanery for the people's dollars. An even exchange is no robbery, is his motto, we should judge.—San Luis Obispo (Cal.) Tribune.

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CHICAGO, SATURDAY, OCTOBER 7, 1876.

THE VOODOOS.

Is the Devil Dead?

WEDNESDAY (WEDNESDAY) LIII.

Strange Experiences with a Spirit—Liquor and the Deceiving Effects—The Voodoo's Curse.

We have given many examples of the practices of the Voodoo. Many of them are mediums, and thereby enabled to accomplish many wonderful things. According to Dr. Crowl, "The first, elementary or lowest sphere of spirit-life, is within our atmosphere, and is the abode of all material and ignorant spirits, those who are not yet fitted for the enjoyment of heaven, and it is there that they remain until by degrees they acquire some correct idea of humility, kindness and love, become enlightened as to their condition, are divested of their moral impurities, and through the law of progression become fitted for a higher sphere, which they then enter. Until this change takes place they are imprisoned by an inexorable law, and the worst among them find themselves either the associates of all that is vile, or lonely wanderers amid desolate regions and under cheerless sombre skies without a pleasing object upon which their eyes can rest or any retreat where the weary wanderers can find repose; gloom and desolation is the world around them, and sadness and misery within."

The spirits on this first sphere are very material in their nature, and those who passed to spirit-life under the effects of spirituous liquor, or whose organizations were completely saturated with it, are often the most wretched and degraded beings imaginable. Let such a spirit become partially in rapport with a sensitive person, and he will feel inebriated by the contact. We have been rendered dizzy—unable to stand without staggering, through the influence of a spirit that passed out of a body completely saturated with bad whisky. This is our own experience. What a deplorable condition for a spirit to be placed in—with a nature so poisonous—so corrupt—so impregnated with spirituous liquor that the sensitive brain becomes drunk, as it were, under his influence. When, too, this depraved condition of a spirit is accompanied with malignity, and he fastens his fangs on a sensitive medium, suffering invariably follows, and what he sows, that, too, in the future, he reaps himself.

Such a spirit, does not realize the fact that malignancy manifested towards one of earth's children, is injuring him more than the person he molests. Carlo Grandi, of Florence, murdered two little boys, and buried them under the floor of his shop, and when he passed to Spirit-life, he gravitated to the very lowest and darkest sphere. Oh! what a terrible condition for a human being to be placed in. Our experience with that spirit, whose physical organization on earth was a mass of putrescent flesh saturated with liquor, opened up before us a new field of thought! His presence seemed to throw over us an influence, as if we were enveloped in a poisonous stupefying vapor, and it was sometime before we fully realized that our brain was taking on the conditions of an inebriate. Strange, too, he seemed to be malignant; darkness appeared to envelop him, and he diffused an influence in the room that made me think of the pestiferous Ghoson. The sphere around the earth is the very lowest; it is there that such spirits are confined by

an inexorable law. If naturally malignant, or if responding to the malignancy of others, they became enthralled in darkness, and the fierceness of an animal distinguishes them. The spirit above referred to, has yet to learn that malignity brings its own suffering, and for every one he allows himself to injure, he will eventually be compelled to ask their forgiveness.

If a spirit carries the effect of liquor to Spirit-life, to that extent that he can make the sensitive brain reel, supposing he is malignant, unscrupulous and dare-devil in nature, what a power for evil he possesses! He has his friends in earth-life, goes to them, and if they entertain feelings of hate towards any one, their magnetism goes towards that person, the same as the head of the cobra is turned toward a person when it intends to bite, and this malignant spirit uses that magnetism to torture that person, or to interfere in some way with his legitimate business. We say, then, that there is a destructive potency in hate when entertained by earth's children, and if unscrupulous spirit friends around them, they use it as a lever to accomplish their devilish purposes.

As an illustration, F. B. Dowd relates this case: "Several years ago there came to a city where I was staying, a Voodoo woman—a Creole. She put up at one of the principal hotels and scattered her hand-bills as a fortune-teller. Business did not pay, and at the end of a few weeks her money was gone, and she, heavily in debt for rooms and board, was driven penniless and friendless into the street. The hotel-keeper was a large, portly, jovial fellow, owned the hotel and was doing a good business. The Voodoo explained to him that she had friends elsewhere, and that her money would be forthcoming to pay her bills if he would give her time to send therefor, explaining her helpless condition, and besought him with tears in her eyes, to permit her to remain. But he was inexorable, called her an impostor, 'dead-beat,' etc. She turned away from him with a shudder, then feeling him, drew her tall form to its full height, pouted her long bony finger at him, while fire seemed flashing from her not very gentle eyes, fairly shrieked, 'Now let the fire and the knife do their work! Before the snows of winter fall you will be in your grave!' The landlord was fairly stunned first, by the strange manner and prediction of the woman, but rallied in a moment, and his laugh rang out on the air, and into the street, where it smote the ear of the Voodoo as she walked rapidly away, muttering to herself. This happened in the spring. The first snows of winter fell upon his grave. His family were financially ruined."

Thus you see there is a potency in hate—sometimes a devilish potency that is instrumental in doing great harm. Alone, she was powerless, but malignant spirits went forth with her hateful magnetism and armed with that, destroyed a happy and prosperous home, and in like proportion injured themselves. It is a law—an immutable law, too—that the injury a spirit or mortal inflicts upon others, injures either far worse—it weaves an additional web of darkness around them—animalizes them—renders them brutish, and postpones the day of their advancement. The Voodoos have their messengers in Spirit-life. They are not, however, omnipotent, and can not always accomplish their nefarious purposes.

Once convince malicious influences of the fact that they must humble themselves before those they injure, and ask their forgiveness before they can progress, and they will cease their nefarious operations, and look for that light and knowledge that will enable them to advance. It would be well, too, for Spiritualists generally to become more thoroughly aware of this fact that this law rules with an iron hand in the Spirit-world.

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Our reply is this: We do it for the purpose of carrying a knowledge of Spiritualism into families who are not yet convinced of the truth of spirit communion, and would not be for years to come unless some extra inducement was made to throw the JOURNAL or some other Spiritualistic literature in their way, on such terms as to satisfy them that it was no money-making speculation.

It is an individual sacrifice on the part of the publisher, and no person is wronged thereby.

If money-making were the prime object Mr. Jones has in view, he would not be engaged in newspaper and book publishing. He has always been a successful business man. The sacrifices in this business are continuous, and the perplexities attendant upon publishing an independent paper like the RELIGIO-PHILOSOPHICAL JOURNAL, are endless. Special notices are the idols of many households, and when a thunderbolt is launched from the columns of the JOURNAL at them, the jar is felt not only here and there all over the United States, but in foreign countries—the reverberations, often in solemn tones, of "stop my paper," return to provoke a smile—not unlike that of "Patience upon a monument smiling at Grief." O! who would not be an editor and proprietor of a newspaper that deals with stubborn facts, and spares not, though libel suits, indictments and prisons stare him in the face!

Remember we send the JOURNAL to new subscribers for one year and prepay postage, at less than two thirds the regular subscription price. We want 20,000 new subscribers within the next thirty days. Within that time we expect to be tried on the Woodhull and Claflin indictment for libel.

Will the friends everywhere promptly secure as many yearly trial subscribers as possible.

New trial subscribers will be furnished the Journal one year with postage prepaid, at this office for \$2.00.

Friends everywhere will oblige by soliciting such subscribers.

KNOWLEDGE IS THE TRUE SAVIOUR.

Duties Devolving Upon Spiritualists.

In union there is strength. Guns are being constructed that will burn 400 pounds of powder at each shot, and throw a ball weighing one ton six miles.

This is an age of progress, and it is just such guns as these that will aid in civilizing the world.

We know very well that our peace friends will be shocked at this sentiment. They are fondly looking for the ushering in that glorious millennium, when the world shall learn war no more—when the lion and the lamb shall lie down together, and a little child shall lead them, and so are we.

But before that time comes we expect such fortifications and other means of national defense will be so perfected that the invading power will be blown to atoms, before they can approach and destroy the lives and property of industrious and frugal people.

Sufficient intelligence, and an united effort on the part of a nation, will soon devise means of defense against all invaders.

When the time comes that each nation is capable of protecting itself against all foreign foes, such foes will cease to exist—so we say to each and every nation on the face of the earth, keep up with the improvements of the age, fortifications for the defense of your—your, sacred soil, not excepted. Enforce respect from your neighbors, even if you have to blow them out of water when they with warlike intentions attempt to approach your ports.

So, some one will say, we are for war. No, not at all—we are for peace. We believe in each and every one, individually and nationally, attending to his, her, and their own business, in a legitimate and proper way. We would intermingle and exchange civilities with all due courtesy and respect, at all times yielding and claiming equal rights.

Italy, until recently, has been a miserable, poor, weak, priest-ridden, semi-barbarous nest of assassins and outlaws.

But now the tide has turned—she has a Sovereign, who, notwithstanding the Pope's bull of excommunication, has already won the affection of his people, and will soon make that most lovely of all lands, a tower of strength, so complete as to defy all invaders. Italy in a few more years will not only possess a model government, but she will be the place of resort of lovers of the beautiful, in the arts and sciences, and her people will have arisen from the deep degradation that ignorance under the reign of priestcraft, has so long imposed upon them.

But what has Italy with her terrible guns, her shots of a ton's weight, to do with the subject indicated by the heading of this article inquires the reader. Much, much indeed.

Priestcraft is weighing down the world. It impoverishes the people. It upholds hundreds who hold men and women in mental bondage, until fealty is sworn, and a ransom is paid to the Church.

As Italy receded from the grasp of the Pope the Church in its last great struggle, declared the infallibility of the Pope. It was an experiment. Do something they must. In such emergencies the wrong thing is always done—extremes always right themselves.

In like manner the whole religious world is now fighting liberal principles. The warfare is general. There is a conflict of thought everywhere going on.

The Churches are fighting Spiritualism. They are fighting each other. Infidels are fighting Spiritualism, and they are fighting each other. Spiritualists are fighting the Churches, the Infidels and each other. The conflict of thought is everywhere active.

Now the question is pertinent, and we ask it with all earnestness, are we, Spiritualists, fully prepared for the impending conflict? The war has but just begun. While our standard is firmly set upon the watch tower of the citadel, and that stands upon the summit of the highest mountain peak in view; yet notwithstanding all that may be true, are we quite sure that we have the heaviest guns, the most artistic shot, and an abundance of the exploded material, to send the death angel into the thickest of the ranks of the invading foe?

Their hordes are numberless and they fill the valleys—every nook and corner, below.

Like the bandits which have so long infested the by-ways of Italy, they are ever ready for reprisals. Are we prepared for the onslaught? Have we the heavy artillery, the ammunition, the gunners, and the most improved machinery for handling the engines of destruction?

That is the question, and if success is to await our efforts, an affirmative answer must be given.

Those are *parol* weapons that we have been considering. The necessity of the age is developing just what we have mentioned, but now we will consider the subject from a spiritual standpoint.

As we have said before, the conflict is upon us—single handed and alone, spiritual lecturers, mediums, editors, newspapers and book publishers, have done good work in battering away at the altars of mythological religions. A spirit of inquiry has been aroused, and the question everywhere is heard, what have you to give us in lieu of that which you have shown us to be unworthy of respect? We are social beings and seekers for truth. Give us something better and we will thankfully receive it.

In reply to those questions what have we to offer? What noble enterprises have we instituted? What concert of action which gives

unity and power have we manifested? What incentive to action,—noble, generous and philanthropic, do we present to the millions of inquirers?

The simple revamping of a few old theological dogmas, under protest of bonds, is too insipid to attract the attention of the noble men and women, who dare to burst asunder the theological bonds to which they were born and bred.

The time has come for concert of action—noble thoughts must be the watchwords to inspire men and women of intelligence to rally around our common standard. With such noble thoughts for our watchwords, our banner will form the rallying point for the thinkers of the world.

Such thoughts as watchwords, must be of the highest inspiration ever vouchsafed to mortals from the wisdom spheres of immortality. They must be adapted to the age of thought in which we live. They must be as potent for the defense of our citadel, as are the newly invented guns now being made, for the defense of sunny Italy.

How happy the illustration—poor, downtrodden Italy, filled with all that is loathsome and detestable, and yet despite all that, she is a gem of loveliness—which in the hand of the lapidary, will soon become divested of all that is crude and unseemly, and then the beautiful alone will present itself for the admiration of all beholders.

Even so with Spiritualism when divested of the crudities, absurdities and dogmas, with which zealous enthusiasts have unwittingly beamed it, will arise with a central thought as a rallying point for its devotees, and become the fountain of endless joys to every soul born into mortal life. Then it will be universally conceded that Knowledge is the Savior of the World!

Have we as Spiritualists in our midst, the elements of defense? Have we organized our forces, created our citadel, mounted guns of the most approved mechanism; and is there an abundance of ammunition to send our projectiles plumb through the wall of the adversary's iron clads, so stealthily floating upon the dark waters of ignorance and superstition? If not, it is time that we set about the work.

The same spirit that confronted a Galileo for announcing new astronomical discoveries, now would abolish common schools, and crucify the true Savior. Let Spiritualists everywhere rally to the defense of all that is good. Let onward and upward be the watchword, until we have individually attained that knowledge which saves mankind from ignorance and its baleful consequences.

But how shall we organize, and what shall be the great central rallying thought to be instilled upon our standard? That is the great unanswered question, yet to be considered.

A New Invention.

Bro. G. Gridley of St. Paul, has invented an atmospheric heater, stoves and furnaces, which he claims will save one half the fuel. Bro. H. H. Ronney of St. Paul is manufacturing them for the trade.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship and Ordination to Bro. H. H. Brown, of Rockford, Ill., constituting him a regular minister of the Gospel and authorizing him to solemnize marriage in due form of law.

M. B. CHAVEN, of Richboro, Bucks County, Pa., has written a pamphlet on "Jehovah and Satan Compared." It is a splendid little work, and will deeply interest any acquiring mind. Send him ten cents for it, directing as above.

CAPT. H. H. BROWN has been holding forth at Darion, Wis. He will be present at the Omro (Wis.) Quarterly Meeting, Sept. 29th and 30th, and Oct. 1st. He holds forth at Berlin, Broadhead, Oak Field, Richland City, and Eau Clair, Wis., in October, and claims to stand clear of the free-love infamy.

WE REALLY NEED OUR DUES to meet current expenses. Please remit promptly and greatly oblige.

JOHN A. CALDWELL writes on business to this office, and does not give his Post Office address.

Spiritualists' Convention.

To the Spiritualists of the Susquehanna and Chenango Valleys, we send you greetings and invite you to a Convention, for a three days' meeting at Binghamton, N. Y., in Leonard's Grove and Hall, on Oak St., on Friday, Saturday and Sunday, Oct. 6th, 7th and 8th, 1876. This is the Centennial Convention. Let us have a grand representation of all the valleys and adjoining cities, towns and country, for one hundred miles around. Mrs. P. W. Stephens of California and E. V. Wilson speaker and seer, are engaged to be present. Leonard Hall will seat 1,000 people. There is a large dining hall connected thereto, with seating capacity for 300. There is a fine grove well shaded and lighted adjoining, which can be used if the weather will permit. Spiritualists of New York and Northern Pennsylvania, let us have a full turn out and organize a grand conference. Bring with you provisions of every kind in abundance. Come prepared to camp in the Hall and ante-room, if you choose. Let us keep alive the interest created by the late visits of J. M. Peebles, E. V. Wilson, and J. H. Hexter to this city. We are in correspondence with some eminent speakers, seers and mediums, whose names will be announced in good time.

Committee: CHAS. HANCOCK, MRS. J. E. PEEBLES, BINGHAMTON, N. Y. W. J. MARSH, CHENANGO, N. Y. E. O. LEONARD, ORY, SECO, N. Y.

SPIRIT AND MATTER.

Reply to O. H. P. Kinney's Criticisms.

BROTHER JONES.—In discussing this question of the supremacy of spirit and matter, I have no desire to prolong the debate (beyond getting a fair expression of my views) and certainly no ambition to get in the last word. My time is too heavily taxed to admit of either, but as Bro. Kinney asks some questions my failing to reply might be construed into a tacit concession to his side of the subject. Will therefore reply as briefly as possible.

When I sent you my article which you were so kind as to publish July 30th, I regarded it as unanswerable; at same time was ready and even anxious for candid criticism. Anything that could refute my position or throw a better or clearer light on the subject, would be in order. I have looked in vain through a column and over of Bro. Kinney's sophistry for something that could be tortured into "argument" or in the least weakened or affected my position. If my philosophy will not stand the test of the "ornibils," why, then let it fall to the ground like a child's story. But Bro. K. must find some other illustration besides the egg theory. Everybody knows there will be no chicken without the male and female element combined, but what relation that has to the point at issue. I honestly fail to perceive; the law of production and reproduction runs the same throughout all animal creation including the human species as well. Like begets like everywhere, and although the germ may lay dormant for thousands of years, still nature ever faithful to her laws produces under proper conditions its own kind, its own types, its own species.

If spirit controlled matter, why not change the African germ to the Anglo Saxon and vice versa? No truth in nature's clearer or better defined to my understanding than what I have already declared, namely—that spirit operates and manifests through matter, does not produce it; lives in the house, if you please, but does not build it any more than it can save it from accident, disease or ultimate decay. Through a physical human organism a spiritual organism is evolved, and is as indispensable to the spiritual body as the bark and the rose is to the fragrance, and aroma emitted from this well known flower.

"Bro. Eddy says that the science of phrenology settles the question. It settles it decidedly against his materialistic theory. He adds, The spirit does not make the brain." Then what does? Will Bro. Eddy enlighten the world on this point?"

Bro. Eddy has already given to the world in plain English, and easy comprehension, his views and convictions on this subject. Whenever Bro. Kinney or any one else can show by argument and illustration that my position is erroneous, I will be the first to acknowledge myself corrected. But something more formidable, a stronger battery than Bro. Kinney's column and over, must be brought to bear before I can consent to retire from the field or acknowledge my philosophy at fault or defective.

In support, however, of my theory, I will, to please Bro. Kinney, give to the world one more illustration: Suppose a horse, a dog or an elephant, could be provided with the organs of speech peculiar to the human species, and could articulate and express their thoughts and ideas as we do, many of those animals would surpass in intelligence some people that wear the human form. Whence comes the intelligence exhibited by those animals? Did spirit form their brains? Although deficient the five organs spoken of in my former communication, yet what they have, are the same as human as far as they go and are produced by precisely the same laws that control and govern the production and reproduction of the human species. Is this production dependent upon and governed by "physical or spiritual law?"

I pause for a reply. D. A. EDDY. Cleveland, O.

What's In a Name?

BRO. S. S. JONES.—In late issues of the JOURNAL, there appeared several articles containing suggestions in regard to a name for Modern Spiritualism; and in your last number one of these articles commenced with: "Modern Spiritualism seeks a name!" James John Smith seeks a name! What does this mean? Is not "James John Smith" enough and satisfactory? Why a change of name? Does not the name "Spiritualism" already suggest itself? And if Bro. Peebles is afraid some orthodox preacher might compare or mistake us for Voodoo, Mavri, Tahmigras or Cannibal Spiritualists, is not the term "Modern Spiritualism" sufficiently defining? And if not, what of it? Shall we endeavor to raise the estimation of the Orthodox and the world in general by the adoption of a nice name? Had we not better accomplish this by noble deeds and principles?

Bro. S. P. Best seems to be particularly anxious to adopt some soft sounding name, for he says: "Much, very much is often contained in a name." This may be true in regard to commercial enterprises, for instance, if we were about to start a stock company for the sale of a newly patented churn or washing machine, in order to beat competition. But are we to compete with any one? Are we to beat or to outshine any of the orthodox churches, or any other religious sect or creed? At least, are we going to do it by the adoption of some high sounding name? Had we not better not work and be doing, instead of quarrelling about a name? I say quarrelling, because in the last two numbers of the JOURNAL there appeared no less than five different suggestions, viz: "Christian Spiritualists," "Religious Spiritualists," "Rational Christians," "Christians" and "Truth Lovers." Is this harmony? Is this progress and search after knowledge and truth? Does the Philosophy of Life require us to have any particularly nice name? Would it not be better to devote the space occupied by such articles in the JOURNAL, to some more advantageous purpose?

"By their fruits ye shall know them" not by their name. Let all true Spiritualists think and search for themselves and hold home circles. Let them do all the good they can. Let them help their fellow beings along to the best of their ability, irrespective of former faith, and don't let us morally exclude the Jew by calling ourselves "Christian Spiritualists." Let those who have money form clubs to support honest and able mediums; let them build or rent halls for the purpose of giving lectures and physical manifestations at a moderate admittance fee, if not free to all. Let them distribute spiritual literature and papers such as the JOURNAL, among the ignorant and especially the poorer classes free of charge. It will not fail to have its effects.

In short, let us be an example before the world and practice what we preach, in charity, and we shall triumph in the end, in spite of all opposition and sneers from ignorant "church members," even if we had no name at all. They will, in time, come down, and learn to look up to us and beg for bread and truth, and we ought to be ready to resolve and welcome them. Their present ignorance and big city can only fill us with pity and sorrow, in stead of spite, for they will be so suffer for it just as sure as man has a family. O. H. P. KINNEY, CHENANGO, N. Y.

Philadelphia Department

HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 624 Race St., Philadelphia.

WHAT IS MAN?

Man Spiritually.

SECTION 5; CHAPTER XIII.

THE SPIRITUAL BODY AS SHEET GLASS TO THE VISIBLE.

We have spoken of the spiritual body as being the result of a union of the life force of the father and mother, brought about by the blending of certain highly organized substances which contain in themselves representative portions of all parts of the parental systems; we have traced the formation of this spiritual body from its inception, when it is seen as a loose, chaotic mass, through various changes, in which, while it is engaged in building up a physical organization, it is also moulding and perfecting its own structure. We have seen that it was through this process of forming a physical body that the spiritual body reaches that state of perfection in which, as a body for the soul, it enters the higher life, and remains as a connecting link in the consciousness of the two lives.

The subject is of so much importance that we deem proper to enter more fully into details. We have said that in the origin of the spiritual body at the time of conception, there are to be seen centers of great activity, and that these centers are the physical body. These who have seen the circulation of the blood under the field of a microscope, and have experimented by placing some irritant upon the tissue, have noticed that the blood disks were made to rush with great rapidity through the vessels so that they soon become enlarged. This is as good an illustration as we can give of this. The wonderful activity of these centers of motion is followed by a gradual settling into a quiet state, and then we perceive the beginning of deposits which soon assume the form of the organ to be brought into existence on the physical plane; it is extremely interesting to watch the changes which take place as layer after layer of more dense matter is deposited until the parts become visible to the human eye. During the early months of gestation the various organs are to be seen as distinct parts occupying nearly the same relative position they will when the organism is complete, and the connections which are to be made between them are finished. Like the timbers of a ship, which are laid in their appropriate places, these are then prepared to enter into a harmonious arranged organization, each part beautifully adapted to the other, and forming the most perfect and complete structure that exists on the earth.

In following the changes which take place in the physical form, the clairvoyant is able to note the premonitions of all the changes which are to be made, and can see that all the various stages of human life are prefigured by certain conditions in the spiritual body. The most marked changes in the physical structure are those which precede and accompany puberty, the body having attained its full size the forces are turned into a new channel, the love of the sexes, and of spirit becoming in most cases the ruling passion, and which overmasters every other. That these functions are proper when wisely regulated no one can doubt, but the want of judgment and restraint which has resulted from ignorance, has caused a fearful amount of disease and suffering, the undue excitement of these functions for many generations has brought about a condition of things which call loudly for reform, and especially for knowledge, without which true reform can not be expected.

Mankind have their relationships to the physical world through their material organizations. Man is not only allied to the animal creation, but the world on which he lives is mutually blessing and being blessed by him, the progress of the world beyond a certain point is absolutely dependent upon the progress of man; so also is man's relationship to the Spirit-world dependent upon the spiritual body which we are describing, and which links the two worlds as one. The physical relationships are designed to be temporary, a kingdom which is to diminish, and give place to the spiritual, which is higher, and is designed to increase until it shall govern, not only man's physical body, and develop it to higher and grander conditions than it has ever yet attained, but to exercise such a potent influence in the domain of the physical world as shall mark a new era upon it.

A knowledge of the existence of the spiritual body and its powers is among the grandest revelations of the age, and one which Spiritualism has a righteous claim to, being its first postulate, namely that man is a spirit now and here, its second, that that spirit has continued existence, unbroken by the change called death; third, that under favorable circumstances it can hold absolute and reliable communion with those spirits who still remain in the form, giving them a knowledge of its existence and much valuable information in regard to its present condition and surroundings.

In our next chapter we shall present the views of William Gordon, a spirit, as received through Dr. Samuel Maxwell. After we had written our own clairvoyant perceptions we called upon this medium, and requested the spirit to give us the view from his stand point. There are many other points of deep interest connected with the spirit-body, and its relations to the physical world, which we shall endeavor to present.

Questions Answered by Spirits Through Dr. Samuel Maxwell, at Jacobin Hall, Aug. 24, 1876.

If spirits are limited in their locomotion by their physical organisms, are there local laws in the Spirit-world coercing the vicious and badly inclined?

I would say that so locomotion is concerned, those who inhabit the physical zone into which all the inhabitants of earth must first enter, are limited in their locomotion, and they can not pass out of this spiritual zone which holds the earth in the direction of the equator, and all spiritual beings on entering the spirit-world can only move within the earth's atmosphere, and over the earth's surface, but when they have progressed to a certain condition, they pass to a higher state and become free. We have no local laws, physically coercing the vicious, because there is no necessity for them. In spirit-life you will find a development of the power of will that is so potent that it needs not to be written in statute law. The higher classes, by the development of the power of will hold the lower classes somewhat in check, and do what they can for them for their own good. Another important law comes in here; those persons who are in

the lowest grades of spirit-life, who have lived all their earth lives in the gratification of their passions and appetites, have very little development of the spiritual will, what little illing power of the will they have is simply maliciousness, or stulticness, but of those divine powers of the will that control the forces of the universe they have very little indeed, hence all those evil disposed persons in spirit-life are extremely limited in their operations, much more so than they were on earth; they find themselves absent of the power of injuring their fellow-beings, hence when they come to you magnetically it is only here and there that they can grasp a human being and hold them to their embrace, and that when the earthly medium offers some inducement for them to do this; it may be ignorantly. Hence too, most of your magnetic operators, who are good and pure and noble can displace these ignorant or evil disposed spirits from the bodies of those who may be suffering from their contact. More than one half of your insane are made so, and held so by the presence of spirits; these could be cured almost in the twinkling of an eye, by the powerful will of some magnetic operator in earth-life, simply because the will of the spirit is so weak that it is easily displaced by the powerful penetrating will of a highly spiritualized operator. It still should fall, however, there are no cases in which a well combined circle, or order of strong, pure and devoted individuals can not overcome the obsessing spirit; the time will come when such orders will be established, and will entirely supersede the present medical stiffs in the treatment of the insane. It is by this force of will in spirit-life that we operate upon inferior grades of society, and safely restrain them, without the operation of any law or statute.

Are any of the planets devoted exclusively as spiritual homes? We do not believe that any of the planets, or suns that float in space, and by reflecting light are visible to you, are entirely devoted as spiritual homes. From the character of their physical substances they are still capable of producing human beings, and though they may be of a high grade, they are not purely spiritual beings. The purely spiritual homes are in the interstellar space, and are entirely invisible to you, but when you pass into the interior state, then they become to you stars and suns, varying in brilliancy. Clairvoyants have seen these suns and stars, and have come so nearly in sympathy with them that they have supposed them to be earth-worlds inhabited exclusively by spiritual beings; the error arose from the fact that they supposed these to be physical instead of spiritual worlds.

Furnished Rooms. Spiritualists visiting Chicago, can be accommodated with elegantly furnished, and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the Revere-Grand, 127 Fourth Avenue, two blocks South of the New Custom House. Reduced rates by the week.

Business. ATHENA and CARAMEL—See Dr. Leungell's advertisement. 29 Nov 76

The Wonderful Healer and Clairvoyant—Mrs. C. M. Robinson.

Thousands acknowledge Mrs. Robinson's unparalleled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band. Diagnosis by Letter. Inclose Lock of Patient's Hair and \$1.00. Give Age and Sex. Remotely sent by mail to all parts of the United States and Canada.

Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. Robinson, P. O. Box 2619, Boston, Mass., Residence No. 4 Euclid street, Take Grove Hall and Dorchester street cars. 28 Nov 76

Health from 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. Doctors give up such cases and the bathing cures them. This fact is now recognized by our own faculty, and in our great cities we find institutions of this character highly successful. In Chicago, at the Grand Pacific Hotel, are the most magnificent Turkish and Medicated Baths of the West, and further 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 strength. [42]

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

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

Mrs. Robinson, 894 Dearborn St., Chicago, DEAR MADAM—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$3.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes Van Arman, Little Valley, N. Y.

G. W. GALLOWAY, 681 W. Erie St., Chicago, Ill., Nov. 4, '76.

LETTER TO HER BROTHER STATING HER CASE:

DEAR BROTHER—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit. I will now state what the wishes to know of my case. It will be four years next January since the Doctor began to give me morphia powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now use 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, I am 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon. Your Sister, AGNES VAN ARMAN, Little Valley, N. Y., Oct. 28, 76.

Mrs. Robinson diagnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

Mrs. A. H. Robinson, 894 Dearborn Street, Chicago, Ill.—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphia, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN ARMAN, Little Valley, N. Y., March 20, '76.

Mrs. A. H. Robinson, 894 Dearborn St., Chicago, DEAR MADAM—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphia. The small box of \$3 a box for the opium remedy (one box having cured her) is like no pay at all. Your ever grateful friend, T. W. GALLOWAY, No. 551 Ada St., Chicago.

Serofula Cured by Spirit Power.

Mrs. A. H. Robinson, 794 Dearborn Street, Chicago, Ill., DEAR MADAM—This is to certify that you have cured my daughter Lillie of the Serofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. Jno. W. GIZAS, Burlington, Iowa, May 31, '76.

HIS WIFE WAS CURED.

Mrs. A. H. Robinson, 894 Dearborn Street, Chicago, Ill., DEAR MADAM—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existence. Yours with many thanks, R. B. GILSON, Frankfort, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them. Respectfully Yours, R. WENZEL, Frankfort, Ky., Mar. 10th, '76.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6443 patients by letter, and over 3000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

Mrs. A. H. Robinson, MEDIUM.—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 58. Very truly yours, JACOB A. FLOURNOY, Marionville, Mo., Jan. 16, '76.

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten days afterward:

Mrs. A. H. Robinson, MEDIUM, Chicago.—Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; it is now discharging considerably. The swelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final cure. Very truly yours, JACOB A. FLOURNOY, Marionville, Mo., Jan. 30, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. Robinson, Medium, Chicago.—Will you please send me some magnetized paper. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of my "spirit hands." One night when I was in bed, I was commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying on my back in position I never take in sleeping, the clothes drawn nicely and smoothly over me. I

thought first I had awakened in the Spirit-world, I was so free of pain. Yours respectfully, Mrs. E. L. PAOR, Topeka, Kan., April 19th, '76. Box 631.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON—MEDIUM—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here, please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. FOLLARD, Los Nietos, Cal., Oct. 3rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters:

Mrs. A. H. ROBINSON—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS C. FOLLARD, Los Nietos, Cal., Dec. 2nd, '74.

Mrs. A. H. ROBINSON—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS C. FOLLARD, Ames, Cal., May 29th, '75.

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

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most needed cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the case, including symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for effecting the cure, and permanently curing all curable cases. Of course she claims no knowledge of the healing art, but when her spirit-guides are brought as rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is to be used in the most judicious manner, as directed in the accompanying letter of instructions, however simple it may seem to be, remember it is not the quantity of the compound, but the chemical effect that is produced, the science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirit controls the human mind, and the power of the spirit, when applied by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Diagnosis and first prescription, \$3.00; each subsequent case, \$2.00. Psychometric Diagnosis of character, \$2.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply. Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of paper and postage.

Mrs. Robinson will answer all private communications to any one. If privacy is required, it must be by letter, according to the method set forth above. All communications must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote. The above named cure is ready for the appetite for tobacco in all its forms, is for sale at this office. Sent by any part of the country by mail on receipt of \$1.00. It is intended to cure the most inveterate user of the weed, when the directions on each box are followed. Nowhere else will you find this antidote made from pure, good material. It is safe. Sent by mail on receipt for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, and cures the most inveterate desire for a poisonous weed. It is a remedy presented by a band of cherubs long in spirit-life, and is warranted to be perfectly harmless.

This House will pay 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-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO, ILL., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. Mrs. A. H. Robinson, 894 Dearborn St., Chicago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for use. Tama City, Iowa, Mar. 20, '76.

This is to certify that W. F. Burley, of Tama City, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to directions, it took away all desire for Tobacco. I would recommend it to all tobacco users. W. F. BURLEY, Tama City, Iowa, Feb. 10, '75.

Mrs. A. H. Robinson.—After using Tobacco for more than 25 years, I got a box of your agent, W. F. Burley, and it has cured me from using the same. Tobacco users try it. JAMES THOMPSON, Tama City, Iowa, April 10, '76.

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Antidote from W. F. Burley, and it has cured me from using tobacco, after using it for years. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO, ILL. Agents supplied (on receipt of the pay) at \$12 per dozen boxes, and sent free of charge.

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Voices from the People.

MUSIC AND MAGIC.—When the snake charmers of India wish to rid a piece of ground of a pest of hydrae, they pipe and drum to them until the whole colony is gathered together, and then dispatch them in one operation.—Col. Olcott.

We have no doubt if the same "trick" employed by those snake charmers, should be played by others, the same effect would be produced. There is really a potency in music but little understood. Tynall tells us that the Swiss milkmaids tie up the bells of their milk pails for fear their tinkling would bring an avalanche down. The nightingale is said to kill by the power of its own notes. The bark of a dog is able to bring forth a response from certain strings of a piano. Really, it is not wonderful that snakes are charmed with music; in their "his" is an attempt to produce sonorous sounds. At a certain lake in Caylon, even the fish produce music. Remember the sweet sounds of the Eolian Harp. Democritus tells us that many diseases may be cured by the melody of the flute. The Eolian Harp, Democritus tells us that many diseases may be cured by the melody of the flute. The Eolian Harp, Democritus tells us that many diseases may be cured by the melody of the flute.

INDUSTRIAL SCHOOL.—G. W. Webster, of Lime Springs, Iowa, writes.—I have lately been made aware that your paper goes to all parts of the United States, for since the publication of my article on Industrial Schools, I have been receiving letters from various parts of the country making inquiries about our school plans and prospects. Our general plan, I thought, were quite fully unfolded in the article that you published in your paper of Sept. 2nd. We belong to the working class, and our school if ever started, will be for the benefit of those who have no other means of support. It is the best mental structure can be built upon a good physical one, and that a good physical organization can only be attained and kept in full vigor by vigorous daily exercise. We shall expect both teachers and students to be part of each other's business as well as to try to do as much work as possible. But if we are opposed to constant study, we are as much opposed to overwork. I am always glad to find a hired man who is fond of study, who likes to talk about philosophy, chemistry, botany, or astronomy. We would like to have a man who would like to study part of the time, and receive pay for the time so actually spent at work. We could employ quite a number in that way, and girls in the house to for we have to keep hired girls all the time. We feel sure of final success; we have received many words of encouragement since publishing our article in your paper, for which I wish to return thanks. The Devil may not be dead, neither are all the good people in this world, nor good spirits in the next. I have been interested in your articles on the duty of Spiritualists.

PRISONERS.—The majority of the prisoners in the Iowa State prison are said to be the sons of pious parents.—Ezra.

Bro. Peebles says the Brahmins of India and the Buddhists of China seriously contemplate sending missionaries through Australia, England, America, and other Christian nations, to enlighten and subvert them with those divine principles taught by Brahm, Confucius, Gotama, Buddha, Jesus Christ, and other great inspired souls. Should they send missionaries to this country soon, we would like to have them examine into the cause of this infidelity on the part of the sons of the pious parents in Iowa.

MEDIUMSHIP.—John Buchanan, of Smithfield, Mo., asks, "How many different kinds of mediums are there, and what is the name of each?" There are mediums for every conceivable branch of industry in the arts and sciences. You can apply their names as well as we can, and give their number as easily. There are mediums for painting, for photographing, for landscape gardening, for architecture, etc. There are also trances, clairvoyance, clairaudience, and clairvoyant mediums. In fact, there are hundreds of different kinds of mediums.

THE URBAN CHILD.—Every mother in the land has it in her power to be second only to God in making her offspring what it should be. This is a serious responsibility, but it is one that God imposes upon every mother in the land. Children are born, not made. The mother's whole thoughts are centered upon her unborn child. It is indeed a holy trust, and if her mind and body are in proper condition, how great and grand will be the result! It is possible for parents to determine what their children shall be, and make them no better than they are born. Oh, mothers, let us turn over a new leaf, and make a race of gods and poets and statesmen. Another idea; it is more important what kind of children we raise than how many. It is better to produce one lion than a dozen jackasses.—Elizabeth Cady Stanton.

Some one has wisely said, "If I could place before you one of the finest binocular microscopes, and thereby increase your power of vision 2,000 times, what a world of hidden life, of beauty, and of wonder would be revealed to you. After you had taken a glance of the before unseen through surrounding you, how eager you would be to concentrate your gaze if I told you that under your object glass was a protoplasmic atom—a germ of life." Suppose the conditions of this atom were examining, are favorable to the development of the human species, we should find a germ receiving the anatomical, psychological, pathological and physiological traits and tendencies peculiar to its parents, or what is more singular, according to the law of atavism, those of its ancestors dating back three or four generations. The mind of the mother can so influence that germ, that it will develop an organization the soul of which will contain every desirable trait of character. It was through the influence of the mind of the mother, that Zera Colburn and Reuben Fields were made such wonderful mathematicians, and Mozart and Blind Tom such skillful musicians.

A FAMILIAR LIST.—Nelson Holmes and wife, Anna Roberts, of Terre Haute, Ind.; Mrs. Mary Harty, of Boston; Mrs. Henry, of Boston; Mrs. W. B. Peck, of California; Mrs. Robert L. Hill, of Portland, Me. A number of lesser lights, and who will be next.—Spiritual Scientist.

Our good brother's intentions are no doubt good in presenting the above names to the world, but there is one at least among the number that it would be better to take out of the list—Mrs. Anna Stewart, of Terre Haute, Ind. She is now doing a good work in the cause of the Harmonical Philosophy, and it is not well to throw stones at her for what she may have done in the past. To err is human, to forgive divine. The above notice is a sort of finger of scorn pointed at Mrs. Stewart, while she is doing a grand work for Spiritualism. Please reverse your list, and leave out the name of this worthy lady, and, perhaps others.

staves used for the purpose of covering the piles, and commenced laying them on as accurately as could be, although it was pitch dark. The boys looked on in the face with a lantern, and his eyes were closed, and they would lay staves on the pile and lay them wrong, but he would detect it in a moment, and correct them, his eyes closed all the time, and sweating great drops of water. He then went to a large barn followed by the crowd. He took off his hat, and placed on the floor with his hands, and commenced dancing and cutting all manner of antics; would laugh, sing, whistle, etc. He picked a handful of peas from the floor, one at a time from the chest, his eyes closed perfectly tight all the time. He would throw them at the spectators, and then laugh at the result. Please give an explanation through the JOURNAL. I love the dear old JOURNAL and can not do without it. Go on, dear brother, in your glorious work of Spiritual reform, and I will do my mite in getting all the subscribers I can.

This is a clear case of somnambulism. Occasionally a person who is by nature very mild, retires to bed with some fun-loving thought in his mind. The feeling pervades his whole organism, and becomes the central figure in the mind. Gradually all the faculties but ministrality become locked in sleep; that is now the only acting impulse of the nature, and the body responds thereto, resulting in all the freaks you have mentioned. In fact, somnambulism is only the mind working when the body is asleep. Occasionally, a spirit takes possession of a somnambulist, then he works out different problems, writes an essay, or executes a beautiful painting.

REPORTS OF MARRIAGES.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 12; then commencing at 1 and adjourning at 5, and so on. They simply would like to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly.

BRILLIANT.—He spoke unto them in a cloudy pillar.—Psalms 99: 7. This cloudy pillar was evidently a phosphorescent light common to our spirit circles in the present age and age of the world. It appears from the Spiritualist, that at a seance held in London by Mrs. Ka's Fox Jencken, in the dark, a hand appeared close to the door, carrying a light rectangular phosphorescent looking light, about four inches square, and emitting no smoke or smell. This hand moved about for a time beneath Mr. Jencken's chair, occasionally striking the floor with the hard luminous substance that it carried. Then it rose in the air, and moved about now and then over the table. While the other spectators stood by, and held both of Mr. Jencken's hands, this light, carried by a living hand, rose from the floor and touched one of the observers on the face; the luminous substance was then felt to be cold, and both the hand and the light were covered with delicate gauze-like drapery. It is by these modern manifestations that the spirits of ancient times are proved to be real and probable.

DR. MONCK'S MEDIUMSHIP.—A portion of the phenomena occurring in the light could not be disputed; the point of difference between the Spiritualist and the skeptic was as to the cause which produced the phenomena; for in fact, when Dr. Monck laid his hand upon the musical album, it began to play, every one present was quite convinced that it was not a trick, but a genuine appearance, but all present were not equally satisfied that an outside intelligent power was at work. One gentleman who had the courage of his opinions—without, perhaps, going as far as the skeptic who said, "Spirits is the last thing I'll give credit to, unless I see them with my own eyes." "Oh, I see, it is electricity that produces the music," upon which Dr. Monck removed his hand, and drew back, leaving the album in the middle of the table, quite removed from contact with anybody present. The music began as before, and, at Dr. Monck's request, otherwise as dead, in addition to which, questions were answered by the requisite number of notes being sounded. When asked to apply his electricity theory to the facts under the altered conditions, the gentleman was dumb; and I am of opinion that every one must stand dumb before the facts of Spiritualism, who would not believe in them on any other theory than the spiritualist.—Medium and Daybreak.

We are glad to learn that spirits have commenced producing manifestations in broad daylight, and in a manner that can not be disputed. Many of the manifestations through Dr. Blade are produced in the light. A musical instrument that will obey the commands of the medium, must necessarily be operated upon by the spirit.

THE FINE LIPS EXPERIMENT.—The free-love element again attempted to work up a theory, but signally failed. The plans were so far carried out that Moses Hull, who had left his own camp-meeting at its close and came to Lake Pleasant, attempted to speak from the doorway of a tent. The police had been previously instructed, by a vote of the executive committee of the association, to prevent any out-of-door speaking that was announced by the association. They passed this resolution to protect themselves from the imposition or interference of persons who might endeavor to vent their peculiar theories or notions at the meeting. So neither Moses nor any other speaker, other than those regularly engaged, and in sympathy with the policy of the association, had any opportunity to compromise Spiritualism in the eyes of those who might visit the camp-meeting.—Boston Post's account of Lake Pleasant (Mass.) Camp Meeting.

Really, they did assert in this instance the supremacy of the law, and good order was maintained. Supposing that Leo Miller, who has declared war against the great Commonwealth of Minnesota, had been there with his "wife during good behavior," what would have been the result? Ascribing his "God-given right" he would have tried to speak, and when squelched, he would have quietly subsided to the force of good sense and sound policy. Alas how the *not* have fallen! In concluding his account of the meeting, the Boston Post says: "The meeting has been held in every particular beyond all the expectations of the most sanguine of the managers. The campers leave regretting that the end is at hand. It has been the most remarkable, in some respects, that has ever been held. The number of mediums and speakers present; the unity of sentiment; the interest they have awakened in the neighborhood; the determination of the representatives of different towns to unite in the work of organizing Spiritualism; the large attendance of visitors; the unexceptionally fine weather—all these combine to make the third annual camp-meeting of the New England Spiritualists' association an event that will long be remembered by all who were camped there."

AN INFORMANT QUERT.—Why is it that mortals are punished for their evil deeds, if they are overpowered by evil spirits to do the same. Why do not the good spirits overpower them and lead them to do good? Have the evil more power than the good?—A searcher for truth and knowledge.

You might as well ask, my brother, why God, or Jesus don't overpower evil spirits and prevent them from doing mischief. An All-wise Providence has not arranged the fire so it will not burn the innocent babe, or the fangs of the rattlesnake so they will not poison the little child whose heart knows no guile. The hurricane dashed the brains of a babe into a thousand fragments, regardless of its tender age. Whenever man is not strong enough to stand alone, bidding defiance to the subtle insinuations of evil influences, it may do him good to fall occasionally under the hand of a tyrant. A babe that never knew, dreads the fire. You must remember there is a compensation for all calamities.

Mrs. LOTTIE FOWLER.—Miss Fowler intends paying a short visit to America in a few weeks.—London Medium and Daybreak.

Mrs. LOTTIE FOWLER'S FRIENDS.—Miss Fowler's friends will be glad to greet her on her return to this country. She has done a good work in England.

Philosophers had certainly supposed it to be inhabited, but he was glad to say that he could carry us beyond the superficial, for he had not only visited the planet, but had also made some study of its people and of the laws and customs which distinguished their government. He said it pleased him to see that a spirit of common sense was arrived at, and that as soon as a certain sphere was reached, they (the spirits) inevitably felt a desire to know something concerning it. He attributed this peculiar desire to the fact that Jupiter had attained to a certain degree of perfection in her government that was in harmonious accord with the highest places of the universe. He said the surface of the planet bore an aspect similar to our own earth; for he had seen upon it the thickly set forest, the neatly planned habitation and the running brook; but he observed that when he came to the customs, laws, and maxims by which the people were governed, great dissatisfaction seemed to exist. There he witnessed no man striving to monopolize the lands, nor had he seen men with crowns upon their heads, assuming a scepter which they knew not how to wield. In respect to all lesser considerations, those who were most distinguished for abilities calculated to be the common weal were the ones appointed to the highest places of position and trust.—Sir R. T. Buxton, in the Medium and Daybreak, London.

According to the statement of the Somnambulist Lucy, as reported by Dr. Woldrich, there are two races on Jupiter—one tall about ten feet high, huge and bulky, having a dark-red complexion; the other, the tribe being equally as tall, but more slender. Indeed, they are very tall men, but we have had nearly equal on our earth. "Flinty says that by an earthquake in Crete, a mountain was opened, and in it was discovered a skeleton standing upright, 46 cubits long. The same author relates that in the time of Claudius Casar, there was a man named Gabbakis, brought by the Emperor from Arabia to Rome, who was 9 feet 6 inches high."

THE SPIRIT WORLD.—E. L. Nunnally, of Glenview, Texas, writes.—I would also like to ask, why there is so much contradiction in regard to the location of the Spirit-world. Some say it is only about sixty miles from our planet to the nearest spirit world, while others contend that the sun and other planets are the spirit world of those who pass away from this earth. I have for years been in doubt and uncertainty in regard to religious matters, in consequence of the contradictions and absurdities which I find in the Bible. When I commenced the investigation of Spiritualism, I thought I had nearly made up my mind, but now I find the spirits contradict each other in the most barefaced manner, and on points in which there should be no disagreements, as it seems to me, that all should know the facts. Is there any way of arriving at the facts this side of the grave, or is it so ordained that we shall remain in doubt while in the flesh?

Spirits returning from the Spirit-world, give their respective individual opinions. One may locate the Spirit-world a million of miles from the earth, as Mrs. Conant did. Dr. Crowell says that the Spirit world exists within space through which our vision ordinarily ranges. We say, however, that one section of the Spirit-world envelops us. Wherever a spirit can penetrate, there is the spirit world. It is not, therefore, a matter of distance, but of the lowest spheres of spirit-life are interblended with our atmospheres and extend down into caves, holes in the ground, deep gullies, etc. Spirits differ in regard to the life beyond, because they view matters from different standpoints.

THE DIACKA.—But it is not to be inferred from the foregoing that all the "creations of art" are false to their origin, by the Diacka. Most of the "Black Art" is genuine representation of men and women actually living in the Summer-land; or, more properly, by special request, the Black Artists (if I may so term the Diacka) gather up chemically and re-produce the face, form, expression, and, in fact, the whole of the person, by which the person was commonly known and recognized before death.—Andrew Jackson Davis.

It is well, perhaps, to have caricatures even in spirit-life. It would be monotonous to be without them. These Diacka, no doubt have considerable fun at the expense of the solemn circles that are so earnest in their belief, and their cause people to stop and reflect. We remember the story of the "artless" glitling under the overhanging branches of a tree, and who agreed with her lover that he might kiss her when she saw a blinding meteor flash start the sky. It resulted in a very different result. Through his body he was drawn to death, perhaps—his spirit still survives, and he will be ready to greet his parents when their mission on earth is closed, and death claims them. Our good brother sensing his affliction so severely, denounces the attending physicians in severe terms. But he must remember that to be human, to forgive divine.

THRENTON, MO.—H. A. Learned writes.—Our noble work moves on slowly but surely. As we are but few in number here, we rely greatly upon the weekly visits of the good old JOURNAL, which is doing a noble work. We send our JOURNALS, I have no old ones on hand, they are all out pulling the beam from the eyes of the Orthodox.

Oh! what a glorious work the JOURNAL is doing. "They are out, pulling the beam from the eyes of the Orthodox," says Brother Learned. Yes, circulate the JOURNAL as a missionary—a teacher—a philosopher—a reformer, and one word for it, rich souls will follow, and the world will be grander in order to move the masses, and to render them of permanent value, the JOURNAL should be circulated weekly among the hearers.

INQUIRY.—Anna Heberling, of Van Buren, Jackson Co., Iowa, desires the address of Col. Wm. Bennett, a healing medium. Can some one inform her?

THE FEVER AND AGUE.—Our good and talented brother, Hudson Tuttle, has got it badly. We cured ourselves once of it by "Magic." We crawled down a high flight of stairs when a boy, head foremost, after taking 20 grains of quinine. The exceeding lengthiness of our brother's corporeity will not prevent this notice, he had special stairs made for the purpose. If he will come to Chicago, and take another lesson from our Associate Editor in the "Highways and Byways" of our city, he will not be troubled with the fever and ague again; and he might consider his experience as "necessary development." Were he here, we would "anoint" him, again by showing him the wondrous sights of Chicago; orators ditto. We like Hudson Tuttle; we like his magnificent heart and massive brain.

Catholicism is on the wane in Rome where it is known best, but in this country, it is constantly gaining in strength and influence. At the close of the Revolutionary war, there were not more than 40,000 Catholics and 25 priests in the United States. Their influence a class of liberals have sprung up, who will resist them to the bitter end. They are very much like the individual who spurned the idea that he was a Methodist, an Episcopalian or a Presbyterian, or that he belonged to any sect, but insisted that he was a "protestant!" protesting against all religious creeds or forms. When the Catholics rise in their might to tamper with our republican institutions, such "protestants" will rise thicker than the grasshopper ever did on our western prairies. That the Catholics of this country will eventually cause trouble, we have no doubt; but equally certain it is that they will be overcome.

CONTEMPIBLE NUISANCES.—D. Henderson, of Taylor, Iowa, writes.—A word of caution to Spiritualists. Persons pretending to expose Spiritualism are becoming a nuisance. A man from Jones County, Iowa, has been holding forth as the great exposé of the Davenport. His name is Hobbs. He is an Englishman by birth, and a ventriloquist. He says he is having mediums to entertain him two days. He gave me his plan of operation. He has confederates at all his seances. He says they have a man in Chicago that enlarges photographs, and the agent always gets the history of deceased persons—such as age, date of death, cause of death, etc. He says he has the pictures made of each age, and with a tube of tin to slide inside of each other, nearly ten feet long, he runs out the photograph, first using phosphorus, and in a dark room the person is at once recognized, and he then speaks through his tube, giving his (the spirit's) history. Two other confederates are waiting up with the same tubes, to go before the public. Let no Spiritualist be deceived by them.

You are right—they are contemptible nuisances, and so long as the churches have the benefit of them, what do the Spiritualists care? But their big pretensions always attract a certain class of Spiritualists, enabling them to make a paying business out of their pretended exposures. It is useless to try to make such men do what they promise—that is not their intention.

MURDER.—A horrible murder was perpetrated on Denton Creek, in the edge of Montague county, Aug. 23rd. Three men entered the house and murdered with knives seven persons, the entire family, consisting of Mrs. G. H. Hunt, a Mother and her wife, step-daughter, and four step-sons. As the family were well off, it is supposed they were murdered for money. We commend this tragedy to the pious Methodist lady in this city who tells her friends and neighbors that her God killed her baby because we were an infidel. To do so, she says, is to do God's work. Did her God murder this whole family because the father and husband was a Methodist preacher?—Common Sense.

The editor of Common Sense looks at no subject in an Orthodox light. He is a natural reformer—born so—and he is fearless in his denunciations of quacks of all kinds. His little boy was taken sick, and under the treatment of Allopathic physicians he soon passed to spirit-life. The treatment was horrible enough to kill a child sparkling with health, and to one somewhat weakened by a cold. He was buried in the ground, and his father, who was a Methodist, was taking a link out of the family circle that can not be replaced. But the bereaved parents should remember that the spirit of the noble little fellow still survives, comes to them in their loneliness, and tells them of his life. Though his body is dead—drugged to death, perhaps—his spirit still survives, and he will be ready to greet his parents when their mission on earth is closed, and death claims them. Our good brother sensing his affliction so severely, denounces the attending physicians in severe terms. But he must remember that to be human, to forgive divine.

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CROMWELL AND THE POPE.—The present English attitude to Turkey, in view of the Bulgarian atrocities, reminds our cousins unpleasantly of the swift action of Cromwell in behalf of the Piedmontese. On that occasion months of denial and prolongation of the persecution were not tolerated, but the great Oliver sat down and indicted the following week the Pope, and he had special stairs made for the purpose. If he will come to Chicago, and take another lesson from our Associate Editor in the "Highways and Byways" of our city, he will not be troubled with the fever and ague again; and he might consider his experience as "necessary development." Were he here, we would "anoint" him, again by showing him the wondrous sights of Chicago; orators ditto. We like Hudson Tuttle; we like his magnificent heart and massive brain.

Such promises were well calculated to intimidate the Pops. The Catholics of this country are determined in their opposition to our present school system, notwithstanding Archbishop Kuegel says,—"No doubt, justice and equality would entitle the Catholic people of this country to exemption from taxation for the support of other schools, or to a share of public school funds, in proportion to the number of pupils in the schools, but even these claims we are disposed to waive in your favor." This declaration on the part of Bishop Kuegel, is only for the purpose of laying new plans for ecclesiastical domination. It is contrary to human nature for the Catholics to submit to a taxation that their religion prevents them from receiving any benefit from. They will be a source of trouble to this country the same as they have been wherever they have had an existence. With an estimated number in the world of 200,000,000 they will continue to be a disturbing element.

themselves on any one toward whom his malignity is directed. There is a potency in hate that has ruined untold numbers. Feel tenderly and compassionately towards all, and then you will not unconsciously to yourself be instrumental in injuring any one.

THE REMARKABLE PUPPY.—W. H. Chandler, of San Francisco, Cal., writes.—Mrs. S. A. Lindsey is a truly wonderful medium residing at 588 6th Avenue, N. Y. She answers sealed or stitched letters, which is wonderful to me. Yes, my puppy is alive and well, and in good health. I think him the most intelligent animal I have ever seen. Truly he is spirit-communicator. I am anxious that this medium, Mrs. L., should go to all the leading cities.

We are glad to hear from that remarkable puppy. Our readers may remember that some time ago we published a note from Mr. Chandler, giving an account of how a puppy was brought to him in New York City, when sitting for a communication with Mrs. Lindsey. Where the spirits got the puppy—whether in plain language they stole it—or took it from a kennel where it would not be seriously misused—or materialized it, are questions that are now running through our puzzled brain. Prince Rulle furnishes an account of a dog that jumped from a sofa where it was lying, and giving a piercing howl, vanished! Was it a materialized dog, made for a special purpose? We would really like to know! If Mr. Chandler's puppy is a materialized one, it will vanish some day when he least expects it. Verily, what mysteries unfold to the sun.

ORGANIZATION.—A. M. O., of San Francisco, Cal., writes.—I have taken a great interest for twenty years past in the subject of Spiritualism, and fully satisfied of its truth, and that it affords the only evidence of our continued existence after this life, and is destined to sweep away all the creeds and myths which now support the priests and churches. I have also thought somewhat upon the subject of Organization—and have aided in the organization of the only society now existing in this city, and believe in a thorough and general organization as necessary to the protection of ourselves as Spiritualists, and for the propagation of our gospel among men. I have read with much interest and attention the proposition or feeler put forth for an organization at Philadelphia, and in my judgment no organization can ever be effected upon the basis of the declaration of principles therein contained.

Those, like Peebles, Watson and others who have graduated from the church into the light and knowledge of Spiritualism, seem incapable of separating themselves from their preconceived theological notions. Spiritualism has no theology. If I understand it, it is simply a philosophy, founded upon ascertained facts. It has no faith; and recognizes as true only that which is proved. It has no reverence for the old, merely because of its antiquity, and regards what is proved to be true now, of vastly more importance than anything contained in the dusty records of the past.

Any attempt therefore to impose as a creed or declaration of principles, the allegation that any one of the past shall be regarded as the spiritual leader of men, or among men, or to impose the name of such person as an adjective to our philosophy, or to attempt to give personality to or define Supreme Being, must necessarily fail, for the reason that the platform is quite too narrow, to embrace the great body of Spiritualists. I am satisfied that a large majority of them do not believe in the personal, definable God—much less in the God of theology and the Bible. If there be a great first cause and intelligence, its attributes, mode of existence and conditions, are absolutely incomprehensible and unthinkable, and can only be the subject of unprofitable speculation. Man is our highest conception. Upon a declaration of principles leaving out and ignoring all speculative theology, and setting forth what we know, as demonstrated by the astounding and authenticated phenomena of the last thirty years, and recognizing love, good works and charity as the basis of progress here and happiness hereafter, it may be possible to form an organization which shall embrace all who have attained the knowledge of an immortal existence.

So far as God is concerned you are right. The moment you define him, you lose him—he vanishes. To say he is infinite, is really a meaningless term—no one can comprehend it. To say that he is omniscient, is only an admission of our ignorance, for that is beyond our faintest conception. To say that he is all-powerful, is simply absurd, for you, my brother, possessing some power, would destroy that, unless your power is a part of God, which would compel us to adopt Pantheism as true.

WORLD BUILDERS.—"Every earth, and even solar system, is made and perfected under the presidency of those mighty angels of the Lord; and it is because such a thought is the highest that man can conceive, therefore he has designated these God or Gods. To prevent degeneracy and to fulfill the purpose of the creation of earths and systems, which is their ultimate perfection, there is provided made in such economy that distinctive eras of epochs should occur; and special organisms are prepared into which the affluence of the mighty angel can flow, which, being specially prepared, can receive and give out clearer knowledge and exhibit more beautiful love, thus reflecting in greater lustre and power the mighty angel of Jehovah, the Guide and Controller of the earth's appearance of these special prepared forms or organisms upon the earth are points of attraction, which, after their disappearance, have been defined as incarnations of Deity, and are worshipped as such."—Dr. Moore, in Francis and Newman's Human Nature.

We don't find a particle of fault with the statement of Mr. Moore.—It is glorious! We desire to try our hand at world building sometime. It may be several years yet before we do—say about 1,000,000,000,000,000 of years. But it is a satisfaction, truly to know that "sometime" we shall lay out our plans for a world—a huge planet, or a big ball of mud. If we remain of the same opinion at the termination of the above time, as now, the world that we build will be so constituted that each married pair will not reproduce a likeness of either, but an entirely different nationality. Truly, it will be funny to see a Yankee mother carrying a Chinese infant or a wild Tartar—but in this way we will have such a commingling of different nationalities, that war will be out of the question. We will make several other improvements; so numerous to mention. You need not find fault with our plans—you will not be there.

WHAT PEOPLE HAVE LOST THEIR APPETITE OF BEATITUDE they found that a good deacon whose car dropped dead from the heat the other day, sold the carcass to a Northampton butcher early next morning.—Ezra.

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