

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

VOL. XXI. (S. S. JONES, EDINOS, TUBLISEER AND PROPERTIES

OHIOAGO, OCTOBER 14, 1876.

THE "SEVEN SPHERES."

Location of the Spirit World.

BV D'. WOLDENOH.

As the term "sphere" is always used in connection with descriptions of the Spirit-world, it will be well, first, to see what the term significe.

I. Sphere, in geometry. A body contained under a single surface, which in every part, is equally distant from a point within called the centre. Sphere, orb or star, clobe.

the centre. Sphere, orb or star, globe. II. Rank; order of society; as persons moving in a higher sphere claim more deference. - Webster.

These two definitions will suffice for our purpose. But which of these definitions are so be taken when using the term in connection with the Spirit world? As several writers on Spiritualism have claimed that there are six spiritual spheres surrounding this earth, being the dwelling place of all the spirits leaving the carth at the death of the material body; that the first of these spiritual spheres is within our own atmosphere, and that the last or highest, called the seventh sphere, is less than a thousand miles distant from the earth, let us see whether these spheres exist, and if so what they are.

they arc. The cartin is called the first sphere; then the second sphere is said to be within our own at-mosphere. Now, the earth is a globe, a sphere; the air we breathe surrounds the carth the second sphere; the air we breathe surrounds the earth in the form of a sphere; this is the second sphere, the sphere of air or atmo-sphere. This sphere of air is variously estimated to extend to from forty to one hundred miles from the surface of the earth. What is there beyond this sphere of air? Mete-orologists say space, other. But that is only an assumption, as man can not go to the limits of the atmosphere to examine the beyond, and as obtical or other instruments beyond, and as optical or other instruments have not demonstrated the existence of other serial or gaseous spheres beyond the atmosthat none evist. But it is affirmed that they do exist. May there not be several serial or persons spheres serrounding our simosphere. invisible, and so light that they will not min-gle with the air, each of a different nature that bey will not mingle with one another, having so little or no refractive power that they can not be demonstrated, and extending not only several hundred but several thousand miles from the earth. To illustrate! Take a glass tumbler; put therein half an inch deep of earth or sand; this will represent the earth or first sphere; the remainder of the tumbler is filled with common sir; then pour into the tumbler a small quantity of carbonic acid gas (this is the gas that causes the sparkling or effervescence of mineral water, and is so heavy compared with air that it can readily be poured from one vesair that it can reaching be pointed from one de-sel into another); then by a dexterous manipu-lation the upper part of the air in the tumbler may be displaced by hydrogen gas; this gas being much lighter than air, will remain in the upper part of the tumolr, which of course must be covered to prevent the hydrogen from escaping. If you have covered your tumbler with glass you can see the sand at the bottom of the tumbler through the three strata of gas-es; they are invisible. Viewed from the side, the line between the carbonic sold and the air may be seen if the tumbler is slightly agitated so as to cause a movement of the gases; thus the boundary line between two spheres may be seen. We have then in the tumbler four spheres; one material solid sphere and three serial or gaseous spheres. By using a greater number of gases, each having a different densi-ty, the same number of spheres will be pro-May not the earth then be surrounded by a secons or aerial envelope, composed of six different strats, each stratum cr sphere being of a different kind, the outer being more etherial, and the last extending far beyond our atmosphere, not only hundreds, but thousands of miles, before actual space or ether is reach-When Thalls, who, it will be remembered, made it her duty to conduct the newborn spir-its to their spirit homes, accompanied by Lucy and her other spirit friends, each member of the party could, upon leaving the earth, feel a change in the air; as the distance from the earth increased they could feel the character of the surrounding atmosphere change until they reached what might be termed space or ether (here no further change was felt till near the spirit home), but where this change was apparent, was at a distance of not only several sundred miles, but at least many thousandsperhaps millions of miles; at least Lucy judges so. Prof. Hare says: "We can not give dis-tance except by comparison." A. J. Davis eavys: "Almost every star or globe like the earth, has one or more meteoric belts revolv. ing around the planet's body, and in appear-ance similar to the rings of Baturn." . This gaseous or actial envelope surrounding the earth might have been divided into not only six or seven parts or spheres, but into twenty or more divisions, unless this gaseons envel-ope shows lines of demarcation, separating or dividing it into strats or spheres; but this does nos sppear to be the care; the lower part nearast the earth differs in character from the up per part; but the division into exactly six spheres is arbitrary-though necessary for the "doctrine." But these spheres-for so we may call them according to the first definition —are not the shode of spirits; that is, no spir-It homes exist there. Lucy, and more often Lilly, repeatedly so-companied Thalls when conducting a new-born shrit to its some, and Lucy always noloed that the countenance of the new-born

A.

spirit would be lit up with joy as they entered the stmosphere of the spirit home, but this would never be anywhere near the earth. Further, Thalls never deposited a charge anywhere within a few thousand miles of the earth, the nearest place being the Sun, then Saturn's moons (to the moons of Jupiter none were taken by Thalls); but the greater number were taken outside of our solar system, to the different stars in space, the milky way, and occasionally direct to the great Zone.

As the six spheres supposed to surround the earth had been so often mentioned, I did not neglect to investigate this matter. Thalla, who claims to have been a spirit for ages, ard since the existence of human beings on this earth, has made it her occupation to conduct new born spirits to their homes, and other spirits of her class (belonging to her sphere) both male and female, know nothing of a spirit habitation immediately surrounding the earth or anywhere within a few millions of

miles. Many and prolonged voyages of discovery were made with the view of determining this point, but always with the same result. "The nearest spirit home to the earth is the Sun," would be the invariable answer.

would be the invariable answer. The other earth planets belonging to this solar system each have their atmospheres. or spheres not differing from that of the earth so far as Lucy could tell, except in the case of (our moon and) Mars. The latter's atmos-phere, Prof. Hare said, was difficult to pene-trate. Lucy found no difficulty in penetrating the atmosphere, but did find it difficult to re-main there any length of time; a feeling of in-tenes has a soon overcome her. Mars has a tense nauses soon overcome her. Mars has a red cloud-like sphere surrounding him at a certain distance from the surface of the planet. When in this sphere, Lucy could see electric sparks flying in all directions; but no spirit ome that she could see was there. When in this cloud an unbearable nausea would be produced in a few minutes, making it necessary not only to leave the vicinity of the planet, but to resume har normal condition before it would pass off, which it would then immedi-Although the Sun is the nearest spirit home be the earth, if does not appear to be the recip-ient of the lowest spirits; nor were all the spirits there adapted to the same sphere of soclety. The spirit Minnle, when Lucy first mot her, said: "I am here with my mother and sister; father is also here but in another part of the sun; he is not yet good enough to be with us; but soon he will be purer, and then we will all be together. The San is a sphere, geometrically, but ac-cording to rank of society it would seem to include at least two spheres if not more. There are other stars similar to the Sun in this reapect. The Sun appeared to receive only such a class of impure or dark spirits as have a strong tendency to improve; they are visited by other spirits highly developed, who teach them, and overy lesson seems to remove a shade of darkness from them. These teachers are always welcome among them, as they leave a good influence behind which the lower spirits can Per contra, the most degraded spirits have their abode on some of the stars in space, far. far away from the earth. To one of these places the spirit of an usurer, who died in this city, was taken by Thalls; a few days afterwards Lucy with her companions visited this spirit, but instead of the visitors being welcomed, they were repulsed, considered intruders. Lily said: "They do not want to see us because the light from a purer spirit hurts their eyes, therefore they shun the light, and have no desire to become purer, but remain in the dark state. Having been referred by A. B. L., to Au-drew Jackson Davis' work, "Nature's Divine Revelations," page 647 to 677 as supporting the "Saven Sphere Theory," we will now see what he says of the second sphere:

of all refinement as appettaining to the spirits of every human race in the universe." "All spirits and angels are of the human races, and thus occupy satthe innumerable, from which they ascend through all the spheres in this the supercelestial habitation. "Countless millions dwell in each society

in each sphere, more than numbers can express " Using the term "tree of life" figuratively, to represent the universe, ha says: "Remember then that the germ of this great tree is in the first sphere, which comprehends all carthe and

their inhabitants." In "Death and the After-life," speaking of the Spirit world, he says: "Astronomically speaking, the earth is on one side of that vast galaxy of suns and planets termed the milky way, and directly across this great physical belt of stars, we find the sublime repose of the Sammer-land. "

In the "Stellar Key to the Summer land," we find, page 118-114 - "The first time I clairvoyantly saw the second sphere-i e the nearest Summer land, lining this part of the stellar universe, it seemed only as a small section of a continuous white some among the stars."

"Now in regard to this subject. I consider that some minds have fallen into a most illogical mistake in locating the Summer-land. Although one writer admits fully the principle that spirit emanations from the earth ascend and form another sphere, yet he locates the spirit sone immediately around the earth's equator, and makes it, only sixty degreess wide."

"Now two millions of human beings pass to the Spirit-world from this earth every year, making for every century two hundred millions. Geology is teaching us that man has inhabited this planet at least one hundred thousand years. Exercis, your eyes down the future for one hundred flowsand years more, consider two hundred flowsand years more, consider two hundred flowsand years is the probable life of the world. Then consider the increase of population for one hundred thousand years to come, and say if you can that such a sphere is seen the for the teeming millions of the earth. Size you find sufficient space for that number is beings in a sone 60 degrees wide around the equation at the distance of the moon? Heat a limited spirit sphere finds no response in reason." "But this conception of the dimensions of the Summer-land is far too contracted."

Our Situation Abroad. G L. DITEON.

The preiodical literature of these United States, called forth in the interast of Spiritualism, is certainly of a very respectable order, notwithstanding the snears of these whose self conceit, whose b'gotry, or whose studied unfairness, has led them to denounce it as puerile, inconsecuential, impious, useless.

ile, inconsequential, implous, useless. In other countries not less can be said of those publications having the same end in view—the promulgation of facts emanating from the Spirit-world, daily rising like ghosts (often more literally than the expression usually significe) upon the startled vision of a wondering world, and the elaboration of theories, the elucidation of phenomens, the analysis of opinions, theological, moral, scientific, springing up in that vast empire of thought and observation our cause has established; not that I would lay claim to any new birth, but simply to a much needed reawakening of the soul to its own native necessities in well being, which seems in this age of a dormant faith and inactive virtue, to be but as the Daad Sea, with a polished surface, yet having only bitterness and treachery beneath.

In Germany the *P.ychieche Studien* holds the most conspicuous place. This appears monthly in the German language, but in Roman or English type. Its chief supporter and editor is the distinguished Chancellor of the Russian empire, M. Alexander Aksakow. This periodical would doubtless be issued semi-monthly in Russia if spiritual literature were not under a provoking law, though, on the other hand, be it said to the credit of said country, works upon the subject having a scientific basis are admitted. It is understood, too, that those of the latter class which have appeared there, are engerly sought after by the very highest class of society, and by numbers, rapidly increasing of the most distinguished savans of the Caar's subjects.

The contributors to the pages of the Psychihe Studien can hardly be surpassed in studition by the writers of any other country. Quite a number of the most eminent profes-sore lend their pens to H, and give it a charac-ter at once imposing, important, entertaining, and instructive. Its articles are carefully classified, but seldom lengthy. It has few or no speculative propositions to discuss, but rests mainly upon important phenomena, as witnessed by persons whose reputation for integrity and assacity is not to be questioned. Its minor items embrace notices or books, the movements of media and such other matter as can hardly fail to be of interest to the general reader, seeking knowledge in the real of Spiritualism. Though printed and published at Leipsic, this able periodical (and it redounds to the credit of the eminent American house), is republished by Mr. Ernest Steiger, of New York Oity. Holland has its Dis Rigeraad.

David fighting the Guliath of Romanism—for Belgium is as yet Oatholic, though with much intelligence and liberal sentiment at the head of affairs.

NO

SLOVA YEAR, IN ADVANCE: } SURGER OFFICE BIGHT CREWS. }

> In France we have the formidable yet modest Revue Spirits -a journal destined I believe through persecution to make a wide wake in the muddy waters, ecclesiastical, civil, political, that have now an odor anything but spiritual, a miasm as pestilential to the soul of progress, of great virtues, of exalted piety among that naturally genial people, as it has been heretofore in Spain and its possessions, and as it was in Italy before the late enthronement of Victor Emanuel. To be sure its persecuted editor is in prison—what of it? The apostles of old were incarcerated and stoned and put to death, and Christ himself (hallowed be his name) was scourged. In later times how many have been burned for the simply, holy truth's sake. I trust that M. Semarie rejoices that he has been found worthy of so much distinction, of so much scourging.

and put to death, and Christ himself (hallowed be his name) was scourged. In later times how many have been burned for the simply, holy truth's sake. I trust that M. Semaric rsjoices that he has been found worthy of so much distinction, of so much scourging. The Revus is cosmopolitan in character; its scope is large, its aims high and generous; and while it admits articles not always in keeping with those of its editor, it maintains a right adherence to the doctrines of Allan Kardec--to reincarnation, among the rest, a subject very little understood. A review of books is not so important a feature of this periodical as it appears to me, it ought to be. If it recommends a valuable work, and that it should be, as it probably would be, extensively read, it adds a faggot to its own bundle of strength. Some time since I heard there were two other j urnals, one published at Lyons and one at Bordeaux, in the interest of Bpiritualism, but lately I have seen no reference to them. There was also one announced in Alexandris, Egyp?, La Verile, but further than that I have learned notaing. Constantinople had, and may yet have, L' Echo d' Orient.

Spain has several periodicals devoted to our cause: La Fraternidad of Murcia; La Rosslacion, of Alicante; El Empiritismo, of Seville; Reputa Lepiritista, of Barcelons; and El Oriterio Reputitista, of Madrid. The first named of these has been. I think, for a time suppressed; the latter is the leading and most influential of all that have undertaken to and some light through the spiritual darkness that has for ages enveloped that unfortunate country, that land of inquisitors par excellence, that land of chronic-revolutions.

"I preceive that when an infant dies on any of the earths the germ or undeveloped body of its spirit becomes deposited in this sphere."

"Moreover I discover three distinct societies or associations of men and females, each occupying a position determined by their degree of cultivation, sympathy for one another and power of approaching each other's *cphere* of knowledge and attainment. And spirits know and associate with each other according to the quality of the sphere which is exhaled from their interiors."

"In the third society I discover spirits of the most enlightened character. The most of them proceed from the planets Jupiter and Sat urs and also from planets in other solar systems"

"I now proceed to relate the external beauties that appertain to thus second sphere of hisman existence

"Every one of these societies is composed of more individuals than are existing upon allthe planets in this solar system, and even upon all the earths belonging to the fifth circle of suns. Their number transcends computation."

"I discover that most of the inhabitants of Merosry, Venus, the Earth and Mars are dwellers in the first society of the second sphere."

Insumuch as on the carious carths there are born several millions of spirits in one second of tune, from which fact necessarily occur also as many deaths, so an equal number at swary second are being introduced into the spiritual sphere; and as there is this incessant influx from the natural into the spiritual sphere, so there is also an equal refluxation from this second sphere into the third, which is the oulestial sphere.

Tas Sixth Sphere, -- "Here is the consumation of all conceivable perfection! Here is the sublimation of all purity, of all goodness, and

"And what room have. I for immortal assoclation on such a little spiritual sphere as that which is supposed to environ this planet." "No, no; give me a sphere vast enough—s universal Summer-land."

"Between the orbits of Mars and Jupiter there is an interval of "airy nothing" not less than 819 millions of miles broad; in this vast space we observe a vast bright belt of apparently continuous solid matter, which upon closer examination, is revealed as a river of small stars, flowing or revolving like numerous other rings around the positive sun of our system. This splendid panorams of stellar beauties I formerly supposed might be the "second sphere." But further growth in clairvoyance sharpened the discriminating faculties, and thus the circle of asteroids in that portion of the heavens became clearly underskood."

There are about 81:400 000 miles of space between the orbits of Venus and Mercury. In this interval also as between Mercury and the Sun I perceive rivers of cometary bodies, looking like the gorgeous rings of Saturn. Some seers have supposed (and myself among them) that one of these broad asteroidal rings was the real Spirit-world belonging to our earth. More accurate information, however, conveyed new ideas of magnitudes and relations; and the first Eummer land is found to be revolving near the grand orbit of the milky way." Any further comments to the above is unaccessary ; the "old seven sphere theory" is completely demolished, and when the term sphere s used in connection with the Spirit-world, it significs, not a locality, but rank or order of lociety.

The stars Arcturus, Stillat, the Flelades, etc., would appear to belong to the fitts and sixth spheres, the same as the great Sammer-land zone, the seventh sphere being represented by anch places as the Big Home of Thalla, into which Lily could not enter, and only Lucy by permission upon a special occasion. You will see by the above that when A. J. Davis mentions the "spheres" he does not mean the narrow belts or spheres of air or gas

mean the narrow belts or spheres of air or gas surrounding the earth, nor does he mean any particular locality; but the rank or sphere of society as appendining to the whole Spiritworld.

The old seven sphere theory is already demolished and the terms absurd and false, were not misapplied.

I am exceedingly obliged to A. S. L. for referring me to A.J. Davis "Divine Revelation," for nowhere could I have found such good material from so good an authority in my defense. But why is Andrew Jackson Davis so often misunderstood?

The stars Arcturus, Sizius, Stillat, the Pleiades as well as the great some appear to belong to the fifth and sixth spheres of rank; the seventhbeing represented by such places as the Big Home, the abode of Thalls, for there Lilly and other spirits who had been in the Bpirit-world many years could under no circumstances enter. Lucy was allowed to do so, guided by Thalls, for certain reasons and by special permission only.

I hope that this new agitation of the sphere question will assist in having it properly understood. Ohiosgo, Ill.

Vienna had at one time an excellent spiritval magazine, *Licht des Jennieits*, but of its fate lately I know nothing.

Buda-Pest has also a small pamphlet devoted to our faith. It is sustained largely by the incorporated society of Spiritualists there, with the distinguished Baron de Vay as its honorary President. Madame de Vay, the wife of the Baron, is an extraordinary medium; and, being, as is claimed by herself, a favorite of the elementary spirits, of the forests, of streams, etc., who communicate very interesting matter through her. The periodical just referred to has an endless source of graphic and startling material with which to enrich its pages.

Trieste has gained no little notoriety by its brockeres on the subject of Spiritualism. An excellent and trustworthy prophetess in that city, a young and interesting lady, known only to us as "Matilde," has made many converts. Her sayings, her communications have been recorded with minuteness and published in pamphlet form. They are generally, apparently, from high sources, and breathe the purest moral sentiments. The gentleman to whom the Triestians are indebted for this prominence which angel communications have obtained, is the former editor of that large and elegant magazine once published in Florence under the title of *The Awrore*.

In Italy (and perhaps Trieste should have been here embraced) the only exponent of Spiritualism that I am aware of (except, perhaps, La Salute, of Bologna, which I have never seen), is the Amalidello Spiritismo, published at Turin (Turino), the handsome dity, and formerly the capital of Northern Italy when that country was divided into three or four sovereignties. Though much is being accomplished by the various "circles" in Naples, Rome, Florence, their proceedings gain but little notoriety for lack of proper organs. The aforesaid journal of Turin is of course their main instrument, but that is not enough. Private lotters from different individuals, which appear in remote regions, give us occasional glumpses of their scivity and the interesting features that dominate their scances, to say nothing of extra successes in the way of spirit photographs and those mental telegrapaio communications which are carried on between Italy and Biolly. Senior Damiani, a genileman, I believe, of title and of distinguished abilities and coulifon in scolety, is the leading spirit in the fieth that is combaing in that fair land the madness of the effecte Church.

Beigium has two small papers devoted to our cause. One, Der Rois (The Rock), published at Ostend; the other, the Messager, at Brussels. The latter is an able, clear-sceing, farreaching little jouresl, and commands very respectful attention throughout Europs. It is a

El Criterio is also quite cosmopolitan; itembraces the universe of facts and phenomens, gives many notices of books, and has often lengthy dissertations and articles of great historic value from the most gifted pens Spain or any other country can lay claim to.

In South America our cause is not dormant of if I may judge by its publications—and not only by these, but by the talent employed in their production, which must have, outside the covers of a magazine, an influence of no little magnitude. Une Revue Spirite is issued monthly in Rio Janeiro, with the "Principal of the Collegio Frances," I think, as its editor; and a power is thence developed that will eventually culminate in a wide sweep of thought highly advantageous to Spiritualism:

Then they have at Montevideo La Revista Reputitista, another monthly, in quarto form, giving a good deal of space to communications through media, but not neglecting an occasional article from foreign publications.

There is also, I learn, in Silveiras, Brazil, in the province of San Paulo, a weekly periodical announcing its faith in the spirits. In the Montevideo quarto I see a paper mentioned, issued in Santiago, Onill, called the *Revista de Estudios Espiritistos, Moralesy Cientificos*, and in Lima, Peru, *El Repersiento*.

In Central America there has recently appeared a neat little paper under the taking title of *The Law of Love*. It appears twice a month, and is published at Merida.

Last though not least I have to refer to Mexico; and if there be any country in the world (excluding Africs) where I should expect Spiritualism not to flourish, it is the land of Montezums and the caotus; yet, how grandly it swakens to the stirring spring breezes of its newborn freedom, and puts on the bright garb of fresh thoughts, of high aspirations and celestial longings and doings. They are now publishing in the city of Mexico, La Husfracion Espirita; in Santillo, Lut luz Espirita; in San Juan Bautists, the Eco de la Verdal (unth); in Alvarado, La Tercera Revelacion (the third rayelation).

La llustracion, above named, is a handsome quarto that would do credit to any city in the world. In looking it over, we can take no exception to its form, its typography, its contents. If such an exception should be indalged in, it would be rather on account of the richness and multitude of its articlestican from a dearth of such. The editor seems to be a master in his department, and everything he touches obtains, one would imagine, a portions of his genius. Such works have a value outside of the ranks of Hpiritualization a disat force that like the car of Jaggernant everwhelms the being who attempts to stay it.

Notwithstanding the vast influence still wolded in Mexico by the Oatholics, free speech and a free pross are sustained by the government; and so long as this is the case progress will be the insuitable result; the blight of religious intolerance, of royal prarogatives, the ignored rights of the people, will be as day before the bright moraing son.

Of magazines and newspapers in the English language sustaining our faith. I will mame only one. The Harbinger of Light, of Malbourse, Australia, which is said to be a verifable John in the wilderness, not only calightening the times, but heralding great and glorious system. —American Spiribushist Megazine.

A PARTICIPAL AND

RELIGIO-PHILOSOPHICAL JOURNAL.

OCTOBER 14, 1876.

OUR LOVED ONES OVER THERE.

34

BY LUNA HUTCHISON.

Say, can you tell if loved ones come From that bright land, the spirit home, Since they from us and earth have gone, Over there?

For could we know our friends were near. Twould fill our hearts with grateful cheer, That we to thom were ever dear, Over there.

"Tis sad to walk this earth alone. When our companions here are gono: We listen for their footsteps flown, Over there.

Their eyes of love closed with a smile-On those they left on earth awhile. Will thoughts of us their hearts beguilo, Over there?

O tall me if those gone before, To that more peaceful, happy shore, Will love us still, -forever more-Over thera?

Some through the well that havge best7633 This mortal life and heaven serenc, Oan hear sweet sounds from the uncoos, Over there.

Twould cheer our pilgrimage balow; Our tears of grief would deare to flor, If they our joys and sorrows knows Over there.

When we look up to midnight okies, And gaze into God's starry eyes; Our love on swiftest pinions files Over there.

We from our heart in silent prayer, Ask God to bless our loved ones there; Some abgel may our message bear, Over there.

When weary waiting for the rest, Of such as avell among the blest, Will they then soothe our asking breast, Over there?

It little feet, of children dear, Have gone alone, we need not feer To walk the Vale of Shadows diver, Over there,

And when Death's portals open wide, May loved ones come to be our guide, And lead up to the other side, Over there.

Then when we reach that bliesful shore, Where pain and forrow are no more; May womeet those we loved of yore, Over there. 清 新 道

Then safe beyond the dreaded shade, May we each other's progress ald, Whore life and flowers no more shall finde, Over there.

To hearts boroft and filled with gloom, We'll come with love from our bright home, And bid them look boyond the tomb, · Over these.

O wens Welloy, Opl.

稶

_~~~~ HIY FAFFY YUARS. BY MEG H. MORE. I would not spara my fifty years, 1.11 Nor move the records back,

ed reasonings found in Parker's "Discourse," Newman's "Phases of Faith," Mackey's "Pro-gress of the Intellect," and Morrell's "Philosophy of Religion," to each of which he devotes much stantion, as "mere assumptions;" and asks p. 199. "How long is the world to tolerate them?" No doubt if he, and those like him, were to succeed in as closely uniting their Evangelical Alliance as their great parent, the Roman Catholic Church has been united in the past, such books and such thinkers, too. would no lorger be tolerated, but speedily committed to the flames. As in the case of Calvin vs. Servetus, this seems to be their final argument,—one which, in their seaf, they consider conclusive. But as Parker says "Ohristianity did not depend upon the life and person of Jesus for its truth," even so progress can not be stayed by the burning of never so many tomes and persons. Having declared the writings above men.

tioned to be assumptions, and thus summarily disposed of them, the author of this "Easy' labors hard to save this relic of the dark ages (Vicarious Atonement), from a timely burial in the tomb of oblivion, whither, along with other myths of the past, the advancing intelligence of the present century is rapidly coneigning it.

Knowing that this dogma hangs on that of "Total Depravity," he labors hard to convince the reader of the truth of this latter from which he had dropped the prefix "total." A little advance truly. But thus gradually does truth win its way, even though creeds bind

their fetters never so tightly. Mr. Pearson says (p. 190), "There is the pal-pable fact of moral evil meeting us at every stop." We reply that "moral evil" in the ab-coluce does not exist. We are firm in the be-lief that all things, in their proper sphere, are good. But what do we know of good only by comparison? Our highest idea of good would ceem very inferior indeed, to one who has been in spirit spheres a few centuries. Many things which the undeveloped savage considors highly moral, are to us immoral in the extreme, because we are living on a higher plane of development. Who shell say that we, as our ideal grows broader and higher in the ages which swait us in the great future, shall not yst look upon what to us is now good, and see that it would then be evil for us to practice it? Even Watts said, "Let dogs delight to bark and fight," but when we see men acting on this animal plane we call it wrong-eyil, not because it is intrinsically or absolutely so, but because our idea of man-hood is that it should act on the intellectual and spiritual plane rather than on the animal. To illustrate this idea further, suppose a hall is filled with an audience in hot weather, when the thermometer is at 96 degrees in the shade: a hot fire in this room with closed doors would be considered an evil. Yet the fire is no evil, absolutely, and the same fire, with the same audience, in the same hall, in December, would be considered a great good. So it is with the conduct of some of our fellow men. They are so constituted and circumstanced that they are unable to act up to our ideal of good, and in our uncharitableness, we say they are evil, when in fact, in sight of the Iofinite they are as go d as we; or as the highest sersph in the highest heaven; as good on their own plane of action—ot development—abso-intely as good, though not relatively, because not yet developed to so high a plane. These are they who, owing to their inherited organ. ions and surrounding circumstances in life, must go through great sufferings in order to be divested of the animal and developed to the spiritual planes of life. These are they who spiritual planes of life. These are they who will eventually be "clothed in white robes," but who must "come up out of great tribula-tion." and upon whom "good angels look with tearful eyes and saving sympathics." Let those who are favored with bappier organiza-tions, be the angels who shall lead them unto living fountains, instead of the devils who would consign them to the bottomless pit." Not such souls are not "depraved" They act out the same principles as ourselves, only on a lower plane of development. If one man "feeds the Fungry and clothes the naked," he does it from the joy it gives himself to know that one more human being is relieved from want; if another "devours widowe' substances," he does it from the joy it gives himself to know that his coffers are being filled. In both cases we see the same principle, self love in its search for happiness, at work, and we but pity the latter who manifests it on so low -so evanescent a plane. If Mr. Pearson believes in "Depravity" and preaches it. I suppose he does it from the love he bears his fellow man; while if I believe in man's inherent good and preach it, I do it from man's innerent good and presca it, 1do if from the same motive; only, as I claim, on a higher plane of development. And I have no right to say to him. "Cease that evil thing! Beliave and teach as I do or be damned!" Because it is not depravity which makes him presch "de-pravity," he does it because this is just the degree to which his inward is now developed. And this is good on its own plane, but for heaven's sake let not the world stop on this "Depravity" plane! But even this "Essay" says, p. 190, "The moral nature of man speaks by its primitive judgments, on behalf of truth and rectitude." Yest and he might have added that so it will act when less trammelled in the sphere of circumstances. But how could this be unless cumstances. But how could this be unless man's innermost be inherently good instead of deprayed? Not being able to see this evident-ly logical result of the statement we have above quoted, the author adduces, p. 191, the fact that a "vast and varied amount of mental and bodily distress meets the eye in this direction and in that, and concludes that this is a proof of "man's deprayity." To our minds, it shows man's undeveloped state. And these very suf-ferings are the "school master to lead man" eventually, not to Buddha, Chrishnu, Christ, nor any other person, but to a higher and more nor any other person, but to a higher and more harmonious life. Thus are our very sufferings indications of the divine goodness; since they are destined to "work out for us a far more exceeding and eternal" development of man's inherent good. But let us look further into this author's "Depravity" argument. (p. 197). He says: "Men in all circumstances manifest depraved affections," (act on a low plane of develop ment). This is not because of man's inherent evil, as I think we have conclusively shown, but it is a manifestation of a very beneficent provision in the divine plan. To illustrate: the more knowledge we gain, the more we are sware of our own ignorance, and this spurs us on in search of greater knowl-edge. So that progression in the mental de-partment of our being will never cesse. Bo it is in the moral department, our ideal is ever in advance of our practical, and "when we would do good, evil is present with us;" so then when we succeed in acting up to what was once our highest ideal, we find that our ideal has now advanced still higher, and is yet be-yond our practical. This spurs us on to the attainment of a still greater excellency; and thus is will ever he in the work as well as in

oring to make it appear that it is a manifesta-tion of Infinite Justice, "the innocent suffering for the deeds of the guilty," he says, p. 201, "The sitars which have been reared, and the sacrifloes which have been offered in every age and quarter of the world, show that the idea of vicarious atonement has its foundation in the constitution of nature."

Well, really! we think Mr. Pearson will find it very difficult to convince this enlighten-ed age that "sacrificial offerings," are not rath-er cyldence of the superstition attending a barbarous age, and ognequent on the infancy of the race. And we are quite confident that the "wrath of the Gods" can be better appeared, and our own natures more elevated and refined, by "loving and wise efforts to elevate the downtrodden; to purge existing governments; to reform creed-born religions; and to bring the harmony of truth on the whole earth," than by any "sacrificial offerings" whatever, whether of beast, person, or prayer.

But it is not so much on account of punishing the innocent in place of the guilty, abhor-rent as this is, that we object to this dogma of the "Vicarious Atonement;" as it is that of it immoral tendency. To illustrate: it is notori-ous that a great m: jority of our criminals come from the Roman Catholic branch of Obristian-ity; while of the remainder, nearly all are eith-er members of some Protestant Church or be-liaverain this scheme of salvation. Why is lievers in this scheme of salvation. Why is this? The Roman Catholic devotes believes that even after death his soul can be "prayed out of purgatory." Hence, he continues to violate his inner consciousness in the value be-lief that Christ will "pay it all," and thus relieve him from the consequences of his own actions. While the believers in Protestantism whether they be actual members or not, calcu-late that "while the lamp holds out to burn, the vilest sinner may return," and so, placing their reliance on a salvation from without, they go on in their career of crime, knowing (if the "Atonement" be true), that on the gallows, if not before, they can "pray it all off onto Christ," and sweetly singing, "Jesus paid it all, all, allt" Swing from a degraded life below to one of supernal brightness above. Away with so monstrons a doctrinet which takes away from man the idea of his own personal responsibility, say we; and in its stead, give men intelligent culture. Imbue man with the truth that "nothing can save him but the triumph of immutable principles;" that to avoid either physical, mental, or moral apfier-ing, he must obey the laws of his OWN being: that

> Not all the Christs of story, Nor all the creeds of earth Can send man safe to glory Nor save him from the dearth. Of real, priceless manhood, Which this lazy scheme's begob Of calling on another's good For that he knows he's not.

Hr. Pearson says, p. 203, "The Divine influ-ence is indispensably necessary to regenerate the souls of men." So it is. And it is just as necessary to the growth of a flower. In fact, we can not imagine what there is which does not require it, but regeneration can only be effected by right generation and intelligent cult ure. This chapter on Spiritualism closes with an attempt to refute the "charge of gloom! ness" which it says "opponents bring sgainst the doctrine of redemption." No doubt any who are selfish enough to accept this "Atone ment" system, believe that they can wave their paims, and thrum their golden harps in the city, whose streets are paved with gold, utter-ly oblivious to the wants and the sufferings of their follow men; but when it comes to the test of having my parent, or my child in end-less torments, the divinity within recoils from so monstrous a doctrine, and they soothe themselves by saying, "O welli we don't know what is possible within od." While inwardly; no doubt, they conclude that God loves them too dearly to incarcerate their loved one in so horrid a place. When they become philanhorrid a place. When they become philan-thropic enough to consider all mankind as their brothers, then will this horrid dogma dissppear from the night of their selfishness. For it is to selfishness, and selfishness alone which it appeals. Having done his best to establish the doc trines of "Depravity and Atonement," which, as we have shown, if believed utterly annihilate the idea of man's responsibility for his own actions,. Mr. Pearson in his next chapter, presents the anomaly of attempting to establish "man's responsibility," How he can, at one and the same time, en tertain the opposite and utterly incompatible ideas of "Depravity, Atonement, and Man's Responsibility," I know not, unless, indeed, by responsibility he means that all men are responsible for his belief, and are to be damaed if they do not accept it. He brands that liberal sentiment which gives to each the right of conscience as a species of infidelity, and that too, one of the most subtle. inndelity, and that too, one of the most suble. Is he in favor of suppressing this right? See what he says (p. 218-219), "Indifferentism as to the real import of Evangelical truth—the re-sult, it may be, of an indiscriminate recogni-tion of widely differing churches by the politi-cal powers—is sadly prevalent in some of the continental religious bodies at the present day " day." According to this, it seems that the "Evangelical Alliance would suppress this liberality, which is here denominated Indifferentism, or the Danial of Man's Responsibility," by having the "political powers" refuse this "indiscrimi-nate recognition;" and in its view, it seems that only the doctrines sanctioned by the Evangelical Alliance should be "recognized by the political powers." Then, with the "political power" sustaining them, and them only, these doctrines could have full sway, and Ewangel-ism would become the popery of 'the coming age. These then are some of the teachings of the Ewangelical Alliance and their tendency. Is the 'God-in-the-Constitution movement a masked effort to secure the "political power" in favor of Evangelism, even as the Oatholic movement to suppress free schools is an at-tempt to bind the "Mother of devotion" to creeds and authority on the minds of the race? Friends of humanity becare! These straws show all too plainly "which way the theologianow all too plainly "which way the theology cal wind blows." We want no union of Church and State, wherein any "ism" is exclusively supported, and "an indiscriminate recognition of widely differing churches" is made a penal offence by the "political powers." In his zeal to establish Evangelism as the one only true and infallible creed the author would rule out all others. And because Emer-son, Parker and Owen hold views at variance with his own, he condemns them and says that they "deny man's responsibility." When in fact it is just because of their deep sense of man's responsibility that these men publicly avowed what they conscientiously believed; and that in the very face and teeth of the Churches and in spite of their biliter persecu-tions. attainment of a still greater excellency; and thus it will ever be in the moral as well as in the intellectual department of our beings. And this it is which renders progression infi-nits and sternal, and man, a "repository of in-finite possibilities." Having examined the author's arguments in favor of "Depravity," let us see whathe bas to say on "Atonemient," which, of course is built on the dogma of 'Depravity." After endeav. tiona.

have the wrong-doer restrained "merely that society may be uninjured" as this author as-seris, p. 381, but also that the wrong doer shall receive that kind commiscration which Jesus exemplified on the cross, and that culture which will enable him to set on a higher plane of life

or life. We are glad to find (p. 235), the author af-firming that "men are responsible for the dis-positions which they cherish," and we hope that he will cherish a dispetition of love to-ward all mankind so that, in common with the author of the "Insugural Discourse," he may yet be brought to see that "The atheiat is to be pitied rather than blamed," So do we also agree with Mr. Person when he saws (n. 222). be pitied rather than blamed." So do we also sgree with Mr. Pearson when he says (p. 222), "Man is responsible for the opinions which he holds and avows." and if I conscientiously be-lieve diametrically opposite to Mr. Pearson, I am responsible if I do not so avow it. And yet who does not see that belief is greatly a matter of education and surrounding offerme yor who coes not see that belief is greatly a matter of education and surrounding circum-stances? The Hindoo conscientionally holds his belief, but when he presents it to Mr. Pear-son he has no right to say, "Sir, you are re-sponsible for the opinions you hold! Your in-differentism to all save your own belief is infi-delity. Therefore accept we belief or he delity! Therefore accept my belief or be dammed I"

Mr. Pearson says, p. 225, "We know that we may, if we will, reject or receive this and the other moral truth" by which he means creed. Let us see. The Hindoo has presented his doctrine (moral truth to him) to you. Do you receive it? No! your prejudice against it is too strong. The whole force of your edu-cation and surroundings in life is against it. You believe it immoral and you can not recelve it if you will. Your sense of responsibility to what you regard as right will not allow you to receive it.

Thus you see that your "Free agency" is not entirely free after all. And Mr. Pearson seems to realize this for although he says, p. 227. "In spite of all reasonings we are free af-227, "In spite of all reasonings we are free at ter all" (which is the same as to say, "In spite of its motion, the earth stands sill"), in the paragraph preceding he limits th's expres-sion by the phrase "in a great measure." Further on he savs, "I can, if I will, perform certain sets." Yes, but suppose you can not will than whet? will, then what?

With much in this chapter we find no fault and believe with the author (pp. 239-240-241-242), that the worst of men possess germs of faculties which by culture will eventually give them a power to counteract and control an originally bad (inharmonious) temperament; that the temperament and situation of one man may be much more favorable for manifesting whatsoever things are lovely and true, i. e. for acting on a spiritual plane, than those of another; that men, individually, and socleties in general, advance morally in proportion as the sense of responsibility is high. And this is one of the most serious objections which we bring against Evangelism that it tends to destroy this very sense of man's re-sponsibility. The general drift of this chap-ter, however, is to deny the right of individual private judgment, and to denounce as infidels all those who do not accept as infallible the dectrines of Evangelism. For it plainly indicates that whatever is tolerant towards other forms of faith, and a recognition of widely different churches, should be suppressed. We confess that we are unable to see any differ ence in spirit between this intolerance and that of Calvin or Toronemada. With the poet we say,

"For forms of faith let graceless zealots fight His can't be wrong whose life is in the right." To be continued.

Substance of a parlor lecture given on the

of Germany, frim Plymouth Rock, from the valleys of Utab, from Arabian caves, from Swedish prisons, from Synods and Young Men's Christian Associations, the require bricks of formalism, and the slime of bigotry have been brought. The sons of Shem, Ham Japheth have rendered their tithings. Each would be a master builder and give his name to the sacred edifice, and who looks not to the priest and the tower, must be damned! Fire, water, polson, rocks, acrows chains, stones, augurs, hooks, wild beasts, screws chains, stones, wilderness, vials of wrath, dungeons, crosses, inquisitions, anathamas, infallible leaders, holy threats, secumenical councils, sacred conventions and mitred maces, hells, demons damned, and vindicative Gods have all been used to force on the work of religious enslavement to the building of this tower-visions of cast and promotion, upper seats, breast plates, paims of victory, crowas of rejoicing, right hand seats, partial love, exclusive favor man-sions and streets of gold and precious stones, lovely kouries, bestific joys, and unpunished sins, have all been held up to lure the toiling pligrims up the cathedral aisles of this religious Babel,-cavils, disputations, criticisms, secessions, recessions, protests, bulls, thesis, antipodal prayer, religious conceit, prejudice, idolstry and superstition, with the mad phren-sy of priestoraft with her thousand tongues, have made confusion worse confounded. This medieval Babel, instead of piercing the heavcas like a shaft of light, is but a wilderness of scoriac rocks, from some outcast priolite exploded,-God having "come down to see the city and the tower," hath confounded their tongues by the volces of babes, angel-inspired, and the thunders of truth. The mammon worshipers tremble as the pillar of spiritual fire passes by showing the bending heavens full of omens, fating their tower to destruc-tion. These Babels built by men must ever

fall. But God is building a tower whose cornerstones are laid in nature. The cycles show the lines of progress up the immense columns of savage and barbaric ages. Its terraced epochs overlook the vales of ignorance. Truth and immortality glitter like bright sandgrains in those, historic basements. Up from the vasty deeps of ancient time, through fields of civilizing light, no Babel, but Law and Order cemented into one progressive column, rise heavenward with the race. Science and natural religion in this enlightened day have added domes and turrets, which gleam with more than calcium brightness down on the darker superstitions and credal conflicts of all time, and the man-made towers of the past. From this heaven reared outlook we trace the wind-ing track of sin and behold the boasted holiness of the world, and the glory of the past, is but a mirage in the arid waste of ignorance. As we ascend the golden steps of the ages, by angel hands adorned, by angel minds enlight-ened, we see the bleak hills of error clothing themselves in robes of heauty, and yielding the fruits of a growing intelligence. The fogs of materialism disperse before the rising light of immortality, and redemption appears as the fruit of a natural growth, —standing here on the arching blocks of neuronal growth. the arching hights of progress, we find the beavens enfold us, the firmaments disappear. God is resolved into a universal presence. Law is the unerring builder and architect, the lat-ent volces of the architect the latent voices of the soul understanding all lan-guage, talk with Deity and is not confounded and harmonizing into onences with Him-the angels greet us on the summit of the ninetcenth century to lift us from earth to the threshold of the Summer land home, and lot We are in Heaven, and heaven in us. No babel in God'a . law.

The days of joys, the months of tears, I would not call them back.

But give me yet another ten, And trust me for my hope-It may yet be that I can mend Though darkly I must grope.

The plant will from its tenderest germ Grow true towards the light, But who to me the pathway will show, Through life's dark gloomy night?

My fifty years I sometimes think, Buch grievous heavy loads, I dash them over life's gloomy brink, And trust the cold dark roads.

But fruitless then I'd count the worth, Of these fifty lessons learned, The means of grief, the sheens of mirth, They've truly all been earned.

I would not be a girl again And risk the many snares, For hope to sow a better grain * That bore no painful tares.

I know I've crushed beneath my tread, Flowers that might have bloomed, And grown within my heart and shed Over life a rich perfame.

would not chance once more to bread Or call to life sgain, The pathway over the mourned and dead For all the hopes of vain.

I would not change the record clear Throughout my fifty years; There is not a page but what is dear. Though deeply soiled by tears.

I have not yet lost my girlish laugh, Nor all my thirst of will, But fates permit I still would quak,

Of ten more years, of good or ill. Ton years, oh! make it twenty,

And if my friends are spared, I am sure of profits rich and plenty,

To pay all risks I dared.

THE EVANGELICAL ALLIANCE

Its Teachings and Tondoncics: BEING A

Review of His Prize Essay on Infidollty. 建作业资源

. . BT O W. COOK. **GEAPTER III.**

Mr. Pearson devotes the fourth chapter of Mr. Fearson devotes the fourth chapter of this Zvangelical—Alliance—Essay to what he calls Spiritualism. But, like most who have written against this, he merely shows that he is ignorant of what Spiritualism is. He calls it here "the denial of the Bible redemption." That a belief in the fallacy of the dogma of "Vicarious Atonement" is held by many, per-hups most Spiritualism I am aware, but that this distinctively constitutes of is even a dishups most Spiritualists I am aware, but that this distinctively constitutes, or is even a dis-tinctive feature of Spiritualism is untrue. This "Vicarious Atonement" dogma was brought is question, and in the sight of reason, overthrown long bafore the days of Modern Spiritualism, and to day, Materialists of the Tyndall and Underwood school oppose it even more strongly than do Spiritualists. Still, as Mr. Pearson has seen fit to devote quite a lengthy claster in the andeavor to prop up lengthy chapter in the endeavor to prop up this falling dogma, we conclude that he fears the falling dogma, we conclude that he fears the function of another one of the idols of Avis pellam. Let us see what he has to say. He speaks of the clear logic and the macloud-

and the second second

Tower of Babel.

FROPOSITION.—The Heaven; the children of Nimrod sought to reach on a pile of brick and alime, is where the stars, as trinkets, are set in the arch of night, where the ignorant Mosaid God sits on the solid canopy with occans of water above and the world below. The peo-ple expected to reach by this means the literal heavens. God did not know till he visited them just what they were about. He believe them, just what they were about. He believed they would reach his holy place if they were not scattered; the Bible is contradictory about the universality of language.

PROOFS -Genesis 1:6, 7, S: "And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmsment, and it was so. And God called the firmament Heaven, etc."

Fourteenth verse: "And God said, Let there be lights in the firmsment of the heaven to di vide the day from the night, 15th v.: "And le vide the day from the night. 16th V.: "And let them be for lights in the firmament of the heav-en to give light upon the earth, and it was so." 17th v.: "And God set them in the firmament of heaven to give light, etc." Genesis 7: 11: "In the six hundreth year of Noah's life in the second month, the seven-teenth day of the month, the same day were all the fourtains of the great deep hroken up

all the fountains of the great deep broken up and the windows of heaven were opened. 8th ch., 2d v.: "The fountains also of the deep and the windows of heaven were stopped. and the rain from heaven was restrained." Noah was 600 years, and his boys 100 years old at the time of the flood (Gen. 10:6, 7, 8). Nimrod was only the second generation born after the flood when the whole earth was peopled (1). 10: 10, "And the beginning of his (Nimrod) kingdom was Babel, Accad, Calneb, Erach, in the land of Shinar and many others." Gen. 10: 5: "Of the sons of Japheti By these were the fales of the gentiles divided in their lands; everyone after his tongue (note, after their families in their nations." 10: 20) These are the sons of Ham after their fami-

lies, after their tongues (note) in their coun-tries and in their nations." 10:81: "These are the sons of Shem after their families, after are the sons of Shem after their families, after their tongues (note) in their lands after their nations." (Contradiction). .11:1: "And the whole earth was of one language and of one speech." Gen. 11:8.9: "And they (the sons of Ham and Nimred) said one to another, 'Go to, let us make brick and burn them thorough-ly." And they had brick for stone, and alime had they for moriar. And they said, "Let us build us a city, and s tower whose top may reach unto heaven, and let us make a name, lest we be scattered abroad upon the face of lest we be scattered abroad upon the face of the whole earth."" Gen. 18:21: "And the Lord came down to see the city and the tower which the children of men builded. And the Lord raid, Behold, the people are one, and they have all one language, and this they be-gin to do, and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth, and they laft off to build the city, therefore is the name of it called Babel."

16th of June, .876. at Watseks, Ills., by DR. E WINCHBETER STRVENS.

Mind Reading.

[From the San Lu's Obispo (Cal.) Tril ule.]

Comparatively few people know that Prof. Baldwin is a professional medium and gives private scances for money. Such is the fact, however. We received an invitation to visit him at his room at the Cosmopolitan on Mon-day afternoon. Between one and two o'clock we presented ourself and were welcomed by him and his wife, Mrs. Clara Baldwin. After a short time spent ip pleasant chat, he had an ordinary extension dining table moved into the room. The leaves were raised; he took his the room. The leaves were raised; he took his seat upon one side and ourself upon the other. He produced an hundred or more pieces of thin soft newspaper cut into squares \$128 in's, which were scattered promiscuously upon the table: He told us to write the name of a deceased friend with such question as we wished answered, and fold up the ballot into as small a pellet as possible. We wrote six of these ballots, Baldwin in the meantime reading a book. Wel took the precaution to write upon our knee upon an envelop that we took from our own pocket. This was done under the leaf of the table entirely out of sight of Baldwin. Had he been disengaged and inclined to watch our motions, he could not have seen even the movement of our pencil. By six folds we made a complete peliet of our ballot, could not have told their contense collectively. Out of the six he picked up one, gave it to us to hold clasped in the palm of our hand, then deliberately wrote an answer to the identical question contained in the ballot. We give a sample, prefacing it by saying, the individual addressed, was in life, a Catholic priest, a very dear friend of ours.

BALLOT.

FATHER IGNATIVE,-Dear Father:-What is your opinion of Prof. Baldwin?

ANJWER.

My Sons:—As all subjects of God are my sons—Your judgment, your intellect, and your superior intuition must teach you that B can only do you good and the cause. Your friend is honest in his ideas and views, and thoroughly in earnest, and while he may be somewhat blgoted and ultrayet he can not fall to do much good to truth. If you will take a fine piece of lace (bobi-net) as it comes from the machine, between

net), as it comes from the machine, between the threads are small fibres that destroy the beauty of the lace. The fabric is now passed over a hot fiame that burns the thin lint and over a hot fiame that burns the thin lint and fibres and purifies and makes the lace beauti-ful. So your friend's work will but help truth, and can only show the faisity to the world. Do not let your excessive love for your belief lead you into denouncing the means of show-ing error. (Signed.) IGNATIUE. There is but one thing we wish to call atten-tion to in this communication. This is a knowledge on the part of Baldwin or some other intelligence of the contents of the paper which we held in our hand. This known of which we held in our hand. This known of course the remainder is comparatively essy. It was a physical impossibility for him to have seen the contents of the payer-notwith-standing he had had it in his own hand and had placed it upon his forehead for an instant, for it was never unfolded from the time he put it upon the table until we had read the anower as written by the Professor. Who then, had seen the contents and dictated the an-EWET ?

Language Chick Street

Les are a manufacture a realized and a second

RELIGIO-PHILOSOPHICAL JOURNAL

Is It Worth the Powder?

OCTOBER 14 1876

Was the question I put to myself on reading Friend Billing's critique of my defense of Shakers, with his further aggressive movement. I at first decided negatively, but on second thought, as I had promised to follow him closely. I feel it to be my duty to con-tinue the defense as long as the assault shall last. Will be very brief:

1st. The difference between us he says, is: "Elder Eades is contending for an effate worn-"Elder Eades is contending for an effite worn-out system, whilst I am battling for truth." I would ask: If worn out, why attack it so ve-hemently? The truth is, it is neither effete nor worn out, but a living power—a "building founded on the rock and can not be over-thrown." He confesses that it is in "posses-sion of a light that with little trimming would be a blessing to the world."—Thanks! Thus is more than he can say of most other systems. His great mistake is: he fancies himself to be the porter, or chosen candle-souffer to trim this the porter, or chosen candle snuffer to trim this light; but he can't have the honor of the office for the simple reason that the course he pursues would put out the light and leave us in total darkness.

3ad. FISHBOUGH.-Is he not mistaken in saying that "Spiritual manifestations were first placed in the hands of disbelievers in G 2d and immortality?" And does not Friend B. make a greater mistake in saying, "Elder Eades would smother truth in regard to them?" There has nothing been given from the Spirit-world to us, that I would conceal from Fishbough or any lesser light.

S.d. REMNANT.-B. asks, Why a remnant? Answer: "Because strait is the gate and narrow is the way that leadeth to life and few there be that find it."--Christ 4:h. The Dragon.-The fight with him is

not "independent of the woman's seed." Ann Les's children are the woman's seed, who are now engaged in battle with him.

5:h. EMBRSON.—Elder Eades has studied him quite enough-he does well for outsiders. but quite chough—ne does well for dusines. But seems to know as little about Onrist's King-dom as Nicodemus did of the new birth. He and his admirer, would take the new-birth children back into the womb of generation and. then call it progression ! .

then call it progression! 6:h. Evasion.—Friend B. says: "Eades avoids my charge about the healing gifts among the Shakers, etc." To this I would say: I have resided among the Shakers nearly 70 years and have never witnessed a case of heal-ing bodily infirmity by the laying on of hands or any psychic 1, psych o ogical or odylic force process, such as B. claims for us, and is now practiced by many healing mediums in the out-side world. Whatever there may have been of this nature in the beginning, it did not exist in the most prosperous past days of our exis-tence, and has never been claimed as a plank tence, and has never been claimed as a plank in the gospel platform. Science has partially at least, defined the laws by which it is governed. It seems not to be confined to the pure in the second not to be confident to the part in heart, but exists with fish mongers as well. (See Art Magic, published by E. H. Britten). But the true healing gift spoken of by the spostle and cited by me, has existed as a chief plank with us from the beginning to this day. 7:h. EDUCATION.-I have visited all the Shaker Societies and found their schools most ly in advance of the district schools around them, and outside committees so report them. No further answer is necessary to the charge of dereliction in this line.

of dereliciton in this line. 8 h. Questions — "No opportunity says B. is given to hear both sides of any question." This is not true of us. All I need to add is to say: Any Eider who would habitually act without hearing both sides of a question is unfit for the office.

until the day of his death, which occurred on the 281 day of February last. About four to six months prior to Mr. Campbell's death, he had his last will executed, duly witnessed, sign d and soknowledged, and by request of the testator, I was named in the will as his gole excontor. I was aware that Mr. Osmpbell's health was gradually failing, and that his constitution was wearing away, therefore to have heard of his death at any time would not have been beyond what might have been expected. On the evening of the 21st of February, I retired to bed at about 9 o'clock, and fell into a sound sleep. I dreamed, as I shall term it, of seeing a large funeral procession, term it, of seeing a large funeral procession, which was then passing a certain point on Mr. Campbell's farm, and on its way to the cemetery, which is situated near his residence and on lauds originally belonging to his farm. The coffil appeared to be a beautiful makog-any color and handsomely ornamented; was borne by six men, whose general appearance indicated that they were past the meridian of life. I was not able to tell their names, as I apparently followed in the center of the pro-cession and could not discern their faces. The eract color of the coffia, the number of men, that assisted in carrying it, the three silver-plated hand-bolts on each side, and the pecul-iar form of the center one, was clearly and iar form of the center one, was clearly and distinctly stereotyped upon my vision. My memory was impressed with remarks that were made and were as follows: Why do they carry the corps to the graveyard, and the an-swer was that "he is light, and it is but a short distance to the cametery." On the morn-ing of the 231 of February, while at breakfast, my wife remarked to me that "she had a dream last evening, and that we would hear of s death before long." To this I remarked that I had a singular dream relative to a funcral procession, but did not definitely define what I had dreamed. After breakfast was over, I left the house and was away about one hour, during which time I was deeply impress-ed with the thought that I would hear of a death in a short time. When I returned home, a grandson of Mr. Campbell was at my house

and said that his grandfather died last even-ing. I then related the particulars of my dream to my wife and family, telling the num-ber of pall bearers and the color or shading of the coffin and described it as being colored like a set of chairs then in my house. I at-tended the faneral and found that the corps was birne to the cemetery by aix men, the coffin had the exict color and shading of my ccffi1 had the exict color and shading of my chairs, the exact number and style of the sil-ver-plated hand-bolts on each side, and every thing in correspondence with my dream. The language was actually made use of and heard by a neighbor of mine, "Why do they carry the corps to the graveyard?" The answer way, "He is light, and the distance short." T meda a streamous effort with some of the

I made a strenuous effort with some of the managers to have the corpse conveyed upon a spring wagon, thinking that I could destroy part of the arrangement as portrayed in my dream, and thereby prove it only a delusion; but it was all in vain; the method of conveying the corpse had been settled upon and could not be changed through or by my request. I leave the reader to draw his own conclusions from the foregoing statement and attribute this phenomena to whatever cause he pleases. As for myself I believe that the spirit of that generous and noble hearted old man communicated with my spirit, and clearly and unmis-takably portrayed his death and burial, and as it were saying to me, "I am about to pass ba-youd all earthly scenes. I now come to bid you a long adieu, leaving you as my agent to close up and settle my worldly affairs " JOHN J. DARIELS.

Bestram, Linn Co., Is.

so with most other creeds, it really means "Our Church," and no one outside its pale can be a Christian. Years must elapse before this definition, hallowed by custom, can by the efforts of scholars and liberal minds ue set aside, Jeans was not "The Christ," nor are His fol-lowers entitled to be called Christians, any more than the followers of other great mediums who were baptized with the "Ohrist spirit or principle," and lived and taught both be-fore and since his day.

The whole of Sectarianism, with all its various creeds and dogmas, is built upon the erron ious foundation, that Jesus was the son of God. born of a virgin, and died to save sinners Either stone removed (and all equally false) and the whole fabric crumbles to the ground

SHORT SERMONS.

Organization.

BY THOMAS COOL

Hen do not build houses without brick, wood or stone. No more can Spiritualists organize without understanding the divine (cat ural) principles inherent in the spiritual nature of man. For want of this knowledge Spiritualists in their attempts to form permanent organizations have been like men groping in the dark. Bpiritualists undertake to have the "new" conform to the "old," which is truly like "putting new wine into old bottles." It is an attempt, to organize Spiritualism under is an attempt to organize opritualism under the "old;" whereas there can be no permanent organization under or partaking of the nature and forms of the "old," which must and is passing away, "with a great noise" truly, just as has been prophesied of it by the spirits. The Spirit-world through their medium Jes-

us has spoken plainly and concisely of the principle that shall govern in the "New Or-der," and spiritual era or dispensation which we find recorded in the 20th Chap., 25th, 26th and 27.h verses of Matthew, and culminated in practical operation with his followers at the pentecostal period recorded in the 2 id Onap. of Acts.

To give up all for each other's sakes as the primitive Christians did, is what is meant "for Christ's sake;" for Carist labored for other's sakes or for equality for all, which is natur-al and jast, or spiritual. Hence in the "New Dispensation" God, a principle of love and instinct will be the only organizate for wo justice will be the only organizr; for we shall have a Onurch without a creed; a singdom without a king; a state without a governor or a government, and dwell on the earth as the angels or spirits do in heaven, or as the birds in the groves. All who are ready to become such Spiritualists can address us at 829 W. Lizke St., Onicago, Ill.

Contents of the Little Bouquet for October, 1876.

How Bob "Made a Home;" Twinkle Twinkle, Little Star; The Whispering Spirit, (Illus.); The Spirit or Feelings of the Mother transmitted to the Child; Mothers and Calldren; Little Folks; Science for the Young; Meet me in the Spirit World; Heaven Opened; A Beautiful Dream; Discontented; At Your Fest; Rose and Lily; "Tell-Tale Company;" Bones in the Body; Life is Love; Kisses: A Sammer Paentasy; Baby Mosquito; Putting Pot to Bleep; The Promonition-An Alestian Story; A Word for the Mother; The Cainaman Gathering Tea, (Illust.); Memorial Flowers: An Elephant Hunt: Have Animals Spirite? The Ohildren; The "Spirit" of Forgiveness; The Spirits of the Flowers Talk to one in Dreamland; "On, Don't Papa;" The Ead of a Quarrel; The Little Writing Medium, (Illust.); Watching the R mebush; What the Spirits Teach; Varieties; The Philosophy of Life; Visions.



9.h. DISCREMMENT.-The want of this in the Load, is not that over which "Endes would throw a vell"-but it is that of pure minded Shakers going to the dark seances of fi sh-loving mediums and tricksters in quest of pure Shaker spirits (i) . They should know that such as would appear there would be bogus or counterfeits.

10th. Ecrasons.-While they may occasion. ally he used to profit, they were wholly nanec-essary in the present case. Friend B's, assault and my answer to him were both read in Boolety meeting, without the use of solssors or the omission of a word or letter. Truth is always scissors enough for error.

scinors enough for error. 11th. PROFERENCY.—Friend B. soems to be too external, ever looking at the outside of things, and hence places Shaker prosperity on a wrong basis—that of numbers. Externals should cut but little figure in this reokoning. True Shakers count themselves more prosper-tions of the second themselves more prosperous with a few, even a half dozen, pure, whol-ly consecrated souls, than they would with six dozen dozens, or a city full of those who like himself, were seeking to "climb into the Kingdom some other way.'

13:h. ONE MAN POWER.-We would inform B, that there is no one man power dominant among us. The head of the body consists of a ministry of four persons, two of each sex whose united voice is the deciding point. A head is essential to every living body, without which death would be the inevitable consequence.

18.h. RIMMO TO EXPLAIN.-In compliance with my request, Friend B. rises to explain, and give a reason why he did not remain where there was most of Ohrist he ever saw on earth, and says: "Simply because I knew I could do better!

That is cutting the Gordian knot with one That is cutting the Gordian and: with one whack; but it would seem unnecessary to say: such reason does not satisfy the question. It is simply no reason at all. Can an honest man who is "battling for truth" do better where there is less of Ohrist than more? Leave the more of Ohrist and go where there is less, and then hurl anathemss at those who possess the more! Such a course displays great inconsis-tency, if it is not indicative of "emotional in-Replity.

14 n. A REASON .- Should I try to help him to a reason for his course. I would say, for his enlightenment as well as others, that there are two modes or motives for joining our Bociety—one of which rests on an exceedingly frail basis They are internal and external: The former causes the applicant to confess all The former causes the applicant to confess all the sins of his past life, with repentance and a resolve to forsake them forever and to conse-orate himself to God in his appointed order. This adhered to gives him permanent footing. But the latter is for the "loaves and fishes" and other external thing—and, if such one does not reach the internal, he soon leaves the more of Onrist for the loss, "simply because he knows he can do better," but this ends the Ohrist with him. Obrist with him.

South Ualon, Kt.

A Dream! A Vision!!

H. L. EADZS.

EDITOR JOURNAL .- Being a reader of your EDITOR JOURNAL:-Being a reader of your paper. I noticed in its columns under date of Sept. S1, the publication of a dream as related by T. M. Kelley, of Galifornis, which reminds me of a dream or vision that I had during the month of February last. By way of proface to my statements, I will say that there resided in Bartram Township, Ling OJ., Is., an old man nearly eighty years of ago, by the name of Thomas W. Campball, and with whom I because acquainted in the Boring of 1844, and friendakip towards each of ler from thes time friendakip towards each of ler from thes time

Walder was deren in mellingen in



Spiritualism stands before the world in com-parison with all other isms, like the noble oak smong the trees. Then why mar the beauty of her trunk with sectarian parasites, or allow the creeds and dogmas of men to darken the light of the sun of truth as it permeates her branches? Why seek to overshadow the beau-tiful Harmonial Philosophy with the teach-ings of the so-called Christianity, or Church-ianity of modern times? isnity of modern times?

Why seek under the guise of "Christian Spiritual'sm," to perpetuate and fasten upon the mind the creeds, beliefs and teachings of the modern pulpit, or the dogma of ancient monks and modern priests?

Why continue to impose the individuality of two distinct and separate persons. Jesus and Ohrist, upon mankind as one? If Ohrishna or Ohrist lived fifteen hundred years prior to Jesus, and taught the same pure doctrines, lived the same or a similar upright and moral life, why continue to aid priest or preacher in their why continue to aid priest or prescher in their efforts to deceive the people, and make of Jes-us, "The Ohrist?" If Confuctus promulgated the teachings of Ohrist and the "Golden Rule" (of which he was supposed to be the au-thor), five hundred years before Jesus was born, why not speak of him as Confuctus Ohrist, or Ohrist Confuctus, and as Spiritual-ists postessing the truth proclaim it before the world? world?

If Jesus was our "elder brother." born of If Jerns was our "elder brokher," born of human father and mother like unto ourselves, and now a progressed spirit in the higher spheres, accessible to all pure investigating spirit minds, and with James and John, Peter and Paul, ready and willing to explain all his sayings as recorded in the New Testament, why not teach the people the exact truth, teach them j ist what our spirit friends proclaim to us to be the truth? Why not divest ourselves of all sectarian bias, and placing the axe at the root of the tree of error, utterly destroy the parasite of sectarianism that now entwines the spiritual oak and olings among her branches, darkening truth's light, and sinking mankind still deeper into superstition and error.

This effort to give new life to old monkish superstillons, and fasten them for a longer period upon the civilised world, must end in signal failure. It may be encouraged for a time by soctarian "Diakks" from the "wilder-ness," but under the bealgn inflaence of our journals and publications, our lecturers and mediums, the mouth pieces of the Spirit-world, it must soon be buried in the same grave that will hold the dead theology into which it is sought to infuse a new life; while its real an-thors return to the "wilderness" from whence they came. This effort to give new life to old monkish

thors return to the "wilderness" from whence they came. Latevary true Spiritualist arouse and teson mankind that only as he coases to ain can he escape the penalty of ain. Hins committed must under God's law of compensation, bring their reward. Hepentance may not remove the penalty, but will produce sincere desite for reformation, thus coasing to sin there will be no penalty to endure. Man must be his own Baylor. The blood of "anteen enclified saviors" can not save a man from the penalty of the least reported sin. Can we then save,

And the second second

Every family of Spiritualists should subscribe for the LITTLE BOUQUET. Only \$1.00 per year. Address the Rulisio-Philosoph ICAL PUBLISHING HOUSE, Ohicago, Ills.

Tobacco Users, Attention I

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 RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago. See testimonials in another column.

Special Jotices.

Attention, Oplum Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for ouring the a ppetite for opium and all other narcotion, by the Board of Chemista, in spiritlife, who have herotofore given her the necessary antidote for curing the appetite for tobacoo, and the proper ingredients for restoring hair to all hald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days. on the receipt of the dollars (the simple cost of the ingredients), and guarantee a most perfect ours or refund the money, if directions accompanying seal package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the evers within the reach of the poorest people who use the permicious drug. The expense of a period remedy will not exceed the cost of the drug for-continuing the deleteclorie habit one month?

Address Mrs. A. H. Robinson, Ranasto-Paul-OCCUPIELL PURISHING HOUSE BUILDING, Chicago. Room 2.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robizson's mediumship, that we unhasibilingly guarantee a faithful execution of the above proposition .- [Ro. Jour-MAL

M. Lovany who has but just began to use Mrs. A. H. Robinson's opium remedy says, "The first night I wore the magnetized paper you sent me, I fait the dear spirit friends with me. They manipulated my head and face for nearly two hours. I have reduced my allow-ance of opium one-fourth streedy. Piesse and me another set of the magnetized papers. Bushnell, III., May 10th 76.

The author confines himself almost exclusively to the phenomenal side of Spiritualism; to those facts whichmust elevate it sooner or later to the position of an established science. He says to the world: "Here are certain stupendous facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. I have availed myself of my opportunities to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is the irresistible proof of the occurrence of certain inexplicable phenomena repudiated for the most part by leading physiologists, but which are nevertheless thoroughly well established as facts, and which must sooner or later revolutionize opinion on a variety of questions relating to the nature of man."

The work forms a large 12mo volume of 492 pages, and is freely

Illustrated with some Sixty Engravings, Consisting of

Portraits, Groups, Landscapes, Interiors

Diagrams, Fac-Similes. &c.

all of which add greatly to the interest of the text. The style is animated, frank, engaging; and a cumulative dramatic interest is given to the narrative of events by the literary skill manifest in the preparation. Still there is no attempt at sonsationalism. A reason is given for everything; and even the stories of their past lives, goi from the Eddy family, though necessarily such as the author could not verify, have their fit place and bearing in the general narrative, and afford interesting matter for psychological speculation.

The Work is Highly Illustrated. In fine English Cloth, tastefully

beand......82.50 " gilt edge..... 5.00 " Malf Tarkey Mercotop......... 4.09 POSTAGE PACEN.

TANK POTTONIC CONTRACTOR

35

Devoted to the elevation of our race and country, is pub-lished at Memphia, Tenn., by Sawir Warsow. Balong-ing to no sect or party.—allied to no creeds or catechiasa, it will be independent upon all subjects. Belleving that the teachings of Jasus. Science and Spiritualisms are per-fectly, harmonious,—this period ical will be published from this stand-point. This has been our spirit teaching for a score of years,—and while we expect to adhers to these principles, we expect to extend to these who may differ with us respectful consideration and claim nothing for ourselves that we do not concede to all others, to have their own views and to express them fully, accountables to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto regarded as untenable. That we have extremes greatly in the majority against us, but none of these things deter us from our work. The will be our aim to keep the readers of the Magazine posted in regard to Spiritualism and its developments generally, especially in our own country. A new erais is dawning upon us; the day long looked for is at hand whan the gloom shall be lifted from death. The Magazine is published monthly, cou-taining 45 page besides the cover, at the vary low prise of \$2 per annum. Postage paid. "Yunastreow

THE WORLD'S SAGES, INFIDELS, AND THINKERS.

A CROWH-OCTAVO VOLUME. Br. F. M. BENNETT, Editor of THE TRUTH SEREER.

Editor of The TAUTE SERIES. With a steel-plate engraving of the author. Being the printed Teachers. Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Heilgion. Dis-believers in current Theology, and the deepest Thinkers and most active Humanitarias of the Work, from Manu-down, through the following three thousand years to our own time. It is believed that the work fills a want hong folt, and adds materially to the general information touching the characters ireated, afforded a succinct and correct account of the best and transf persons woo have if it is world, and concisioning whom large minubers of volumes would have to be consulted to derive this la-formation; and all in convenient and sconomical form. It is divided into four parts. Part I, from Menue O Garias, Part H. from Onrist to Toomas Faine. Fart III: from a bid whom the world owas much for the progress it has made in the world owas much for the progress it has made in the world owas functions. Connectines, 25-roestor, Lyourgus, Bokin, Pythagoras. Despecting, Box a first, Flato, Aristotik, Connectines, Eoger Bione, Stras-tins, Hohammed, Averross, Coparations, Eoger Bione, Statistos, Gosche, Taileyrand, Volney, Dr. Gall, Kary Wolfactosecraft, Thorite, Hordish, Truth, and Res-s Bolingbroke, Voltaire, Baljasin Franklin, Bosos, Hunt, Vanini, Lund Bacon, Estatespeare, Galileo, Bidme-s Bolingbroke, Voltaire, Baljasin Franklin, Bosos, Hunt, Dichach, Geo, Wasalugton, Thos, Faine, Theose and the work as of Charles Lord, Philo, Imagor, Frances and Baboke, Ontaris, Bost, Balles, Boles, Frances and Baboke, Contrast, Bartish, Porthyry, Tro-bras, Bolagbroke, Vitage, Balasin, Franklin, Basos, Hunt, Dichach, Geo, Wasalugton, Thos, Faine, Theose and the work is a function, Barts, Balies, Frances In and the seal by mall to any selenes in the United and the work is a function, Barts, Balies, Thome In and the seal by mall to any selenes in the United instates, S. and Heavy scheres. The function of a sealery of the and bound in good styles.

States or Canada, postage free on receipt of \$2. This most variable book abould be read by averybody.

For sale, wholesale and retail, by the Ranaus Parios-SUPERIAL PUBLISHING HOURS.

hide states

S. Guessia Strugglerica

RELIGIO-PHILOSOPHICAL JOURNAL.				
feligio-Philosophic l Journal	aware that the hoodools "set" for him, and the terror created in his mind by this knowledge	KNOWLEDGE IS THE TRUE SAV- IOR.	of the Spirit-world have a chance to speak the truth of the Spirit world, as they see and know of it, the ideal hell, heaven and devil will be	Questions and Answers: 8. S. Jonas:-Dear Sir:-Will you be so kin
S. S. JONES, DITOL PROPRIETOR.	is generally sufficient to cause him to fall sick, and, it is a curious fact, almost always to die in a species of decline. The intimate knowl-	Duties Devolving Upon Spiritual- ists.	exploded as nothing less than an absurd myth —then the oraft will be swept away—religion will be superseded by the Philosophy of Life,	as to give me answers to the following queries 1st. Is Matter and Spirit composed of th same substance? 2nd. Has Matter as commonly understood
R. FRANCIS, - Associate Editor. TERMS OF SUBSORIPTION:	edge of hoodoos of the insidious vegetable pol- sons that abound in the swamps of the South enables them to use these with great effect in	In discussing the subjects embraced in the above caption, we have aimed to impress the minds of our readers with the importance of	and the watchword will be Knowledge is the true Savier. Oan Spiritualists organize on a basis that	Inherent life? Srd. Was Swedenborg a Spiritualist? Ath. Can a person have a belief without creating himself or herself a Sectary?
copy, ane year, in advance, including postage\$3.15 """ at the end of the year	most instances. A little daughter of Mrs. A., who had been left a widow by the war, was taken ill with what was then thought solow, malarious fever.	gaining knowledge, in its most comprehensive sense. It will be generally conceded that to prepare	will recognize intelligence as the crowning el- ement in man? Oan they organize upon a	5th. How comes it that so many pure min ed men and women read the Bible, if it is the same obscene book that others think it it?
Highs-Fhilesephical Publishing House. I letters and communications should be addressed to mate-Famosophical Publishing House, Chicago.	The family physician was called in, and pre- scribed for her; but in spite of his attentions she grew gradually worse, and seemed to be slowly but surely sinking and wasting away.	a manifor any specific duties in life, knowl- edge is essential. If essential to a proper dis- charge of a single duty, even so it is essential	basis that will appeal to the highest faculties of true manhood, rather than to base their or- ganic effort upon the passional plane of vener-	6ih. I am in doubt as to the claims of Spi itualists, have they a creed or are they so loo as to belong to any sect, only acknowledgin the mundane action of departed human being
NEWSPAPER DECISIONS.	Everything that medical skill could think of was done, but in vain.	for a faithful and proper execution of all du- tics devolving upon each and every person through life.	ation for a supposed God, of human attributes? Can Spiritualists unite and act upon a princi- ple which recognizes the necessity of doing	commonly called spirits? There are certa other questions I would fain have answer but refrain from troubling. Don't you think the old adage would app
Any person who takes a paper regularly from the toffice whether directed to his name or another's, whether he has subscribed or not-is responsible for payment.	1 " 1 \$P\$ " # \$P\$ \$P\$ \$P\$ \$P\$ \$P\$ \$P\$ \$P\$ \$P\$ \$P\$ \$	To avoid socidents a knowledge of the in- strumentalities to be used are essential. This is true in principle, be such instrumentalities	good one to another, as the most legitimate means of happiness for both, and for all man- kind?	to all beliefs, Spiritualists included? "Wh do ye more than others, do not even the Pah cans the same?"
If any person orders his paper discontinued, he is pay all arrearages, or the publisher may continue and it, until payment is made, and collect the whole ant		designed for physical, mental or moral results. Hence it follows that the laws of cause and	We think so, and what shall be the watch- word with which to emblason our standard, is yet the question ?	An answer to those few queries would gre ly oblige me, as I am after that most regula of all things, knowledge.
The courts have decided that refusing to take spapers and periodicals from the post-office, or re- ring and leaving them uncalled for, is prima facie ince of intentional fraud.	tions. In despair of deriving any benefit from the doctors, and completely be filed and worn out with the peculiar lingering nature of her child's illness, the suggestion of the woman	effect must never be lost sight off. And it is right here that the reader will do well to pause and reflect upon the wide differences that exist	The Moody and Sankoy Meetinge.	Your Respectfully. Annur Dorr In reply to your first question we refer
making remittances for subscription, siways pro- a draft on New York, or Chicago, or Post-Orpica	made great impression on her mind. In the neighborhood were two negroes, who bore the reputation of being hoodoo men.	in the teachings of Religionists and Spiritual- lists. Religion is based upon the supernatural-	CHARTER OF THE EXECUTIVE CONMITTEE, MOODY AND SANKEY MEETINGS. T. W. HARVEY, Chairman, GEO. M. High, Treasurer.	to the forty-two chapters written upon t Philosophy of Life, and published in the Li vzm Bouquar. Matter in its ultimate analy
The registration fee has been reduced to ten is, and the present registration system has been ad, by the postal authorities, to be virtually an ab-	of the cargo of slaves that had run into Mobile Bay in 1860 or 1861. As usual with their more civilized professional brethren, these two hoo-	Spiritualism upon the natural. Religion ex- pects the most stupendous blessings at the hand of God as a recompense for faith. Spirit-	F. M. ROCKWELL, Secretary. Mr. EDITOR:-I send herewith report of ar- rangements for the meetings of Messrs. Moody	is uncircumscribed spirit—simple mena germs of life, in which genus and sex are els ally and unchangeably fixed.
The protocolliged to register letters when requested to 	1 doos were desoly encource, and workou examet	ualism teaches that effects are but the results of preceding causes—that blessings come when the causes exist, and the same of calamities.	and Sankey in Ohicago, with the details of the building, a notice of the meetings, and ar- rangements for a series of meetings in the West and Northwest, to which, as a matter of	The answer above is a reply to your a ond question.
the set of the second set of all arrear ages is made, as required by law. To names anyward on the subscription books, with the second set of set of the second set of the seco	ful grigrais. One of these hoodoos lived on or near Mrs. A.'s place, and, sithough she was ashamed of	Aye more; even calamities contain the germs of undeveloped good. Hence knowledge de- velops the <i>Philosophy</i> of <i>Life</i> , which must of	general interest, we respectfully ask you to call the attention of your readers. An eligible portion of the audience-room will be reserved for reporters, and a room has	bwedenborg was a sor. Nour own judgment must enswer you fou question for you.
LOOK TO YOUR, SUBSCRIPTIONS.	sent for him immediately to come over to see	necessity eventually supersede all forms of Re- ligion.	been arranged for the use of gentlemen con- nected with the press. Should you find it con- venient to attend any of the meetings, by call-	The Bible contains many valuable trut It is such truths that pure-minded people (seeking for, Obscenity is not that which pu
abscribers are particularly requested to note the ex- tions of their subscriptions, and to forward what is for the ensuing year, without further reminder from soffice. pon the margin of each paper, or upon the wysper.	would come, but that Mrs. A., must first send him a chicken cock, three couch shells, and a piece of money with a hole m it.	In our last article we announced ourself as in favor of organic efforts. But we have ap- proached this ground with great timidity, for	ing at the office a "press ticket" will be furn- ished you, which will give you access to all the press facilities. Respectfully Yours.	minded people are attracted to, but the val ble truths contained in the book. The obsceni the multitude of contradictions and error
sonice. pon the margin of each paper, or upon the wropper be found a statement of the time to which ps, mend been made. For instance, if John Smith has, dd Dcc. 1975, it will be mailed. "J. Smith 1 Dec. 5" it has only paid to 1 Dec. 1974, it will stand thus: "J. ith 1 Dec. 4."	of vellow, red, and blue fiannel, and the three	fear that we might be misunderstood, and held to be in favor of some kind of a religious or- ganization—a sort of modification of Ohristi-	THOMAS K. CHEE. 120 LaSaile St., Chicago, Sept. 25th, '76. The meetings will begin Sunday, Oct. 1st.	are to pure minded people like the husk to corn, or the shell to the nut. In reply to your fourth question we wo
LGCATION. THE WEST PROF OF THE LIGIO-PHILOSOPHICAL PUBLISHING HOUSE	manner. Piscing the conches on the floor,	anity, Mahommedanism, Buddhism or some- thing of a similar nature. Far from it. We don't propose to be instrumental in the	A. meeting will be held 8 a. w. for Ohristians, and a mass meeting at 4 P. M. During the week two daily meetings will be held; one from 19 to 1 o'clock, conducted by Mesars.	say, that believers in spirit communion found among church members of all sector phases.
227 Fourth Avenue. THE EAST FLOAT 222 Dearborn, near Harrison strees, two blocks ith, and in plain view of the south and east fronts of the south and cast fronts of	drew his hand across it in the same direction three or four times. On leaving it, the cock is ouist, and did not attempt to move, al-	least degree in sectarianising Spiritualism.	Moody and Sankey, in Farwell Hall, and one at 8 r. w. in the Tabernacle. The following synopsis of the life of Mesars.	Personal communion with spirits speed modifies the faith of sectarians, and there the sphere of fraternal love becomes wider
a new Oustom Honse and Post-office. Strangers, who wish to ride by public conveyance Il leave the State street horse cars or the Olark stree mibuses, at Harrison street.	though it was loose, and apparently could have	every being that ever has, now does, or here- after will exist.	Moody and Sankey may prove interesting: Mr. D. L. Moody was born in Northfield. Mass., in 1887. On going to Boston when 18 years of sge, he entered Dr. Kirk's Congrega-	-then croeds are superceded by a knowle of the Philosophy of Life.
CHUAGO, SATURDAY, OOTOBER 14, 1978.	broke out into a loud laugh, muttering words	salf aviatant uncreated and stornal in dura-	tional Church, where he was converted, and	Spiritualism thus far has been active in iconoclastic sphere. The rubbish imposed on the human mind by dogmatic system

VOUDOOISM. Is the Devil Dead?

ENGLISS L-(WEOLS NOLDIN LUL)

Another League the Missing of Decilickness—Aks Vouceoo in the Basel, and their Informal Dodago,

-Really, one half of the world knows comparativaly nothing of the other half. Secrecy n the part of an evil doer, to a certain extent overshadows his pathway and conceals it from the gase of mankind generally. Voudoolam and its practices are not disclosed publicly to the world. The miserable negro, wallowing in flith, becomes "master of ceremonies," as it were, and holding in abeyance/degraded spirits, who are ever ready to do his bidding, he becomes an agent to assist those who will pay him for it, or to punish those who unwisely offend him. Dr. P. B. Randolph well said,-"Voudooism, of various grades, is common in the land; nor is it by any means confined to the ignorant blacks; for I knew wealthy. beautiful, and accomplished whites who believed in and resorted to it. Nor women alone, but men also. . It is resorted to for purposes of lust, love, hatred, gain, and revenge; and I never knew the devilish thing to fail in a singis instance. Whenever such things are tried on, magnetic laws and persistent will and purposes are at work, and the only means of deliverance is a resort to the same sgencies, but of a higher, pure and holy grade." Bome time ago the Memphis Appeal contained a brief statement of the works of the Voudoos in the South, from which we learn these incidents of importance connected with their nefarious doings. It appears from that paper that the word Hoodoo, or Voudoo, is one of the names used in the different African dialects for the practice of the mysteries of the Obl (an African word signifying a species of screery and witcheraft common among the worship pers of the fetich). In the West Indies the word "Ohi" is universally used to designate the priests or practicers of this art, who are called "Obi" men and "Obi" women. In the southern portion of the United States,-Louislans, Alabams, Mississippi, South Oarolina, and Georgia,-where the same rites are extensively practiced among the negroes, and where, under the humanizing and Obristianising influence of the blowed state of freedom and idlaness in which they now exist, and are encouraged by the Freedmen's Bureau, the religion is rapidly spreading. It goes under the name of Vendooism or Hoodooism. The practicers of the art, who are always native Africans, are called hoodoo men or women, and are held in great dread by the negroes. who apply to them for the cure of disease, to obtain revenge for injurise, and to discover and punish their enemies. The mode of operation is to prepare a fetich, which, being placed near or in the dwelling of the person to be worked upon (under the doorstep, or in any anug portion of the furniture), is supposed to produce the most dire and terrible effects upon the victim, both physically and mentally. Among the materials used for the folich are feathers of various colors, blood, dogs' and cats' teeth, clay from graves, sgg-abells, and broken bits of glass. The clay is made into a ball with hair and rags, bound with twine, with feathers, human, alligators' or dogs' tasth, so arranged as to make the whole bear a fancled resemblance to an animal of some sort. The person to be hoodooed is generally made

Ekilite

to himself in an African dialect. Turning to Mrs. A., who was all anxiety, he told her that the child was hoodcoed; that he had found the marks of the hoodco, and that it was being done by his rival (who lived some miles off, although considered in the same neighbor-hood), and that he (Finney) intended to show him that he could not come into his district become any without his commission ly man, but all beings are destined to an immortal life beyond this physical plane, where Infinite Wisdom, and beauty ineffable will be manifested in the life-line of each and every being, however repulsive to our limited sense, hoodooing without his permission. "He then called the servants and everyone

"He then called the servants and everyone about the place up-ordering them to appear one by one before him. So great was the respect and terror with which they regarded him, that although masy of them obviously did so with reluctance, not one failed to obey the sum-mons. He regarded each one closely and mi-nutely, and asked if he or she had seen either a strange rooster, or dog, or cat around the house in the past few days, to which question they made various answers. The chamber-maid, who attended on the room in which the child lay, was one of those who were particu-larly reluctant to appear before him or answer his questions. Lie remarked this, and, grin-ning so as to show his sharply filed testh near-ly from ear to ear, he said, "Ha, gal better me find you out than the buckra!" This was late at night, and after making his "reconnoisance," he picked up his conches and the cock, and prepared to go, telling Mrs. A. to remove the little sufferer into another room and bed. Promising that he would be back early in the morning, he left the house. At an early hour next morning he returned with (a large bundle of herbs, ;which, with peculiar incantations, he made into a bath, into which he placed the child, and from that hour it began to recover rapidly. He, however, did not stop here. He determined to find out the hoodoo, and how it had been used; so, after asking permission, he ripped open the pillows, and the bed in which the child had lain, and therein he found and brought forth a lot of feliches, made of feathers bound together in the most fantastic forms, which he gave to Mrs. A., telling her to burn them in the fire, and to watch the chambermaid carefully, saying that as they had burned and shivelled up, so would she shrivel up. The girl, who had displayed from the first the most intense uneasiness, was listening at the keyhole of an adjoining room, and heard the injunctions. With a scream she rushed into the room, and, dropped on her knees at Mrs. A.'s feet, imploring her not to burn the fetich-es, promising, if she would not, to make a clean confereion of her guilt. Mrs. A., by this time deoply impressed with the strangeness and myslery of the affair, was prevailed upon by the entreaties of the girl, and kept the "fetiches" intact, and the cham-bermaid confessed that the had been prevailed upon by the other "hoodoo man" to place the iches in the bed of the child. She protest ed she did not know for what reason, and that afterward she wished to take them out, but did not days to do so for fear of him. As soon as the family physician came in. Mrs. A., completely bewildered, told him of the whole affair, showing him the fetiches, and making the girl repeat her story to him. He, being a practical man, and having withal a practical knowledge of chemistry, took the bunches of feathers home with him, and, on making a chemical examination of them, he tound them imbued with a very deadly polson. In commenting on the above, Dr. P. B. Randolph says,-"I believe this story to be true, for I have myself been a victim to the thing; but the 'doctor' who analyzed the stuff, and found 'poison,' is both a cheat and a sham, to hide his atter ignorence. There was no poison about it. The whole thing is purely magnetic, as I can demonstrate at will, for I know this thing from end to end, and speak by the card.

while fulfilling its mission upon the material plane of life. To us, Spiritualism is synonymous with Phi

losophy of Life. It is not the simple communion with spirits of the higher life alone, but it includes the communion of spirits in and out of the physical form; and that develops

church. In 1856 he removed to Ohlosgo, and obtained a position as salesman in a shoe store. obtained a position as salesman in a shoe store. He at once got into Christian work, and soon organised the North Market Hall Mission Sunday School. So successful was he in his Ohristian enterprise, that he gave up his situa-tion, and since that time he has given all his time and his energy to Christian work. He has never asked for or received any salary for his work, trusting to the Lord for the supply of his daily wants. During the war, Mr. Moody was one of the most successful workers of the Christian Commission in the field, and most of the time was chairman of the Chicogo religion, based in ignorance, first had to be removed. When the old fabric is demolished, and the debris removed, a foundation can ba laid for the grand Pantheon of Progress of the most of the time was chairman of the Ohicago branch of that organization. To his efforts the Young Men's Christian Association of Ohicago owned its building, one of the first in the country. In 1871, his house, church, and the As-sociation building, as well as the houses of most of those connected with his Mission, were destroyed by the great fire. At once, he went to work relieving the wants of the needy. and a large sum of money was raised by his efforts after the excitement all over the country incident to the fire had measurably subsided. The lay Ohristian activity, now so marked over the West and Northwest, is largly due to the influence of Mr. Moody. Mr. Ira D. Sankey was born in Edinburg. Ps., in 1840. He was converted and united with the church when guite young. His first Ohristian effort was singing in connection with church and Sunday School work. Removing to New Castle, he engaged in Ohristian Assoclation work, and was elected President of the New Castle Young Men's Obristian Associstion: Attending a Christian Association Convention in the State of Pennsylvania, his clear, ringing voice won the hearts of the delegates, and resulted in his making a tour of visitation to the Associations of the State. Shortly afterward he attended an International Convention of the Ohristian Association at Indianapolis, where Mr. Moody heard him sing at an open air meeting, and arranged with him to come to Ohicago, and assist him in his Association and Mission work, and since that time the two have always gone together; one singing, while the other preached the Gospel. Mr. Sankey's voice is a full soft baritone, improved by careful training. He is simple in his style, free from all attempt at display or effort, and by their sweetness and pathos his songs are irresistable. We verily believe that by giving place to the foregoing, we are conferring a favor at the request of the Executive Committee, which would not be reciprocated by a single religious paper in America, towards Spiritualists. But our philosophy teaches that Moody and Sankey's meetings are all important in the agitation of thought, and will inevitably tend to a further inquiry, among that class who may be drawn into their meetings, even from the highest phase of culture in society, down to the purlieus of vice. There is a large class of people who have become fossilized in some special belief. or in a lack of all faith in a hearafter-they may ba moved to a further investigation by an attendance on an old fashioned protracted meeting, even by the arousing of the passions in view of bell torments.- [ED. RELIGIO PHILOSOPHICAL JOURNAL.

new era.-ED. JOUENAL. "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 do it 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 yours to come unless some extra inducament was made to throw the JOURNAL OF 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 publisher, and no person is wronged thereby. If money-making were the prime object Mr. Jones has in view, he would not be engaged in newspaper and book publishing. He has always been a successful business man. The sacrifices in this business are continuous, and the perplexities attendant upon publishing an independent paper like the Ransto-Patho-SOPHICAL JOURNAL, are endless. Special Addbies are the idols of many households, and when a thunderboldt is lawnched from the columns of the JOURNAL at them, the jar is felt not only here and there all over the United States. but in foreign countries-the reverberations, often in solemn tones, of "stop my paper," return to provoke a smile-not unlike that of "Patience upon a monument smiling at Grief." OI who would not be an editor and proprietor of a newspaper that deals with stubborn fasts. and sparss not, though libel suits, indictments and prisons stare him in the face? Remember we send the JOURNAL to new mescribers for one year and prepay postage, at less than two thirds the regular subscription price. We want 20,000 new subscribers, within the next thirty days. Within that time we expect to be tried on the Woodhull and Claffin Indictment for libel. Will the friends everywhere promptly se-cure as many yearly trial subscribers as possi-

MRS. NETTIE M. P. Fox has closed her enregement in Toronto, and will lecture in Oleveland, Ohio, during the month of October.

C. B. LYNN will speak in New Haven until November. He is open for engagements. Address 88 Portses street, New Haven, Conn.

Mag. TAPPAN'S lectures at Grow's Opera Hall are attracting a good deal of attention. Her lectures are always eloquent and instructi70. 7 81 A C

knowledge, which results from experience. . The grand thought that all mankind are

spirits just as much while inhabiting a physical body, as after passing the change called death, and that communion, one with another here, in regard to causes and effects as developed by absolute experiment, is just as easential for obtaining knowledge, as communion with those who have passed to the scond sphere of human existence.

So-called spirit communion, in an especial sense, is of vast importance in dispelling the thick clouds of superstition which have enshrouded the human mind in all past ages, and now do, in regard to the true Philosophy of Life-the true mission, condition and character of man in the world to come, and the nature and whereabouts of that world.

Spirit communion brings us on rapport with those whom we loved while yet in the fiesh, thereby demonstrating the after-life. Then when that fact is satisfactorily established the mind is prepared to inquire further into the nature of the after life, and the happiness or misery of the denizens thereof.

And right here springs up the opposition, as by magic-the opposition to spirit communion. The Priesthood of the Roman Oatholic Church will admit the truth of spirit communion, but denounce it as unsafe to all but the Priesthood. who are ordained and set apart to commune with the saints alone. Bay they, we have always believed and taught that spirit communion was possible, but should not be indulged in for fear of being misled by evil or ignorant spirits.

The Protestants have denied the possibility of spirit communion ever since the ushering in of the Ohristian era. The very quintessence of absurdity! Comparatively a small belt of country even now believe in the man of Nasareth, in an especial sense, as a Son of God, who was born of woman and died upon a cross to save the world from endless hell torments. to which they were destined under sentence of the Almighty, because their first parents cat of the forbidden fruit. But such is the belief and the hope of Ohristians, hence ever after the crucifixion of Ohrist, say the Protestant Ohristians, all communion between the Spirit-world and this mundane sphere was closed!

This is a plain common sense view of the positions occupied by the two great wings of Obristianity-Oatholic and Protestant, which some of our good Spiritualists would have us patern after, in a modified form, in organizing Spiritualism.

Thus heaven and hell are closed, except to the inward bound, and the inmates never allowed to pass the portals-His Satanio Majesty and staff excepted.

Of course the most obtuse thinker will apprehend the reason for this only common ground, and concert of action on the part of Catholics and Protestants-identical in tactics, but dissimilar in accoutrements. Bola have in view the safety of the orali. Both know that so soon as intelligent destinens

Letters of Fellowship.

The RELIGIO-PERIOSOPHICAL BOULETT granted a Letter of Fellowship and Ordination to Bro. Geo. W. Stevens, of Applington, Iowa, on the first day of October, 1876, constituting him a regular minister of the Gospel and anthorizing him to solemnize marriage in due form of law.

A Beautiful Chart.

Prof. P. A. Emery of this city. has gottes up a beautiful Lithographic Chart, represent ing the "past" and the "present." The contrast is vivid, showing the wonderful progress that has been made during the last hundred yeas.

the second se

Now trial subscribers will be furnished the JOUR. HAL one year with postage prepaid as this office for \$2.00. 50 cents for three months.

All other propositions for *wist* subscribers heretofore published, are no longer available. Agents will please take notice and govern themselves accordingly. Friends everywhere will oblige by soliciting such subscribers.

The Old Settlers of Chicago.

Mr. Mosher has framed 416 old settlers' photographs in one group, with their names and year they came to Ohicago, which is a valueble historical collection, and is on exhibition at his gallery, 951 Wabash avenue. Also has cabinet photographs of all the editors, clergy. man, physicians, attorneys, and Judges of the Courts of Ohicago; each profession framed separately in groups at the Exposition Building, and copies of them are for sale at his gallery. He is making his beautiful cabinet photographic at the reduced bride of seven dollars per dosen.

THOKAN GOOK has gone to the State of Kansas to remain indefinitely and labor as an independent missionary. We basposk for him a hearty welcome, and trust the friends will keep him constantly employed. His address until further notice will be 238 W. Links, BL Chiengo, III. 3 18 A 18

OCTOBER 14, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

Philadelphia Pepartment HENRY T, CHILD, M. D. Subscriptions will be received and papers may be obtaine at wholesale or retail, at 634 Race St., Philadelphia. WHAT IS MAN? Man Spiritually.

RECTION 6: CHAPTER XULL.

THE SPIRITUAL BODY AS SEEN GLADRVOVALTELY, DR EPIRITS.

EF WELLAR GOEDON THROUGH DE. CANVEL MAXWELL.

I perceive that every human soul in its inmost is a God atom, —a central spark of the di-vine life, —a germ of the Infinite Soul project-66 through the human into the external organism; at conception there is contact of atomic Delfic life with the external world in such Defice life with the external world in such form that it can put forth its inherent quali-ties, just as when the seed is dropped into the. Earth, and covered with the soil, and warmed by the sunshine, and watered by the showers, then its contact with the earth and its sur-rounding conditions brings to the inherent forces of the seed that which is necessary to enable it to put forth its interior nature and isy hold of the material substances around it, and build up a structure according to the inand build up a structure according to the in-

formal pattern of its nature. In like manner the human soul, this divine life puts forth its germinal forces and gathers about it from the external world the elements of the spiritual unparticled realm of existence from which the spiritual body is built, then through these interior elements as a vehicle it exerts its germinal forces upon the world of external matter, particled substance, and builds the outer or physical form, whether it be in the vegetable, the animal or the human, the law is the same.

the law is the same. At the time of conception I see the real ger-minal life in the mother, lying as the seed without the power to put forth its qualities, until the quickening power is received from the father, that enables the inherent life of the germ to manifest its forces. The first appear-ance of the spiritual body is merely as pelpitat-ing points, which after a time radiate out and reach others, then I perceive that one becomes a becomes reach others, then I perceive that one pecomes a heart, another a brain, and others different essential organs, each organ or tissue has its own peculiar papitating point, from which it is built up. When you pass into the spiritual world you will recognize these palpitating points as being life centers of the spiritual body, even as they are now centers of life in the prints body. the physical body.

In the lower animals and in many plants these centers of life are quite numerous, and so perfect that a portion of the animal or plant is capable of continued existence when separ-

ated from the body. There is a point in the treatment of disease which will be better understood, that every organ and tissue of the body has a life point from which all forces applied to that organ should radiate. In the embryo these points gradually extend their organizing power until they meet and the organizm is complete. Like the various points of crystals on the surface of water, at a low temperature, which shoot out their lines until all becomes a solid mass. This process g es on until all the links of the human being are connected together in a complete form. If any interruption takes place in

is the same degree; they are similar to the death by stoms which is continuelly taking place in the physical body, by means of which it is renewed by the removal of effete particles, and the deposit of new matter in all the vari-CHE LISSUES The soul can only manifest itself by the use

of forces, and in order to get these it must lay hold of the substance by which it is surrounded, either in the earth world or in the Spirit world. It slezes the most appropriate substan-ces, and draws from them their elementary forces to use in the work of life. In the Spirit-world, you will appropriate mostly from the atmosphere, and your magnetic surroundings, and will use food only in a very limited de gree, and for a brief period while you are still in close contact with earthly conditions, hence as has been observed spirits, who materialize, have been able sometimes to partake of physical food. This has occurred in ancient and modern times, but those spirits who have ad vanced beyond the earthly conditions, could

not possibly do either of these. The progress of the physical body in Spirit-life is one of the most interesting and beautiful features of this life: the mass of spirits enful features of this life; the mass of spirits en-ter this life very frequently in an undeveloped condition, bringing with them the imperfec-tions and deformities of sorth, but under prop-er tuition and care there are enabled to over come all the defects and imperfections which earth life has stamped upon them, and going on in its career of progression the soul is soon enabled to form an ideal body for itself, with which it proves the which it pursues the labors and enjoys the beauties of the celestial life.

Is the Devil Dead?

BRO. JONES:-On a "holy Sabbath day" not long since, a man of demure visage was noticed on the streets of Eddyville with a nepkin covered basics on his arm. Being followed, he was seen to enter with abated-solemn stepwas seen to enter with apated—solemn step— an antiquated house, where the napkin being removed, revealed a bottle of blood with a piece of a dead man, which wastaken from the basket and consumed amid pitcous groats by a few long visaged forlorns, who partook of the body and blood of the deceased, whom it is said was foully murdered some eighteen hun-dred years ago, and but for whose tragic death with the continued eating of his body and drinking of his blood, these forlorns could have neither consolation or hope. To this su-perstition no one should object so long as they confine themselves to the one victim slain, with the cating of the one carcass alone, so long as they do not crucify fresh victims as did the Mexicans but a year or two since.

JOHN WILCOX. Eddyville, Iowa.

Furnished Rooms

Spiritualists visiting Ohicago, can be 26comodated with elegantly furnished, and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the Runseo-No. 127 Fourth Avenue, two blocks South of the New Custom House. Reduced rates by the week.

Business.

Boy. T. P. Childs.

Our readers will notice the large doub'o col-umn advertisement in reference to a CATAINET CUES. Mr. Childs was formany years a great sufferer from this disease, and at times des-paired of his life. By study and experiment he discovered a system of cure of this discase, which has befied the skill of physicians for which has befined the same of physicials for many years. Suffice it to say, that his method is recommended by every practitioner to whose notice it has been brought. The cure is cer-tain, thorough and scientific. Mr. Childs is the pastor of a Church, and has been drawn into the manufacture of his Catarrh Cure by the calls from numbers of friends who desired to be free from this logthcome disease. as well to be free from this losthsome disease, as well by a desire on his part to alleviate, as far as might be in his power, the suffering and dis-treas of the human family. Mr. Ohilda' reputation and character secure him the confidence of his patrons, who are assured that they are not dealing with a man that has a patent to sell, but a simple remedy. Read the advertisement carefully and examine the certificates. [5 1]



CATARRH A DANGEROUS DISEASE!

Caranna is a *desigerous disease*: yet it can be cured by the the use of my. "Catarch Specific." Thousands suf-fer without knowing the nature of this almost universal complaint. Its an ulceration of the head. Its Indications are hawking, spitting, weak, in *its and ages*, frequent soreness of the throat, dry and head of the nose, matter run-ning from the head down the throat, often ringing or deafness in the ears, loss of smell, memory impaired, *dullates* and *duzineess* of the head, often in its first stages, but more commonly in its advanced stages, attended with pains in chess of left side, and under the shoulder blades. Indigestion usually attends Catarch; a hacking cough and colds are very common. Some have all these symptoms; others only a part. Very little pain attends Catarch until the Liver and the Lungs are attacked in consequence of the stream of pollution running from the head into the Stomach. It ends in CONSUMPTION.

The Legitimate Child of Catarrh is Bronchitis.

BRONGHTHS is the legitimate child of CATARER. Troches and all palliatives can not, by any possibility, reach, the incerated fountain in the head, whence the polluted, festering, corrosive matter issues. Shuff, or dust of any kind, always aggravates and never cures the Catarth. For filteen years I was seldom without Brown's Bronchial Troches in my pocket, and also something to shuff up my nose. All such persons catch cold easily, and have fre-quently a running at the nostrils; the breath sometimes reveals to all around the corruption within, while the pa-tient has frequently lost all sense of smell. The disease advances cautiously until pain in the chest, lung or how-els, startles him. He hacks and coughs, has dyspepsia, liver complaint, and is arged by his doctor to take this or that, perhaps even Cod Liver Oll is prescribed. Perfectly ridiculous! The foul alcers in the head can not be reached by pouring such stuff into the poor jaded stomach. The patient her seat, gloomy forebodings hang overhead; hundreds, yea thousands in such circumstances, feel that to die would be a relief, and many do even cut the thread of life to end their sorrows. There is one other form of Catarth that I must just reached the and many do even cut the thread of life to end their sorrows. There is one other form of Catarth that I must just refer to. A hard substance forme in the passages, becomes very poinful, frequently breaks, and is blown with great pain and difficulty from the nose. In other cases it will eat through and discharge itself by the side of the nose, making a terrible gangrenous sore.

acrid matter are all gone. For all afflicted with Catarrh, in all its developments—not even excepting cases where the bones of the nose are affected—my Catarrh Specific affords a safe, sure and *permanent* cure; AR 154.0.

Cleanse and Heal-My Motto.

CLEANSE AND HEAL is my motto, while at the same time one of the six remedics I send brings the nasty cor-ruption out through the nostrils, and thus prevents it from running down the throat and into the stomach. By thus keeping the nicers clear of matter, and of applying the proper medicine, they soon heal, and heal permanently. Al-co for w. ak nerves, chronic headache and neuralgia my Specific is invaluable. Thousands are dying in early life with consumption who can look back a few years—perhaps only months— when it was only Cotar-h. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance, while the backing cough, the excess of blood pushing from the lungs or night sweats, all significantly proclaim it is too tate; and thus a neglected Catar-h ends in the consumptive's grave.

Read and Reflect.

This certifies that the undersigned are acquainted with Rev. T. P. Childs, and believe him to be reliable and truthful, and that his mode of treating Catarrh is scientific and effectual in breaking up and carring it; and indeed it seems to be the only mode likely to effect a complete cure. J. H. GREIN, M.D., Troy, O. JOSIAH REED, M.D., Troy, O.

EFE Either of the above-named physicians can be consulted by letter or otherwise.

Be Cautious.

Five years ago, when I first announced to the world that "CATAINEH could be cured," it was the cally announce-ment of the kind then to be found. All, or nearly all, the physicians in the land sold it could not be cured. A few multip could be had at drug stores, labeled "Catarth Snut?" Now what? More than twenty who had advertised their "bitters" and "tonica," and nearums of all sorts, and claimed for them almost miraculous power to cure long catalogue of disease, slip into that catalogue "Catarth." Is not this an after-thought? Or have they really changed their medicines to suit the development of Nasal Catarth, which has but recently become prevalent? Be not deceived!

Special Remarks.

This Specific is regarded by the best of judges as being the most complete system for the treatment of Nasal Cotarrh ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to the horrid disease, in all of its loathsome, painful and dangerous developments. It is really two systems harmoniously com-bined; for in addition to the regular treatment for Catarrh in the nasal passages, it includes a fine system for in-holing warm, medicated vapor, and for passing it all along the air pipes, and even along the custochian tubes, with-out pain or dificulty.

Read this Carefully.

If your case is a bad one, affecting the throat and bronchial tubes, producing fickling, coughing, and an almost constant effort to clear the parages with tough, vile phlegm in the glottle on getting up in the morning, which is hard to eject, and other plain systems that the disease is stealing into the lunge, and ought to be attended to promptly and thoroughly, then I advice you to get also my treatment for the bronchial tubes and lungs, which acts very finely in connection with my Catarrh Specific.

· NO ONE MEDICINE

Aem Advertigements.

87

REMOVAL-150 PIANOS AND OR-GANS at hasis price. The Subscribers will sell their emtire stock of Fismos and Organs, bewand second hand, of six firs class mekers, she st music and S. S. music books, at 50 PER OT. OFF. for cash, provious to remeaval to their new stora 40 Kast 14th St. Union Fquare Oct 18th. H-instrated catalogues Fasied. Monthly Instainants re-caived. Agents Wasted Special inducements to the trade. MOHACE WATERIS & BONS, Man-ufacturers and Deslers, 418 Broadway, N. Y. v3:n5/4. v3:n5:4.

AGENTS FOR OUR NEW BOOK GREAT CENTENNIAL

EXHIBITION ILLUSTRATED. Every American. visitor or ron-visitor, wants it in his home. 550 evera, lorg, that cost over \$20 000.00, show the b st exhibits. Low price, immence saids. Bard for circular, terms, and sample engravings.

P. W. ZIEGLER & CO., 201 S. Clark Street, Chicago, Ill. Vellot4.

CAPITAL HOUSE, KING STREET, - - - - MADISON, WIS.

Northwestern and Hast Madison Depots within one

Northwestern and mass manifold reputs that the Block. All the appointments of this House are first close. Transient board \$2 per day. Having leased the above named, large, compositions and suparity furnished ho-tel, would say to the public and especially to Spiritual-ists and Liberalists, you are invited to make this house your h me when in this city, and be assured you will meet with a friendly greeting. The Fattoro-Transo-s FR GAL JOURNAL and BANNER OF LIGHT will be found on file. Will forther say I that continue the Propris-torship of the Commercial Hotel, St. Fatu, Minn. under the management of Mr. J J. Poster, at the low-price of \$150 per day for transient board. M. T. C. FLOWME, Frop's.

A TTEND Basiness Collego Telegraph Instituto es A. Kalamenzo, Mich. Board \$8 a meck. BIRGIAN

The TOLL-GATE! Frize Ficture sent freel to find I Addr. 85, with stamp, E. C. ABBEY, Buffalo, N. Y. vainaits

J. V. MANSF.ELO, TEST MEDIUM ADSWERS (calcd let-ters, a) 301 Nixto av., New York. Terms. 23 and four Scent tamps. REGISTER YOUR LETTRES. V21x4tt

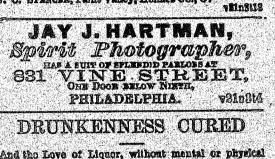
Spiritualist Home and Bealing Institute. DR. McFADDEN and wife, 338 W. Lake St., Ohicago. Scances daily.

SENT FREE 6 000 New Receipts, \$7 A DAT at once the Bavenir Co., Obicago. win5t4

DE. WITHEFORD will hold dark circle and materialising scance every evening excepting Satur-day. Private altituge for independent size writing, as given by Dr. Size, every afternoon. 217 West Madi-ton St., 3d floor. Chicago. 217 West Madi-

AGUE Street, of any type positively cared. Sincely vegetable in composition. Sam-ple package to agents for a Tast Case for 25 cents. Ad-dress F. YOGL, F.O. Box 2486. St. Lonis, Mo. vilustis

MRS. J. C. SPENCER Will disgnore direase and prescribe for the lams. Send lock of patient's hair, name, sge and sex. Terms, SL50 and two 3 cent stamps. Business questions answered at the same rate. Those too poor to pay, will be treated free, with satisfactory prof of the same. Address Mins. J. C. SFEMORR, Paint Valley, Holmes CG., O.



this process of union, a malformation results. The size of the spiritual body, as I see it, is the same as that of the physical body, but durthe same as that of the physical body, but dir-ing childhood there are very strong magnetic emanations surrounding these bodies, so much so that clairvoyants suppose the spiritual body is larger than the physical body; these emans-tions are not only a protection to the body, but they also perform an important part in nourishing the physical body during the years of its growth, but when maturity is attained this surrounding subars of what we might call this surrounding sphere of what we might call positive elements of the spiritual emanations is totally absorbed.

The reaton why some persons cease to grow, and perfect their manhood or womanod with very small size, is because of a want of this surrounding positive sphere. Every human being is surrounded by a sphere of emanations, but this sphere that surrounds persons in childhood is altogether different from the former, the latter being essential to the building up of the spiritual body as well as the physical until these arrive at their mature form.

At the time of puberty very remarkable charges take place in the spiritual body. The collection of elements for the growth of the physical body is partially interrupted, there being only the amount required to supply the regular waste, without adding to the total These extra forces are now turned amount into the channel of the affections, and the sex usl nature is developed, so as to render the be-ing capable of self-production. As perfection is ing capable of self-production. As perfection is attained in the re-productive organs, the forces that were engaged in building up the body cease, and the spiritual body from that age un-til middle life continually grows more and more compact, firm and energetic, like a more completely finished engine, as it were, capable of weilding the physical body more and more, especially where the life has been frithfully devoted to its unfoldment. As age advances, and the physical body becomes somewhat worn, these forces that have thus engaged in active duties of life, begin to retire from the external manifestations, and conventrate their energies more upon the brain, and as old age energies more upon the brain, and as old age comes upon the top brain, and as old age comes upon the top brain, especially, where there is legitimate culture gains more and more positive control of the whole being, till at length the spiritual body becomes so positive, and puts forth so little force through the physical body, that the separation, which is called death, takes place, often without, a structure. struggle. The spiritual body at death is not decomposed, but moves out in the direction of

the brain, leaving the physical form. When the spiritual body leaves the form it is placed in completely new relations so far as surroundings are concerned; although if had been extremely positive to the external conditions of carthlife, it is now extremely negative to the conditions of Spirit-life, and is easily operated upon by all the forces that exlav there, and are brought to bear upon it, These however rapidly change, and soon the person assumes their individuality completely, and when this has asserted itself fully, then through the spiritual body there is far more power to control the anrounding materials of the Spirit world, and all the forces that lie within these substances, than there was while on earth.

The spiritual body is the external body of the soul; it is subject to continued changes, which clevate and purify it. As you pass through the various stages of Spirit-life that immediately surround the earth, you will find that the spiritual body passes through corres-ponding changes; there is no time, however, when any large portion of the spiritual body is thrown off, similar to desth on earth changes take place of the same order, but not changes take place of the same order, but not

Beautiful Household Journals.

All the Lady Readers of our Journals will be charmed with The Ladies' Floral Cabinet, which is really one of the most attractive Household is really one of the most attractive Household Journals we have ever seen. Its reading is so refined, yet varied, devoted to Music, Art, Flowers, Housekeeping, Fancy Work, Elegan-cies, and comforts of Home Life, written in a sensible, useful and common sense way, and so full of enjoyment that we can well believe " a sunbeam in every home."

It is also so tasteful in its typographical appearance, with its choice engravings, that as an illustrated Home Journal it is unexcelled; a perfect gem.

The Lattle Gem and The Young Holks' Havorite is also one of the neatest, purest, and sensible Children's Journals of the day. Not filled with nonsense or trashy stories, but really a little gem in its worth and attractiveness. These Journals are officied, as per announcement in our columns, for three months on trial for only 25 cents, and we believe they are well worthy of encouragement.

[6:1]

The Wonderful Healer and Clairvoyaut-Mrs. C. M. Morrison.

-Thousands soknowledge Mrs. Morrison's unparalled success in giving disgnosis of discase by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band. DIAGNOSIS by Letter. Inclose Lock of Pstient's Hair and \$1.00. Give Age and Bex. REMEDIES sent by mail to all parts of the United Sistes and Canadas.

Specifics for Epilepsy and Neuralgia. Address MRs. O. M. MOBRISON,

Boston, Mass. P. O. Box 2019.

Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars. v90n16:18

Health from the East.

In Oriental nations, where chronic and nervous disorders are very prevalent, the only cures known are the Turkish Bath, Medicated Vapors and the use of electricity. Doctors give up such cases and the bathing cures them. This fact is now recognized by our own faculty, and in our great cities we find institutions of this

[4:8]

Cert Aller

and the second secon

Can by any possibility cure Catarrh, when it spreads, as above described, through the nasal passages, throat, and bronchial pipes. Here lies the secret of the unparalleled success of my treatment. Some of the six excellent Ca-tarrh medicines which I send, or all combined, are justarre to follow it into all its hiding places, search it out and destroy it no matter where located. If it has taken root where the medicated water can not reach it, then the medicated vapor surely will. The following are taken from the usands of testimonials in my possession:

To All Whom it May Interest.

Prompted by a sense of duty, and in justice to a worthy Christian brother, I am led to make the following state-ments in reference to my brother, T. P. Childs, and the noble work in which he is now engaged, being laid aside from the ministry by spinal and nervous difficulties. Yet it seems the Lord has a great work for him to do. On coming to this place last spring and becoming infimately acquainted with him, and having free access to his account books and a very large correspondence, and knowing personally some of the very eminent physiclans who declare his mode and manner of treatment to be the most complete they ever examined, and that the medicines he uses are the very ones adapted to the complaint he treats. I take pleature in saying that his "Catarrh Specific," including. as it does, a grand arrangement for filling all the air passages of the head, bronchial pipes and lungs with a splendid medicated inhalation, so far from being a little catch-penny affair, is really a most thoroughly ar-ranged system prepared with great care and expense, and is withal furnished at the lowest possible figures. His certificates and testimorials are numerous and convincing. M. H. WORRALL, Pastor Baptist Church, Troy, O.

Judge J. Collett, of Lims, O., writes: "Yon well remember how ferribly catarrh had taken hold upon me at the time you were at my house, making me offensive to myself and to all around, and withal suffering day and night. I began to use your excellent remedy about the 26th of August. Now I am cured; head free, air passages all open, and breathing natural. I express to you again what I said in a recent letter, 'A thousand thanks to you for so sure a remedy and so very cheap." I have laid away the instrument, having no further occasion to use it. Thus in about six weeks I have accomplished what you thought could be gained in from three to six months."

Rev. J. Harvey, of Kingston, Champaign Co., O., writes: "Dear Bro. Childs-Mr. Wm. Stewart has put into my hands the money for your catarrh remedy. Send by express to Urbana. * * * Mr. Cowjil is dead. He died of consumption. Your remedy gave him great relief from suffering, and he requested me specially to recommend it to all who are suffering with catarrh."

A Dreadful Case Thoroughly Cured—A Minister's Wife. -

REV. T. P. CHILDS—Dear Bro.: I take this opportunity to write to you in reference to the coudition of my wife, and I am happy to inform you that the Specific has acted like a charm in her case. The discharges are stopped, the wile odor all gone, the terrible gangrenous external cores all healed, and her general health improved every way. We are all grateful to our heavenly Father that we sent for your specific. I am truly your brother, DAVID DAVIS.

A Case of Catarrhal Consumption Cured.

BRO. T. P. CHRING-Dear Friend: One year ago to day I began to use your Catarrh Specific. I had been confin-ed to my room seven weeks. I was given up by my friends, soon to fill a consumptive's grave. Had a distressing cough and smothering, so that I could not lle down without the greatest distress in my lange. I had lost all sense of smell and hearing, and my head was one mass of misery. My friends aided me in the use of your freatment, which I commenced with but faint hope; as I had been under the care of good doctors for nine winters, all of whom said I had the consumption. But I began to amend immediately. The vile phiegm ceased to accumulate, and the inhaling balm soon relieved my huge, and I passed the winter quite comfortably, and have been improving all summer, and am now in good health. No cough, no stoppage of the air passages, no screness of the lungs. I do not take cold easily at all. I thank the Lord that I ever ordered your medicine, and shall ever pray for your success. True Seruses. Howard Co. Iowa RACHEL STEWART. Line Spannes, Howard Co., Iowa.

Home Testimony of a Wealthy Farmer.

HEV. T. P. CHILDS-Dear Bro.: I suffered for years with Nasal Catarrh, and tried many things to little or no profit, but steadily grew worse, until my throat and bronchial tubes had become seriously affected; and when I went to your office and got your Specific, about two and a half months ago. I confess I had but little hope of finding any relief. But I am happy to state that in three or four days' time my senses of smelling and tasting were restored, the foul discharges steadily decreased, and general health rapidly improved, and now I regard myself as thoroughly cured. I never spent money for medicine with like satisfactory results. I can most cheerfully recommend your treatment to all suffering with that loathaome disease. With the best wishes for your success. I remain your true WM. B. TEN EVCH, Tippecance City, Miami Co., O.

A Grateful Volunteer Agen?.

REV. T. P. OHILDS—Your Catarrh Specific has wrought many satisfactory cures among my friends in this city and other places in North Carolina. I have now before me an application for your medicine. I wish you to forward to my address a complete supply of the same. I think this order will, when faithfully applied, secare for your valuable remody another well-deserved testimony to its virtues, WILMINGZON, N. C. Yours fraternally, [Rev.] G. S. JONES.

A Case of 30 Years' Standing Completely Oured.

Rev. T. P. CHILDS-Dear Sir: Being troubled with that lostheome disease, Catarrh. over 20 years, my head, throat and lungs wery very bad Indeed, I was a great sufferer. I received your box of medicine and instrument May 5, 1871, and commenced its use immediately, and in three months my Catarrh was entirely cured, and my health is now good. I can cheerfully recommend your Catarrh treatment to all who are afflicted with that dreadful dis-teme. I might have written long before this, but I thought I would wait and see if it came back during the winter. It is now over six months, and not a vestige of it has appeared, and our winter has been severe. I owe you a great debt of graitfude. Truly your friend. CLATTON, Fairbault Co., Minn., March 37, 1873.

Bear in mind also you will get the best nasal instrument over made, and, withal, information worth more to you each year of your life than the whole now costs. Do not trifle with some cheap thing, which at best can afford but temporary relief, while the roots of the vile disease are left to strike deeper and deeper. Be in carnest and *therough* or do nothing/ Write at once and say what paper you saw this in . Or cutars, price lists and all necessary infor-mation can be had by addressing (with return stamp). Cut this out and save it.

Rev. T. P. CHILDS, Troy, O.

prostration. Bend one dollar to A. J. HULL, Sterling, Whiteside Co., Ill., for same. Warranted to cure, if taken according to direction. v2In3t4

GENUINE CRAB ORCHARD SALTS. THE MILDEST AND BEST CENERAL PUR-CATIVE IN USE. Endorsed by the highest medical men in the United States. Persons suffering with costiveness of the bowels or torpid liver, will find ready relief by the use of these Salts. None genuine except those put up in foldes with the label of the Crab Orchard Springs Salts Company. J. B. WILDER & Co., Agents, Lonisville, Ey. vinits

AGENTS WANTED FORTH CENTENNIAL GAZETTEER UNITED STATES. of American pioneer life ICO YEARS ACCOUNT of the sector o boys, Indian war paths, camp-life and sports. A book for old and young. No competition. Enormous sales. Extra terms. Illustrated circulars free. J. C. MoCUMPY & Co., Chicago, Ill. Valuable & Co., Ohlcago, Ill.

ACENTS |For THE PHYSICAL LIFE OF WANTED WOMAN; Advice to the Maiden, Wife and Mother.

By Dn. GEO. H. NAPHEYS, A.M., Revised and enlarged, with Steel Portrait and Biography of the Au-thor. The wonderful book of the day, republished in England, France and Germany. 250,000 copies sold, will reach a Million. One canvasser sold G. 500, ar-other 4,700. Anybody can sell it. Sells in Bard filmers. Price 53.00. Address at once N. D. THOMPSON & CO., Chicago, Ill., or St. Louis, Mo. y210213



May be Restored to Health?

ATT

WHOSE VITALITY IS NOT WHOLLY IMPAIRED AND WHOSE DISEAS-ED ORGANS ARE CAPABLE OF BE-INVIGORATION.

DR. T. ORMSBEE,

No. 111 West 23rd St.

NEW YORK.

Though a regular graduate, treats all kinds of disease through spirit indusnoe, with almost universal ancoras, means of personal manipulation, magnetized paper, water, clothing, letters, or medicaments.

LEF-Letters requiring disgnosis and advice, must contain Five dollars or satisfactory evidence that self and interested friends are suable to pay.

Letters of inquiry simply covering two 8-cent stamps, will receive attention.

Ely"All remittandes at conder's rick, unless made by Chank, P. O. Money Order or Registered Letter. Vielastic

g2renows trial subscriptions one veer.

vainsti.

RELIGIO-PHILOSOPHICAL JOURNAL.

OCTOBER 14, 1876.

88

Poices stom the People.

MEDIUMSHIP --Whether a medium's hands are used in distributing flowers about a room, in procuring rag-bables, in obtaining parafine molds, and other acts which engender suspicton of fraud and falsebood, (though made a primal question by the world's habit) has really but little, if any, pertimency in the case of a genuine and well unfolded medium. If the lumbs of one who is meanwhile entranced to abcolute unconscioueness be used by a spirit, the work parformed by using them is just as much that of a controlling spirit as the same would be if he performed it without the use of those limbs, and the medium's denial of any participation in or Snowledge of what his limbs have been seen performing, may be made in all sincerity, horesty and truthfulness, because the fact that the body was subject to the will of an outaide intelligence involves a presumption that the owner of the body was not in condition to operate through it, mor to know what was done through it.--Allen Pataam.

It is really difficult to tell whother the medium in cases of deception, shou'd be absolved from all blame in the matter. Will they practice deception when entranced, if they have not deceptive natures? If they do while entranced practice deception, is to ot evident that they should never allow themselves to enter that condition? If a person is inclined to deceive, that feeling is often intensifield when entranced, and crimes have been committed by the sommambulits, that in his normal condition he would not have attemuted. It appears from papers published at the time (1873) that Mr. Charles Rows, a farmer living near Canda, N. H., secured the services of John S. Emmerson, a boy of 14 to attend to the chores about the farm while he was absent as a jaryman. About 20 clock on the night of the boy's arrival Mrs. Rowe was awakened by a noise in the room overhead, where Emmerson slept, and called to him. Receiving no susver, she groued her way up stars through the darkness, and, coming to the bed, was horrlided at finding the warm blood pouring from the body of the boy, and he apparent y dead. The house was alarmed, and one of the ladies ran for the neighbors. The first to arrive was Mr. Jesse Fitts, who was dismayed at discovering his own ax, covered with blood and lying on the foor by the side of the mutilised body of the boy. Though not dead the appearance of the lad, was shocking. His face has been literally chopped to pleads, and there were wounds in other portions of the body, showing that the blows had been afford the boy. Fitts, who was living at his uncle's arbord that entiacte to the house had been affected through the parlor window, and that the room how do that entiative a the wore. Mrs. Fitts repared to the room occupied by her nephwand found him sleeping quietly, with his clothes spineral impression was that if had been done with site sites. The direct in a sommambulist is site first instance where a sommambulist is site first instance where a sommambulist is site first instance

POBTSMOUTH, VA.-Jacob J. Williams writes.

feel it my duty to notify the flag of truth. God bless you in your work, and may the good angels reward you. It is an easy matter to prevent fraud on the part

ot mediums. Threads, such as used by shitemakers, thoroughly waxed, and fied around the neck of the medium, and then to a staple in the cabinet, is the best fraud preventive in the world. Let the medium sit in the chair, about 18 inches or two feet from the sperture, and scoured as above stated, and the manifestations will be genuine, especially if faces appear. Bealdes, other questions can be settled: If the spirits use the madium's body to personate others, then no manifestations will occur. If, however, spirits sciully materialize, the manifestations go on while the medium is submitting to this test condition. It is frequently the case that spirits can furnish the dress required, but not the materialized spirit. They are Diskka; such are alluded to by Andrew Jackson Davis.

Buncown — Having seen the great harm that other "mediums," as well as myself are doing to the minds of accres of people. I have determined to come before the public and acknowledge I have been deceiving them. I shall show all who wish to know, just how I have done all these tricks. I will, next Saturday evening, Sept. 16th, at Liberal Institute, give an expose of many of the famous tests of so-called "mediums." I will also expose the following tests: I will allow a committee of ex reliable citizens to the me as they please, and I will loosen myselt before them in less time than any medium can. I will also the myself, will allow a solid fron ring to be rivited upon my neck, and I will take the ring off without removing the rivets. I will to Mrs. Compton's celebrated stock test; I will remove handenfis; materialize hands, faces, and have a form walk out of the cabinet, while I am supposed to be securely bound to my chair. I will allow myself to be ironed to the floor of the cabinet, and wil free myself without breaking a chain. I will expose materialization through a table, also slate writing, and several other tests done by mediums. I guarantee to duplicate any trick any medium can do, after withessing it twice. - *Charles B Cutter*, "Medium," to Salt Lake (Utah, Tribure.

Any one who has a particle of common sense knows that this self-convicted fraud can not do what he pretends. His statement, "I will allow imyself to be ironed to the floor of the cabinet, and will free myself without moving a limb or breaking a chain," is the th nest subterruge imaginable. If that can be accomplished in the manner he says, an outside power must do it. He is after the Almighty Dollar, regardless of the method he uses.

SINKING SPRINGS, OHIO.-Sampson Tener writes.-I feel I can not do without the JOURNAL. I am now seventy-six years old; have been a free thinker for forty; floated iato Spiritualism twenty years ago, and I think I have grown a little, for as the physical weakens the spiritual brightens. Go on, Bro. Jones, in your good work of giving light to the ignorant, and you will be bleet.

EFIRITE.—Are there, indeed, such beinge? Is this space between us and the Delty filled up by innumerable orders of spiritual beings, forming the same gradations between the human scoul and divine perfection that we see prevailing from humanity down to the meanest insect? It is a sublime and beautiful doctrine inculcated by the early fathers, that there are guardian arge's acpointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence through it has been debased by the absurd auperstitions of the vulgar, in itself is awini colemn and sublime.— Washington Irving.

That "sublime and beautiful doctrine" alluded to by Washington Irving, is true in every particular. Guardianship commences with the infant, end extends during the entire life. Guardianship exists over-cities, states and nations. Indeed, every planet has its circle of guardian spirits, and each golar system, too, is like favored. This principle of guardianship extends throughout the entire universe, commencing with the infant and extending to worlds and systems of worlds. Mr. Irving had a conception of this beautiful fact.

chair could reach its head. You would suppose it was a very large horse; it was, on the contrary, very small; so small that at anding erect on a chair, you could not reach its head.

BITRIT MATERIALIZING IN STRACUSE, N. Y.-At a materializing scance given by Annie Eva Fay in her parlors on E. Genesce St., Syracuse, N. Y., on the evening of Sept. 14th, at which six ladies and six gentlemen were present, including the writer of this article no less than six distinct forms and faces appeared. The circle was formed as usual, and singing begun. Very soon thereafter, hands were seen at the window of the cabinet and immediately faces appeared al.o.-Spectator.

If Spectator will take wared thread, such as used by shoemakers (horoughly wared), and the it carefully around her neck, and then to a staple in the wall, leaving her about two feet from the aperture of the cabinet, the spirits he sees he may regard as genuine. The medium can at the same time sit in a chair, perfectly easy and passive, as it will not be necessary to draw the cords tightly around the neck. See that the knots are drawn so tightly that mortal hands can not untife them. Please try this simple test, and report.

NAPOLEON surrounded by much the same sort of military pomp he was accustomed to on earth, living in a fortified town, and as prouid and selfish as ever. But the spirit guide said that the sphere he was in was spoken of by the angels rather as the lower earth than as one of the hells; that he suffered restraint, but was not more uncomfortable that his nature necessitated.—Spiritual Scientist.

The above information was given through a trance medium. According to the Bible there was at one time "lighting in heaven," and we never heard in it pence was declared, hence Napoleon may have prepared fort fleations in order to be ready for any contingency that might arise. At the fight to which the Bible alludes we are not prepared to say cannons were fired, drums beat, or revolvers used—in fact, we don't know anything about it.

GONZALES, TEX.-D. Beach writes.-Io it one of the mysteries of goiliness, or some one of the other mysteries, that Modern Spiritualism is not ancient Spiritualism, but a new "get up" of Spiritual manifestations. The United States is classed as a Christian nation; many of the inhabitants profess to be Christians. Many, very many of these professing Christians are good people, doing the best they can with their surroundings. Further, if Modern Spiritualism is true, it establishes the truth (in the main) of the spiritual manifestations of Jesus Christ.

LOOATION OF THE SPHERES.—First sphere is within our own atmosphere, 3nd about 60 miles from the earth; S.G. 100 miles from the 3nd; 4th, 150 miles from the 3rd; 5th, 150 miles from the 4th; 6 h, 175 miles from the 5 h; 7th, 250 mi es from the 6th.—Dr. Crowel, in Identity of Frimitive Christianity with Modern Spiritualism.

What we know of the Spirit-world only approximates the truth. But little is absolutely known. Mrs. Conant, said the Spirit-world is a million of miles from the earth, and figurately she was correct; her estimate might be a comparison between states or conditions—for example between two percons; one a deprayed character, and the other a wise old sage imbued with philanthropic feelings. Those two characters can be in the same locality, yet "millions of miles" apart in condition. The knowledge we have of the Spiritworld is a mere glimpsa—a mere shadow.

ANOTHER FRAUD -- We received the following printed bill from a friend at Salt Lake City: "Go and see C. B. Cutler the medium, in his great expose of Spiritual Manifestations and Materializing, Saturday evening, at Liberal Institute. Doors openat 7:80, performance to commence at 8. Admission 50 and 25 cents."

We think it was Bro. J. H. Cotton, of Denver, Colorado, who wrote us a communication endorsing C. B. Cutler. He was not careful enough in imposing test conditions.

GREENVALE, ILL.—Adelbert Simmons writes. —We are much in need of good trance speakers and test mediums in this locality. Will some good trance speaker and test medium open up a correspondence with Brother Simmons, with a ylew to assisting Spirituelists in that section. LIKE ATIRACTS LIKE. -I have learned that people are attracted to such parts of the Summar-land, in accordance with a natural preponderance, or innate desire within themselves, and to pursue the same occupations, and mingle in the society of those that they find themselves irresistibly drawn to, whatever that may be. So it is with all classes an i grades of society; from the lowest to the most refined, this immutable "like attracts like" law refined, this immutable "like-attracts like" law holds good. Thus the drunken debauches could not by any possibility be attracted to any unlike himself. SJ, too, with the cross-grained, fault-finding, growing individual, the same law holds good; that which binds the good and true togeth-er in harmony, and quiet, heavenly peace, binds the turbulent spirit to Those precisely like itself. This explains why I was attracted to the farming-regions of our beautiful land.—Albert Chenery, in Voice of Angels. Voice of Angels. The good and pure ascend; the low and vile descend. The former become illuminated with a light divine; the latter are soon enveloped in darkness. Heaven and hell are simply conditions. Open the darkened room and admit the glorious sunshine, the genial breezes, the aroma from na ture's choicest flowers, and what a beautiful change is caused at once. Let the poor depraved spirit open the windows of his soul to the inflax of inspiration and instruction from superior spirits and a greater transformation, even, will be made in his nature, for eventually he will be changed into an angel of light. CASS, IOWA .-- 8. B. Hart writes .-- All the intellectual food we have had here is our beloved JOURNAL, which, to us, is of more importance, than all other reading matter we have seen. Poor INDEED. - The law of progress governs all forms in matter and spirit. God is in every element of progress in existence; so man must ever obey the laws, whether he will or not, that press him to the front. You can not stand still a mo-ment. Spiritual education is the basis of growth ment. Spiritual education is the date of growthe in Spirit life. You may pass through an earthly existence admiring the beauty of your physical form, and be admired by those who like yourself, have no idea of spiritual beauty. When you come to spirit-life, your spiritual unfoldment, is consid-eard, who measures not the former, you are ered, and if you possess not the former, you are poor ideed.-T. Starr King, in Olive Branch. It does not injure a man to become a financial bankrupt, but to be bankrupt morally, is indeed a calamity. On earth dollars and cents exilt a person. James Converse, of Iows, gave his fortune to poor and needy people, assisting over 1,400 dif-ferent ones, and when alck and dying no one would even all beside him. This man had become poor---had through his own generosity impover-ished himself. Yet is spirit-life he found himself ished himself. Yet in spirit-life he found himself morally wealthy—possessing that which really ex-alts himself. There are poverty-stricken spirits, as well as mortals. They are indeed to be pitled. Live for self; assist no one; give the struggling mortal no encouragement; hords up your dollars, and exhibit your picsgunish nature on all occa-sions, and when you piss to spirit-life, your pov-orty of nature will give you a more wretched ap-pearance than presented by the lepers of the Old World. Mus. H. Monss. -H. Miller, of Marengo, III., speaks of her addresses in a favorable light. He says that large audiences greeted her, and that she is well calculated as a missionary -the right per-son in the right place. He continues-"dhe is doing a great work in shining up the minds of the people. I would say in continuion to all Spiritinal-ists, give Sitter Moras' good patronage. Bhe is working nobly for this cause of Aumanity." From personal experience we can say that Mrs. Morso is a most excellent medium. We have seen her give some astonishing tests. Her lectures are well reselved.

was eventually crucified, rose again, ascended through the clouds, after three days burial in the heart of the earth, and they affirm that he will return again in triumph to save the human race from being devoured of the devil. - Wm. Hitchman M. D., in Scientist.

There seems to be an inordinate desire on the part of some not to be satisfied with Jesus, and are constantly hunting up Saviors. Kersey Graves has found sixteen, and if the who's history of the world were written the list would be swelled to eeveral hundred thousand. Indeed, the Bible contains but a small share of the life of Jesus. Hated, the Prince of Persia, save Jesus was with him for years—traveling with him in India, Egypt, Greece and Rome. Alexander Smythe gives another version of his life, Henry Ward Beecher another, Kersey Graves another, J. M. Feebles another, and so on up to about 10 000. On account of there being so many Saviors, each one can take his choice, and if he so desires, can name his Solritualism after him. Nothing like an andent name, covered with mystic rubush and obscure in origin, torgive character to anything.

The Boy OBATOR.—Thomas Walker, though only about 18 years of age, while entranced gives some eloquent discourses. Bro. J. M. Peeblas speaks in the highest terms of him. He relates his person i experiences at lecturing, and we must admit that at some places he has been very shabbily treated. He wrote to us from Waverly, lows, sijig in conclusion.—"Now, Mr Editor, you must pa don me for telling the truth, because you know it is somelimes disagreeable; but you are aware it is the du'y of a mariner who has been wrecked moon the ricks, to tell his successors where the dangers lie. Others may have to visit these places so I took it upon me to snow whom the frien is are, and capacially those who will give a copper any time to hear a good lecture. I am now in lows, and intend staying West, making my way toward California. I here made the acquaintauce of the Bey. A. J. Fishback, who is at able and worthy gentleman. I mest him at the Minnesota S. a © Convection, which takes place in October early, as adverdied in the Journia. I shall remain very probably in that Sta's for two months lecturing, and then strike out dire ity west."

SFIRT LIGHT.—I read, Mr. Editor, of phosphorescent lights occurring at circles held by Mrs. Kate Fox Jencken, and Mr. Williams of London, England, and with various mediams in this couaty. If spirits cin illuminate a single room, why not a whole city?—*Inquirer*.

That spirits can form a phosphorescent lamp, and render themselves visible thereby in a dark room, is now a well established fact; but that they can ever succeed in illuminating an entire city thereby, we think is extremely doubtfu'. Spirits sometimes render themselves visible by & phose phorescont glow that seems to be a part of their make up for the time being. Animals can make themselves visible in the darkest night, and is the advanced spirit inferior to them is power of resources, natural or acquired? Phosphorous seems to exist in greater shundance in some countries than this: An Australian paper, the Marybo-rough and Donelly Advertiser, says: "Natal South Africa, appears to be a remarkable place for lumi-nous enimel, and plaute A presentation of the and, appears to be a family as provident of the "Natal Colonist" saids a lengthy communication to that journal upon this subject, in which he ac-counts for the luminosity of the cranes, herons, an : toals, by conjecturing that they eat luminons worme, and are beameared with their julces. Even the soll is cometimes aglow, as the writer mentions in his preliminary remarks that "One of the most correct observers and of the most extensively read of our naturalists in the colony inlively read of our naturalets in the colony in-formed me sometime age that he once saw the whole country in the neighborhood of Newcasiles in a state of luminosity. It was a dark and moist night; on looking out behind the wagon in which he was traveling the footprints of the oren and the track of the wheels were all lighted up with a physpherescent light, or at least one having that the processes. He counted the of on phone that it. prospersessent light, or at least one naving that appearance. He appeared to be of opinion that it was due to the growth of some low organism which under certain conditions of moleture and heat might rapidly d velop.¹¹ This in a soil much mixed with decaying timber, might readily be, as the parasitical fungi which fed upon rotten wood are often luminous. But the juminous worms e oner (spparently if a kind quite different from the ordinary glow worm) are still more remarkable. Chey are from three inches to a foot in length, as described by the writer, and emit a light, when touched, similar to that from white hot iron. If taken into the hand they leave a luminous shine in patches upon it, as they do also when crawing upon the ground or through grass,—in this they resemble certain luminous fish; and the chining matter emits its light most freely when moistened —another point of resemblence to the fish. The luminosity of the cranes, herons, toals, &c.,-a matter causing some superstitious feeling among the ignorant-is now read ly explained upon the hypothes's that they eat these luminous worms, and become besmeared with their shiding julces. In fact the writer had some evidence tending directly to confirm his theory, as a toad was caught with a worm in its mouth which is wrighlag about besmeared his body with flory patches, the light of which remained for some time. The fact also that these toads and birds are not always la-minous, goes still further to prove that it is an after dinner radiance—a light borrowed from their worm food-which is seen upon them, and no, an inherent brightness." We are not surprised that spirits illuminate their materialized form. Certain spinals do it; their system naturally evolves from the earth phosphorous, the same as the bee does honey from the flower. We shall constantly seek for more light on this subject. COMPLIMENTARY .-- W. Me.d, of Yates, N. EAVE-"I can not do without the JOURNAL. I read of many expressing their good feeling towards it. It is sufficient to say that they rep esent my senti-ments. H Wood.rd, of Eibs, Mich., says,-"I do not know how to do without the JOURNAL. WHAT DOES IT?-There is a c'rtain well-known and popular ship builder on the lakes, whose ves-sels generall / have had very bad luck-the worat of luck. Skilled to the highest degree as he is, and turning out craft that have been the envy of his brother builders, many of his vessels have met with untimely ends, a number of them foundering with all hauds. Others there have been that foun-dered and the crews escaped, and few (and he has dered and the crews escaped, and few (and he has built many) can be pointed at, that are going out or have gone out by old age. The older insurance men are fully conversant with these facts, but can give no explanation, and say they can not and will not let superation enter into their basiness. When one of these excellent, well-built vessels of the builder alluded to is presented for classifica-tion she is of necessity ranked high, and when she is szeking a cargo she seldom has to give way to other craft. But why the tarchie and untimely ends.—Inter Ocean. Some men are lucky; all that they touch their hand to, or, in other words, whatever the character of their enterprise, seems to move along sucter of their enterprise, seems to move along suc-cessfully. Others equally as meritorious in conduct, and equally as vigitant and intelligent, fail fis-everything. Some of great talent would ruin any paper they might edit, while another with not half the intellectual accumen, would cause it to move along successfully. Mapoleon entertained the idea that anything he wore about his person would carry good luck with it, hence he said in his will, "With regard to my son let him keep as a talismen the seal I used to wear attached to my watch." It is said the accent Romans degraded a priest because his mitre fell, and unmade a dic-tator because arat squeaked. Good and bad luck tator because a ratequeaked. Gool and bad luck is what make and unmake formers. For good lack's sake Augustus word so ne portion of a sea calf. What rendered those ships so unlucky, is certainly beyond our comprehension. The children of certain families are invariably unlucky, dren of certain families are invariably unlucky, while those of another have success constantly. If this ah philder had lived in ancient times, it would have been supposed that some sorcerar had been practicing his magical powers upon him. In the Bible there are no less than eight different grades of devina ion mintloned. We drop the question—what did itr—for the present.

Tilden to use his prerogative in pardoning Albert Pesce, a convict who has served already fifteen years of a life sentence in the Auburn Prison.

and the designed like the design of the desi

Will the friends who have that paper, cut it out and circulate it for signatures, and when obtained, send the petition to Gov. Tilden, Albany, N. Y.

THE ECCENTRIC.—The Ray. Wm. H. H... Murray, of Biston, believes in being jolly, and we like him all the better for it. He newer manufactures moods, but lets them come into and float through his conscioutness, as the clouds come into the blue sky above his head. He believes in prayer smid the solitary grandeur of nature, and thicks that people who sleep under "shingled roofs are apt to have an eight-by nine conception of God, to fancy Him a big man, a thousand times bigger than themselves, and sitting in a thousand times bigger room. They forget that God is a spirit, above all form and larger than all shape."—Zz.

This conception of God entertained by this R.v. Jollyite, is as nearly correct as the 100,-000,0 0,000 000 000, more or less, previously given. God will by a spirit to him until he advinces suffi leatly to see that spirit is too grom for a God, when he will assign him another position somewhere is the universe, and 'ascribe to him a different material. The very fact that no one can prove his ideas of God as correct, we can infer that definitions of him will continue to multiply ad infinitum. The wise and the ignorant are on equal grounds when talking ot G.d; the views of both have equal morit. Some Indians bilieve in a Rain-God whom they can inflaence to send copious chowers, while the church believes in a God who can be influenced by prayer to heal the eick, send bountiful harvests, etc. Wo might as well try to tickle the nose of God as to des. oribe him. We might as well try to make him shake his sides with laughter, by telling him a story, as to infinence him by telling him s prayer.

ROCHESTER, N. Y.-Mrs. A. Howard gives an account of Jennings, who has confessed that he has imposed upon the Spiritualists. She was informed of his true nature in a dream. Of course, having admitted that he has practiced fraud on Spiritualists, no one bat the Orthodox will credit any statement he may make in the future.

CAN SFIRITS READ OUR THOUGHTS --It may here be proper to say something respecting the power of spirits to hear our conversation, as there are erroneous views prevalent, even among Spiritualists, upon this question. I have devoted considerable time and attention to this subject, and as the result I find that most spirits, unless on low planes, can not distinctly hear us converse; they more generally perceive our thoughts; while on the contrary, spirits on the lower planes can not read our taoughts, but can more readily hear our convirsation.....Spirits reading our thoughts can the better benefit us.--Dr. Growel.

This paragraph leads me to make the following inquiries, not for controversy, but for the purpose of having our philosophy the better understood. While it is generally admitted that spirits by studying the magnetic emanstions and auras from the brain, can determine the general tendency of the mind, many doubt the power of spirits to read the thoughts of human beings. Permit me then to ask:

I. O in we think only in words or languagov II. Are thoughts spiritual substances, having forms?

III. Is it the thought, or the arranged words, that spirits read.

-The JOURNAL is a welcome messenger at my house. I should be lost without it We wants No. I lecturer and medium down here, but we are too poor to promise him much. A good speaker can do well I am attisfied, in a financial point, as well as to promote the cause; let us hear from some one.

COLUMNUS AND HIS VINIONS.—This Gencese navigator and re discoverer of America was the subject of impressions, dreams and visions. Baron Humboldt, quo'iog from Columbus' letter in "Navarret's Colcion de Vinges," vol. I., p. 299, says: "Nothing can be more tendar or more pathetic than the sorrowful tone that pervades this letter of Columbus, written at Jamaics to Ferdinand and Isabella. I particularly recommend to all who wish to study the character of that excellent map, his narrative of the Nocturnal Vision. When in the midst of the tempest a celestial voice soothed and cheered him with these words: "God made thy name to resound marvelously throughout the earth. The In files, which are the richest portions of the earth, he has given unto thee for thine. Thou hast divided them as thou wouldst; and he gave thee power to do so. To the boundaries of the ocean that were closed with a mighty chain, he gave runs the key,""

Columbus was simply a medium, and a spirit addressed the above to him. Of course, it was necessary to fister him a little, the same as spirits do their mediums now a days.

do their mediums now a days. PHENOMENA IN THE LIGHT.—Our anticipation has come true; the physical phenomenas are coming to the front everywhere. Dr. Monck's scances seem to be something extraordinary. He will be in London soon for a few days. At South Shields an amateur circle has had grand results in the light. These examples must surely prove instructive to the "mouse-trap" investigators, and cause them to put up their machinery and resort to common sense. Mediums would do well to know their "best gifts," and "earnestly covet" its fall development. Mediums who'run from pillar to post, and trifle away their power in informal, crowded sittings, with heating, speaking, and physical mediumship, can not expect to the to such a high mark as the medium who husbands his resources and puts them to the bast use. The experience of some may appear to contradict us, but these would, perhaps, do well to keep our remarks before them.—Medium and Daybreak.

Manifestations in the light, right before the skeptic's eyes, is what is demanded, and the Spirit-world will coon give it to us. The above advice to mediums is opportune. Determine your best gift, and then cultivate that, and you will soon have startling manifestations.

Is this Devin Dean -B. D. Williams, of Salt Lake City, writes. -Please accept a copy of the Salt Lake Daily Tribuss which I have sent; also a circular I have enclosed, and be kind enough to signs his name Charles B. Catler, from Denver, Col. You might well ask, is the Davil dead? I should positively say that he is not; in fact if is hard to say how many depils there are traveling yeast devils you can meet with in a day's march. He came to this city some two weeks ago and ropresented himself as a genuine insterializing mediing; said he was on his way to California for the purpose of defending good and honest mediums, and was going to come face, to face with those that were pretending to expose spiritual manifesto a great deal of good in the cause of Spiritualism. The first four scances he gave was in the presence of some half a dozon prominent citizens of this places and their wives, all of them honest in the four nights turned out a total failure. He was for good reacous pronounced a humbur, and was for good reacous pronounced a humbur, and hen say without exming anything, and his heard bill running on at the Townsend Hotel. His pockets were getting very alim. There was do y great deal of good in the cause of spiritual isse. The first four scances are given by and of the four nights turned out a total failure. He was for good reacous pronounced a humbur, and heard bill running on at the Townsend Hotel. His pockets were getting very alim. There was due resource than to show his time cours and placing himself under the protection of a first-class due, a clergyman of the Episcopal church, who was ready and willing to take this man under his due to be provide that spiritual manifestations are ali her result of trickery. I lows the true science, and

-~ *- Alexe*

THE UNPARDONABLE SIX.—Mrs. H. Sevens, of Markesan, Wis., wilces.—A few years sgo a young Methodist minister inquired very earne fly about my bellef in universal salvalion. I gave him my views in writing. He sppeared to study them preached a thrilling and effective discourse on the "Fatherhood of God, and the universal brotherhood of man," (of course P was delighted) But before another week came round, Iol what a chauge. He had found there was one "impardonable sin." He in his next sermion looked me in the face and quoted that verse, "All manner of sin shall be forgiven unto men except blasphemy against the Holy Ghost," etc. Ahl here was an argument in his favor, and his look plainly said, how do you get a ound that? Liste in the evening I fell into a deep sleep. After about an hour I awoke suddenly, when I heard a voice sudby to me say, "Aek, and ye shall receive." I believed it was possible, and immediately I began to ask. I finally heard a voice pronounce distinctly the word "outgrow." I repeated the word several times, when I asked aloud, "Why, what can I make of this? In a moment there was a glimmer before my eyes, when I saw a board raised up from off the green earth, after having 'aid there for some time. The grass beneath if. was a palesickly color. Then the Spirit asked me, "Is God going to forgive that grass and make it instantly green like the other!" "Why, no," I replied, "but when the sun, the sir, and the dew, its natural elements, fall upon It, it will 'outgrow' its sickly hue and become green like that around it." "Just so," the spirit said, "it is in spirit-life. On earth we are weighed down by natural causes until we are pale, sickly, dwarfed, like the grass, but when we come out upon the broad plane of spirit-life, into the sunshine of God, and witness the fullness of the provisions he has made for all his children, we shall 'outgrow' these natural deformities and become what we would find it for our happiness to be here."

THE IMAGE OF AN OLD LADY DIARKA.—At Moravia, recently, an apparitional woman appeared, dressed in a homely, substantial fashion. "She was tall and muscular in spite of her sge, which must have been close on fourscore." Her face was long and thin, tawny as a mulatto's and adorned with high check bones, and a nose like an eagle's beak. The eyes were black and flashing, and long gray ringlets hung down upon her shoulders. Such representations are nothing, but artistic fabrications by skillful Diakka. No intelligent investigator should accept these as literal facts.—The Diakka, by Andrew Jackson Davis.

This Diakks by A: J. Davis is a sort of fire-brand that makes some Spiritualists irr.table; it is an enigms that no two can solve alike; it is a sort of puzzle that seems to grow more abstruss and bewildering the longer one gazes at it; in fact, it is a "mountain of difficulties" crammed into a nutshell. Had it been written in the days of Jeans, it would have been regarded as a parable, and no doub; would have been incorporated with the Hible. That, however, would have been an impossibility for there was no Notsob then. Without Notsob there could have been no pamphlet written on the Diakks. That was a central point around which all favolved, and a knowledge of the existence of one begot the other. It was the clear seeing vision of Mr. Davis that penetrated the misty vell, and brought to light the caleatial country "seen from Biarnos, or contemplated from the right shoulder of the beautiful mountain east of the Saven Lakes of Cylosimar, it appears like an immeasurable wilderness covering the whole sphere to the south-west, and throwing a shadow for up into the dome of the rowy blue heavens resembling a beautifully decorated trapezium, with a counties chain of bars and awings, trambling in the stanosphere, supported and upheld by nothing, put so a miningly attractive and scinctive, like the enchanting such of a rainbow to a child's mind, that great self-government is necessary to awy one from hastening with precipitation to enter scondity which has for millions of segs exclied the scincinglic, the curiosity, the cupidity, and the jestousy of the imperfect inhabitants of all worlds." Really, Diskka land is not so bad a place after all. It is as difficult, howaver, to interpret the pamphlet of Mr. Davis, as it was the advertisement of Barsum, setting forth that he had a horse so tall that no man standing ever on a

e e a zet

Asorman Janus.—There seems to be ho rational doubt that in very audient times. Ethiopia extended east of the Eed Sea, including all Southern Arabis as far back as the banks of the Euphrates. Now these people are certainly black. They had a black Virgin Mary, and a black infant Savior, who

ALDEET PEACE. J. H. Harter, of Auburn, N.Y. writse. I visited Albert Peace in prisen on Saturday last. His health is not very good. Foor Brother, how my keart sched and prayed for his freedom. Will you have the kindness to egain sak your readers to continue their prayers and patitions to Gov. Samuel J. Tilder, of Albany, N. Y., for the pardon of Albart Peace.

In No.19, Vol. 20, of the BRIAGIO-PHILOSOFHICKL JOURNAL Is the form of a polition asking Governor

. and the

1V. In your experience did you ever, while sitting in the presence of spirits with their medium, deliberately frame your thoughts into a sentence, and then have a spirit read them aloud to you as though your brain were an op: on book?

V. If any, what distinction do you make between thoughts and ideas.-J. M. Peebles, in BANNER OF LIGHT.

There is a deep mystery connected with this question, and the statements of spirits in referance to it, are not clearly expressed. The physical car is affected by vibrations, carrying sensations to the brain; but of course vibrations in the spiritual atmosphere or other of space, could not in the least affect the organs of hearing. In order to accomplish this the spiritual car must be so attuned that it can sense the vibrations thus made, and from that condition the term clairaudience is used. A. centleman in the London Spiritualist, Herr Reimers, in speaking of the mediumship of Mr. Firman, says,—"A remarkable new fea-ture was the speaking of German by the spirit on these occasions, although Mr. Firman's ac-tual knowledge of it is out of proportion to the proficiency displayed. His own spirit guide speaks in any language represented by even only one person in the circle; the medium converses only in French and English. The spirit once explained: 'I take it from the brains of those present.'" Here we have the statement of a spirit that he can converse in statement of a spirit that he can converse in the various languages by taking the same from the brains of those present. This seems im-possible that a spirit should not only be able to express himself in a language unknown to him, but thoroughly understand that language while in rapport with the brains of certain per-

HENRIBITA, WIS.—Ann F. Priest writes: —You may know that I appreciate your papar; have taken it from the beginning and hope to have it until the end, not of the paper, but of my earth-life.

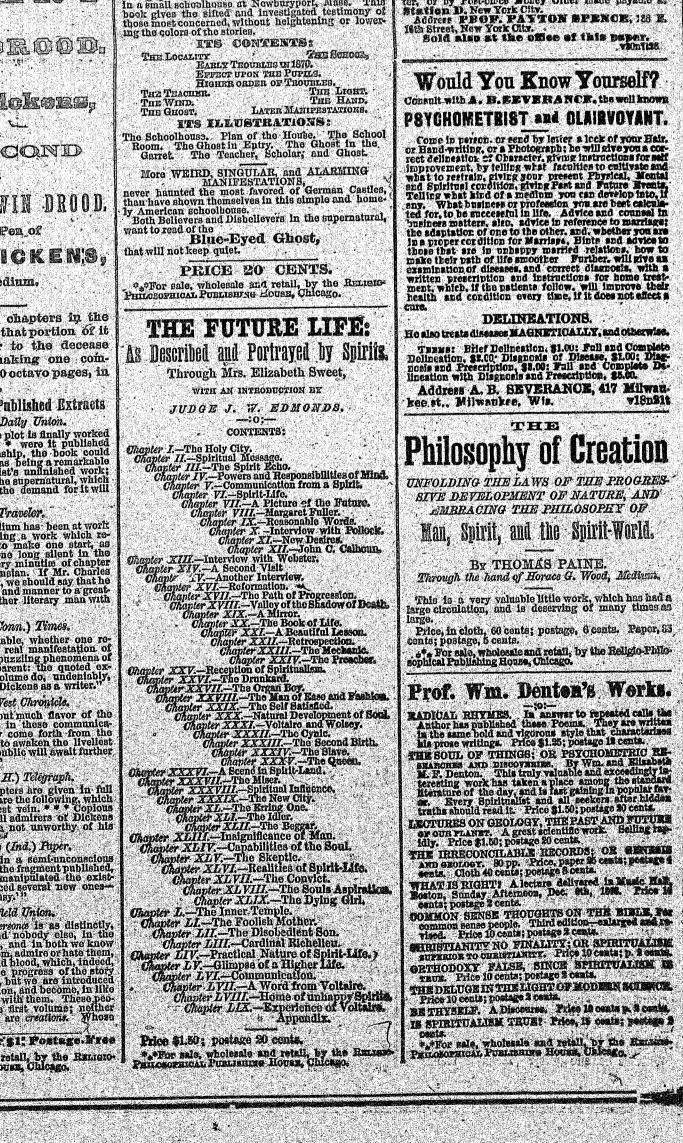
LO3T NATION, IOWA.-L. O. Scott writes:-L. E. Wilson is a man of 80 years and nearly blind, so that he depends, wholly upon others to read for him. His wife of 76 years, wary feeble, does his reading principally, and they enjoy your paper much; feeling that through it, light and truth will be published to the world. He has attended a little piece of potatoes in order to raise the money to pay you. His friends have been uncommonly straightened for money the past year, and see, as yet, nothing better for the year to come, still they do not wish to deprive themselves of the enjoyment of your paper, if they can possibly help it. Its subscription can not be paid in advance, but if you can have the confidences that you will receive it as soon as it can be obtained, they would like the JoursAL contineued; otherwise, you will be obliged to discontinue it, as no certain time can be given when the subscription can be paid, only to do the best possible.

Give no thought to the subject; we would as soon deprive a starving person of a seat at our table, as to refute to send the Raileto Paulosorgigat Journal to those aged poor people,

A CONTRACTOR OF THE OWNER OF THE

RELIGIO-PHILOSOPHICAL JOURNAL. 39 **OCTOBER 14, 1876.** True Spiritualism,..... Paper 25 cents. Cloth. 50 00 The World's Bixteen Cracined Saviors, K Graves, 2 10 The Halo, sutobicgraphy of D. C. Darsmore... 1 50 10 The Events in the Life of a Seer, by A. J. Davis, 1.50 19 The Spirit's Book, by Allan Bardec. 1.76 00 The Stere way. An Appeal to Man in Behalf of Human Nature. A. E. Newton..... Cloth 51 00 Paper, 35 00 The Relation of the Sexes, by Mrs. E B. Dafry, 2.00 00 Unwelcome Child, by Henry U. Wright. Paper 30 00 Cloth 59 6 Irreconcilable records of Genesis and Sensol-ogy, William Deston. Paper Cloth. inducnos of Christianity on Civilization, by H. OATALOGUE OF BOOKS 3 3 3 Mellinm's Column. 認知 THREE SEALED LETTERS ANSWERED BY R. W FLINT, 374 West Stad Et., New York. Terms: SI she three s-cent posisge sizmps. Money refunded if not answerse. Visnitif Religio-Philosophical Publishing House. **Plans of Salvation** PROVED BY SELECTIONS FROM THE NEW TESTA-All orders, with the price or books desired, and the additional amount mentioned for post-age, will meet with prompt attention. MENT WITHOUT COMMENT ALEO EELECTIONS **35** (THE MAGNETIC TREATMENT. FROM THE SAME WORK ON SEVERAL SEND 25 CENTS TO DE. ANDERW STONE. Troy, N. Y., and obtain a large, highly illi strated book on the system of Vitalizing Treatment. IMPORTANT SUBJECTS. As Hour with the Augels. Cloth A better knowledge of the real Teachings of the New Testament can be obtained from this little work in one hour than in years by the ordinary method of reading the 50 25 Astrological Origin of Jehovah-God. D. W. 18 09 MESSRS. BASTIAN AND TAYLOB, EN LA Scriptures. Cite: Artificial Sommanibulian, by Dr. Falmestock... Anawers to Questions, Fractical and Spiritual, by A. J. Davis. Spocryphal New Testament. Age of Resear, by Thomas Fains. Cloth...... Paras. 76 08 1,69 10 Price, 10 cts.; postage free. Physical and Neutal Test Nedioms G 1900 Acam's St. (Room 32.) Ohicago. III. 1909 Acam's St. (Room 32.) Vigesif ** For sale wholesale and retail at the office of this 10 1.50 ader. 8.00 18 50 10 Age of Heases, by Thomas Faine. Confi..... Paper. Arrans of Nature, Philosophy of Spiritual Ex-istance, and of the Spirit Workt, Vol. L, Hudson Tutile. Arrans of Nature, Vol. IL. Arabula; or, the Divine Gnest, by A. J. Davis... Approaching Orlais, by A. J. Davis... Apposites, (translated from the French) by Remain Astronomy and Worship of the Ancients, by G. Vale. 10 01 OLD THEOLOGY The Well-Known Healer, 彩 02 73 0 50 .C4 10 03 dolph. Latters to Bider Miles Grant, by Rev. Mosa DUMONT C. DAKE, M.D., 16 1.25 1.23 OR Paper,... Why I am A Spiritualist,..... TURNED Can be consulted at the Matteson House, Ohicago, Ill. Ist, Sin, 17th and 24th of each month; Joliet, 5th and 6th; Rothford, Ills., 12th. 13th and 14; Beloit Wis, 15th Pa-tionia also successfully treated at a distance. Vioni5ts Ð 1.60 1.00 1.75 Hull. Living Present-Dead Pass, by H. O. Wright Wisy I and a opinituality TO FURNISH MISORI-W language Books of any kind published at regular rates, and, on receipt of the money, will send the pratice express, as may be desired. If sent by mail, one-fifth more than the regular cost of the book will be required to prepay postage. The patranage of our friends is solicited. In making remittances for books buy postal cadera when practicable. If postal orders cannot be had, accusive wore batters. RIGHT SIDE 0 UPSIDE 63 78 Vals. A Stellar Key to the Summer Land, by A. J. Davis. Paper, 50 04; Cloth, Astro-Theological Lociares, by Rev. Roberts £0 C2 Up: Domi: 60 53 64 miss may shaw. Trance, Hosiness, Test. and Healing. Bedinan, 208 Wert Washington Et., Chicago. She is controlled by her father, G. W. Shaw, a cole-brated Homeopathic Physician. and a colebrated Med-leine Man. (an Indian), Hawk Eye. They crubine Mag-netiem, Indian Remedies, and Hemeopathic Medicine, in the treatment of Disease, and success is certain. This is a new feature A few patients treated at her home. value 78 60 60 CG By a Methodist Minister 8.00 18 Taylor. Elas for a Blow, a book for children, by E. 1,25 10 10 20 A Elss for a Blow, a book for children, by El. C. Wright. (2) C. Wright. (2) Antiquity and Duration of the World, by G. H. Toulnin, M. D. An Byo-Opener, by Seps, Cloth. (2) Antiquity and Duration of the World, by G. H. Standard Failts and Modern. Thes. Inman, M.D. Antient Failts and Modern. Thes. Inman, M.D. Ancient Failts and Modern. Christian Symbol-ism. Profusely Illustrated. Deeply Interest. (2) Ancient Symbol Worship. Finely Illustrated. 8:00 Ancient Symbol Worship. 5:00 Bisservad-Gitz-Flain, 1:70 00; Gutt. (2) Bisservad-Gitz-Flain, 5:70 Bi Moses-Woodhullism in a Nutshell. Mencal Medicine, Evans. Man's True Saviors. Denton Ministry of Angels Realized. by A. E. Newton. Hanual for Children (for Lyccauca), by A. J. Davis. Cloth. Wy Affinity, and Other Stories, by Liszle Deten Medinmship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Cir-cles, by J. H. Powell. Moravis, Heven Days at. T. R. Hazard. Mesmerism. Spiritualism. Witcheraft, and Mir-acle. by Allen Patnam. Modern American Spiritualism.-1243-325.3, without the engravings. Morning Lectures, (Twenty Discourses) by A. J. Davis. Moses-Woodhullism in a Nutshall..... 00 20 The Resurrection of the Dead; the Second Coming of Christ: the Last Day of Judgment-showing from the Standpoint of Common Sense, Reason, Sci-ence, Philosophy, and the Bible, the Utter Folly there is in the Doctrine of a Literal Resurrection of the Body, a Literal Coming of Christ at the End of the World, and a Literal Judgment to Follow. rogister your letters. C. O. D. ð9 Orders for Books, Medicine, or Merchan-dise of any kind, to be sent C. O. D., must be accom-panied by not less than \$2.00, or, if of less value, then by one-fourth the cost. No attention will be Daild to any order, unless these terms are complied with. RELIGIO-PHILOSOPHICAL PUBLICHING HOUSE. 1.69 DR. HUNTOON, THE INDEPENDENT 28 63 10 69 16 16 WRITING, AND TEST MEDIUM. BY REV. T. E. TAYLOR, A.M., M.D., AUTEON OF "THE INEBRIATE," "DEATH ON THE FLAME," AND ONE ANONYLIQUE VORE, Price, paper, 75 cents; cloth S1.05: 83 63 NO CURE! Dr. Kean, 28 NO PAYS 1.60 00 postage free. 1.60 10 10 1.60 :0 23 C0 60 C0 175 S. Clark St., Cor. Monroe, Chicago. 10 10 55 10 J. Davis Mediums and Mediumship: by T. R. Harond. Mental Cure. My Wedding Gift, Flank, ooFor sale, wholesale and retail, by the RELICIO-Philosophical Publishing House, Chicago, 03 Book on the Microscope...... Hiblical Chronology. M. B. Craven,..... Hible in India......... Hible Marvel Workers-Allen Putnaul...... Liny be consulted, personally or by mail, free of charge, on all chronic or nervous diseases. Dr. J. KEAN is the only physician in the city who warrants cause or no pay. Onles hours, 9 a. m. to 8 p. m.; Sundays, from 9 to 19. My Wedding Gift, Flam, Gilt, Hanomin, a rythmical romance of Elluncost and the Great Rebellion. Moress and the Invalities—M. Muncon... Martyrdom of Man. STORIES OF INFINITY. phases. Te:ms, 29. 78 1.00 1.75 1.60 00 00 10 VICACO159 CPIRIT VALE—EDDY MEDIUMS— 1. Lumen. 2. History of a Comet. 3. We would respectfully ennounce to the public that Spirit Vale is still allow with startiling and continc-ing proof that our departed friends do feiturn, and are plainly seen and converse with their friends, in a way, that there is not a doubt left on the minds of any one who is willing to acknow edge the truth. We would say to the public that four of the Eddy mediums are here. R NATURE'S LAWS In Infinity. By Camille Flammarion. **EO O** IN Translated from the French RUMAN LIFE: 8.60 1.83 Now Cospel of Health, A. Stone, M. D..... 18 Exposition of Spiritualism: by S. R. Crocker. 1.00 0 0.69 04 40 69 1.60 to the public that four of the floty mediums are here, Honario Hony and MARY Rony Huntoon, the berg materialising medium. Good heard and lodping, at 35 per week, will be found at the old heme of the Eddys where no peins will be spared to make things pleasant and comfortable for all who visit us. People coming to and from Sphit Vale, will be seer minodated by the stage that runs to, and from this place, c ally. S. S. CHASE, CENTERDER, VZ. vEDA1367 Nature's Laws in Human Life: an Experience Embracing the various opinions of Extremists, 270 and 200, together with the Author's Experience. "However the theological world may regard the moral 1.60 10 8.60 94 effect of such works as the present, no discriminating 28 critic can deny to them astonishing research, profound BY THE AUTHOR OF "VITAL LINGNETIC CURL." 1.50 thought, and a soul imbued with the spirit of belief in Prico 1.50; postage 20 cents. the Almighty."-Chicago Inter-Ocean. Old Theology turned Dpaida Down, by T. E. Taylor, A.E. Cloth 1.85 Paper..... Orthodory Palse, since Spiritualizer is True, by Ourmon Sense Thoughts on the Hible, by WEL-Dosmology, by G. W. Ranssy. Common Sense, by Thomas Pains. Christ Idea in History, by Hudson Tuttle. Unrist sud the Feople, by A. B. Child, W. D. Ohristianity no Finality, or Spiritualism Supe-rior to Christianity, by Wm. Denton..... Unitsian on the Theological Idea of Deity, by M. E. Cravel. Christianity, its Origin and Tendency consid-ered in the Light of Astro-Theology, by D. W. Hull. 10 1.50 20 1.60 M. Flammarion ranks 'roong the most eminent astronomers of the day, an ... very word of his, touching his favorite science. Is entitled to respect. In this volume, however, he has not confined himself to purely scientific studies, but has trained upon them—as one trains a vine upon a wall—a novel and fascinating the-ory of the future life. His theology may be said to be a refined Spiritualism; and however abhorent it may be in principle to the common mind, it is undeniably at-tractive in the guise which he has given it. He believes in a plurality of habitable worlds; and in "Lumen." the first of the three "Stories." reports the adventures and observations of a Spirit, who has visited many of them. vionistr 78 CRITICISM Wm. Denton. 9 10 09 Origin of Species, by Darwin. 9.69 Origin of Orivilization and Primitivo Classifiction of Man, by Sir J. Lubbock. 9.69 19 One Religion Many Orceds. 16 16 Miscellaneous. ON THE 1.10 APOSTLE PAUL, 10 02 IN DEFENSE OF WOMEN'S RIGHTS. NOTICE Phrenological Chart--(Well's Descriptive).... Philosphy of Special Providences, by A. J. Davis, Cloth. Paper. Paine's Pollical Works, S vols., of shout 500 1.00.10 23 64 ---:0:----Intemperance, War, and Biblical Theology, the three great obstructions to Christianity. By M. B. Cra-ven, Authonor "CRITICISM ON THE THEOLOG. ered in the Light of ASHO-TOSAGUE, we are W. Hull Game of Spiritualism; embracing the Experi-ence of an Investigator: by a Medical Man. Obristianity and Materialism-B. F. Under-60 8 89 63 Extraordinary. 28 Every disease in the Catalogue has yielded to the magic 85 (9 SPENCE'S lower of WORLD." etc. etc. Price 25 cents: postage 2 cents. them. POSITIVE AND NEGATIVE POWDERS. Wood. Wood. Constitution of the United States. Carses of Religious Idess-Tutile. Faper.... Child's Guide to Spiritualism. Cross and Steeple. Hudson Tattle.... Complete works of Thos. Faine 3 volumes. Civil and Religions Personation in the State of New York, by T. R. Hazard...... 12mo, cloth. Price \$1.50; postage 16 cents. 08 "*"For sale wholesale and retail at the office of this o, o For sale, wholesale andretail, at the office of this Don't is spine that your case is too old, too tough, or too complicated. They have cured older, tougher and .60 25 10 teo complicated. They have cured older, tougher and more complicated ones than yours. Buy the PGBITIVEN for any and all manner of discases except Paralysis, or Palacy, Deatness, Biludness, Typhoid and Typhus Fevers. Buy the NEGATIVEN for Paralysis, or Palacy, Destness, Biludness, Typhus and Typhoid Fevers. Buy a Box of HALF PORTIVES AND FALF NEGATIVES for Chills and Fever. Paraphile is with full explanations, mailed free, Agents wanted everywhere. Mailed postpais for 1.00 s Box, or 6 Boyes for ShOL Send money, at our risk and expense, by Hegistered Lei-ter, or by Post-office Woney Order made payable at Adores PB OF. FAYTON SPENCE, 128 E. 18th Street, New York City. paper. aper. Frame of Life, by J. S. Adams. Faper cover... Persons and Events, by A. J. Davis. Planchette, by Epes Eargent..... Problems of Life-A book of deep thought, Principles of Nature, by Mrs. M. Ming..... Poms from the Inner Life, by Lizzle Bolen... 700 48 Haunted Schoolhouse 10 The Great Litterary Sensation. l'he 10 8 19 Docs Matter do it all. Sargent's reply to Tyn-AT 10 .03 NEWBURYPORT. 1.60 8 -c()o-THOE MYSTERY Poems of Progress, Lassie Doten, 04 10 10 50 -07-

Devenport Brothers—their Remarkable and Da-torasting History. 1.59 Disgonis, by Rev. Robert Taylor, written by him while imprisoned for biaspheny. This work is an account of the origin, oridonce, and early bistory of Onristianity. 2.63 Bay of Doom, a Fostical Description of the Great and Lest Judgment, with other possas, from the sixth edition of 1715. 2.60 Devil's Publit, by Rev. Robert Taylor, with a Electh of the Anthor's Life. 2.60 Dewn, a Rovel of intense interest to progressive people. 2.60 EDETIM DROOD. ---BY----Charles Dickens. coms py Jessee Butler, plain..... 1.50 8 gilt..... R.00 8 -AND- NIL 10 £4 08 00 00 Rights of Man, Thomas Paine, people . Epsth and the After Life, by A. J. Davis, paper 50 04 02 PART SECOND Cloth and Hon. R. D. Owen. Debatable Land. Hon. R. D. Owen. Diakka-A. J. Davis, Cloth, 50 00; Paper, 55 Dialogues for Children. Devil and Mis Maker. Denger Signals, by Mary F. Davis. Dancer Signals, by Mary F. Davis. Death in Light of Harmonial Philosophy, by Mary F. Davis. 808 08 08 08 -OF THE-MISTERY OF EDWIN DROOD. Spirit Invocations, or Prayers and Praise. Com-Spirit Invocations, or Frayers and Praise. Com-piled by Allen Putnam. 1.25 07 Spirit Works, Real, but not Mirscelous. By Allen Putnam. 25 04 Soul Affinity, A. B. Child. 29 00 Satan, Biegraphy of. By R. Graves. 60 04 Bermon from Bhakspearo's Text. Denton. 10 59 Sacred Gospels of Arabula, A. J. Davis, cloth full ellt. 15 00 Mary F. Davis. Discourses Through Mediumship of Mrs. C. L. By the Spirit Pen_of 2.00 12 V. Tappan..... CHARLES DICKENS. .80 1.00 9.00 1.00 95 06 08 00 00 01 Through a Medium. $\sim \sim \sim$ There, are forty-three ohapters in the whole Work (embracing that portion of it 90 which was written prior to the decease of the great author), making one com-08 08 08 08 08 plete volume of about 500 octavo pages, in Cloth Exster Hall, a Theological Homsnos. Cloth handsome cloth binding. Opinions of the Press, on Published Extracts Paper Bandre of the Mother over the Character and Destiny of the Bace, by H. C. Wright. Paper Clock Historical Parchology, Dods..... Faper From the Springfield Daily Union. 04 * * "No one can deny that the plot is finally worked in with a great deal of skill, * * were it published without the claim of mediumship, the book could scarcely fail to attract attention as being a remarkable completion of the great Novelist's unlinished work; and aided by the glamour of the supernatural, which has attached to it from the first, the demand for it will ansalt be zere read " 08 08 C4 00 surely be very great." From the Boston Traveler. "From the Boston Property of the second seco 85 01 10 CS 49 80 Dunn,... Enspe, an interesting Game of Cards... Storles of Infinity, from the French of Camille Flammarion—s singular and interesting 1.60 work. Spintualism-A. Vol. of Tracts, by Judge Ed-49 - 65 From the Hartford (Conn.) Times. "It is almost equally remarkable, whether one re-gards it as a literary fraud, or a real manifestation of some of the mysterious and puzzling phenomena of Spiritualism. One thing is, apparent: the quoted ex-tracts from the ghostly second volume do, undeniably, exhibit many characteristics of Dickens as a writer." O. Stewart Earbinger of Health, by A. J. Davis. Earbinger of Health, by A. J. Davis. Earbonial Mar. or Thoughts for the Age, by A. J. Davis. (Joth Haunted School House Electry and Philosophy of Evil, by A. J. Davis. Paras 1.00 From the Worcester West Chronicle. "Not only surprising falent, but much flavor of the real Dickens wine, is apparent in these communica-tions. * Enough has already come forth from the pencil-point of this Spiritnalist to awaken the liveliest interest and curiosity, and the public will await further receipts with high expectation." 节题 Dentor. 2.50 [0 Talk to my Patients by Mrs. C. B. Glesson, M.D. 1.06 S The Vestal, by Mrs. H. J. Wilcorson. 55 03 Treatise on the intellectual, moral, and social man, a valuable work by H. Powell. 1.85 Tals of a Physician, by A. J. Davis. Cloth 1.65 Paper Course Paper Cloth Mayward's Book of all Haligions, including Spir-lizalism. .18 19 70 06 30 04 75 08 From the Nashua (N. H.) Telegraph, licalism. ow and Way I became a Spiritualist. ow to Bathe, by E. P. Miller, M.D. Paper... 1.88 "The capitons of the new chapters are given in full by the UNTON, and among them are the following, which are certainly in Dickens' happiest vein. * * * Copious extracts are also given, which all admirers of Dickens will be compelled to confess are not unworthy of his pen." Now and Way I Decision a During M.D. Paper. Goth Madged In. by Elizabeth Sinart Pheips, satisfy of Gates Ajar Drikes Ajar Examp Physiology, Statistical and Dynamical, Drikes Unaditions and Course of the Life of Man, by J. W. Draper, M.D. L.L.D. 556 pp. Citchi Ensports: a Foem. Core L. V. Tappar, How to Faint, Cardina. This for a repartment of a state of the Marine of The Marine of Jesus Christ and the Marine of Thomas Paine as a Rapetints for Marine in Others: What is the Informate between them I by H. C. Wright The Voices, by Warran Summer Barlow, Gilt 3.50 08 SS 68 pon. From an Indianapolis (Ind.) Paper. 1.50 "This medium has written, in a semi-unconscious state, a book much larger than the fragment published, and has not only taken up and manipulated the exist-ing characters, but has introduced several new ones-some of them decidedly 'Dickensy.'" 5.69 30 175 10 199 (6 From the Springfield Union. From the Springfield Union. * Each one of the dramati s personse is as distinctly, as characteristically himself and nobody else, in the second/volume as in the first, and in both we know them, feel for them, laugh at them, admire or hate them, as they mingle with us in the progress of the story they seem to be. Not only this, but we are introduced to other people of the imagination, and become, in like manner, thoroughly acquainted with them. These peo-are not duplicates of any in the first volume; neither are they commonplaces; they are creations. Whose creation t 1.00 10 Price, Cloth \$2, Paper \$1; Postage. Free **For sale, wholesale and retail, by the Ramato-Panceornican Positismine House, Ohicago, a Fusion, Institution of anti-



Martin Martin Charles and the state of the second state of the sec

R.ILIGIO-PHILOSOPHICAL JOURNAL.

OCTOBER 14, 1876

40 NEW GOSPEL OF HEALTH, ure of bearing this sed token to its grave-of all that was cace gay, beautiful and lovely in BARBITT'S HEALTH GOIDE SOW ready and By Dr. STORE; for sale at this office, Price, \$1.85. Waltste be thus sinking into unknown darkness! No friendly hand was near, no cheering word. THE MYSTERY OF LA SUZE for sale at the office of this paper. Price, \$1 00. What ver her fate, none would be wiser, and the few who would mourn, would be left in uncertainty far worse to support than her BANNER OF LIGHT for sale at the office of OASTLE. obildhood. When brought before the tribunal, Lord Rets confessed his orimes. He had emissaries to decov children to his castle. He sacrifload them to the devil, to gain "gold, knowledge, HEALTH FOS ALL. L-Examinations and Vital Redicines for one dollar. Best of references. Come or send to J. B. Campbell, V. D., 136 Longworth street, Cincinnati, Ohio. ŧf. this paper. Occultism in 1440. 8552877 s. Week to Agents. Semples FREE. death itself. BY HUDE IN TUTTLE. She heard volces in conversation, and in a few moments stood in the centre of a large hall, dimly lighted. She looked around. The walls were covered with strange symbolic char-acters, apparently painted with blood. At the upper and of the hall, along its entire length was a row of akults fastened to the wall at about two thirds in heath and blow theat OPIUM HABIT cured at home, 1,000 testimon-tais. "Baldwin Oily, Kan., Dec. 3, 1876. Mrs. Denning is entirely cured. She used 2,980 grains per month. HEVET DESERTE." "Racine, Wile., Dec. 5, 1816. I used \$40 gre. morphine by the hypodermite fra-jection. I was cured in 4 months. Mrs. H Williams." DR. F. E. Manser, Quincy, Mich. power." 0 "These fearful spectacles had become his pas-Four centuries ago in sunny France, the cas-CAT isst send 10 cts. to Dr. O. R. Syker. 108 Mad-ison St. Chicago, for the True Theory and full information of a Sure Outs, and eay where you saw this. time," and he would "roar with laughter at the the of La Suza arose from a rugged and pre-cipitous hill. Its walls formed of huge blocks of sandstone, arose far above the reach of the scaling isdder, and its towers, collossal insize contortions of the victim's countenance." He repented not, but believed he was fully acquit-ted by the masses he had said. He was con-demned to the stake but in mercy he was kill-ed by the executioner before the fismes resched v20n13136 far above the walls. The most ancient porabout two thirds its height, and below these were crossed marrow bones. There was a light placed in each skull, which, showing Jehovah and Satan Compared. tions crumbled with age and ivy clung in dark TEAS -The choicest in the world-Important's staple article-plasmes everybody-Trade continually in creasing - Agents wanted everywhere -best inducements -don't waste time-send for Ulrcular to ROBT WELLS, 45 Vassy St., R. Y. P.O. Box 1857. masses, or swayed in pendant treases in the wind. A splendid country spread at its base. At its foot meandered a beautiful river, on which, a short way below, stood a populous him, and his body was buried. Viva, so miraculously snatched from desirno-tion, was united with her devoted Walter, and realized the blasful dream of life her fancy This redical pamphlet on Theology sent postpaid to those enclosing ten cents to the author, M. B. Uraven, Richboro Bucks Co., Pa. through translucently, revealed words of strange import, and underneath these motioes was written the day and year of the sacrifice. The light reflecting through the hollow sock-A NEW DEPARTURE. MEN to travel and cell our Old and Stapla MANUFACTURES, To dealers: no pedding. SIS FFR MONTH Hotel and toS, A. GRANT&CO., 2, 4, 648 Home St., CINGRANAT. O. town, not showy, as towns are at present, but with a few public edifices really magnificent for massiveness, and with lance bordered by the buts of the serf; such was the fown of the Middle Antihad so reahly framed. Reader, my story is improbable; neverthe less it is a true draught from the bloody cup of \$0n25118 The light reneoting through the hollow sock-ets, and jaws, gave a most hideous aspect to the skulls, which was rendered more terrible by wire work, which set the jaws in simulta-neous motions, and sont the chatter of their teeth through the echoing hall. Before these was an altar draped in black, on which lay coiled a huge golden serpent, with brilliant diamond awas. VINCENEATL O. ASTROLOGY. French History. Prof. Lister, Astrologer, 319 6th Ave., New York. 54 years practice, 37 in Boston. Oan be consulted by letter. Bend for a Circalar. Address all letters P. O. Box 4550 New York City. v20u845 American Health College Middle Ages. Bafe within his stronghold by his vassals, the Lord of La Suse committed himself to the con-Further Acknowledgment to the Incorporated by State of Chio, Davis Testimon al Fund. trol of the most cruel passions which ever blacken the heart of man. Lord Rets knew no fear for man. He was bold and lion-heart-ed in battle, and his terribly hearse cry was al-Granting Logal Diploms to Physician. Healers, Medi-ums and Ministers. Send stamp for Free Book, refer-ences and explanations, (also for advice in all diseases) to Prot. J. B. CAMPBELL, M. D., V. D., 198 Longworth st., Cincinnati, Ohio. tv25n15* THE The Committee having in charge the matter of raising a fund in behalf of Bro. Andrew dismond eyes. She saw all this in a moment, and that three persons stood around her, dressed in long black robes. The clasps which fastened these were miniature skulls, and on the front of their high, black turbans was fastened a min-Penn Medical University. Jackson Davis, deem it proper to publish s A liberal Medical University Open to students of either sez. Thorough in all the departments pertaining to a comprehensive medical education. Session commences the first Monday in October and continues five months. For particulars and announcements, address EDWIN D. BUOKMAN, M.D., 1030 Spring Garden St., Philadelphia, Pa monthly statement of the sums contributed, and therefore give the following as having been received for the month ending 11th inst ; ways heard in the thickest of the fight, encouraging his soldiers; and his sinewy arm wielded F.D. SENIOR & CO s ponderous battle axe, which cleared a wide circle around him wherever he went. But he ENGRAVERS & WOOD. inture cross bones in ivory. A more bideous scene imagination fails to ploture-enough to blast the sight, and dethrone reason forever. Aug. 11, total amount previously acknowl-was naturally prone to superstition, and the culture of that age fostered instead of allaved Pa. 167 South Clark St CHICAGO ILL Viva, who had at one glance surveyed the whole scene, uttered a wild scream of terror, his slready over-wrought supernaturalism. For Fine work a specialty. Seud saucues or phofoar ohs for estimated. MEDICAL STUDENTS years he practiced incantations and mysterious ceremonies, and engaged a professional astrol-oger, who every day observed the places of the Will find at BENNETT MEDICAL COLand became insensible. The reader will conjecture who were the three beings who surrounded her, they were Lord Reiz and his two attendants. 1.00 PRINTINGPRESSES FOR S1.350. planets, and calculated by long formulas the events of the day. Year by year he gave up more and more to these delusions, until he is said to have lost his reason in the horrid prac-LEGE a finer building, better accom-14. modations, larger faculty, longer ses-Lord 1912 and his two attendants. "A pretty lass, truly," exclaimed the Italian "The sacrifice will be the more acceptable" replied Retz. "Let me see, this is our two hundredth sacrifice to Diabolus. Ah, the very number you predicted should bring me all I ask. This night will I conjure for them." W.Y. EDWARDS 36 CHURCH STNEWYORK. sion and lower fees than elsewhere in v20n19t26 tices he instituted. History presents no parallel case of the abuse the Northwest. Fall term begins Oct. 15, of talent. Immensely wealthy and powerful, he united great understanding and culture with a bandsome person and captivating ad-dress. Yet were all these noble qualities de-8d. For announcement address PROF. MILTON. JAY, M. D., 511 State St., Chicago, Ill. 16, SEDEL! graded into the most loathsome channels, and

turned to vilest purposes. Uniting with him an Italian priest, and a man of Euglish descent, he set apart a hall in his castle for their incantations, and there, like a triumvirate of demons, they performed their hellish orgics.

In these mysterious rites it was conjectured that children were employed, though how or for what purpose could not be ascertained. Lord Rets had a numerous choir, all children, and when he demanded children of his retainers, it was supposed it was to fill this honorable retinue.

ble retinue. My short and simple story commences at a time when darkest suspicions settled in the minds of the pessants, and many children from the town had been lost. It was a bright sum-mer morning, and the landscape appeared too beautiful not to enjoy. On the brow of the hill beyond the castle was a small cottage, where dwelt a family of its retainers. At the door sat a young girl—half girl, half woman —the most delightful period of life. She was a dark brunette, but one noticed not her com-plexion, so perfectly chiseled were her feat-ures, and her large black eyes, beaming with love and tenderness, were alone adequate to cellipse the want of fairness. "I must go out into the meadow, mother,"

"I must go out into the meadow, mother," said the maiden. "The lilies are hanging like golden bells from their tall stems, and the blue violets swait me."

"Wait, Viva until the dew is off the grass,"

"Do not be hasty, my lord, some oversight may have been committed; we had better givo another hundred. There are plenty of children in the country, a plague to parents, and they can here become very useful."

"Binging in your choir, my lord!" "Yes, our choir," replied Retz; "the choir of our master Disbolus."

"And, although you at first shrank from plucking their quivering hearts, and laying them palpitiating on our altar, you are far from feeling so now." "Ay, far from it. If we stop I do not know

how I can content myself. The shrick of the tortured victim is sweetest music to my ears. You say two hundred victims will yield me honor, wealth, fame. Well, if you said one thousand victims were demanded, 1'd grow grey, sy, silvery, in my devotion A hundred death pange is little. Just a trifle of pain, and pain must be endured anyhow. When it is over it leaves nothing. I have grown to love the air of this hall. I wish we had prepared all the skulls of our sacrifices, as those are sgainst the walls. With the date it was made written on its forehead. They would quite reach round the hall."

round the hall." "I must confess," said the Englishman, "I don't like that chattering." "Ay, that is music. Those mouths uttered death groans once, and every groan, so tho stars inform us, will yield an atlas weight of wealth, and what is better, of power. I lows that chatter. Wish we had all our sacrifices chattering, or better to hear them all groan to-

gether."

H. For, Wis. Robert Davis, Londou, Eng. Philipp W. Kramer, Ge m'ay 5.00 25 00 Fhillipp W. Kramer, Ge m'ny O. K. Bent, Mo..... Charles Orlov, Mo..... Henry Stagg, Mo..... Carle Borden Day, Iowa... A. P. Andrew, jr., Ind..... Eugane Crowell, M. D., N.Y A. H. Woodward, Wash. Ter... O. F. Bontwell, Wash. Ter... A. C. McClelland, Wach. Ter. P. H. McGowan, Col..... A. M. Garfield, Mass..... Geo, Holtzmann, Maryland... 10 00 18, - 1.00 10.00 21, 500 25.00 -50 00 22, 23, 2.00 1 00 10 00 2.00 5 00 24

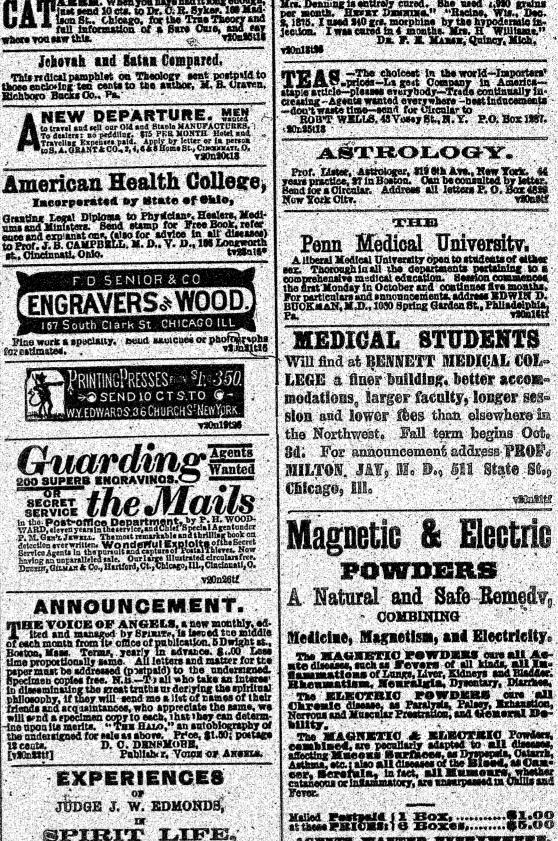
A. M. Gardeld, Mas9. Geo. Holtzmann, Maryland., R. E. Steele Cal. Briggs, Pa. J. M. Peebles, N. J. T. J. Peabody, Wash. Ter. Hoces A. Wetherbee, Ohlo. 7 00

26 80 Sept. 4,

> 5 00 200 1 00

Total amount rec'd to date \$3,781.85 11, . The Committee with great gratification learn their appeal in this matter is being responded to in England under the suspices of Mr. James Burnes, of the Medium and Day-break, and of Mr. J. N. T. Hartnews; and also that Mrs. Tappan is most nobly interesting herself in this movement in Chicago, as is like wise 8.8 Jones of the RELIGIO-PHILOSOPHI-CAL JOURNAL, throughout the West.

In view of this, and of the suggestions of



GIVEN DREFIRATIONALLY BY MRS. CORA L. V. TAPPAH,

STHE HOME OF THE EPIRIT.

AGENTS WANTED EVERYWEERS.

CIROULARS, and Agents' Terms, sent FREE, 50 617

address, Bend your money at our expense and risk, by Fost-frice Monsy Order, or Registered Latter. All letters and remittances must be directed to

MULL & CHAMBRELAIN, N. IL-For sale also at the office of this paper.

for the lively girl had already escaped, and was skipping far down the lane. Bhe had not gone far before she met an old

dame whom she knew belonged to the castle. "Good morning, dame," exclaimed Viva, and was about passing, when the hag, extending her hand, cried in a croaking volce:

"Miss Viva, I have news for you, and haply have we met, else these worn limbs must have carried me to your hovel.". "I am glad I have unconsciously benefited

you but what possible news can you bring me from the castle?"

"You know Walter Montfort? Ah, don't blush. One would think a girl like you rather young to love, but then it is not uncommon, and nothing to be ashamed of. Well, dear, the great Lord has taken offense at him for some rash speech, and has shut him up in the keep of the castle. There he lies in great misery, and above all things in the world wishes to see you."

"Ah, good dame, take me to him-take me to him! Only last night I saw him, and he planned how we could live so happily. Alast alss! and what has befallen him?"

Half ulinded by her tears, she followed the dame to the castle near at hand. The drawbridge was down, and the gate swung back. Nothing obstructed their ingress, except a sentinel, who, from a glance of the dame, asked no questions. She followed up a long flight of stone steps, and was ushered into an apartment into which the light came dimly, through s narrow grated window. She had no sooner crossed the threshold, than the dame, stepping quickly out, closed the door and strongly fastezed it.

Bo andden was this action, she did not rea-lize her situation for several minutes. When she collected herself, she looked around her on the naked walls of her prison, for such it was. The door was of heavy plank, cleated with iron bars, and the window, although too narrow to admit the exit of a person, was heavily barred. The only furniture in the room was a rush mat. in one corner. Feeling faint, Viva threw her-self on this rude couch, and clasping her hands on her brow, gave way to her uncontrolled grief.

Hour after hour passed without relief. She ould not unravel the mystery connected with the fate of her lover or her own, and her minil was seized with an undefined and awful dread. She had heard the dark suspicions on the Lord's character, and could not otherwise than tremble, thus confronted by a fate more terri-ble from being unknown.

Hours passed, as pass they will, though ev-ery one be an age in length, and our anticipa-tions, or torture, what it may. The setting sun shot a red gleam through the crevice in the wall, and with its disappearance behind the distant hills, the old danse appeared with a wooden trencher, on which was the rade supper prepared for her. She shrank from the hag with a gesture of

inifiable losthing. "Why here?" she arked.

"La, now, here is your supper, child. Just est a morsel, and you will be revived. To. morrow you shall see your Walter, and you must not grow pale and wan in this manner, else he will be for love making with another

Yiva made no reply, but mank again on her couch. The dame, after a long homily and goesip, departed, barring the door again be aind ker.

Viva was incensible, but not here the inceneibility of alcep. She was only awakened by a foeling as though she was alowly sinking, by a forming as used in the was nowly making, down, down, down. She looked up to the win-dow which admitted a glean of light. Slowly it arose, higher and higher until lost to view. Waither was she going? Horrible feeling to

"Come," said the Italian, "let us talk no longer. Our victim is ready. Ere she revives, let us place her on the altar." They raised her up and carried her toward

the place of sacrifice. As they approached, the golden scrpent crected its head, unloosed its coils, and as soon as it felt her weight, closed them around her.

"Let us proceed," exclaimed Retz. "Not until she revives, else we lose all the

scorning benefit." "True, I would not lose that, or hearing the death-gurgle; but we can go on with our in-

cantation."

"Yes, proceed; first invoke." "Prince of Darkness, fallen, yet all-power-ful spirit, arise, arise, arise!" cried Lord Reiz.

There was a sound as of rushing wind, and the Prince of the nether world, stood behind the altar. Grim, collossal, dark, terrible, un-

defined, seen indistinctly. "Potent Spirit," continued Retz, "this com-pletes our second century of victims; Art thon estisfied?"

The air grow dark; a sullen coho came like the voice of the mad ocean afar off.

"Well, then, I yield myself; grant me gold, knowledge, power, only for the little term of my life, at the end all will be yours."

"Agreed !" "You always say that. I want these now, will-hark! What was that?"

There was a rush of armed men. The door of the hall yielded to their persistent efforts, and Walter Montfort entered with a band of armed followers.

"Spare Reiz for torture. Strikel" he cried, and instantly the stiendants were no more. "What is that?

"Satan himself, by all the saints and martyral" cried one of Walter's companions, as he approached the unsubstantial shadow and struck it through with his sword. On close examination it was found to be produced by a mirror, the work of the artful Italian to de ceive bis Lord.

On approaching the altar, Walter recognized his Vivs, who seemed to feel the presence of her lover, and revived to welcome him.

"Oh, Walter, I have had a horrid dream," said she, burying her face in his bosom. "I thought you were in prison, and I was in such a dreadful place." "In prison? Who told you so?" "The old dame who brought me here."

"The hag! I came after you this morning just after you left, and found you gone. I in-quired of a peasant in the field close by, and he informed me that the old hag had passed into the castle, having you for a companion. I knew a dreadful fate awaited you, and I rushknew a dreadful fate awaited you, and I rush-ed to the town. There, fortune favored me, I found the Bishop, the Unancellor of Brittany, and the Vicar of the Inquisition and of Plarre de l'Hospital. I presented the charges sgainst this Lord, and they, believing themselves powerful enough to punish him, immediately sent me off with this armed band. I bors a message to his Lordship from these great men, and by that means easily gained admittance, just in time to save you. But enough; you and by sust means easily gamed somitsmos, just in time to save you. But enough; you must go directly hence—nay, you are too weak. Well, you must leave this indecus room." Baying which he hore her in his arms to a socluded room, and leaving her on a soft couch, returned to complete his orders.

Beside the four score skulls on the wall, two Heads the four score skulls on the wall, two loads of caloined bones of children ware found in the vaults of the castle. The country peo-ple quickly hearing the news, rushed in to gain some knowledge of their lost children, for almost all had lost one or more. Compar-atively few were estimated. These few, by knowing the date of their children's loss, and comparing is with that on the foreheads of the chattering skulls, had the heart-reading pleas.

Mr. T. A. Bland, warmly seconded by the Bannor of Light in its last issue, the Committee have resolved to extend the time of receiving contributions in Bro. Davis' behalf. WM. GREEN, Ohsirman

1968 Pacific at., Brooklyn, N. Y. O. O. POOLE Cor. Sec'y., Box 989 N. Y. Post-office.

New York, Bept. 11 1876.

Is the Devil Dead?

S. H. Halley of Palmer, Ill., writes;-

"I am often told by the Orthodox Ohristians that Spiritualists are under the influence of evil-spirits, and my answer has been that Christ, their God, was also at times under the influence of evil spirits; a statement which seems to shock them very much. Now, I wish to know if the spirit that led him into the wilderness to be tempted of the Devil, was not evil (Math. 4: 1). Mark 1: 19, says that the spirit driveth him into the wilderness; and Luke 4: 1, states that he was led; in either case it seems to me that an evil spirit had full con-trol of him. The Davil took him on to a high mountain, and he brought him to Jerusalem and set him on the pinnacle of a temple. If that was not being under the control of an evil spirit, I would like to have some of the Orthodox divines give a different explanation.

Dr. J. Swanson.

The above named celebrated Magnetic Hesler has returned from a very successful tour through Wisconsin and Minnesota, and is now located at

403 BTATE ST., CHICAGO,

where he is prepared to receive his old friends and all who are slok and desire his services as a physician and healer. He may be addressed by letter, and receive treatment by his wonderful magnetic papers. The Doctor cures the blind, deaf, lame, and he also cures those who are troubled with rhoumatics, paralysis, and all other maladies. He gives permanent relief in all cases where the vital forces are not too far exhausted.

The sick are invited to call at his cfiles anytime. Office hours 9 to 19 A. M., and 9 to 5 P. M.

OUR THANKS are due and heartily tendered to Bro. Augustus St. Olair, of Sunshine, Oolorado, for a handsome remittance to aid us in these perilous times of scarcity of money and libel suits. It requires money to defend lawsuits as well as to publish the JOURNAL. The Brother will never regret the favor, nor shall we forget it.



[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published grainitously.]

BLASH M. HANLOW, WIS OF J. Harlew, Boy , of Cilfton III., formerly Mrs. Tipple, a well-known healing medinm of Ohleago, departed this life Sept 29, 1875. Her romains will be taken by her husband, scoompan-ted by her brokher. W. T. Edwards, Brq., of Oklesgo, to Rome, R. T., for interment.





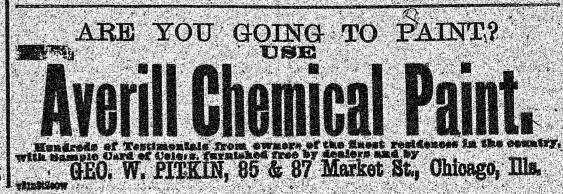
AND PICTORIAL HOME COMPANION.

The set of the set of

WINDOW. G.A. RIDEREE G., or a reader to be a standard book, superbly illustrated, devoted to the culture of the fulles, and Flowers, for in doors. Has handsome designs of Hanging Baak, is, Flowers, and Parlor Decorations. 200 engravings.

Plants, Hulbs, and Flowers, for in doort. Has handsome designs of Hanging Backtey Flowers, and Karan Fride, \$1.50 by mail. I.A. ALTERNART, THE ALTERNART, THE ALTERNART, AND ALTERNART,

Addiss, HENRY T. WILLIAMS, Publisher, 46 Beekman Street, New York.



With a construction of the second second