

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

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THINGS IN GENERAL.

Catholicism - The Negroes - Ita'ian Priests-St. Augustin Pociety-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 up-heavel is to make its appearance, we will know

Our Orthodox D. D.'s believe they see the bandwriting on the wall in the contest now waging between Oaristian Servians and Turkiah Musselmen. It is predicted the downfall of Mahomedonism, which is to be fol-lowed 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 rad ical change. Every thing must be squared by the law of compensation. Oue hundred years ago Great Britain lost her American Colonies because her unjust and tyranical policy forced the Colonies to throw off the B itish. Yoke of oppression.

Oa the very day the Romenical Council of the Vatican declared the Pope tofallible, Louis Napoleon issued a declaration of war against Germany. From that day the tempor-al 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 Oardinals infallible, it turns out he is still a man for all that; with flesh, bones, blood, nerves and passions, like other men. That ranowned warrior, Garibaldi, took up the cud ranowned wirrior, Garibaldi, took up the cud-gel against the corrupt, blooted, and tyranical priesthood, backed by Victor Ematurel; the people of Italy for many centuries, with their necks under the galling yoke of a bigoted and intolerant priesthood, were at last emanoipat-ed. Italy, one of the fairest portions of our globe, has presented a nation of people com-pletely priestridden. Nowhere was there to be seen, so many of the issuroni asin Italy. The people's education was neglected. They were taxed to such a rate that their spirits seemed crushed within them. The government in corfiscating a large share of the church prop-ery for public uses, in several instances found from one hundred to three hundred priests of-ficiating at a single cathedrel or convent. from one hundred to three samared prices of ficiating at a single cathedrel or convent. These issy vagabonds lived in the shade, and drew their sustenance from the hard earnings of the ignorant and superstitious isy people. of the ignorant and superstitution into 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 Ostholics who have emigrated to this country, the lay Ostholics of Italy are the most indifferent about the former Church re-

ligion. But unfortunately the great revolution in Italy within the last few years by the law of compensation, which adjusted matters somewhatebetween the tyranical 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 There are several of these vagabond pricats in Baltimore and in this dity. The programme agreed upon, in order to give employment to these pricets, is to give them a missionary field of operation among the negroes' of the Bonth. The negroes, geverally, are at present, in a proper condition for many of them to be stiracted into the Ostholic church. But re-cently liberated from sizvery, the most of them program many of them the inest of prothem poor, and many of them unfitted to pro-vide for themselves, the priest comes along and points them to the Church. The negro, ig-norant and superstitious and naturally disnorant and superstitious and naturally dis-posed to be religions, is captivated with the display and giare that surrounds the paraphen-nalia of Oatholic altars. The strongest argu-ment of all with the negro in these hard times, grows out of the rigid Oatholic system of al-ways patronizing a Oatholic system of al-profession first. Oatholics giving employ-ment to members of their own church, while so many others are unemployed, is strang in-centive to negroes to become Oatholics. Within the last few years some two, or three-negro Oatholic societies have started in Wash-lagton. They have also erected one or two. within the last rew years some two or three negro Catholic societies have started in Wash-lagton. They have also erected one or two, fine church edifices, presided over by Italian priester but the church has in store for the fu-ture something else for the negroes to do, for they are organizing into secret societies known as "Baint Augustin." The regalier worn is cositly and attractive, which just suits the negro character. These societies are military organ-isations under benevolent disguise, and when the arrogant assumptions of the Oatholio priesthood and American liberty, as Arch-bishop Wood of Palladelphis remarked at a procession of Baint Patricks, these people will be stady when the approaching conflict comes off. In all countries, as in Bpain, where the priests suie, the people are powerless. Where the people rule, as in this country, the priests are subbordinates." are subbordinates. The law of compensation is as natural and cs much a divine law as any other law in the domain of sature. This law must ever work a sound sofution among individual characters and nations. Under the sun must undergo a change and find its proper level. It was the spirit chand which wrote on the wall the impedding fate of the Babylonian king. "How many races and found wanting." How many races and tongues of poole, as well as empires, have parished forews. "The first shall be last, and its last first." We never had any just concep-tion of the law of compensation, until we were faitisted into the philosophy of Modern Hoirit-

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 volce, a few days ago (and I present his state-ment for what it may be worth) that the bound-ary line of the spirit sphere proper, was locat-ed between sixty and seventy miles from the earth's stmosphere; that there were a large number of spirits on entering spirit existence, who were, on account of their magnetic sitrac-tions to earth-life, held in this intermediate condition; some spirita, for a long period betions to earth-life, held in this intermediate condition; some spirits, for a long period be-fore they could develop and progress to a high-er spiritual plane. These may properly be called, "elementary spirits," and inhabiting that condition which the great medium, Jasus of Nazareth, termed "outer darkness, where there shall be weeping and wailing and gnash-ing of teeth." The spirit above alluded to further remarked, it was among this class of spirits who committed so much will in the spirits who committed so much evil in the Morld. A. T. Stewart, the millionare, who died a

ualism. It is this law which levels all things

A. T. Biewart, the millionare, who died a few months ago, was not a bad man by any means; but on proponding the question to the spirit, "Where is the spirit of Stewart?" the prompt answer was, "He has never en-tered into the spirit sphere proper, but is in this intermediate space." Here follows the reason of his condition since passing www. While in earth-life, Mr. Stewart possessed by nature the faculty of acoustidon and a money nature the faculty of sequisition, and a money msgnetism, which enabled him to accumulate money and property to the value of fifty mil Hone of dollars. Torough a whole life time, his mind and efforts were absorbed upon one ides, that of accumulating money. Mr. Siaw-art was childiah. It required but a very small proportion of his wast 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 haif shaved, lying within a stone's throw of him. Mr. Stewart had it in his power to scat-ter his means, and make many a heart leap with joy and gratitude, from his charitable hand. The sequel shows that in his will be made no benevolent disposition of his real es-tits and he seems to have hedron of his real esiste, and he seems to have hadino reations to divide his estate among, hence in death he carried out his ruling passion' through life, that was to accountiate all the wealth he could that was to accountuiste all the wealth he could and hold on to it; therefore, his money magne-tism holds him to earth, that he may book over and superinizing his vast possessions. 'Mr. Biewart can never leave the earth until his money magnedism is broken, and his wealth scattered to the four winds. 'Romarked Jesus of Nis reth, "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 compan-ration. The rich man died, and in this inter-

ration. The rich man died, and in this inter-modiate space of darkness, he saw Las unis afar off; that is, in the spirit sphere of a higher life. The rich man now cells aroon Lastrus, the The rich man now calls upon Lysarus, the spoor 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 gule-was the law of compen-sation, which had to be compiled with to the letter. When the rich man had waffered and atomed for his wrongs committed while in the body, and developed and progressed until his spiritual nature was changed, there could be no differentiation of the sating the could be the difficulty in passing the gulf and going up gher. 'Tis well, for it is all in accordance higher. with justice.

cused for making the heart the seat of "mind, the will, the conscience and courage." Paren-ology, however, sets these about claims at ology, however, sets these absurd claims at rest. Bome deny the truth of phrenology, as well as that of other sciences. But in the main it is unquestionably true, though the de-tails may be carried for far. Oue fact is certain, mamely, that no man with a bead like Melanothon, was ever fairly convicted of murder; non did any man with a head like Hare ever ful the place in-society occupied by Melanothon Parenology teaches

head like Hare ever fill the place in-society occupied by Melanchom Parenology teaches that the brain is the seaf or source of the ani-mal propensities, the moral sentiments and the intellectual faculties. They may be thus grouped: The propensities common to man and animals; love of life, appetite, amative-ness philonrogenitiveness and destructiveness and

grouped: The propensities common to man and animals; love of fife appetite, analive ness, philoprogenitiveness. destructiveness and concentrativeness. The moral sentiments com-mon to man, are: Veneration, firmness, con-elentiousness, hope, worder, ideality, wit and imitation. The intellectrail faculties are: In-dividuality, form, sis, weight, color, locality, number, order, eventuality, time, tune, lan-guage, comparison and causality. The heart performs its own functions, and we might as well say that it is a kind-fivered 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, bow can the orthodox say that God can justic putish it through eternity for the acts of the body in this life? Again, if I understand the theory of Spiritual-ism, it consigns the spirit or soul of "Hare," after the death of his body, the destruction of his brain, and the consequent annihilation of his mind, to a more degraded position in the Spirit world than that of Meancthon. 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 can statis independ-ent of the body, it must be an emanation of Daity, and it must, consequently, be infailible. This view ard a firm belief, in the science of phrenology leads me to believe that man is fearfully and sufficiently punished in this phrenology leads me to believe that man is fearfully and sufficiently punished in this world for his disobedience of the physical, or-ganto and moral laws by which fod governs the universe. Rural, Itt.

Who was J'showah?

No class of men resist with more determined purpose than the clergy, all examination of spiritual phenomens and manifestations occur-ing in this age. To a great extent they have produced on the minds of these who rely on their assertions and expositions of Beripture, a settled prejudice against, and a holy hortor for, everything connected with modern Bpirit-ualism. They have asarched the Beriptures, and sought to apply ergry text that has the slightest apparent meaning that suits their rurpose to the sustaining of their argument. Having failed to find any text in Jerus' doc-No class of men resist with more determined Furpose to the sustaining of their argument. Having failed to find any text in Jerus' doc-trines or practice that is favorable to their po-sition, 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 Lexilians and Dentargonomy which contained in Leviticus and Deuteronomy, which contained the old Jawish law which Christ abolished, and suffered death for repudiating. They consist in denunciation against wizards, witches and ig familis spirita. |See Leviticus, 19: 81; Duteronomy 18: 10, 11, 19 Moses professes to have received all the com munications contained in their books from Je hovah. If they have any sanction it is because they are believed to be the utterances of God they are believed to be the uttarances of God; hence the question is an important one, Who was J shovah with whom Moses professed to be in close communion and whose mouthplece he professed to have been? Was he the ver-itable God, the eternal Father whom Christ taught his disciples to worship, or was he only one of the angel hest who had become one of the local and intelary gods of antiquity? He professed to be the God of Abraham, Isaac and Jacob. He assumed control of the Jews who were the desagndants of those matriarcha professed to be the God of Abraham, isaac and Jacob. He assumed control of the Jews who were the decondants of those patriarcha, gave them exclusively his countenance, pro-tection and haws. He never sought the con-version of any other nation, but on the con-trary commanded their utter destruction whenever they came in collision with his pe-cultar neople. cultar people. onsult the more ancient books of th If we of Jewish testament, we ascertain that he had none these attributes of God which are now by universal consent accorded to the Supremis none these titributes of GA when its now by universal consent scoorded to the Supremic Orestor of the universe. It is conceded by all intelligent minds and the higher inspirations of the Bible, that God is omnipotent, omni-scient and omnipresent. Did the Jebovah of the Moses possess any of these qualities? I think a few texts from the Old Testament will with the constitute

scence 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 dispos 08

"Who have received the law by the disposi-tion (.r. ministry) of any and have not k.pt it." That vert clearly alledes 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, Deuteron omy 24: 1. 9, 8, says that if a man's wife does bill of divorce, and should she marry again, sud if the second husband hate her, he may also give her a bill of divorce.

quote from the same book wherein you the denunciations against wisard and persons that have familiar spirits above allud ed to. Moses pretended to have received all the laws in that book from Jeb vah. Christ being questioned relative to the diverces so freely ordered by Jehovah, as Moses declares, said

" Moses, on account of the hardness of your heart, soff ared you to put away your wives.

Matt 19:8 White do you, my Christian disciple, be-lieve, Christ or Moses? They can not both be credited. If you be-lieve Jesus, then M see' assertion that he re-ceived the laws in said books are only a false prefense and no Christian minister should reak to unnuid what the great teacher has reek to upnoid what the great teacher has re pudiated.

Bastian and Taylor's Seances,

MR S. S. JONES, Ser. - If you will allow me to take up a small amount of space in your paper, I will lay before your readers an ac-count 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 never yet had a chance to appear at their best in this city, that is, in circles composed of per-fectly harmonious elements. It therefore oc-caured 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 fell-sure that Bastian and Taylor would be able to docompiling something far superior to anything they have been able to do haretofore 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 trath of Holy Writ, that many are called but few are chosen. With this number we organized the circle

, With this number we organized the circle last Wednesdey evening, and commenced basi ness. Bsing 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 feel sure that our future seances will be interesting enough to deserve a report in your columns for the benefit of your read-

The dark circle was formed in the usual way May, Jahnny Gray, and Goorge Fux, members of the spirit band, immediately made them-selves manifest, and after saying "Good even-ing," gave some directions as to how the mea-bers of the circle should be seated. A spirit then encle to Mrc Whath a Baanibe style then spoke to Mrs. Weeks in Spanish, giving his name. She recognized him as a gentle man whom she had known in Mexico. In a man whom she had known in mound, we ar-few minutes a light was ordered, and we ar-In a

George then took up the trumpet and faild 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 problet scances Vory respectfully. Chicago Ill. Man. M. B. Canv.

NO. 4

SLOSA YRAR, IN ADVANCE:

Prot. Peck, the Self-Convicted Fraud,

BRO. S. S. Jones:-Our Coristian communi-ty, has been aroused this week by the tricks of a transpired humbur, in the person of, one Prof. R. W. Peck, late of Lower Californ-is and Topek i, K i., and for some two years, a wonderful materializing medium. Consider-ing the youth and evident inexperience of this man, he has tricks peculiar to older age. He comes into a lowa, and his first move is to find out the olergymen; to them he makes knowa his plans-gives them a free tlokel-time of the time generation of this past crimes, having suffered more than a thousand deaths, and he is willing to devote the balance of his life as an stonement. 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; Bao. 8 8. Jones :- Our Coristian communifor 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 jadges of legerdemain tricks. Their time has been devoted to saving souls, and not to the catching of gulls; but they an-swer his purpose well, and next day the fellow comes ou: with small posters, of which the following is a copy! "The undersigned having stiended Prof. Peck's expose last night, certi-fy that it was a most thorough and interesting fy that it was a most thorough and interesting

fy that it was a most thorough and interesting exposure of the fraudy practiced by the so-called spirit mediums. We think he is doing a good work, and he merits the pstronage, and countenance of all candid and honest minded people." This was singed by Riv. T. 8 Dunn, Rev. E. Tidsley. One of the committee men did not sign the shows; but he was not a Riverend. Genilemen 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 Charist, founded his Divinity, was a fraud, is it not possible that he may go on in dbig line still further, and prove that all the miracles recorded in your sacred books, were mare tricks of jugglery, and thus bloks, were more tricks of jugglery, and thus with one fell swoop carry away the founda-tion on which the whole superstructure of the Obristian Theology rests. This fellow has a Obristian Theology rests. This fellow has a knowledge of a few legerdemain tricks; each of these he passes off (10 those who do not throw better), as one peculiar to some cele-brated 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 overlightor. His answer was through spirit power, and that his tricks were common to any prestigators. His answer was, mediums never do any tricks prestigators can not do. He said, "Ladies and Gentleman, there are over one hundred thousand mediums in the Uated States, and every one of them are humbags, 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 them running this institution." I asked him then about his scances in Banta Barbara, where a beautiful girl of about twelve years, old came out, and was recognized by her parentst. He explained: "That night my cabinet was close-to a bed room. I took a piece of tuils and put it over my person down to my knees, draw a flesh band over my mustache, a little ribbon, and a few flowers in my hair, and came outon my knees, and was at once recognized by a and a few Bowers in my hair, and came out on my knees, and was at once recognized by a lady in the audience as her child." Great Godi on this blear-eyed hypocrit, on every line of, whose countesance nature has stamped the unmistakable character-"Cunning," "fraud," and "deceit," "Waat about the oid 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 with a sheet, and with a pillow in each arm, I came cut." Wonderful disguise, and the au-dience could not tell a pillow from a baby. I will not do the intelligent audience that heard 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 know and felt from the bottom of their souls, that the fellow lied. He says he has bass a Spiritualist for twelve years, and has beg a opinionial for twelve year, and when a good materializing medium, he claims (he gays the addience to understand) that nine-ty-nice per cent of his capital consisted in face guilibility of the Bpiritualists; 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 inst one. 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 him, as 1 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, Bpiritualiam, the only ism, of all the past or present, that has brought to a skeptical world a knowledge of immortality; the only ism that has been able to answer the over recurring question, since man began to think, "if a man 'die shall he live again?" It is the only ism that oan meet the present wants of humanity, and answer all his fure again?" It is the only ism that it continue to grow, brighter and brighter, throughout all the coming elemity, when all other isms have answered their pur-pose, and shall be buried in the night of for-getfunes. Fair play. Grass Valley, Oal. THOMAS LOYN, i

There has never been known such pinching bard 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 com-paratively few. The poor who are unimploy-

paratively few. The poor who are unimploy-ed-numbering millions-are the sufferers. The law of compensation must come in, and somebody must suffir. There is a large delegation of Hebrews at this writing, in sension in this city, to take off from the "tramps" all poor Jews, and provide for their brethren the means of a livershood. for their brethren the means of a livershood. There are tend of thousands of honest well meaning man, who can not obtain work, who, as the last resort, are "tramping" over the country in search of imployment, and when driven to the verge of starvation, may take a chicken or a loaf of bread, until the howl has gone out, hang all the "trampa." Who to day comes nearest living up to the Ohrist spirit or principle, the Jews or Ohristianat The law of compensation must apply between the rich and poor, the capitalist and laborers, and or compensation must apply between the rich and poor, the capitalists and laborers, and somebody will get hurt.

Washington, D. C.

Spirit and Matter.

BROTHER JOHRS:-The "sphorism " of Bro. Tinney! "That spirit is just as dependent on matter as matter is on spirit," does not prove that either is dependent on the other. Is my Tinney! "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 is dependent on matter, the brain, for its existence. The impairing of the brain is inquestionably the cause of insanity. I know that mind exist; and, though I believe, I do not know that spirit or soul exists. What is mind? Webster and he is truiy orthodox) de-flace "mind" to be "the intellectual or initel-ligent power in man; the understanding; the power that concerves, judges or reasons. This accords with phremology. Ist, Webster de-fines "heart" to be "a muscular viscas, which is the primary organ of the blod's circulation in the animal hody." This socords with Har-vey's theory of the functions of the heart. Sh, Webster defines "heart" to a. "the seas of passions, as low, joy, emmity and couraes." Tais contaradiots his first definition and Har-vey's theory, makes the heart performs two ests of functions. Prior to Harvey's discovery, laxid, graphers and, tantomists, may be sk.

thing a rew destion. "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, be-not drive out the inhabitants of the valley, be-

"And the Lord said because the ory of Bod-cim and Gomorrah is great, and because their sin is very grisvous, I will go down now and now whether they have dome altogether accord-ing to the cry of it which has come unto me, and if not, I will keew."-Genesis 18: 20, 21. Bee also Genesis 11: 5.

Bee also Genesis 11: 5. The texts A have quoted, show that Jehovsh denied his information as to what was being done at Bödom and Genoortah from the reports of others, and that he bould not overcome the ammise of Jadah, because they were armed with charlots of iron; hence we conclude that as he was wanting in compositions and omsidenied his done si B with charie

ranged ourselves for the light circle. After everything was in order, George took up the horn and made a short inaugural speech, con-gratulating us on the harmony provailing, and suggesting that we name our circle the "Circle of Harmony," asking us to be patient, and in time we should be fuily repaid for our trouble. Then we all justed is singing, and soon the door opened, and the spins of Prof. Ander-son's mother appeared, but was unable to spear, it being the first time she had ever ma-terialized. ranged ourselves for the light circle.

The next one to appear was the wife of Mr. Ashton, who had been in Spirit-life ten years Bae requested Mr. A to step forward and sea Bue requested mr. A. to step ioward 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 flywing robe of white, yery bright and gausy. Mr. A. introduced her to the company, which she soknowledged by a graceful bow, saying she was happy to meet them. He then took his seat, and I ask ed him of what material the vell seemed to be composed waich covered her head. He said he did not know, not being sufficiently famil-iar with female apparel. The door then opened, and she appeared again, beckoning me to come forward, which I did. But then stepped outside the door, and began unrolling her vell, as it seemed, until it enveloped her whole fig ure. Bue then took hold of it and extended it toward me for examination. It was of an ex-ceedingly fine substance, and densitingly white, resembling the finest fulls nearer than any thing else I can compare it to. Waeh. I had finished the inspection, she bowed to the com-pany and retired.

in came the daughter of Mr. Hayes, say Then came the daughter of Mr. Hayes, say-ing "God evening" to her father, remarking that ahe was pleased to meet him. Bhe then retired, coming again in a moment, she re-quested Prof. Anderson to step forward, which he did, and sat down in the chair. She then stepped up to him and kissed him, then turn-ed playfally to her father and said. "Father, you are not salous, are your" The Professor has painted herspirit picture, and this was un-doubtedly why she fel. so friendly towards him. Og returning to him seat he Professor fropped his handkurchtef. The young lady picked it up, stepped a few a steps out into the room, and tossied it into his lap, and re-tured.

RELIGIO-PHILOSOPHICAL JOURNAL.

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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 fea-ture of his mediumship, was the celerity, ease and certainty with which the multifestations are produced in his presence, and this not on-ly in gaslight or in darkness, but in broad daviight.

Many have complained of the shortness of Many have compliance of the anorthese of his seances, while if they should six an hour or only contented, but delighted, if they were for anate encogh to witness as much as, with him, is crowded into itwenty or thirty minutes him, is crowded into twenty or thirty minutes It is usual at searces to have to wait a long time before 'anything is done, and then the manifestations often, follow one another slowly and uncertainly; but with him one is searcely seated, before the invisible operators begin to make their presence unmistakably evident, and this continues, with scarcely a pause, through-out the sitting, while all that takes pisce is so definite and striking in its character that there

out the sitting, whild 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, seem and felt. Also, the conditions under which the inde-pendent writing is produced, through his me-diumable, are as astisfactory as anything of the kind can possibly be. During my stay, of over two months, in the house with him last Bummer, I took a folding slate into my bed-room, and with it a screw and screw-driver-having previously had screw holes made in double slate. I wrote a few lines, addressed to a friand in Spirit-life,-siter which I placed a fragment of penell ~ thin and then fastened the two leaves securely together. the two leaves securely together. In this condition I took it down stairs and

placed it on top of the table at which the meplaced it on top of the table at which the me-dium was scated. Almost impediately we heard the scratching sound made by the pencil in writing, and after the searce was over, on opening the slate (which I did not do in the presence of the medium, but after returning in my room, where I had left the screw-driver) I found a writing along the state at a state at the screw driver. my room, where I had left the screw driver) I found a reply to what I had written, signed with the Obristian 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 (xcept to myself. What I know-is that some power with the dina of the done of the test with of 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 pos-session, 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

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 scn. as well as myself, which, although the same has been essen by a number of reliable persons who have visited Dr. Blade during the last few months of his stay in New York, may be worth men-tioning. I refer to the bursting into fragments of a late held by one corper in the hand of the medium.

of a slate held by one corper in the hand of the medium. The slate which I saw broken (a single one) was completely shattered. The explosion was startlingly loud, and the fragments, many of them, so small as to be almost a coarse pow-der. During my stay with Dr. Slade, s cen-tleman 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, desiring to get writing, inside of directly after the seance, was, while held for writing, blown into a thousand pleces. Belog 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 encies thad with Dr. Slade were held in the dark. Thes conditions were such as to make these seances entirely satis-factory, 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 con-

aware that no representations of them, I am well aware that no representations of mine can con-vey the same assurance which I myself re-ceived that the manifestations were not, and could not have been, under the circumstances,

could not have been, under the circumstances, other than genuins. 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, ex-cept when we held his hands. The power manifested in these sittings was marvelously great, and in order to exert it unimpeded by 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, ich was never the ca His nervous excitament 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 Very often the noise produced was really 'errific-enough to agitate any nervous person. Frequently the whole room was shaken, not momentarily, but for teu 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 earthquaka, the doors and windows rattled as though a hurricane were blowing through the house, and (as we were told afterwards) the anifestations. house, and (as we were told afterwards) the chandeller in the spartment below shook, and the ceiling was jarred as by the firing of canthe celling was jurred as by the firing of can-non. There seemed to be crowds dancing and pounding with bare feet all over the room-hands were loudly elapped, 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 br-ing distinctly heard; and to add to it's din and confession, the corner of the beavy instrument med to be crowds dancing and confusion, the corner of the heavy instrument was lifted and allowed to fall again with heavy was lifted and allowed to fall again with heavy inda. While all this was goins on, spirits crowde's upon us-their hands grasped our shoulders and were laid upon our heids; heavy drapary swept over my face, garmanis rustled against us, and dark forms passing between ine and between the closed shutters. Not only did blows, almost deafoning in the noise they while at the same moment hands were pound-ing upon the keys of the plane, but we head something heavy dragged over the floor, and after the sitting, found, that the instrument had been moved from fix place and brought close up to us, while the stool was upon the ta-ble, almost touching our hands. In the midst of the staking of the room, and while number-less feet stamped about on the floor, a shrill war wholey was heard as if proceeding from some one flying through the air-move close to us and now high above our heads, how at one end of the sroom and then as the other. These whoops were repeated, in the shrillest tones, and in literally breathlest 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 felt like masses of long, dry hair fell upon our faces, and all to the accompaniment of the seeming earthquake which shock us unceas-ingly. 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

while my maker ast 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 hards on my head, u on which he also breathed a full, warm breath as from the table placed them on ing 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 sently 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 awung me backwards and forwards with a long sweep through the air. On a subsequent evening, when I held the feet of the medium 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. Bometimes in these evening sittings, spirit voices sang close around and above us. Once this musical (flort not being very succreaful, and the medium being awake, he laughed aloud while the singing continued. The voice then rose in the air and the seem

laughed aloud while the singing conlinued. The voice then rose in the sir and the seem-ingly detached head from which it proceeded passed slowly back and forth, still singing, ov-er my sister, while a long, soft beard brushed scalast her face-not once, but many times. At several of our dark scances, 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 scancer, 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 call 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 me-dium was awake, he shricked when the foot touched his hand, which checked the manifes-tations 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. Bometimes as many as seven different voices

feeling smoother than the softest satin. Bometimes 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 sid and talking with me, he exclaimed rather impatiently, "Those children interrupt me!" I said in re-ply, "If they are-my little boys, please let them come!" when is 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, "Mamai mamai" while that of the older brother whispered ex-citedly, "Motheri dear motheri it is I-Har-old!" The sweet chorus, "Mamai mamai dear while that or into the motheri it is I-Har-citedly, "Motheri dear motheri it is I-Har-old!" The sweet chorus, "Mamsi mamsi dear motheri" 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 Twice the little broken music box, which I have described in former accounts of scances with Dr. Blade as having belonged to a little boy now in Spirit-life, and which was long ago is jured beyond repair, was played upon, although mortal fingers could bring no music from it. This little toy was brought from a manticpiece at the far end of the room and factod end of the room and manticplece at the far end of the room and floated over our heads, playing a beauliful sir 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 sound scould be produced by taking the box apart and turning the barrel with the flogers. A sound so of winding was heard at frequent intervals while the box was rested upon the ta-ble or pressed against our hands, and while it was playing we felt as distinctly the vibrations produced by the catching of the tongues or plus as if we had held a box made to play the alar which were being so mirsculously producairs which were being so miraculously produc-ed from this, which, for all musical purposes, ed from bills, which, for all musical purposes, was no better than an empty case. As the winding was frequently repeated, the box, al-ways 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 here here in some way a music was more rapid and louder afterwaids, it would seem to have been, in some way, a necessary sol; 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. of how it could play airs bearing no resemblance to the one waits it had been constructed to play, who can tail mat tell us?

These are mysteries which probably will re main such while we see, as now, darkly through the veil of firsh, understanding noth-ing about the nature of matter or of the forces through it derful playing I have witnessed not only in dark sences but in the light, and I know that it took pince 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 ac count of the seances I was so fortunate as to count of the scances I was so fortunate as to have with Dr. Blade before healeft the country, but find that, while striving to condense as much as possible sod omitting many particu-lars. I have filled my share of room, and must finish my recital another time. Before closing I will say to those good Bpiritualists who are used to be before with me how much I have ready to rejoice with me, how much I have been gratified in receiving letters from Eag-land which confirm most strongly and warmly my high opinion of Dr. Siade, as a genuine and powerful medium. There are not many like him anywhere, and be if any cone can and will be in a live to the

ed in answering the various and contradictory prayers (7) 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 hanished God into a distant solitude,"--yet Evangelism itself has its God seafed on a throne in some correr of the universe.

throne in some corper of the universe. About the only difference we can discover between the Rationalistic God (as this suthor between the fittiopalistic God (as this suthor describes it), and his own, is that the former is wise enough to construct a Universe which "runs" without having to be "wound up" ev-ery little while; while the latter is so ignorant and puerile that he is obliged to keep, up "an interference". (p. 83 of the "Easay,") all the time.

It is regretted, p. 89 that Lawes, in his "Blo-graphical History of Philosophy." should be found identifying himself with so much of the found identifying himself with so much of the most objectionable princules of Rutionalism. Well, according to this "Essay," what are the objectionable principles so complained off Why! that Mr. Lewes, in common with Ra-tionalism, refuses to explain facts by supernst-ural methods. "Bupernatural methods" Well, really! must we sgain plunge into the darkness of the "dark ages," where all occur-rences are deemdark ages," where all occur-shrine worship, priest dictation, and supersti-tion reign supreme? We think not. Yet, such a where "supernatural methods" would inevittion reign supreme? We think not. Yet, such is where "supernatural methods" would inevit-ably load us, but intelligence is too well dif-fused, and there are consequently too many who, like Mr. Lawss, refuse to "explain facts by supernatural methods" to allow such a thing to be done. As for us, we prefer to be-heve that all facts occur in accordance with law, and since God is unchangeable, so also are the laws or modes of the divine manifesta-tion. tion

are the laws or modes of the divine manifesta-tion. After attacking 'he nebular and develop-ment hypotheses (of which we shall yot fave more to say). Humbolt'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 attack on Pathelsm, it is strange that this admision 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 insep-parably conjoined-body and soul. Mr. Pearson finds fault with Owenismi, as he calls it, for teaching that "humanity con-tains within itself the germs of indefinite mor-al improvement," yet how he expects to im-prove the race unless these germs do exist, we are usable to conceive. But perhaps the real trombie is that " Owenismi to read to exist.

al improvement," yet how he expects to im-prove the race unless these germs do exist, we are unable to conceive. But perhaps the real trouble is that Mr. Owen did not scoept the Evangelical system as the only means by which to culitivate, to develop these germs. And yet the only argument offered or attempt-ed 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 intel-ligent 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 be come more and more enlightened. Only as we isy saide the superstition of supernatural-ism and sdopt natural methods will we im-prove our race, since it is three lister alone which are really "modes of the divine proced-ure." ure.'

To Owen's idea that "man is a creature 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 "i cumstances." Granted! but only over a limited range thereof. There is invariably and inevitably a wider, a higher range of circum-stances which control us. We are like a gold-fish in a glass globe—free to move within that, but not beyond that, It is a fact that "meanse of responsibility and moral sentiment are great truths in the

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. Owen would as freely sdmit this as reason. But the latter views overy child as being de-praved; so that no matter how much this "su-perastural" system may improve one remeasured tion the next is born as bad as was that, so tion, the next is born as bad as was that, so that it requires all the energy which this sys-tem possesses to save each successive genera-tion from the clutches of its devil, and then tion from the clutches of its devil; and then they are just barely saved, and it is compelled stain to turn its attention to the new imps (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 on ward 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 brothels, or forward. And man, though in brothels, or jalls, or gibbets, is on his way to all that is good and true." julia, or gibbeta, 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 Rational-ists of Germany for preaching a creed, which does not admit of supernatural is fileance (o. 11). In the blindness of his seal the anthor avers that "when Biranas brings to the study of the Evangelists the principle that if the events narrated are incompatible with known and universal laws, they did not happen in the manner recorded, he (Biranes) thus interdicts Divine Providence at the outset." It seems to no that it is just because of his reverence for the Divine that Biranas releats those events which are "incompatible with known and uni-versal law," since this law, "according to Mr. Pearcon's own admission, is the "Divine mode of procedura." Hence, is is man and not Deliy whom Biranas interdicts, and if Deliy is interdicted at all it is pearson who does it in his blind veneration for his idol. About "mirsche," he seems to realise how much they are in his way when he attempts to construct a sound argument in favor of this paper-idol and special-Providence scheme of powellar Evangelism, yet he tenschously clings to them. However, he seems greatly at lose how to account for them : whether to any deretood, or in suspension of, or opposition to these isws. "But in either case." he says, p. 17. "the operation is divine. We demand the interposition of God." (The doubtifal whether God will comply with your demand. Hadn't you better pet-tion him, brother!). Now, whoever accepts the former solution be secepted thay must, like Birancies. For, whatever course under the operation of natural law, is natural. And if the latter solution be secepted they must, like Birancies. For, whatever course under the operation of natural law, is natural. And if the latter solution be more reasonable to any mode of procedure. "Hence, what contrayenes if did not occur, cr Delty is warring spinst Perhaps the most bitter invective to be found himself. Would it not be more reasonable to say whatever occurs in accordance with natural law is divine; whatever is alleged to have oc-curred in suspension of, or in opposition to this is in suspension of for prosition of deter-mined to have the "interposition of God" whether God will or no. Bo again he says, p.

"Once admit the existence of a Personal 119. 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 in-finite. If finite, he might probably interpose with the concerns of the Infinite; but if Infiwith the concerns of the Infinite; but if Infi-nite we would not expect to hear of God's in-terposing with God's concerns.

nite we would not expect to hear of God's in-terposing with God's concerns. "Like apples of gold in pictures of silver," are occasional quotations like the following from Parker: "Inspiration, like God's omni presence, is not limited to the few writers claimed by the Jaws, Ohristians, or Moham-medans, but it is co extensive with the race." Once let this principle be thoroughly compre-hended by mankind and the flottitious value which is now sitached to Bibles and Oreeds will soon disappear, and the "Divise Provi-dential government" will be recognized every where and lin everything: not in a mirsculturs, supernatural manber, but simply natural. Then will, Then will

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

(To be continued.)

The New Movement in Spiritualism:

Burprise 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 concern. ed, 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 secur and stand ready to respond to calls to speak ed, and same ready to respond to can 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 lo-calities where an organization is effected long enough to assist in completing the details of the organization and seeing that the accelety is got into sood working order.

the organization and seeing that the society is got into good working order. "This work is undertaken in obedience to a vote of the Philadelphia Conference, "That a committee of twelve be raised, divided in groups of threes, selected from the respective sections of the country-North, Middle, West and Bouth-empowered to call, at such time and place, in the year 1877, as may seem to them fit, a Delegate Convention, composed of the delegates from each society which shall five delegates from each society which shall be formed within the year, and of such other be formed while where there are not soul could persons in places where there are not enough to form a society, sh may signify their sympa-thy with the movement and spply to the Com-mittee 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 com-before the Convention."

The main feature and prime of ject of the The main feature and prime of ject of the New Movement is the organisation of local societies upon "a religious and financial basis" for purposes of practical work-work for the maintainance 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 be a new and improved state of society in the earth; for the furtherance and support in the earth; for the furtherance and support of all wholesome and needed reforms; for the training and purture of the solritual 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 facultaes. All human beings have mediumistic powers. These powers inhere among the natural functions of the brain. The proper training will develop these spirit. The proper training will develop these spirit-ual faculties of the mind just as the corre-sponding training for the intellect brings out the faculties for arithmetic and music, for rea-soning and orshor. In blot than what the soning and oratory. In brief, then, what the Sching and oradory. 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 manbocd and womanbood, and the establishment, on the basis of love to God and love to man, of a new order of society in the certific the earth.

Without creed and without ritual we expect Without creed and without ritual we expect our societies everywhere to go systematically at work upon the great tasks of Man-making Nation-building, convinced that whoever will take up such work in earnest, under the com-bined light which releases and revelation now shed upon the problemsof hu man life, will speedily realize the ancient promise that "He who will do the work shall know of the doc-trine."

- OCTOBER 7, 1876.

to stay and is willing to work. Or this one cendition of love of the brethren and willing-ness to co operate with us in eager loy, to ful-dll our tasks, we havite and welcome all, Orth-odox and Liberals, Spiritusilats and Material-ists, 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 buman ends, we shall con-stantly approximate and ultimately attain to a practical unity in that well grounded knowl-edge of true doctrine which can never fail to come to earnest men and women devoutly do-ing the work of God and humanity. Bocleties wishing to obtain further informa-tion, or desiring to become lecturers and or

J. E. BROCH. Newburyport, Mass. J. H. DHWEY BOSTON, Mass.

A Short Sermon.

BY DR H P PAIRFIELD.

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

lastingly."-Gal. 6:7, 8: Before we proceed to notice directly the sentiment here laid down. I desire to call at-tention to the contrast in the text. The flesh is put in opposition to the spirit, and the ef-fects of sowing to the flesh are said to be di-rectly 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 insteth against the spirit." He also says that the "works of the flesh are evil, and the heat instein against the spirit." He also says that the "works of the firsh are evil, and the fruits of the spirit are good." Jeaus said, in relation to these things. "Watch and pray, lest ye enter into temptation." Now I readily discover that the firsh and the spirit here spokdiscover that the flesh and the spirit here spok-en of, are component parts of man, he being addressed as possessing them both, and by the flesh is meant these animal passions, these car-nal prop-nsities of just and sense, sometimes called "free-lows, social freedom, or the elizir of life,"—the indulgence of which involves 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 togeth-er, 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. and virtue, having no hold or claim whatever to our heaven-inspired, gospel of Bpiritualism. Again, by tills epirit/is meant directly the op-sits of the flesh. It means that pure spark of intelligence, that girm of immortality, that principle of vitue is man which is the prop-erty of the spirit, an emanation from God man-ifested in the flesh, which if we follow its hou-by dictions will confer more ma the bichest ly dictates, will confer upon us the highest possible felicity and improvement of our na-

Dear friends,-" Be not deceived." There Dear friends,—" Be not deceived." There are teachers of error abroad, who are urging their peralcious principles upen your attan-tion, robing their forbidding features in flatter-ing garbs that they may better succeed in ac-compliables their terrible object. "Be not de-ceived," " Quench not the spirit." I wish that this exhortation might be heard and felt by every buman being who is wading in the lusts of the flesh, expecting to find pleasure in quaf-flog at the intoricating bowl of the "social, of the flesh, expecting to find pleasure in quaf-fug at the intoxicating bowl of the "social, elluri of life." If to do wrong is to be misera-ble, to do right is to be happy. Look at the man who beeds the voice of the spirit, who pursures a virtuous course of conduct, whose life is in secondance with the precepts of Snir-itualism. What joy and delight are his! His countenance beams with the piseld scientity of heaven; his mind is filled with fondest mem-orys of the departial and his spirit feasts upon beaves; bis mind is in lick with fonces mem-orys of the departies, and his split feasts upon pleasures that are lasting and sweet as life. The bright san of heaven abeds its radiant beams upon his pathway. and a halo of im-mortal glory encircles his brow.

There is a truth, a power, a divinity in Spiritualism. It is founded upon the external principles of nature, the spirit which it breathes, the discoveries which it makes, and the laws which it prescribes, are all. In harmo-ny 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 exaited in time or slopious upon, the records of eternity. It is God's last and best gift to is children, and from the sphere of spheres will be defand 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.)

he, if any one, can and will bring light to those who are not willfully blind to facts and to the who are not willfully blind to facts and to t truths witch they reveal - Banner of Light.

THE EVANGELICAL ALLIANCE. Its Teachings and Tendencies. BUING A Review of Its Prize Essay on Infidelity. ETO W. COOX. OHAPTER IL

In treating of "Naturalism," often called Ra-tionalism, and which he styles "The denial of the Divine Providential Government," Mr. the Divine Providential Government." Mr. Pearson has much, but nothing new, in favor of "Special Providence." 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" re-mains as it was before, a mere dockrine and nothing more.

mains as it was before, a mere doctrine and nothing more. Ha admits, p. 81, that the Bationalist has a ballef in a Supreme Power, but says, "he ban-ishes Him into a distant solitude." A queer place for Infinity, one would say, but then those who believe in a Parsonal, a "Him" God, might have him tucked snugly away in one corner of the Universe, actively engag-

trine." 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 knowl-edge 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 civilisation, is the funda-mental ground of evolution in the modern woold, 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 Wiadom, as these are operative in the practical processes of making and perfecting worlds, is a recog-nized principle in the logical science, we yet commit no man to these nor any other set of opinions as a condition precedent to member-ship in any of our societies. Our societies are schools wherein everything pertaining to the nature of man and the method of his develop-ment is designed to be systematically and scientifically taught. As fast and as far as that is possible we would turn the whole world into a great practical school, constantly in seeaion. is possible we would turn the whole would into a great practical school, constantly in session, seaching 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, isotares and lecturers, demonstrations, object-feaching, apparatus, etc., etc., adapted to the needs and capacities of the whole people.

to the needs and capacities of any 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 ex-nreas its scope and spirit. Spiritualism in the New Departure is that scheme of thought and action which embraces the science, the philos-ophy and the religion of human life. It is in fact a new religion which imports a new church, a new faite, 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 scens and prophets of all ages and all religions.

the burden of the seers and prophets of all ages and all religions. Now whoever is willing to take hold of the mentical 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 fel-lowship with our societies, so long as he lowes

Mr. Oarl Brenner, the artist, says the Louis-ville Courier Journal, has his studio, on the corner of Third and Jifferson streets, and at present Mr. John Mulvaney, a New-York art-ist of quite a reputation, also has als studio there, he being in the effy an other business, but devoting his leisure time to his art. In this studio a rather strange event occurred a for which are on the for the two are few nights ago, at least, so my those two gen-tiemen in all earnest. Several days ago, Mr. Brenner iald out a alip of paper used for water-color-aketches, on which he designed a sketch

color-akeiches, on which he designed a sketch of that character. Is the evaning he and Mr. Mulvaney left the studio, and the negro porter locked the door-ze-curely, 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 aketched with charcoal on the paper. Both gentlemen were. -

POINTED TO KNOW HOW IT CAME THERE

PUBLIED TO KNOW HOW IT CAME THERE. The inducape was drawn with a free, bold hand, representing Autumin time, when the leaves are beginning to fall from the trees. The sketch shows considerable art excellence, but how came it there is the questRDs? It is a full half-day's labor to complete such a skatch 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 impossi-ble that any one could have come in during the night and made the aketch, as the porter does not live in the house, and he's the cony one who has the keys. Besides, he knows of nome of his acquaintances who could PERFERATE A JONE

PERFETRATE & 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 drawa.

The whole thing is a mystery, which has not been explained since the landscape was found, now nearly two weaks asc. Mr. Benn-per does not propose to consider that as the origin of the ploture. Mr. Mulvaney, while not exactly a Holriusalist, is inclined to think-that it might have been drawn by a spirit band. Both ary that if there is such a thing as Spirit-nalism, a spirit-band must have drawn this pisture. It is now on exhibition in their studio.

OCTOBER 7 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

Book Notices.

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

BL Bold only by subscription. It is not often that one can spak favorably of this class of books; this is not only an ex-ception, but a very remarkable one. No per-son, however obtuse, can inspect it five min-utes without seeing that it is a work of very superior merit. There is nothing about it to criticise; we can only speak of it in terms of bigh commendation. Whatever bonors Prof. Hill may reap in other fields, this book will be his proudest monument and a lasting proof of his talent and indefatigable fabor. The work is commended by the best educators in the coun-try with great unanimity and heartiness. A commended by the best educators in the coun-try with great unanimity and hearliness. A column could not say more. No young man can afford to be without it, and, in fact, we know of very few books of greater value to any household. It can not be had at the book stores, as it is sold only by subscription.

2

RECORD OF THE YEAR. (G.W. Carleton & Co

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

SHORT SERMONS.

The Bread of Life.

BY THOMAS COOK

The fruits of Spiritualism are the "Bread of Life," of which "if a man est he shall never die." And to us another Bible metaphor, it is the "water or wine of life," of which it is fig-uratively 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 inknow of the certainty of God's or Nature's in-fallible and unerring course which is Truth. The fruits of Spiritualiam 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 east of the "Bread of Elernal Life," and "never taste of death;" or it is to drink of the "waters of elernal life" and never thirst. In short it is that every one who has in truth and in reality become a practical ballaver in the phenomena that every one who has in truth and in reality become a practical believer in the phenomena and philosophy of spith, angel or Bible teach-ings, has found rest, —a rest which the storms and passions of earth with its fleeting banbles (so necessary for the time 'the true) dan not disturb or marf. It is varioualy typilled in the Bible, which is a book of metaphors, symbols and parables in its spiritual teachings, but no and parkoles in its spiritual teachings, jout no matter for that, the realization of the whole is about to be made manifest in the fruits of Spiritualism or ministration 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 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 this is not a world of chance or more accident, and in short to realize that there is a certainty and divinity or use in all things, is to possees the "comforter or Kingdom of Heaven" with-in. When we realy know of God's goodness, love, power and invariablences, we shall trust that Delty, Jehovah, Allah or Great Bpirit; and are completely given up to it, knowing that in it 'wellve, move and have our being," and that 'of ourselves we can do nothing" a Jeaus new and said. How easily and how beautiful and wise it is then to become to this power in nature and in us, "as a listle child." As our bearts are then pure-as we have pass-ed in spirit from death (condemnation) to life (justification) "all thing's 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 ext of the Bread of Life and be at peace with God ang his fellow man and hence will "resist 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 truly however an individual work; no one can 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 re-ceive it at once; for truly "two shall be alsep-ing in one bed,one shall be taken and the other left." But the hour is at hand when all who are thus spiritually individualised will need to not to creather for mutual sneed and sympaunite together for mutual succor and sympa-thy, and then shall arise a permane Ination Our address is yet No. 328 W. Lake Street,

be patient, hold the forces." At about half-past nine the music classed and all was still. The members of the circle occupied themselves with singing, relating anecd tes, telling exce-riences, reciting poems, etc., until about a quarter past twelve, when Mr. Ohave insisted on leaving. His going out disturbed the rest of the circle, every step being distinctly and ble, 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 and Mrs Thompson received messages from time to time concerning the movements of the spirit band that had charge of the medium. spirit band that had charge of the medium. The subject of the medium using still in the cabinet was discussed, many holding that he was still there, while others expressed the opinion that like Eroch of old "he was not, for God took bim." One gentleman was so confident "he was asleen in the cabinet." that after we lit the pas he offered to wager \$50 he was still there, and when the cabinet was opened, was, as were the most of us, surprised beyond measure, to find the medium gone, rice, handcuffs, toothpicks and all.

and all. This case presents three physical impossibil-ities to any person, unaided by supernal pow-ers. 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 re-moved, it would be physically impossible for the predium to leave the exhinct and come ont and all. the medium to leave the cabinet and come out into the room; thirdly, if he were out of the cabinet, it would be physically imposible for bim to eacape from the scance 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 qui wice like the watchman ordered by the Phari-sces to guasd the tomb of the Nazurene, 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 scaled the tomb with the governor's seal." The spirits announced through Mra. Thomp-son, that the medium was near Midison, and the medium to leave the cabinet and come out

The spirits announced through Mrs. Thomp-son, that the medium was near M dison, and one of the sistes we had placed in the cabinet contained the words. "The medium will be in Madison before the night is out. J. B. Chana." After a night of great anxiety on the part of his mother and sister, a telegram was received from W. E. Wheelock, of Madison, announc-ing the safety of the medium. Other particulars concerning this matter having already appeared in your columns, I will now conclude.

GRONGE PAINE HARRIS. 828 W. Lake St., Chicago, 111.

ANOTHER MEDIUM CONFESSES.

How Jennings Fooled the Rochester People - Some Ingentous Tricks.

[From the Rothester Democrat and Chronicle.]

O. L. Jennings, whose pretended spiritualis tic seances have attracted much attention in Rochester, Elmira, and elsewhere, has made a full confession of the manner in which he de-ceived the public. He has made the following

ceived the public. He has made the following statements under oath: The cabine: which I used was partitioned by whe screen, having the aperture in the va-cant 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 mid-night 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. 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 investi-gation. I had my secomptice paint me a couple of 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. Cutter, the control, said he though I was strong enough to materialise through the net, large enough to hide some false faces and Cutter, the control, said he thought I was strong enough to materialise through the screen. I entered the cabiaet, and the singing and music commenced. I straightened out the wire, attached one of the faces to it, then roll-ed the face up, pound 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 sperture, which almost throw the audience in-to ecstacies. My accomplice was concealed in a closet opening off the cabinet. At the end of the

opening off the cabinet. At the end of the closet was simply the scantling and sideboards.

walk out of the cabinet in their midst; but Mr. Tubbe said he would not be satisfied until his demand was complied with, and, further-more, no more scances could be gived 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. Tubbe was determ-ined, 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 bim for advice. He advised me to make a clean breast of it. of IL.

PROF. BALDWIN-

Even He Has a Mistion.

On Monday and Tuesday everyings last, two of the largest audiences we have ever seen out on any two consecutive nights since we have been a resident of Ban Luis Obispo; greeted Ptof. Baldwin, to witness his so-called expose of Spiritualist. Mearly—if noi all—every Spiritualist in town was there, many honest in-vestigators, and a host of people who know but two things: that there is such a phenome na transpiring throughout the world: and— that they don't believe it. The Professor ex plained upon both evenings that his mission was simply "to expose the trickery and hum-buggery, that is resorted to by some so called mediums." Now, it so happens that Prof. Baldwin knows, to some extent whereof ne spaks, for in one of his advertising sheets he supeaks, for in one of his advertising sheets he supeaks, for in one of his advertising sheets he spaks, for in one of his advertising sheets he supeaks here advector of the Ratiseto Puntosof minor. Journal, Chickgo, who will verify the fact of JOURNAL, Chicsgo, 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. jus what the JOUENAL, BANNER OF LIGHT, Spirat what the JOURNAL, BANNER OF LIGHT, Spirit wal Scientist, and other Spiritual stic papers are new, and for years have been engaged in: -exposing imposition and fraud. As a work-er in this field we pid him God-speed. He reaps a golden harvest from an over credulous public, ond at the same time takes a portion of the burden off Spiritualists' shoulders, in showing the humbuggery of dishonest people, who enter this field for the traditional "thirty pieces of sliver." pieces of silver."

Prof. Baldwin is an expert in the so called Prof. Baldwin is an expert in the so-called duplication of the physical manifestations. To the careful honest investigator, the tricks per-formed and the conditions exacted bear about as close a relationship to the genuine phenom-ena as a green persimmon does to a ripe ina clous peach. We do not feel like denouncing this man for the work he is enraged in, as one as a green persimmon does to a ripe ina clous 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 deped and are willing to pay liberally to the man who can do it nicely, therefore, we believe Bald-win is doing a good wo-k in ministering to their wants. It is a maxim of natural philos only that nature abhors a wacnum and should their wants. It is a maxim of natural philos-ophy 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 dol-iars An even exchange is no robbery, is his motto, we should jange.—San Luis Obupo (Cal.,) Tribune.

All who have a desire to get rid of the habit of using tobacco, in all of its forms, can do so at the nominal expense of two dollars.

Mrs. Robinson's Tobacco Antidote is for sale, wholesale and retail, at the office of the RELISIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. See testimonials in another column

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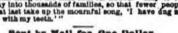
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In the Light of the

----Further Particulars of Dr. Withetord's Dematerialization.

Ohleago, Ill.

M.

New F

<text>

Leaving just space enough for my accomplice to stand, we placed a false and in the closet, which swupg on hinges. From the closet it was impossible to detect a deception. A com-mittee specinted marched in with scaling wax and a candle, and sealed up the closet door and the window This dimensioned are the closet door was impossible to detect a deception. A com-mittee appointed marched in with sealing wax and a candle, and sealed up the closet door and the window. This disconcerted me, and so the conditions were pronounced bad, and no manifestations were given; but, instead, I gave them a short lecture on Bpiriteslism, and stated that the sort night, probably, every-thing would be all right. The question was how to get my/scoompilee out of the closet. After all had gong I returned, and, heating a knife, unsealed the door. By this means no one could see that it had been done. We con-sulted together as to what we could do, and he struck upon a plan which we adopted and worked successfully. We sealed all the scrows and sides tight, but from the inside we cut through the inside of the closet one-half of it could be opened. I didn't make much money, as I had to di-vide with my scoomplice, who had me in his power. He used false hair, wigs, beards, etc., and put flour on his hands, to give a ghostly with myself as the andieuce and he as the aprite.

appearance. We practiced in the daytime, with miyself as the andisuce and he as the spirit. Many people came, and recognized in the seances fields of deceased friends. One even-ing I stituended a temperature meeting in Riley Hail, add heard Gan. Riley tell about Adoniyah Grisen, who forty years before kept hotel where the Whitcomb House now is. In my next means he appeared, and no one knew him. But on inquiry they found stok a man haddityd here is that time, and kept hotel. I went up to Month Hope, and from tombelones obtained mames ho use. I got the names of Lieutemant Klips and Gen. Stovens. For baby faces we used is piece of black velveseen, cut-ting out a small round hole for the face. This placed over a face, looked like the small feat-tures of a babe. Bouquets, rings, etc., were taken from the hands of the spectators and returned while my hands were in the stores. May the inter the inter of a babe. Bouquets, rings, etc., were taken from the hands to inny altestions had sheet on a low him to enter the shores with set the cost door. Lobjected on the ground that the cost inter of a babe. May hands were in the stores and seel it in his own way. The courted small seels to al-low him to enter the cloude and seel it in his own way. The courted scale and seel it in his own way. The courted scale and seel it in his

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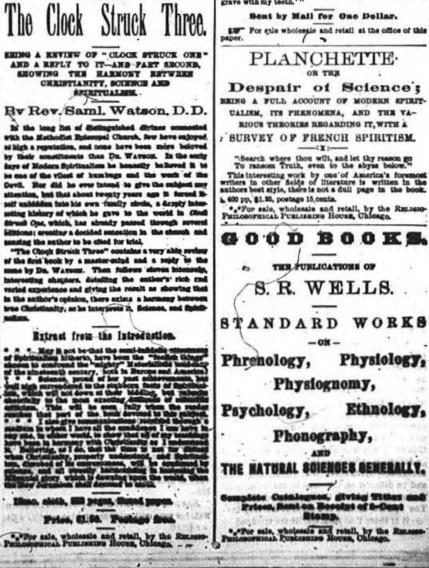
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CHICAGO, SATURDAY. OCTOBER 7. 1878.

THE VOUDOOS.

Is the Devil Dead?

NUMBER XLIX -(WHOLE NUMBER LIL)

Strange Experience with a Spirit-Luguor and its Debasing Effects - The Voudoo's Ourse.

We have given many examples of the practices of the Voudoos. Many of them are nediumistic, and thereby enabled to accomplish many wonderful things. According to Dr. Growel, ¹ The first, elementary or lowest here 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 enloyment of heaven, and it, is there that they remain until by Cegrees 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 sale, or lonely wanderers amid desolate regions and under cheerless sombre skies without a pleasing object upon which their eye can rest or any retreat where the weary wanderers can find repose; gloom and desolation in 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 spiritous 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 dissy-Canable 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 na ture so poisonous so corrupt-so impregnated with spiritous liquor that the sensitive brain st drunk, as it were, under his inficence. When, too, this depraved condition of a spirit is socompanied with malignity, and be fastens his fangs on a sensitive medium, suffering invariably follows, and what he sows, that, too, in the future, he reaps himself. Buch a spirit does not realize the fact that malignancy manifested towards one of earth's children, is injuring him more than the per son he molests. Oarlo 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. Ohl what a terrible conion for a human being to be placed in. Our berience with that spirit, whose physical organisation on earth was a mass of putrescent ficeh saturated with liquor, opened up before us a new field of thought! His presence seem. ed to throw over us an infidence, as if we were enveloped in a poisonous superving vapor and if was constitute before the fully realized that our brain was taking on the conditions of an instructure. Strange, too, he seemed to be malignetity durkness appeared to unvelop him, and he diffused an influence in the room that make me thick of, the partitential Schoon. The sphere around the earth is the very low-st; it is there that such splitts are confined by there will be a station and related to the the

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

If a spirit carries the effect of l'quor to Bpirit-life, to that extent that he can make the sensitive brain reel, supposing he is malignant, unscrupulous and dare devil in nature, what 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 buriness. We say, then, that there is a destructive potency in bate when entertained by earth's children, and if unscrupulous spirit friends around them, they use it as a lever to accompliah their deviliah purposes As an illustration, F. B. Dowd relates this case: " Several years ago there came to a city where I was staying, a Voudoo woman-a Ure ole. 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 debiafor rooms and board, was driven penniless and friendless into the street. The hotel-kceper was a large, portly, jovial fellow. owned the hotel and was doing a good business. The Voudoo explained to him that the had friends elsewhere, and that her money would be forthcoming to pay her bills if he would give her time to send therefor, explained 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 facing him, drew her tall form to its full height, pointed her long bony floger at him, while fire seemed flashing from her not very gentle eyes, fairly shricked, 'Now let the fire and the knife do their work! Before the snows of winter fall you will be in your grave I' 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 Voudoo 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 tatesometimes a deviliah 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, in-Jures either far worse-it weaves an additional webb of darkness around them-animalians them-renders them brutish, and postpones, the day of their advancement. The Voudoos have their messengers in Spirit life. They are not, however, omnipotent, and can not always ccomplish 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 w. uld be well, too, for Spiritualists generally to become more thoroughly aware of this fact that this law rules with an fron hand in the Spirit world.

"Why do You Sacrifice Money for New Subscribers?"

The above is the inquiry made by an old Spiritualist and warm friend of the RELIGIO-PHILOSOPHICAL JOURNAL. Our reply is this: We

Friends everywhere will oblige by soliciting such subscribers.

KNOWLEDGE 18 THE TRUE SAV. IOR.

Duties Devolving Upon Spiritualists.

In union there is strength. Gins 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 civilising 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 . f 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.

Bufficient 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 yours-to you, 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.

Bo, 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.

Bat now the tide has furned-she has a Boyereign, 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 in-

Priesteraft is weighing down the world. It impoverishes the people. It upholds bandits 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 doneextremes 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 Oburches are fighting Spiritualism, They are fighting each other. Infidels are fighting Spiritualism, and they are fighting each other. Spiritualists are fighting the Oburches, the Infidels and each other. The conflict of thought is everywhere active.

o question is pertinent, and we ask i

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 bread.

The time has come for concert of actionnoble 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 sphares 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 citidal, as are the newly invented guns now being made, for the defense of sunny Italy.

How happy the illustration-poo. downtrod. den Italy, filled with all that is . loathsome and detestible, and yet despite all that, she is a tem of loveliness-which in the hand of the apidary, will soon become divested of all that s 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 besmeared 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 Spelor of the World

Have we as Spiritualists in our midste the elements of defense? Have we organized our forces, crected our citidal, mounted guns of the most approved mechanism; and is there an abundance of ammunition to send our projectiles plum 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 inscribed upon our standard? That is the great unanswered question, yet to be considared. 20

A New Invention.

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

Letters of Fellowship.

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

M. B. CHAVER, of Richboro, Bucks County, Pa., has written a pamphlet on "Jehovah and Satan Compared." It is a splendid little 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 Darien, Wis. He will be pre int at the Omro (Wis.) Quarterly Meeting, Bept. 29th and 80th, and Oot 1st. - He holds forth at Berlin, Broadhead, Oak Field, Richland City, and Eau Olair, Wis, in October, and claims to stand clear of the free-love infamy.

SPIRIT AND MATTER.

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

Reply to O. H. P. Kinney's Criticism. BROTHER JONES: -IA discussing this ques-tion of the enpremacy of spirit and matter, I bave no desire to prolong the debate (bayond giving a fair expression of my 'even's and cer-tically no ambition to get in the last word. My time is too heavily tared to edmit 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 59th. J'regarded it as unantwarable; at same time was ready and even anxious for candid criticism. Anything that could refute my position or throw a bet-ter or clearer light on the subject, would be in order. I have looked in vain through a col-umn and over of Bro. Kinney's sophistry for something that could be tortured into " argu-ment," or in the least weakened or affected my position. If my philosophy will be stand the test of the "crucible," why, therewe it fail 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 K. must find some other illustration besides the egg theory. Everybody knows there will be no chicken without the male and female ele-ment 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 (is-cluding the human species as well. Like be-gets like everywhere, and although the germ may lay dormant for thousands of years, still nature ever failful to her laws produces unnature ever faithful to her laws produces un-der proper conditions its own kind, its own

types, its own species. If spirit controlled matter, why not change the African germ to the Anglo Baxon and was cerea? No truth in nature is clearer or betcersa? No truth in nature is clearer or bet-ter defined to my understanding than what I have already declared, namely—that spirit op-erates and manifests through matter, does not produce it; lives in the house, if you please, for does not build it any more than it can save it from accident, disease or ultimate decay. Through a physical human organism a spirit al orcentary and is as in disconse Through a physical human organism a spirit-ual organism is evolved, and is as indispensable to the spiritual body as the bush and the rose is to the fragrance, and aroma emitted from this well known flower.

"from this well known flower. "Bro. Eddy says that the science of phren-ology settles the question. It settles it de-cidedly against his materialistic theory. He adds, The spirit does not make the brain." Then what does? Will Bro. Eddy enlighten the wind on this point?" Bro Eddy has already given to the world in plain English, and easy comprehension, his views and convictions on this sufject. When-ever Bro. Kinney or any one else can show by

views and convictions on this surject. When-ever Bro. Kinney or any one else can show by argument and illustration that my position is erroneous, I will be the first to scknowledge myself corrected. But something more form-idable, a stronger battery than Bro. Kinney's idable, a stronger battery than Bro. Kinney's column and over, must be brought to bear be-fore I can consent to retire from the field or acknowledge my philosophy at fault or defec-tive. 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 or-gans of speech peculiar to the human species, and could articulate and express their thoughts and ideas as we do, many of though and species animals 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 com-munication, 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 de-pendent upon and governed by "physical or spiritual law? I pause for a reply.

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

What's In a Name?

BRO. B. B. JOHNS:-In late issues of the JOURNAL, there appeared several arti-eles 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 Jöhn 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" al-ways suggest itsell? And if Bro. Peebles is afraid some orthodox preacher might bompare or mistake us for Youdoo, Mavri, Tahmigra or Cannibal Bpiritualists, is not the term "Modern Spiritualists, is not the term "Modern Spiritualists, is not the term "Modern Spiritualist" sufficiently defining? And if not, what of it? Shall we endeavor to rise in the estimation of the Orthodox and the world in general by the adoption of a nice name? Had we not better accomplian this by noble deeces and principles? Bro. B. P. Best seems to be particularly anx-tern to adopt account of the content of the set BRO. B. B. JONES .- In late issues of

OCTOBER 7, 1876.

of carrying a knowledge of Spiritualism into families who are not yet convinced of the truth of 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 sacrifics on the part of the Minder, 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-PHILO-SOPHICAL JOURNAL, are endless. Special hob-bies are the idols of many households, and when a thunderboldt is isunched from the columns of the Journar, at them, the jar is felt not only here and there all over the United States, but in foreign countries-the reverberstions, often in solemn tones, of "stop my peper," return to provoke a smile-not unlike that of ce upon a monument amiling at Grief." Patien Ot who would not be an editor and proprietor of a newspaper that deals with shildern f said sparse not, though libel suits, indictm n filots and prisons stare him in the face?

mber we send the Journal to new sub artifiers for one year and prepay postage, at less thin 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 Claffin Intor it bel. Will this friends averywhere promptly so fare as many yearly trial subscribers as possi-

New trial subscribers will be furnished the Joon. HAL one year with poplage graphid at this office or \$3.00. adi ad a si fi a alassi dan di a fi

with all carnestness, 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 citidal, 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 explosive material, to send the death angel into the thickest of the ranks of the invading foca?

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

Like the bandits which have so long infest od the by-ways of Italy, they are ever ready for reprisals. Are we prepared for the onalaught? Have we the heavy artillary, the ammunition, the gunners, and the most im-proved machinery for handling the engines of estructiont

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

Those are cornal seepons that we have been considering. The necessity of the age is de-veloping just what we have mentioned, but now we will consider the subject from a spirftual stand-point.

As we have said before, the conflict is upon us-single handed and alone, spiritual lectur-ers, mediums, editors, newspapers sid book publishers, have done good work in battering away at the oitidals of mythological religions, A spirit of inquiry has been aroused, and the question everywhere is heard, mhat have you to give us in her of thes which you have you shown us to be unworthy of respect? We are social beings and seekers for truth. Give us something better and we will thankfully re-1.60 mays for this paper that even In reply to these questions what have we to offer 7 What concern as estion which gives inted 7. What concern as estion which gives some be at postant of

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

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

Spiritualists' Convention.

To the Swiritualists of the Susquehanna and Chenango Valleys, we send you, greetings and invite you to a Convention. for a three days' meeting at Blaghauton, N. Y. in Leonard's Grove and Hall, on Oak Bt., on Friday, Satur-day ad Banday. Oot 6th, 7th and 8th, 1976. This is the Centennial Convention: Let us have a grard representation of all the valleys and adjoining eities, towns and country, for one hundred miles around. Mrs. P. W. Steph-ens of California and E. V. Wilson speaker and set. are soraged to be present. Leonard's Hall will cent 1000 people. There is a large din-ing ball connected thereto, with seating capacity for 200. There is a fine grove well seated and lighted adjoining. which can be used if the weather will permit. Bisimalists of New York and Northern Pennylvania, let us have a full turn out and organize a grand confer-ence. Bring with you provisions of every lind in abundance. Come projared to camp in the Hall and ante-room, if you choose. Les us keep ally the interest, created by the late visits of J. M. Peebles, E. V. Wilson, and J. H. Harter to this oity. We are in correspond-une will some imment speakers, users and mediums, whoce parmes will be announced in sood time. Cature Ramant To the Briritualists of the Susquebanna and

good lime. Calver Randara and a state of a dearers of a state of a solar of a state of a vig so bistow aoi E C. Lasonand, Cor, Boold ting would s-ile

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OCTOBER 7, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

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

WHAT IS MAN? Man Spiritually. SECTION 5; CHAPTER XXI

THE SPIRITUAL BODY AS SEEN CLAIRVOYANTLY BY MORTALS AND EPIRITS

We have spoken of the spiritual body as be-ing the result of a union of the life forces of the father and mother, brought about by the blending of certain highly organized substan-ces which contain in themselves representative portions of all parts of the parental systems; we have traced the formation of this spiritual 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 re-mains as connecting link in the conscioutmains as a connecting link in the conscious-ness of the two lives. The subject is of so much importance that

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we deem proper to enter more fully into de tails. We have said that in the origin of the spiritual body at the time of conception, there The second state of the second state of the second state of the second state state of second state state state second state st the human eye. During the early months of gestation the various organs are to be seen as distinct parts occupying nearly the same rela-tive position they will when the organism is completed, and the connections which are to be made between them are finished. Like the imbers of a abip, which are laid in their ap-propriate places, these are thus prepared to en-ter into a harmonious arranged organisation, each part beautifully adapted to the other, and forming the most perfect and complete struc-ture that exists on the earth. In following the oharges which take place in the physical form, the clairvoyant is able to note the premositions of all the changes which are to be made, and can see that all the various steges of human life are prefigured

warious at ges 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 accom-pany puberty, the body having attained its full size the forces are turned into a new channel, the low of the average and of of ming how have, Itse the forces are turned into a new channel, the love of the serves, and of of gring become in most cases the ruling feeling which over-masters 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 fearful amount of disease and suffering the a fearful amount of disease and suffering, the

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 es-pecially for knowledge, without which true re-form can not be expected. Mankind have their relationships to the phy-sical world through their material organiza-tions. Man is not only allied to the animal creation, tut 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 pro-gress of man; so also is man's relationship to the Spirit-world dependent upon the spiritual grees 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 re-lationships are desired to be temporary, a kingdom which is to diminish, and give place to the spiritual, which is higher, and is design d to increase upit it is shill cover, not a design to the spiritual, which is higher, and is design-ed 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 influ-ence in the domain of the physical world sa shall mark a new era upon it.

A knowledge of the existence of the spirit-

the lowest grades of spirit-life, who have lived all their earth lives in the gratification of their passions and appetites, have very little devel-opment of the spiritual will, what contr lling power of the will they have is simply mail cloumess, or s'ut birmess, but of those divine powers of the will that control the forces of the universe they have very little indeed, hence all universe they have very little indeed, hence all those evil disposed persons in spirit-life are rxtremely limited in their operations, much more so than they were on earth; they find themselves shorn 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 ignorably. Hence too do this, it may be ignorantly. Hence too, most of your magnetic operators, who are good and pure and noble can displace these ignorant and pure and nonlecan displace these ignorant or evil disposed spirits from the bodies of those who may be suffering from their con-tact. More than one half of your (gaane sre made so, and held so by the presence of spirits; these could be cured almost in the twirkling of an eye, by the powerful will of some mag-netic operator in earth life, simply because the will of the spirit is so weak that it is easily diswill of the spirit is so weak that it is easily dis-placed by the powerful penetrating will of a highly spiritualized operator. If this abould fail, however, there are no cases in which a well combined circle, or order of strong, pure and devoted individuals can not overcome the obseasing (pirit; the time will come when such orders will be established, and will entirely supercede the present medical at fis in the treatment of the insane. It is by this force of will in pirit-life that we operate upon inferior

will in rpirit ille that we operate upon inferior grades of moclety, and safely restrain them, without the operation of any law or statute. Are say of the planets devoted exclusively as spiritual homes?

We do not believe that any of the planets We do not believe that any or the planeta, 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 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 have ar prosed them to be earth worlds in bab-lied exclusive's by spiritual beings; the error arces from the fact tast they suppared these to be physical instead of spirituri worlds.

Furnished Rooms

Spiritualists visiting Unicago, can be ac comodated with elegantly furnished, and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the RELIGIO-NO. 127 Fourth Avenue, two blocks South of the New Custom House. Reduced rates by the week.

Business.

ASTHMA and CATABBE -Bee Dr. Langell's advertisment. 33aow18

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-**Health** from the East.

In Oriental nations, where chronic and perv In Oriental nations, where chronic and perv ous disorders are very prevalent, the only cures known are the Turkish Sith, 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 Obicago, at the Grand Pacific Hotel, are the most magnific cent Turkish and Medicated Baths of the West, and thither resort from all parts the chronic invalid, the nervously effected, and the female of delicate health, when under the care of Dr. G. C. Bomers, and Mrs. Bomers, they speedly recover health and strength.

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

MRS. A. H. ROBINSON, 894' Dearborn Street, MRS. A. H. HORDBOR, 394 Dearborn Sirest, Chicago, Ill. -- Words can hot express my thanks to you and the good angels for provid-ing 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 morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be a takility is a second provided to be a second prov to be. I shall try to get others to use'ft who are in slavery as I was. Hoping you may be rewarded for the good you are doing, Fremain yours, Aensa Van Annan. Little Valley, N. Y., March 20, '76.

Mrs. A. H. ROBINSON, 894Dearborn St., Chl-cago, DEAR Mabam-Words will failune to ex-press my gratitude for the great and good re-sult you have effected, in curing my sister of that cursed babit of using morphice. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your even grateful friend, T. W. GALLOWAT. No 581 Ada St. Oblcago.

No. 581 Ada St., Obicago,

Scrofula Cured by Spirit Power.

Mas. A. H. ROBINSON, 794 Dearborn Street, Chicago, Ill., Dear Madam.—This is to certify that you have cured my daughter Lille of the Scrofula. It has been about two years since she was cured, and there has been no symp-toms of a return of the disease. She had a soltomor as large as a hen's egg on the side of her neck, that too has entirely disappeared. JNO. W. GILES. Burlington, Iowa, May 81, '76.

- HIS WEFE WAS CURED.

MEA A. H. ROBINSON 394 Dearborn Street, Chicago, Ill., Dear Madam .- Enclosed find lock of hair and two dollars for further exam ination. The medicine and your magnetized papers have produced most wonderful and hap ination. papers have produced most wonderful and hap py effects on my wife's health. She com-menced improving from the first using the prescription. We can not find language to ex-press 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 he is not a set of the she is guite well. How wonderful are the efshe is quite well. How wonderful are the ef-forts of your medicine and msgnetised papers in so short a time! The old mode of practice of medicine will soon be swept cut of exist-ence. Yours with many thas a Frankfort, Ky., May 29 '76

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn stra. A. H. HODINSON Medium, 394 Desrborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It soled first rate. It cured my corns so that I now have no soreness at all from them.

Respectfully Yours, E. WHITBAIDE. Frankfort, Ky., Mar. 26th. 76.

Wondertul Success in Bealing 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 6449 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physiciansmost 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.

thought first I, had awakened in the Spirit-world, I was so free of pain. Yours respectfully, Mas. 8. I. PROS. Topeks, Kan., April 19th, 75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Pre-scription.

A. H. ROBINSON. - MEDIUM. - CHICAGO. 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 eith year; have been under the treatment of several different physi-cians, both in California and in the eastern ristes but have derived no honeft. Marked change, both in California and in the eathern states, both have derived no benefit. My head did never pain me until I had the sore cut out in Ban Francisco last year: since then I have something like neuralgis in my bead at times, and more frequently darting pains from one

and more trequently daring 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 scoon, I re-main, Yours with Respect, LINWIS C. POLLARD Los Nietos, Cal., Oct., Srd, 74.

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

perusal of the following letters. Mas. A. H. ROHHFON -- Enclosed please find lock of heir apd 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 fo you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Bervant, Lawys C. POLLAND.

LEWIS C. POLLARD. Los Nietos, Cal., Dec. 9th, 74.

MRS. A. H. RORINSON -- I write to you again and send lock of bair. My head is well but i' think I would do well to continue your treat-ment for some time yet, to prevent its coming out again. Hoping to bear troin you soon, I subscribe myself. Yours with Réspect, LEWIS C. POLLASD. AEUSS, Cal., May 29th, 75.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO. <

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In cataloges that may be apparent in the symptoms of the disease. Mrs. Roarneou also, through her mediumship, disp-ncess, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her adcomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a performetric and business medium. "THEME: "Disposed and first presention, \$1.00; such subsequent one, \$1.00. Frychometric Delineation of character, \$1.00. Answering business letters, \$1.00. The money should accompany the application to insure a re-ply.

money anous accountery the application to insure a re-ply. BWF Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, ananuments, and postage. M.H.-Mas. Hommon will Areafter give as primat statistop to any one. If privacy is required, it must be by letter, accompanied with the usual-lee; and terms above stated, must be strictly complied with, or no notice will be taken of latters sent.

Mrs. Robinson's Tobacco Anti-



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STAR AUCER CO., 307 & 309 South Canal St., Chicago, IS. v21n416e3w

SENT FREE 600 New Bereipts, \$7 A DAT at once the Bavini r (c). Otherson, winsta Die Within F of the Detti bo'd dark virele and material singly race every even by excepting Batter-ery. Frieze situation of the dependent vise writing. as strong by Better every atternoon, wir West Mad-ron St. 3d floor Citego. vi to sterioon. West Mad-ron St. 3d floor Citego. vi to sterioon.

AGUE & Pewyr, if any type rostifely cared. Bandy is the keye in senit for "feet Castor if conta. Address P VCGL, P O. Box 2486 81 Late, No. vila fill

MRS. J. C. SPENCER

Will diagners e disease and prescribe for the lame. Send lock of tallett's hair name, sge and sex. Termas SLOO and two Sgeet stamps. Britises genesions answered at the same rate. Trave too poor to far, will be trasted free, with sail factors part of the same. Address Mrs. J. C. SFRECES, Paint Walley, Holmes Co., O. Thinking tlin%18

JAY J. HARTMAN, Spirit Photographer, 831 VINE SKEET, (NB DOOR MALLY NUME,

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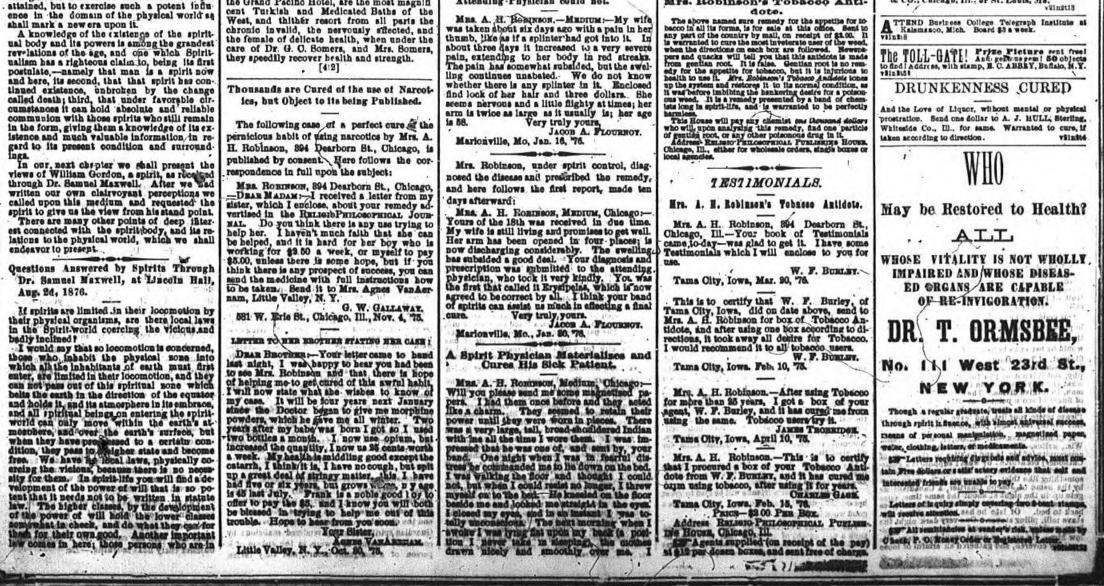
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AGENTA WANTED FORTER CENTERNIAL GAZETTEER UNITED MTATER, contended of the grant results of our first 100 pears. Pretrick dy toys it, and agents make from \$100 to \$200 a month Also, for tre new statorical work, Our WENTERN BORDER aron \$100 to the state of the state of the state of the state of American theyer life 160 YEARS AGO-the thrilling signed to the state of the state or old a dy the firsts, state the poneers women and boys, It dish was parts, camp life at deports. A book for old a dy the firsts, state first, state state terms libritated chrones with the first state the state of the state of the state of the state the state of the state of the state of the state the state of the state of the state of the state the state of the state of the state of the state the state of the state of the state of the state the state of the state of the state of the state the state of the state of the state of the state the state of the state of the state of the state the state of the state of the state of the state the state of the state of the state of the state of the state the state of the state of the state of the state of the state the state of the state of the state of the state of the state the state of the state of the state of the state of the state the state of the state the state of the state of

ACENTS For THE PHYSICAL LIFE OF WANTED WOMAN; Advice to the Maiden, Wife and Mother. Br Dn. GEO. H. NAPLEYS, A.M. Revised and entrarged, with Steal Polyant and Biography of the Au-rest and the steal Polyant and Biography of the Au-rest and Powersen and Steam and Steam and Steam will reach a Willion. One can vasars could G. (400, an-other 4, 7(6). Angines at once N. D. TH(0) MIPSON & CO., Chicago, III., or St. Louis, Mo. Will reach a state of St. Louis, Mo. v21n2t13

A TTEND Buriness College Telegraph Institute at Ralamasco, Mich. Board \$3 a week.



RELIGIO-PHILOSOPHICAL JOURNAL.

OCTOBER,7, 1876,

Boices from the People.

' MURIC AND MAGIC.-When the snake charmers of India wish to tid a piece of ground of a pest of hydras, they pipe and drum to them ontil the whole calony is gathered together, and then de-patch them in one operation.-Col. Olcott.

We have no doubt if the same ture emplo ed by those snake tharmers, should be played by o hers. the same eff. ct would be produced. There i real ly a potency in music but little understood. Tyn y a potency in music but little understood. Iyn-dall tells us that the S+iss muleteers i'c up the bells of their mules for fear their tinkling would bring an avalanch down. The nightle is said to kill by the power of its own notes. The bark of 6 dog is able to bring forth a response from certar un strings of a bland. Heally, it is not wonderful that smakes are charmed with music; in their 'hiss' is an attempt to produce sconorous sounds. At a certain latein Ceving, even the flap produce music an sitempt to produce sonorous sounds. At a certain lake in Ceylon, even the fish produce music resembling the sweet sounds of the Eolian Harp Democr tas tells us that many disease may be scured by the melody of the flute. The Boston Insestigator relates an account of a gentleman suf-ferring from fever, and feeling very much de-pressed, he sent his son for a musician, while his religious wife sent for a mini-ter; and as good fate would have it, they both met in the chamber of the sick man at the same time. The mini ter be-ing a ren-lible man gave way to the violisit, and remained awhile to hear him p'ay, "Denmark." "Coronat'on," and another asthem or two, then retired, when the violinist baring a free field struck up 'Old Dan Tucker," "Tramp, Tramp, Tramp, the Boys are Marchterg." etc. The music had a charming effect upon the invalid, resulting to his immediate recovery. We fave often tholight that if prayer could be employed with good lively mujc on the violin, with each tunes as Tabkee Doodle, Pop goes the Weasel, etc., that most dis-cises could be banked at once. Invormantal Scinoci.-G. W. Webster, of Lime Carbon force with a those list been made certain lake in Ceylon, even the fish produce

minic on the viole, with such tunes as Tabkee Doodle, Pop goes the Weasel, etc., that most dis-eases could be balabed at once. INDUSTRIAL SCHOOL.-G. W. Webster, of Lime Bprings, Iowa, writes.-I have lately been made aware that your paper goes to all parts of the United States, for suce the publication of my ar-ticle on Industrial Reboals. I have been receiving letters from valous parts of the country making inquiries about our school plans and prospects. Our general plans, I thought, were quite fully un-folded is the article that you published in your pa-per of Sept. 2nd. We belong to the working class, and our school if ever started, will be in the inter-est of those who are not above working class, and our school if ever started, will be in the inter-est of those who are not above working class, and our school if ever started, will be in the inter-est of those who are not above working that a good by sical one, and that a good physical organization can only be a talaed and kept in full vigor by vigorous daily ererging. We shall expect both teacher's and students to spend a part of each day is some useful lab r, and are try-ing to so schape our business as to be able to pro-vide as much work a pastible. But if we are op-posed to constant study, we are as much opposed to overent. I am kiw arg gait to find a hired man who would like to study part to the time, and re-ceive pay for the time schally spent at work. We could employ quite a number in that work. We could employ quite a number in that work, and girts in the houre to for whave to keep hired girls a'l the time, We feel sure of final success; we have received many words of encouragement since publiching the article is your paper, for which I wish to return thanks. The Devil map world, no-good spirits in the next. 'I have been intered in your articles on the duty of Spiritual-ists.

PRISONERS — The majority of the prisoners in the lows State prison are said to be the sons of pi-ous parent 1 — Ez

Bro. Peebles rays the Brahmins of India and the Buddhists of Chins seriously contemplate sending miselonaries through Australia, England, America and other Christian nations, to enlighten and em bue them with those divine principles taught by Brahm, Confucias, Gotama, Buddha, Jeaus Christ, and other great insuired souls. Bhould they send missionaries to this country sould. Bhould they send missionaries to this country soon, we would like to have them examine into the cause of of this sinfulness on the part of the sons of the plous parents in lows.

MEDUWANIP.-John Buchanan, of Sullfield, Mo.. asks, "How many different kinds of mediums are there, and what is the name of each"

There are mediums for every concelvable branch of industry in the arts and sciences. You can apply their names as well as we can, and give their number as cavily. There are mediums for paint ing, for photographing, for landscape gardening, for architecture, etc. There are also trance, inspi-rational, test, personaling and carryoyant, etc., mediums. In fact, there are hundreds of different kinds of mediums.

THE URBORN CHILD -- Every mother in the land THE UNBORN CHILD. --Every mother in the land has it in her power to be second only to God in making hir offspring what it should be. This is a serious responsibility, but it is one that God im-poses upon every mother in the land. Children are born, not make. The mother's whole thoughts are centered upon her unborn child. It is indeed a holy period, 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 so be-fore they are born. Oh, mothers, let us turn over a new leaf, and make a race of gods and poets and statemen. Another idea: it' is more important what kind of children we raise than how many. It is better to produce cone iton than a dozen jack-asses. --Elisabeth Cady Stanton.

sfaves used for the surpose of covering the piles, and commenced laying them on as accurately as could be, although it was pitch dark. The boys lowked hum in the face with a lantern, and his eyes could be, anabourn it was pluce data. The cost were closed, and they would lay staves on the plic and sy them wrong, but he would detect it in a moment, and correct them, his eyes closed all the lime, 'and sweating great drops of water. He then went to a large barn followed by the crowd. He took off his hat, wrept a place on the floor with his hands, and commenced dancing and cut ting all manner of antics; would lauch, sing, whis-ite, it. He pleked a han'ful of peas from the the floor, one at a time from the chaff, his eyes closed perfectly tight all the tim. He would throw them at the spectator', and then irugh a' the result. I love the dear of Journant, and can not do without it. Go on, dear b other, in your plothous work of Spir taal reformation, and I will do my mite in getting all the subscribers I can. This is a clear care of somnambulism. Occa-This is a clear case of somnambulism. Occa-

sionally a person who is by nature very mirth'ul, retl es to bed with some fun-loving thought in his mind. The feeling pervades his twhole organism, mind. The feeling pervades his (whole organism, and becomes the central figure in the mind. Grad-utily all the facuities but mirthfulness become locked in eleep; that is now the only acting im-pulse of the nature, and the body responds there-to, resulting in all the freaks you have mentlosed. In fact, somnambulism is only a dream, as it were, where the body acts out what some of the facui-ties of the mini conceive. Occasionality, a spirit takes possession of a somnambulist, then he works out difficult problems, writes an essay, or executes a beautiful painting.

REPORTA OF MERTINGS.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 13; then commencing at 1 and adjourning at 6, and so on. They simply would like to know who particl-pated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly. If the source the subscript of the solend to the

EBBLICAL.-He spake unto them in a cloudy pll-lar.-Paalma 99: 7.

This cloudy pillar was cyldently a phosphorescent light common to our spirit circles in the present day and age of the world. It appears from the Aperimalia, that at a seance held in London by Mrs. Kate Fox Jencken, in the dark, a hand appeared close to the door, carrying a large rectangular phosphorescent looking light, about four inches square, and emitting no smoke or smell. This hand moved about for a time beneath Mr. Jenck-ens' chair, occasionally striking the floor, with the hard luminous substance that it carried. Then it ross in the sir, and moved about now and then over the tabla. While some of the spectators stood up, and held both of Mr. Jenckens' 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 he light were covered with delicate gauss-like drapery. It is by these modern manifestations, that those of ancient times are proved or rendered probabla. Dra MONCK's MEDIUMSHIP.-A portion of the Spiritualid, that at a scance held in London by Mrs.

proved or rendered probabla. DR MONCX's MEDIUMBER--A portion of the phenomens occurring in the light could not be disputed; the point of difference between the Spir-itualist and the akeptic was as to the cause which produced the phenomens; for in tance, when Dr. Monck laid his hand upon the musical album, it began to play; every one present was quite con-vinced that it was not a trick, that the music was not produced by an undiscovered mechanical ap-pliance, but all present were not equally satisfied that an outside intelligent power was at work. One goutleman who had the courage of his opin-long—without, perhaps, going as far as the sceptic who said, "Bperrits is the last thing I'll give in to,"—remarked, while the medium's hand rested on the album, "Oh. I see, it is electricity that pro-duces the music, " upon which Dr. Monck re-moved his hand, and drew back, leaving the al-bum in the middle of the table, quite removed from contact with anybody present. The music began as before, and, at Dr. Monck's request, ceased; it also played fast or slow continuously, or other wise as desired, in addition to which, ques-tions 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 musit stand dumb before the facts of Spiritualism, who would seek to account for them on any other theory than the spiritual.— Madiums and Daybreat. We are glad to learn that spirits have commence produced the phenomena; for in tance, when Dr. Monck laid his hand upon the musical album, it

We are glad to learn that spirits have commence ed producing manifestations in broad daylight. and in a manner that can not be disputed. Many of the manifestations through Dr. Slade are pro duced in the 1 ght. A musical instrument that will obey the commands of the medium, must nec-cesarily be operated upon by the spirits.

essarily bé operated upon by the spirits. THE FREELOVE ELEMENT.—The free-love ele-ment agin attempted to work up its theories, but signally failed. The plans were so far carried out that Moses Hull, who had jeft his own camp-meeting at its close and camie to Lake Pleasant, attempted to speak from the doorway of a tent. The police had been proviously instructed, by a vote of the arccuive committee of the associa-tion, to prevent any out-door speaking other than that announced by the association. They passed this resolution to protect themselves from the im-position or interference of persons who might en-deavor to vent their peculiar theories or notions at the meeting. So meither Moses nor any öther desyor to yeak their pecumar incores or notions as the meeting. Bo beither Moses nor any other speaker, other than those regularly engaged and in sympathy with the policy of the association, had any opportunity to compromise Spiritualiam in the eyes of those who might visit the eamp-meeting.—Baton Pas's account of Lake Pleasant More Computer States and States and States Pleasant meeting. - Boston Post (Mass.) Camp Meeting. ey did assert in this instan ally, t premacy of the law, and good order was maintained. Supporing that Leo Miller, who has declared war against the great Commonwealth of Minneso

et. Supporing inter les Minler, who has declared war against the great Commonwealth of Minneso-ta, had been there with his "wife during good be-havior," what would have been the result? As-certing his "God given right" he would have tried to speak, and when squelched, he would have quicily subsided to the force of good sense and sound policy. Alasi how the mide have fallen! In concluding its account of the meeting, the *Boston Postasys:*---"The meeting has been successful in avery 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 in-terest they have awakened in the neighborhood; the detarmination: of the representatives of differ-ent towns to units in the work of organizing Bpir-itmalism; the large attendance of visitors; the un-exceptionally 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 et-camped there."

Philosophers had certainly supposed 1: to be in-babiled, but he was glad to say that he could car-ry us beyond the suppositional, for he had not on-ly 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 was one of the first planets which a spirit contem-pisted visiting, and that as soon as a certain sphere was arrived at, they (the spirits) invariably. feit a desire to know something conderning it. He at-tributed this peculiar desire to the fact that Jupi-ter has attained to a certain degree of perfection in her government that was in harmonicous accord with their refined visw and sentiments. He said the surface of the planet bole an aspect similar to our own earth; for ha had seen upon it the thickly set forest, the nextly planed habitation and the running brook; but he observed that when he came to the custom, laws, and maxims by which he people were governed, great dissimilarity seemed to exist. There he had witnessed no man string to monopolise the lands, nor had he seen men, with crowns upon their heads, assuming a weepter which they knew not how to wid. If. respective of all lesser considerations, those who were most distinguished for solitions and turt. -Sir *F. T. Burton*, in the Adsium and Baybreak, Low. According to the statement of the Somnumbul-

According to the statement of the Somnambul ist Lucy, as reported by Dr. Woldrich, there are two races on Jupiter-one tribe about ten feet high, huge and bulky, having a dark-red complex ion; the other tribe being equally as tall, but more alender. Indeed, those are very tall men, but we have had nearly satial on this earth. Pliny says that by an earbiguate in Crete, a mountain was have had bestive action this estimation in the set of the base of

THE SPIRIT WORLD -B. L. Numally, of Glen-faron, Texas, writes. -I would also like to ask, why there is so much contradiction in re-rard to the location of the Spini-world. Bouse say it is only about sixty miles from our placet to the asarest sphere; while others contend that the sun and other planets are the spiritual homes of those who pass away from this earth. I have for y are been in doubt and uncertainty in regard to reigious 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 placed my feet on a sure foundation, but now find the spirits contradicting each other in the most lively and poelitive 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 ordaiced that we shall remain in doubt while in the fiesh? - Spirits returning from the Spirit-world, give THE SPIRIT WORLD -B. L. Numally, of Glen.

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. that one section of the Spirit-world envelops us. Wherever a spirit can penetrate, there is the spirit land, it not, then a spirit can g to utside the Spir-it-world-an impossibility, unless partially materi-alized. In fact, the lowest spheres of spirit-life are interbleveded with our atmospheres and extend down into caves, holes in the ground, deep guilles, etc. Spirits differ in regard to the life beyond, be-cause they view matters from different stand-robula points.

THE DIARKA —But it is not to be inferred from the foregoing that all the "creations of art" are false to their original; on the contrary, fnost of these materialisations by the Diakka great masthese materialisations by the Diakks (great mas-ters of the "Black Art"!) are genuine representa-tions of men and women actually living in the Summer-land; or, more properly, by special ro-quest, the Black Artists (if I may so term the Di-skus) gather up chemically and represent literally the face, form, expression, and even in defail, the style of clothing, by which the person was commonly known and recognized before death.— Andres Jackson Davis. It is well, perhaps, to have caricaturists even in mainter internation of the period was the state of the state of the second relativity. It ments the materian of the second se

spirit-life. It would be menotonous to be without them. These Diakks, no doubt have considerathem. These Diakks, no dubb' have considera-ble fun at the expense of the solemn circles that convene to get messages from their spirit friends, and they cause people to stop and reflect. We remember the story of the "artical" girl sitting un-der the overhanging branches of a tree, and who agreed with her lover that he might kiss her when she saw a blasing meteor flash at nwart the sky. It was filtren minutes before she said, "Jim, there's one." The kies was forthcoming. In tesm min-spired and emraptured with like refreshing raults; in five minutes another, and fight he got so in-spired and emraptured with the kiesing, that she mistock the light of a lautern which a man was swingspired and enraptured with the kissing, that she mistod-the lighting buge for meteors, and funl-ly so extatic did her emotions become, that she took the light of a lautern which a man was swing-log, for a meteor, keeping her lover down to the solid business of kissing. Thus it is with some Bpiritualist, they become so "crary" over Spirit-ualism, that every little noise becomes a spirit rap, overy simpla thought a spirit impression, and every twitch of the muscle spirit magnetism, not even reaping the boundt of the "artless girl," by her mistaken motions. Whenever we read the Diakka we think of the Irish girl who thought a young tur-tie the "king bedbug of all creation," and we won-der if we are as equally correct in the conclusions we draw from reading the Diakka, and we strotch our eyes wide open to see if one? is not leaning. over our shouldars inspiring us to write this morn-ing. We feel kind of quier to say the least; feel more like cusing than discusing, therefore we will defer further criticism for the present; but will say in conclusion, that everybody should read the Di-akka, and if you don't say when you have read its last page,—"To be, or not to be, that's the ques-tion," we are mistaken. BTONEY POINT,—Thomas Pollard desires to

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. Now they number pullitons. But to conteract their influences 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 ides that he was a Methodist an Episcopalian or a Presbyterian, or that he belonged to any other sect, but insisted that he was a "provesiant"-protesting against all religions creeds or forms. When the Catholics rise in their might to tamper with our republicab institutions, such "protest anta" will rise theker than the grasshopper ever did on our westernorairies. That the Catholics of the country will aventually cause trouble, we have the Revolutionary war, there were not more than and will rise the the that the the Cathol did on our westerphysics. That the Cathol this country will eventually cause trouble, we no doubt; but equally certain it is that they be overcome.

be overcome. CONTEMPTIBLE NUISANCES.-D. Hendersen, of Tallayrand, lows, writes.-A word of cautis to Spiritualista. Persons pretending to expose Spir-tinalism are bedoming a nuisance. A man from Jones County, lows, has been holding forth as the great exposer of the Davenports. His name is Robins. He isan Englishman by brth, and a ventriloquist. He ave he is hunting mediums to expose them. Thivite i him to my nome and en-tertained him two davs. He gave me his pian 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 p woons-such as age, date of death, cause of deato, etc., and he procuips the pictures at 50 cents aplece, and with a tobe of thin to ilde inaide of each other, hearly twn f et long, he runs out the photograph, first using phosphorous, and in a dark room the person is at once recognized, and he then speaks through his tube, giving his (the a dark room the peison is at once recognized, and he then speaks through his tube, giving his (the spirital history. Two other companies are fitting up with the same traps, to go before the public. Let no Spiritualist be deceived by them.

You are right-they are contemp'ible nuisances and so long as the churches have the benefit of them, what do the Spiritualists care? But their big pretentions always attract a certain class of Spiritualists, enabling them to make a paying bu-sinces out of their pretended exposures. It is uso-less to try to make such men do what they prom-ise-that is not their intention.

ise-that is not their intention. MURDER. -A horrible murder was perpetrated on Denton Creek, in the edge of Montague coun-ty, Aug. 28th. Three men entered the house and murdered with knives saver persons, the entire family, consisting of Kev. W. G. Engiand, a Meth-odist parson, his wife, a step daughter, and four step-sons. As the family were well off, if is sup-posed they were murdered for money. We com-mend this tragedy to the plons Methodist indy in this city who tells her friends and neighbors that hes God kliled our baby because we were an In-dell How does the explain this Godly strocity? Did her God murder this who is family because the father and hunband was a methodist preacher-Common Sense 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 litt'e boy was taken sick, 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 sparking with health, and to one somewhat weakened by disease, it was simply destruction. We sympathize with our brother in his afflictions, for his boy was un-commonly smart and sprightly, and to lose him, 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, remember that the spirit of the noble little fellow still survives, comes to them in their loueliness, and tries to make his presence felt. Though his body is dead-drugged to death, perhaps---lis spirit still survives, and be will be ready to greet his parents when their mission on earth is closed, and death claims them. Our good brother sensing his sflictions to keenly, denounces the attending phy-sicians to servere terms. But he must remember that to erris human, to forgive divine.

TRENTON, MO .- H. A. Learned writes .- Ou noble work moves on slowly but surely. As we are but few in number here, we rely greatly upon the weekly visite of the good old Journatz, which is doing a noble work. We lend our Journatz here. 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 o the Orthodox,"says Brother Learned. Yes, circulate the JOURNAL as a missionary-a teacherphilosopher-a reformer, and our word for it, rich results will follow. Lociures are grand in order to move the masses, and to render them of permanant value, the JOURNAL should he circulated weekly among the hearers.

INCOMP. — Anna Heberling, of Van Buren, Jack son Co. Iowa, deaires the address of Col. Wm. Bennett, a healing medium. Can some one inform her?

her? THE FEVER AND AGUE.—Our good and talented brother, Hudson Tuttle, has got it badly. We cured 'ourseives once of 1t by ''Magic.'' We crawled down a high fight of stairs when a boy, head formost, after taking 20 grains of quinine. The exceeding lengthiness of our brother's corpor-lety would prevent this, unless he had special stairs made for the purpose. If he will come to Chicago, and take another lesson from our Asso-clate Editor in the ''highways and byways'' of our city, he will not be troubled with the fever and arue again; and he might consider his experiences as ''necessary development.'' Were he here, we would ''amuse'' him again by showing him the wondrous sights of Chicago cysters ditto. We like Hudson Tuttle; we like his magnanimous heart and massive brains. heart and massive brains. CROMWELL is THE POPN.—The present Eng-lish stillude to Uurkey, in view of the Bolgarian airocfites, reminds our coustons unpleasantly of the swift action of Cromwell in behalf of the Piedmon-tese. On that occasion months of denial and pro-longation of the persecution were not tolerated, but the gress Oliver sat down and indicted the fol-lowing not- to the Holv Father: "Your Holiness is the head of the Boman Catholic religion in En-rope. I am at the head of the Protestant religion. I hear that a dreadful persecution is boing carried on by the Piedmontese Government against the Vaudois, at the statemer, or under the sauction of your Holiness. Now I write to say that if your Holiness does not immediately put a stor to tesso erustites. I will come and hy Cyritz Vecchis in sahes." From that hour the Protestants of Fied-mont breathed their prayers in safety.—Zz. Buch promptness was well calculated to intimi-Such promptness was well calculated to intimidate the Pope. The Catholics of this country are determined in their opposition to our pres school system, notwithstanding Archbishop Furcell says,-"No doubt justice and equality would cell says,—"Ne doubt justice and equality would empile the Catholic people of this country to ex-scingtion from taxation for the support of other schools, or to a share of public school funds in proportion to the number of public in the schools, but aven these claims we are disposed to waive in your favor." This declaration on the part of Hish-op Purcell, is only for the purpose of laying new plans for encrochmant. It is contrary to haman nature for the Catholice 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 wher-ever thay have had an existence. With an esti-mated number in the world of 200,000,000 they will continue to be a disturbing element. Onessence --Buddha and Mary helped us to heal many hundreds of sick people who came to us, We beside many of what our leading spirits called "spirit obsession." Through the couversion of the hed spirit whose infinence once made sick, many patients whose infinence once made sick, add convaluous of all series.-Baroness Addine Fey.

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 yourse)f be instrumental in injuring any one.

THAT REMARKABLE PUPPY -- W. H. Chand-That Remains and PUPPY - W. H. Oland-ler of Ban Francisco, Osl., writes - Mrs. S. A. Lindsley is a truly wonderful medium residing at 588 6th Avenue, N. Y. Bhe answers scaled or suched letters, which is wonderful to me. Yes, my puppy is alive and well, and is grow-ing repidly. I think him the most intelligent suimal I have ever seen. Truly he is spirit-nal and repidly of the little function. Mrs. L. acould go to all the ladding differ. L , should go to all the landing cities.

We are glad to hear from that remark able pappy. 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 Oity, when sit-ting for a communication with the Lindsley. 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 missed-or materialized it, are questions that are now running through our pussled brain. Prince Enile famishes an account of a dog that jumped from a sofa where it was lving, that is imped from a sola where it was iving, and giving a piercips howl, vanished! Wasit-a materialized deg, made for a special pur-rosol? We would really like to know? If Mr. O sandler's pippy is a materialized one, it will vanish some day when he least expects it. Varily, what mysteries under the sun.

OBGANDATION — A. M. C., of San Francis-co, Cai, writes: -I have taken great interest for twenty years past in the subject of Spirit-usliem; am fully estimated 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 O ganiation-and have aided in the organiza-tion of the only society now avising in this tion 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 Spiritalists, and for the propaga-tion of our gospel among men. I have read with much interest and attention the proposi-

with much laterest and attention the proposi-tion or feeler put forth for an organization at Philadelphia, and in my Judgment no organiz-ation can ever be effected upon the basis of the declaration of principles therein contained. Those, like Beebles, Watson and others who have graduated from the church into the light and knowledge of Spiritualism, seem mospable of separating themselves from their precon-ceited theological notions. ceived theological notions.

Spiritualism has no theology. If I understand, it is simply a philosophy, founded upon ascertained facts. It has no faith; and recog-nises as true only that which is proved. It nises as true only that which is preved. 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 musty 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 adject-ive to our philosophy, or to attempt to give personality to, or define a Supreme Being, must necessarily fall, 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 a personal definable God—much leas in the God of theology and the Wible. If there be a great first cause and intelligence, its attributes, mode of axistence and conditions, are absolutely in-comprehensible 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 spec-ulative theology, and setting forth what we know, as demonstrated by the astounding and anthenticated phenomena of the last thirty years, and recognizing love, good works and charity as the basis of progress here and hap-pinces hereafter, it may be possible to form an organisation which aball embrace all who Any attempt therefore to impose as a creed piness hereafter, it may be possible to form an organisation which shall embrace all who have attained the knowledge of an immortal avistance

Bo far as God is concerned you are right. The moment you define him, you lose himhe 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 dur ignorance, for that is beyond our faintest conception. To say that he is allpowerful, 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,

Some one has wisely said, "If I could place before you one of the finest binocular microscores, and thereby increase your power of vision 2,000 times, what a world of hidden life, of beauty, and umes, what a world of hidden life, of beauty, and of wonder would be revealed to you. After you had taken a giance of the before unkeen throng surrounding you, how eager you would be to con-centrate your gars if I told you that under your object gives was a procoplasmic a tom-a germ of allow we are cramining, are favorable to the de-welcoment of the human encles we shall the stom we are examining, are favorable to the de-velopment of the human species, we shall then find a germ receiving the abstomical, psychologi-cal, pathological and physicilogical traits and ten-dencies peculiar to its paynelogical traits and ten-dencies of the second traits and ten-dencies of the second of the mother can so influence of the soul of which will contain every desirable trait of character. It was through the influence of the mine of the mother, that Zera Colburn and Reuben Fields were made such wonderful mathe-maticians, and Mozart and Blind Tom such skill-fal musicians. fal music

Ani minejcians. A FABITLIAN LINT. - Nelson Holmes and wife; Anna Biswhet, of Terrs Hauts, Ind. 1 Mrs. | Mary Hardy, of Boston, Mass.; Mrs. Bastor, of Boston, Mass.; W.T. Feck, of Californis; Mrs. Robert 1. Hull, of Portland, Mo. A number of lesser lights, and who will be nont? - Spiritual Scientist. Our sould be hout? - Spiritual Scientist.

Our good brother's intentions are no doubt good a presenting the above names to the world; but here is one at least among the number that is in pr would be better to take out of the list-Mrs. Aun Stewart, of Terre Haute, Ind. She is now doing a good work in the cause of the Harmonial Phuoso-phy, and it is not well to throw stones at her for what she may have dony in the past. To err is ha-men, to forgive divine. The above hotice is a sort of finger of scorn pointed as Mrs. Stewart, while she is doing a grand, work for Spiritualism. Please revise your list, and leave out the name of this worthy lafty, and, porhape others.

anis worthy faity, and, perhaps others. A Connous Cass. - H. W. Boyer, of Centralia, Wis, writes. - There is quite a semastion in this community (of bigots and frankies. In the form, of Ostholics) occasions: by which suppose is a grinu-me Spiritual phenomenon. The strange estions are something like this: The person is a young, man by the name of Joseph Chartler, a Canadian; he gets up in the alght it about the same time, goes but, remaines about for an hear, and then goes but to bed. Of late he has been employed at a favor multing for the same form deformined who have working for the same form deformined by the man. He scross as much, want for a stars pic-pendally covered, and gathered an armful of loose - art Thursday All

Ar Isroatar (Ount -- Why is it that mortals are punished for their evil deeds, if they are over-powered by evil spirits to do the same. Why do not the good spirits overpower them and lead them to do goodf Have the evil more power than the goodf-A surviver for fruth and knowledge.

Tou might as well ask, my brother, why God, or Jessa don't overpower evil splrits and prevent them from doing mischief. An Ali wise Provi-dense has not arranged the fire so it will not burn the innocent babe, or the fange of the rattlesnake the innocent babe, or the fings of the rattleanake so they will not poison the little child whose heart knows no guil ? The huricane dashed the brains of a babe into a thousand fragmenta, regardless of its tender size. Whenever main is not strong emough to stand alone, bidding deliasce to the eut-tic insinutions of evil influences, it may do him good, to fail occasionally—it makes him self-reliant. A burnt child, you know, dreads the firs. You must remember there is a compensation, for all calamities.

all calamitics. Mins. LOWIN FOWINS. --Miss Fowler intends paying a short visit to America in a faw weeks.---Zondon Mallom and Dapprack. Miss Lottis Fowler's friends will be ried to great

er on her return to this country. She has done a

good work in Rigiand. The PLANNY JUPPER. He said is contained such a wast extent of territory that is seeing in-credible that God should have poind it and/ext his other worlds to be a profilese, unpeopled mass.

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BTONEY POINT, -- Thomas Pollard desires to know how far the shadow of the earth extends into space. He should submit the question to the Scientific American. It is not difficult to com-pute the same.

Scientific American. It is not difficult. to com-pute the same. As Inyouny Asswmend.-O. P. Henry writes.-In the JOURNAL of Ang. Soth, John Buchanan says that he would like to be's history of the origin of the Bible. The strisenth chapter of Second Es-dras, in the Apocryphs, gives the most suthentic history of the Bible on record, wherein Exdras is made the medium with Larce Dobris. Teilimis Ecanus and Aniel ware the swift writers who wrole two hundred and four books in the choir space of forty days. One hundred and thirty-nine hay been thrown away by the church fathers, leaving strip for that will be condemned in the foot space of forty days. One hundred and thirty-nine hay been thrown away by the church fathers, leaving strip for that will be condemned in the there, leaving strip for that will be condemned in the botter is seems. I have just received one copy of the "Rochester Democrist and Chronicle," with a four and a half column expose of the Journat, the botter in the false medium, his full pontension, so-complies, wing, beards, masks, false doors, etc. " Now I wish to leave wreather you and or genuine me-dium. The paperclaims, the record we written by Jennings. The space with the record set of written by Jennings. The proof is the record to be written by Jennings. The proof we reasons. He has gene to some better sections to perform his tricks. We know nothing of the person you refer to .2 ff Frace Rows.-The add spicit of intolersnee and persention writt we dong the person you refer to .2 ff

We know nothing of the person you relier to. 2. Facus Rows ... The old spirit, of intolerance and presention will gradually be represented by the an-intotened views writed, animate the hosds of the proteinsent. But although the government on proteinse presides the graduest liberty, instances of personation are not rare. One of the Trotest as Churches in Naples was recently stored, and the persons implicated in the secondition to a orable and incomity of the authorities is related by the "rangelo" of Naples. A poor woman, having been ellest before the counter to the body of her husband, the Judge not only reproved the present was of marking and refraces when and of tweativenes counts for a budge not only reproved the prior to the standard and the standard widew, he said, to pug for a pricelity beneficient, was and act of public bounds, and country to the laws of the country, of charles, and of more the forms of the prior of the stand of more the thread widew, he and the prior of the standard widew, was and act of public bounds, and country to the laws of the Church, of charley and of more the laws of the Church, of charley and of more the laws of the Church, of charley and of more the standard standard of the A. T. Charles. the mines

Pay. Obsession and possession are fixed facts. Some-times a malicious spirit can only partially ender the sphere of a person, causing a peculiar nervous-mess and uncasiness. Then possessions, and the obsession, changes to acting possession, and the obsession, changes to acting possession. Guardian spirits are often rendered malicious by constantly bathing, as it were, in the sphere of a person of a malignant nature, and they instan

WORLD BUILDERS.--" Every earth, and even WORLD BUILDERS.—" Every earth, and even solar system, is made and perfected under the presidency of these mighty angels of the Lord; and it is because such a thought is the highest that man can conceive, therefyre he has desig-nated these God or Goda. To prevent degen-eracy and to fulfill the purpose of the creation of earths and systems, which is their diffinate perfection, there is provision made in ison soonomy that distinctive eras of epoche should concur-and special organisms are prevared duto scontomy that distinctive eras of epochs should occur; and special organisms are prepared into which the affattus of the mighty angel can flow, which, being specially prepared, can re-ceive and give out clearer knowledge and ex-hibit more beautiful love, thus reflecting in greater lustre and power the mighty angel of Jehovah, the Gride and Controller of the earth; the appearance of these special prepar-ed forms or organisms upon the earth are points of attraction, which, after their disap-pearance, have been defied as incarnations of Deity, and are worshiped as such."-Mr. pearance, have been defied as incarnations of Delty, and are worshiped as such."-...Mr. More, a Trance Medium, in Human Mature.

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We don't find a particle of fault with the statement of Mr. Morse, it is glorious | We desire to try our hand at world building sometime ourself. It may be several years yet betore we do-say about 1,000 000.000.000.000.-000 of years. But it is a satisfaction truly to know that "sometime" we shall lay out our plans for a world-s 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 sin married pair will not reproduce a like of either; but an entirely different nationality. True, if will be funny to see a Yankee mother earoning a. Chinese infant or a wild Tartarcaretering a connects many or a wild farmer-bat in this way we will have such a comming-ling of different astionalities, that way will be out of the question. We will make several other improvements, too animerous to man-tion. Tou need not find fault with our plane --you will not be there.

WEATLY people have lost their appelite of best since they found that a good descon whose one dropped dead from the heat the other day, sold the caronas to: a Northkarion butcher early next morning.--Xm.

OCTOBER 7, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

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of General Alar	Thomas Fulbé as a Babellinie for Merin in	pal Cheigyman. daarras XIII.	The Animas of the Animas of Animas o	Mach curious information is presented, and the hist imparted that much of what is deemed secred has a very enferior origin.—Boston Commonwealth,
or the Genditions and Course of the Life of	by B. C. Wright The Voices, by Warren Bumner Barlow, Gill 1.to 8	The Philosophy and Reliability of these Mehifestations; Letters; What Shall We Do! Hon. Robert Dale Owen; Moral Gravitation; Triumphs of Christianity.	Approaching Orisio, or Truth es. Theology	To the investigator of early religious history, who can
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Allen i Dertil - Der anderen Barnen Dat. 18 8	The Herrest for Hull, Orch	CHAPTER XIV. Communications through Dr. J. V. Manafield - From my Yather; Hav. J. D. Andrews, and Charles Scot. Second Interview - from my Wile; Win, E. Poston, and Mrs. Locif Leonors. Winchester: Filtri Interview - Mod- He, Bettis, Allen, Rav. John Newland Matthi, Rishop Scole, Gen. Hyrer, Bar. J. Fraser, Hav. Hieses Brock. Smannah Wakan. Fourth Interview - Dr. Bilbard, Dr. Seet, Blahmy Oky, and Dr. Howroot, Kyr. Hieses Mary, Newland, Heng, Bar, J. Praser, Brock, Strand Heng, Brock, Barts, J. Straser, Brock, Barnes, Brock, Status, Bolta, D. Stopper, Other, Mr. J. Tris, Win, K. Jonson, Bolta, D. Stopper, Other, Mr. J. Torson, W. Kather, J. Status, J. Strapper, Other, Mr. J. Torson, C. Athena, J., Fararas, Last Hierrier, Models, Win, E. Praston, Aller, Dirico, H. Joli, portant, Tras. Binno, Chulk, Pritos, H. Joli, Portant, Tras.	to the Complete Works of A. J. Davis, if orthand to	To pp., 26 Illustrations, 12mo., paper, 50 cents.
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CHAPTER L

CHAPTEN The Intermediate State: Piece of the Departed; Bible Proofs; Santuel and Saul; Witness of Resurrection; Coa-clusive Evidence; Spirits' Departure: SpiritsABody; Ascension_of Thris; Buccess of the Gospel; Delight of Spirits. CHAPTER IL

CHAPTER

Man and His Relations.

R LIGIO-PHILOSOPHICAL JOURNAL.

THE BUTTERFLY'S REPLY

BY MALCOLN TAYLOR.

A rade grave-stone, while passing by, To deep thought moyed, I stop to scan, The plain inscription that thus ran: "Here in sweet alcep does baby lie."

Twas some dear little infant's gravo; 'Twas in a low and lonestome lot, No marole pillar marked the spot, No fancy flowers did o'er it wave.

Bat one small bl som of spotless hue Had chanced up from the sod to grow-An emblem fit of her laid low-A lily frail bat fair to view.

While gasing passively upon Tae snowy cup, and thinking how The earth bud was a fall flower now To Heaven's eternal garden gone,-

A butterfly of color bright D.d from its sunny passage lower, And on the pare and fragile flower D.d in its freedom wont alight.

Spoke I, "How dar'st thou, rover gay,

Come here in all thy gaudy glee? Why roamest thou in pleasure free, While she must sleep and turn to blay?"

Thus answered it, while poised in air: "I was a worm till I grew wings, And her thou mourn'st in heaven sings, A cherub angel, bright and fair."

yes,-we all are humble worms Who creep upon this dark, cold earth Till, passing through the second birth, We turn to siry angel forma!

Protestant Intolerance.

"The Bible and the B.ble slone is the only infallible guide in faith and morals; therefore, whatsoever is not written therein or may not whatsoever is not written therein or may not be proved thereby, ought not to be made an article of faith nor to bind the conscience of the Christian." These were the first watch-words of Protestantism. Luther preached them, Weeley taught them, Waitfield lived them, and to day they are written in every Protestant Christian Creed.

The charge of intolerance is constantly hurled against the Ostholic Onurse by her Protestant daughters. Through pulpit and press, both religions and secular, this cry of Ostholic intolerance pours forth in one con-tinuous stream. (It is not the purpose of this paper to discuss/either the justness or unjust-mess of this charge, but to point out what to the writer seems the grossest form of intoler ance in another direction—I mean the the dog-ms of the "Onristian Babbath." When the great American Oentennial Erhi-

B

ms or the "Unristian Babbath." When the great American Centennial Exhi-bition is robbed of just one-seventh of its use-fulness by closing its doors on the "Christian Babbath;" and when synods and ecclesiastical councils are every where clamoring, not only for a secular Babbath law, but for a law that shall bind the conscience to a raiferment. shall bind the conscience to a religious abserv-ance of the Sabbath, and when 'Churches and Sunday Schools all over the land catch up the refram and re echo the cry in every city, vil-lage and hamlet in our country, to the writer it seems quite time that the Onristian Sabbath abould at least be defined. Taking the Pro-testant formula at the head of this paper as my guide in this investigation. I shall simply appeal to the Bible and to the Bible alone. I now lay down the following general proposi-tion—That the B.ble nowhere teaches that the state are under a sublimation. Consisting are under any obligations whatever to "remember the Sabbah-day to keep it holy." I shall offer in support of this general proposition the following minor propositions, vis:

Ist, The Sabbath command was given by Moses to Israel and to Israel alone, and had no sort of reference whatever to any other people or nation

Sid, From the beginning of Matthew to the end of Revelations in the New Testament Scriptures, there is not one single passage that says or even intimates that Garistians are un-der any obligations whatever to remember the

Sabath day to keep it holy. Sabath day to keep it holy. S.J. Under the many catalogues of orimes and misdemeaners recited in the New Testa-ment under condemnation, Sabbath breakers and Sabbath breaking are never once mention. ed-though these catalogues embrace every other commandment of the "decalogue" re-peatedly. 4.h, There are two plain passages of Script-

4.h. There are two plain passages of Script-ure in the New Testament writings which di-rectly and blainly teach that Christians are un-der no obligations whatever to remember the Babbath day to keep it holy. Sh, And lastly, there are several other pas-sages which teach the same thing by implica-tion.

tion. The first mention of the Babbath in the Bi-

ed you (to teach them) and loi I am with you always even to the end of the world." in the first of these two examples we have a positive promise that the Holy Ghost should come to the disciples, and when he was come, should do two things for; them-list, teach them all things, and find, bring all things to their re-membrance whatscever Jesus had said unto them: While in the second of these examples we have a positive commandment from the lips of Jesus himself to his disciples, commanding them to teach all things whatscever he had formerly commanded them to teach. Two questions are pertinent here-first, did the Holy Ghost come and bring all things to the remembrance of the disciples? Second, did the disciples teach all things whatscever Christ had commanded them to teach? All Protest-ants claim an affirmative answer to both these questions. questions.

questions. Then why, I ask, did not the disciples teach the observance of the Babbath law? And why, also, did they not condemn Babbath breakers and Babbath breaking? Clearly, only one an swer to these questions is possible, Jesus never taught the Babbath law and never commanded-his disciples to teach it, and hence the Holy Ghost never brought it to their remembrance. 4.h. There are two plain passages of Berlpt-ure in the New Testament, that directly teach that Corristians are under no obligations what-

4th. There are two plain passages of Boripiure in the New Testament, that directly teach that Onristians are under no obligations what-ever to remember the Babbath day to keep it holy. The first of these is found in Romans 14.5, "One man esteemeth one day above another, another man esteemeth every day alike. Let every man be fully persuaded in his own mind." Here is the largest liberly of conscience allowed by one whom all Protest-ants claim as divinely inspired. The second of these two passages is found in Colossians 9: 16, "Let no man, therefore, judge you in Inseats, or in drinks," or in respect of a holy day, or of the New Moons, or of the Babbaths;" and the reason assigned is that the observance of New Moons and Babbaths is part of the ceremonial law of Moses contained in ordinances, all of which Onrist took away-nalling them to his cross. If should be noted here that all that is sfirmed of "hand writting contained in ordinances," is also sfirmed with equal emphasis of the Ucot in the Babbath day." Bee Esckiel 46:140 6 inclusive. "Likewise the people of the land shall worahip at the door of this gate before the Lord in the Babbath day." Bee Esckiel 46:140 6 inclusive. "Likewise the people of the land shall worahip at the door of this gate before the Lord in the Babbath as, "Escher are other passages in the New Testament which teach the same thing by im plication."

Testament which teach the same thing by im plication.

Jeaus and his disciples went through the felds of corn and plucked the ears on the Bab-bath day; Jesus also said, "If a man's beast fail into a pit on the Babbath day, will he not take him out!" He also repeatedly healed on the Babbath day, and declared that the "Babthe Sabbath day, and declared that the "Bab-bath was made for man and not man for the Babbath." And now in conclusion until these five minor propositions are shown to be erron-eous and faise, where is the consistency for all this clamoring by Christians for a holy Bab-bath day? And especually that they should de-mand its religious observance by law? J. H. COTTON.

Denver, Col.

The Case of Dr. Flint.

ME. EDITOR:-Dr. Rufus W. Flint, who is a client of mine, has called my attention to two letters and an editorial in your columns, he-ferring to his case, and as he manifests so much jealousy of your continued good opin-ion, I felt it incumbent on me to notice a few comments and particularly these made in ton, I feit it incumbent on me to notice a few comments and particularly those made in Dr. Ormsbee's letter. Dr. O. has undoubtedly committed an error (by accident, I trust,) when he asserts that having thoroughly inves-tigated the matter, etc., he can not understand why Dr. Finit allowed his case to go against him by default. It arnears by the creations tigated the matter, etc., he can not understand why Dr. Flint allowed his case to go against him by default. It appears by the gracious and at the same time honest communication of Mr. Davis, that that gentleman has neveti-gated the circumstances and is able to disclose the reasons Dr. O. could not discover. It is a fact glaftingly apparent and which any sensol-boy could ascertain from the record itself that Dr. Flint had paid the counsel who managed that case for him in the neighborhood of one hundred dollars, which was all the money he could control at the time, and because he was unable to raise for costs, etc., ab at one hun-dred dollars more, the case was allowed to go by default against him without the least op-portunity of offering any defense whatever. It further appears that his counsel entered into a stipulation with the plaintiff was emitted to, against the defendant for counsel fees and allmony (and these two items tinnish the al-leged ground of his present incarceration) and yet the record shows that on both these ques-tions and by separate rulings and on motion of the very counsel who signed this stipulation on bahalf of the plaintiff, the referee refused to against apped who signed this stipulation on bahalf of the plaintiff, the referee refused

of the very counsel who signed this stipulation on behalf of the plaintiff, the referee refused to admit any evidence on behalf of Dr. Fiint on these very identical points. I leave the comment of this conduct to the reader's own mind. I am much gratified at your kind ed-itorial and also the manly letter of Mr. Davis, and because my interest in Dr. Fiint has been excited in consequence of my having examin-ed his case and believe him to be a vistim of a base compiracy and a malicious persecution. I know nothing about Spiritaalism, Mr. Editor, but understand from those who pro-fess to be familiar with its doctrine that it teaches "to do unto others as you would have others to do unto you," and again to have "charity to all mankind." I would call Dr. Ormsbee's attention to these noble and heaven-born sentiments and suggest "charity to all mankind." I would call Dr. Ormabde's attention to these noble and heaven-born sentiments and suggest that is would have appeared more noble in him had he left out the position he indirectly assumed of convicting Dr. Fiint by suggestive theory of something, which he concludes shall be spatiast him either way you take it, and must injure him. Now, 'If Dr. Fiint is an un-doubted medium as Dr. Ormabes himself as-serts, he deserves considerable consideration at the hands of all those who are earnest and unselfish in that belief, and if he has been do-ing wrong for a while and wishes, to rid him-self of wicked surroundings (see the history of the sportle Psul), the impression is strong upon my mind, that it would elevate Spiritualism to take him by the hand indeed of injuring say one engaged in that take, if task it be; that 'I' theory and grand principles which you ment of your belief. Is any one so spotless, so without ain, that he should through your own columns cest the first stone? The very party who brings this action ing wishout and independent of any further orging the first time Mr. Editorf I under-stand on. Bir, I love woman but, old when one pretends to be versite in grist and ing wishout and independent of any further one pretends to be the relation of wife, and an langh and joke over the imprisonment of him sine calls humband, that creature is cortain-ing wishout and independent of any further one pretends to be the relation of wife, and on langh and joke over the imprisonment of him sine calls humband, that creature is cortain-by either a luxable over the imprisonment of him sine calls humband, that creature is cortain-by either a luxable over the imprisonment of him sine calls humband, that creature is cortain-by either a luxable over the imprisonment of him sine calls humband, that creatures is cortain-by either a luxable over the imprisonment of him sine calls humband, that creatures is cortain-by either a luxable over the impriso

tire copy that you may be able to scan its dark pages, and realize how Rufus W. Fiint awoke from a long slumber, as it were, saw his mor-tification and rushed from it.

I had the pleasure of meeting Dr. Ormsbee on one occasion, and innst say that I was kind-iy impressed towards him, and would wish to feel so still, bit when persons become repre-sentatives of a religious body as he and Dr. Finst claim to be, it certainly does not look graceful for one of them to cast slurs upon the other, and bicause it really appears as if the one wished to build his glory on the shame of the other; and again when one becomes the scho of the particular press so bitter against Boiritualism, it leaves the Boiritualists to won-der what it means. There are thousands mul-tiplied who are not Boiritualists, always will-ing and anxious to discover something in the ing and anxious to discover something in the ing and anxious to discover something in the private life of a recognized medium to alur against your cause, hefice it is very unnecessary to be compelled to have a special person in your own home to predict curses and slumb ling blocks in the path of your progress. I say with my whole heart, if your work is a good one, go on and advance it, but don't say one moment, "Come in my arms, I am so angel of Love trying to redeem the world."

angel of Love trying to redeem the world," and in the very next breath, change to a ser pent and strike your polson in its name.

I never condemn snything I have not suffi interver contains aryticle i have not suit ciently studied to form an intelligent conclu-sion; but there are others who feel differently and I would call the attention of Dr. O. to two facts; the first is, there is no argument so forci-ble in favor of sentiment as conduct; and the other, an old idea, that people will continue to believe that the "wish is parent of the thought". I met a gentleman this very even ing of good standing and considerable fame, who assured me that he was thoroughly on vinced that Dr. Fint did all that he prom-imed to do; that nothing on earth could charge vinced that Dr. Fint did all that he prom-ised to do; that nothing on earth could charge his mind from the belief that Dr. F.int was an howest medium, and that the happiest moments of his life were spent with Dr. F., and yet he requested me not to couple his name with the statement in public. I felt that man gas a coward, and I told him that if I had received such proofs, it would be my greatest delight to proclaim it on the house tops.

No religion can truly exist in one's heart stripped of its charity, that being an indispen-sable element of its very foundation, and char-ity as I understand it to mean, is the capacity to give solace to those less fortunate than our-selves either in money, intellect, or in morals, and to look with a generous eye upon the opinions of those who see fit to differ with us. GROBGE W. WILSON.

New York.

Note from A. J. Fishback.

To the friends of free Spiritualism and un-trammeled progress in Minnesota, greeting. Sisters and Brotaers; bring deeply interested in your Annual Convention (see advertisement In your Annual Convention (see advertisement in late paper). I take this method to invite you, one and all, to attend. Eminent speakers and mediums will present. And among other at-tractions, it affords me great pleasure to inform you that I have just enzaged the services of Mr. Thomas Walker of England, who is only 18 years old, and yet, by the ald of an ancient band of spirits, is an orator and inspirational test medium of the highest order. Friends, a good time awalts you. A day of pentecostal glory is before you. Foar not; come one, come all. Let by gones be by gones. Beek not living issues among the dead, but ariss and go forth to the higher light and grander wave that the great angels are now giving unto us Again, I say, come ye to the great feast. Lyle, Minn.

Lyle, Minn.

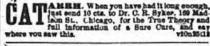
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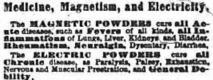
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tion. The first menilon of the Babbath in the Bi-ble is in Genesis 2:2-3, but not a single inti-mation that humanity are to observe it as a holy day. The next mention we have is in Exodus 16:22 to 30 inclusive. Here Moses gives the Babbath law for the first time, but only to Israel. Moses from Binal (Ex. 20 chapter). Turning now to Exodus 33:16, we have the Babbath law set forth but only to Israel again-"Wherefore the Children of Israel again-"Wherefore the Children of Israel asalt keep the Babbath to observe the Sabbath through-out their generations for a perpetual covenant; it is a sign between me and the children of Is-rael forever." In Deut 5:15, the reason why the Sabbath law was given to Israel, is explicitly states-"And remember thou wast a servant in the land of Expt, and that the Lord thy God brought the out thence through and and by a stretched out arm; therefore the Esbbath day."

Baboath day." Here are plain, emphatic declarations that Ignal shall remember the Bab saih day to keep it holy, bat not a single line or syllable con-cerning the Babbath obligations of any other cerning the Babbath obligations of any other nation or people-present or future. And so is is through the whole of the Oid Testament Bériptures. Only Laraelites, proselytes or strangers temporarily within their gates were considered under any obligations to observe the Babbath law, and thus my first minor pro-position stands proven. By second and third minor propositions-vis: "That there is not one single passage of Beripture in the New Testament writings, from the beginning of Matthew to the cut of Revelations, that may or even intimates that Orristians are under any obligations whatever to remember the Sabbath day to keep it holy"-not one; and among all the crimes and misdemeanors recited in the New Testament Beriptures under condemna-tion, Sabbath breakers and Babbath breaking her not once mentioned-shall now claim our attention.

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