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

VOL XXI

S. S. JONES, EDITOR,

OHIOAGO, OCTOBER 28, 1876.

ORGANIZATION.

BY MRS. L. B. BAILEY.
Out upon the face of Nature
As I cast my longing eyes,
I am filled with awe and wonder,
Fraught with gladness and surprise
At the beauty and perfection
Which is seen on every hand,
On the ocean, see and river,
O'er the hill-top vale and land.

E'en the tiny blades of grasses
Pointing upward doth aspire,
In simplicity of action
Forfa life yet something higher.
And the flowers in their beauty, With their love-lit dreamy eyes. Are apart of this perfection In their blending harmonies.

So the oak and stately pine-tree, Every leaf and tiny bud, Have a lesson still unfolding. Truth in work through Nature's God.
Forces all are concentrated;
Each combining as one whole, In variety of structure,
O'er which none has just control.

Mankind only are discardant,
Disunited in their plan;
Bearcely heeding they are brothers
Of one family and clan;
But are laboring in directions,
Beparate, weary, and along,
Alding not to make the nation One harmonious happy home.

Would we toll to help each other Leaving jealousy behind,
All ambitions, envy, alander,
Oasting out of every mind,
Bourning not the meek and lowly,
Helping even from the mire,
Each unfortunate human being Who for guidance doth aspire

Naver saks the peaceful rivulet,
Whence it comes of whither go,
Yet its shining waters glideth
Uninestructed where to flow.
Thus the bowers bloom in forests
All unseen by mortal eye,
What their mission all unheeding here their sweetest parfumes lie

Never asks the lonely dowerlet What beside it close shall grow What beside it close shall grow,
Whether tuilp, pink or daisy
Its companion here below;
But delighting in their mission,
Each gives freely unto you,
Bmilling sweetly on each passer,
Whether heathen, Grock or Jew.

Order reigns throughout all Nature,
Organized its every plan,
Lending grace unto thy vision,
Wife examples unto man.
Would we follow out thy precepts,
And thy teaching pure obey,
We would organize our forces,
Waiting not another day.

Cease to wrangle with each other, O er some personal dislike, But with charity unbounded, Cloth the failures of each life, And in unity of action,
Work together with a will;
Then the beauty of our mission
We as Spiritualists would fulfill,

Then the world would look upon us,
Spiritualised in every thought,
And with blessings to humanity,
Doeds of charity be wrought.
None should ask, what good ac

What the angels bright had done, By our lives exemplified From our works, the answer come. Riceville, Iowa. 6

SPIRITUALISM AND ALLIED CAUSES AND CONDITIONS OF NERVOUS DERANGEMENT.

By William A. Hammond, M. D. New York. G. P. Putnam's Sons. 1876. Pp. 366, 12 Moor

REVIEWED BY HUDSON TUTTLE.

This is the fruition of a somewhat lengthy gestation on the part of Dr. Hammond. He began by writing an essay for the North American Review, on the subject of Spiritualism, which, not satisfied with, he enlarged into a bookiet entitled, "The Paysics and Physiology of Spiritualism," and again feeling labor pangs he has brought forth this pretentions volume, "which is halled by the opposition as an irresistible argument which wipes Spiritualism out of existence.

In the bookiet he remarks and he reiterates the same in the present volume:

"There have always been and probably always will be, individuals whose loye for the marvelous is so greatend whose loyical powers are so small as togender them susceptible to entertaining any bitlef, no matter how preposterous it may by and others more numerous who staggered by facts they can not understand, accept any hypothesis which may be offered as an explanation, rather than confess their ignorance."

Offsuch he says:

"Their minds are decidedly fetish worshiping is character and are scarcely, in this respect of more elevated type than that of the Congo Negro, who endows the rocks and trees

with higher mental altitudes than he claims for himself."

with higher mental altitudes than he claims for himself."

Thus sweepingly with an arrogance approaching sublimity, Dr. Hammond brands as "fetish worshipers" and "scarcely more elevated" than "Congo Negroes," men like Professors De Morgan, Wagner, Gregory, Varley and Wallace; Longfellow, William Howitt, Robert Chambers, J. G. Wood, Victor Hugo, M. Gulact, Mme. Loon and Jules Favre, Epes Bargant, Eugene Orowell, Judge Edmonds, Judge Lawrence, W. L. Garrison, B. F. Wade, Abraham Lincoln, and a host of others equal-Abraham Lincoln, and a host of others equal-ly eminent. His attack is peculiar. The subject has em-

His attack is peculiar. The subject has employed him five years to work up, and he wades through nearly four hundred pages advancing a multitude of theories, and at length arrives at an absolute negation.

"No medium has ever yet been lifted into the air by spirits, no one has ever read unknown writing through a closed envelop, no one has ever lifted tables or chairs but by material amplies no one has ever heart tid or

terial agencies, no one has ever been tied or untied by spirits, no one has ever heard the knock of a spirit, and no one has ever spoken

knock of a spirit, and no one has ever spokenthrough the power of a spirit save his own.
The hypothesis of spirits is altogether the
least plausible that could be suggested."
Here is the gist of the doctor's effusion—a
negative rarely excelled for downright cheek
and puerfility.
He introduces Von Vicek as a pattern of an
impostor and medium, who can give all the
physical manifestations in a style equal to any
other. He had him give seances in his office other. He had him give scances in his off to to his friends and recommends him to the curious. Spiritualism has been fortunate in the character of its opposers. Those who have taken foremost rank as "exposers," have been with scattely an exception of the villest and most deprayed order. You Vicek, McQ seen, Fay, and now Dr. Hammond, are leaders of the forlors hope. What of the latter? We well forforn hope. What of the latter? We well understand that it is not in the province of a reviewer to attack the character of the author; but Dr. Hammond has accused all mediums of being deceivers, imposters, and miserably ig norant, and thus renders himself liable to in

norant, and thus renders himself liable to in-quiry into his own character.

We desire to know if he is endowed with such moral purity and sincerity, that he is jus-tifiable is denouncing others in this manner? Of this man who plumes himself as having been "Burgeon General in the United States Army," whose titles are paraded in eleven lines of the title page of his booklet, that able writer A. E. Giles, writes in the BANKER OF LIGHT.

United E. E. Gites, writes in the Barker of Light.

In the midst of the recent civil war in the United States, an eminent man whose name was hung with many scientific titles, the surgeon General of the United States Army was accused and tried by a court martial on very grees charges of official miscondect. J. Holt, Judge Advocate General in his report of the case, under date of May 17th, 1884, to the Secretary of War, wrote:

"That the natural and necessary results of the acts of the accused, as established by the record involved a criminal spotiation of the Government Treasury. That this spollation was in part accomplished by the purchase of inferior medical supplies and stores, thus compromising the health and comfort and sopardising the lives of the sick and wounded soldiers, suffering in hospitals and on the battle fields of their country—soldiers solemnly committed to the shelter and sympathies of the mitted to the shelter and sympathies of office held by the accused." He further stated:

He further stated:

"That the trial which lasted nearly four months, was one of the most patient and thorough that has ever occurred in our military history, and the accused had throughout the sasistance of eminent and able counsel in conducting his defense. The court which was composed of nine General Officers, at the close of this prolonged investigation, declared him guilty of the charges preferred."

"The President of the United States, the genial, kind, forbeaving, honest Abraham Lincoln, did not act hastily in such a case. It involved the reputation for truth, honesty and fair dealing of an eminent man. Not until three months afterwards did he issue the following order in reference to that case:

involved the reputation for truth, honesty and fair dealing of an eminent man. Not until three months afterwards did he issue the following order in reference to that case:

"The record, proceedings, findings and sentence of the Couri, in the foregoing case are approved, and it is ordered that Brigadier General William A. Hammond, Bargeon General of the United States Army, be diamissed from the service, and be forever disqualified from holding any office of honor, profit or trust, under the Government of the United States." A. Lincoln, Aug. 18:h, 1854.

A crime more atrocious, more heartless and unpardonably villainous can not be conceived. For a few pultry dollars, he sacrificed the health and lilves of the sick and wounded soldiers confided to his protection! He purchased adulterated and spurious drugs and dealt themout to the men who were giving their lives for their country! And this is the man who charges mediums with deception; who can see nothing in the startling phenomena of Spiritualism, but ignorance on the one hand and duplicity on the other!

Not strange he disjites the very name, that he becomes angry at/the thought of the possibility of a future state! If he has a conscience he must feel its upbraidings and have a wholesoms fear of meeting the soldiers robbed of life by the vile medicines he issued, whom he had sworn to protect.

With this revealion of character, Dr. Hammond, certainly can not arrogate view immaculate morality which allows of casting stones. As a Solantist and Physician, he ranks not much superior. Of one of his late prescriptions as Exchange says:

"When Dr. Hammond emit Edward Oreighton home from New York with an electrical battery, under instructions to shock a brain allotter, under instructions to shock a brain allottery, under instructions to shock a brain allotter.

ready depressed by the cares of business, with that powerful and dangerous instrument, has proved to some minds that however brilliant a man he may be as a theorist, as a practitioner of medicine, he knows less than those who know more about human diseases and their treatment."

know more about human diseases and their treatment."

Dr. Hammond set himself at fool killing five years ago, and thought an essay in the "North American Review," all that would be noocesary. He was supprised that nothing visible resulted. He calarged his casey and launched a booklet. He became charrined at his lack of success. Now he will finish the matter by his pretentious book.

It would be presumable that during this interval he would have studied the subject in all its bearings, that he would have investigated its phenomena. But this is not his subhod. It is entirely beneath his notice. He has Yon Vieck, whom he declares an imposter, in his office giving scances to anuse his friends, further than this he known nothing, caree for nothing.

cffine giving scances to amuse his friends, further than this he knows nothing, cares for nothing.

It is presumable that if one desired to learn of medicine, they would go to some wall known physician; but Dr. Hammond would say go to some quack, some charistan, then you will learn all about medicine. Not to the approved mediums, but to the imposters is he drawn, wishing to prove the manifestations frauds, and he boast of his ignorance of any knowledge of genuine phenomena.

In his review of various theories he correctly says that the phenomena can not be caused by electricity. "The like that tables are moved, knocks made and apparitions produced by electricity of the body is simply abound." (p. 14). And he repeats the came of Magnetism: "There is no proof that magnetism or the odic force, is capable under any circumstances of producing the clairvoyant state, of moving tables, causing raps, or that any of the other striking phenomena claimed for Repritualism can be accounted for through its agency." (p. 20.)

He thus summarily disposes of spiritual photography:

"A so called spiritual photography is shown

He thus summarily dispense of spiritual photography:

"A so called spiritual photography is shown to a sorrowing mother, and immediately she recognizes the features of her dead con; the wish is in such cases father to the thought."

That is it is simply imagination. In view of the facts published on this and the other side of the Atlantic, and the open challenge of such specialists as Hartman, this explanation is simply ludicrous.

"A still more important factor in the production of spiritualistic manifestations, is

"A still more important factor in the production of spiritualistic manifestations, is aleight of hand." One would have been lead to suppose that all were referrible to this cause; but Dr. Hammond will not risk all on that theory. It is only one, but an important factor. He says of Ocoke and Maskelyne, that all the most astonishing tricks of the Davenports are expeeded by them. This is a most false statement, as they have been repeatedly challenged to perform under similar conditions, and can not be induced to accept the challenge.

challenge.
But Dr. Hammond dwells with delight over Mr. Cooke's Manikin "Psycho," "twenty two inches high, dressed in an oriental costume and sitting cross-legged on a small pedestal." "Under these circumstances Psycho plays whist, calculates problems in arithmetic and acts as a conjurer

weil, what if he does? Dr. Hammond has an unique way of gaining knowledge somewhat perplexing to a mind less trained. To him it is evident that if Odoke's Manakin can sit cross-legged and play whist, Bpiritualism is all the work of some imposition behind the

all the work of some imposition behind the Manakin!

A lengthy chapter is devoted to "Levitation" and that phanomena as manifested by D. D. Home merits especial attention. Page after page of similar occurrences in ancient and modern times are introduced. Dr. Hammond finally concludes that "Levitation" is referrible to one or other of the following causes: "An hall incination on the part of the subject characterised by the sensation of dising in the air, or of figing, or illusion on the part of those asserting themselves to have been witnesses;" or "unintentional exaggeration, misinterpretation, and inaccuracy of statement, or insufficient evidence, or intentional misstatement, or legerdemain." These theories are sufficient evidence, or intentional misstatement, or legerdemain. These theories are sufficient evidence, or intentional misstatement, or legerdemain. These theories are sufficient evidence, or intentional misstatement, or legerdemain. The spectators may have labored under halludination and dension," "Mr. Home may have appeared to make use of live coals in his experiments when in reality he did not," "He may have appeared to make use of live coals in his experiments when in reality he did not," "He may have protected his hands, clothing, etc." The last is Dr. Hammond's favorite theory. He slaways preferred the theory of fraud as most congenial to his own nature.

"The repeated application of sulpharic acid to the skin of the hand, will enable it to resist the heat of a burning coals laid on Mr. Hall's head and Lord Lindsay's hand, and thus to have effectually prevented injury to the skin. It would have been still easier for him to have protected his-own hand. Mr. Home could, with the greatest facility, and with the eligibest possible risk of discov, ery in the badly lighted room, have worn gloves made of sabastos or uminutum cloth."

A fireman laying asbettes gloves on his hands, handled a red hot har of from, and in Paris, "its firemen" also for face have the original burning brush-wood, and handle ted A lengthy chapter is devoted to "Levitation and that phanomena as manifestation

asbestos gloves and diothing, Mr. Home must have had asbestos gloves, and his vest pocket in which he piscod live coals, "was probably lined with-spinanthus cloth?"

Not that Dr. Hammond has broved anything. He confessedly by observation knows nothing, and Mr. Homes pockets may have been lined with fron instead of amianthus for sught he knows.

Of "the variation produced in the weight of bodies by spiritual agency." Prof. Crookes receives attention. Dr. Hammond says that the series of experiments of this famous shomist, instituted with greatest accuracy, were such silly performances that a child ought to have discovered their fallacy.

After abording that the "paychic force" of Prof. Orookes is entirely imaginary he introduces an engawing of an apparatus by which he proves it he be only ordinary electricity It will be recollected that he amphatically denies that electricity has anything to do with the movement of tables. It is now called in as the agent, for increasing or decreasing the weight of bodies.

Dr. Hammond by walking "over a thick Turkish rag for a few moments would exert an electrical profess is that if he walked long enough to move a table. Of seeing mediums he says:

"It is extremely probable, however, that so."

to move a table.

Of seeing mediums he says:

"It is extremely probable, however, that so far as the so called mediums are concerned, the stories which they toll in regard to seeing spirits and hearing their conversation, are pure fabrications." After this assumption the score of pages of heterogenious, Inote brought forward, are quite out of place.

Of speaking mediums, he says:

"We have only to look at these people while they are delivering their discourses, to be convinced that they are committing frands upon their hearers."

"Ounning mediums." of course have Dr. Rammond's especial animalversions, and forty pages are sourcely unough for him to fully express himself. In the smoothin held of quackery he well knows one has as good a chance

"Ounning medium," of course have Dr. Rummond's especial animadversions and forty pages are sourcely enough for him to fully express himself. In the ancertain field of quackery he well knows one has as good a chance as another, and he can not endure the presence of intruders.

Here he says: "Of all the forms of mediumistic interference, that of healing disease has probably the fullest scope."

Imagination is the principal agency in these cases. To prove this assertion he introduces among the forty pages of facts he thinks bear on the subject, an account of a woman who laid eggs from which her children were born, and goes to the expense of an illustration, representing the woman with the egg in her hand from which the child is emerging. Dr. Hammond considers this scientific evidence! One feels that what he says of Dr. Burg is true of feels that what he says of Dr. Burg is true of all medical men. Brass was found a very ef-flosious metal in the treatment of hysteria; the mental quality which goes by that name is also valuable to the practicioner in like

How little Dr. Hammond knows about the How little Dr. Hammond knows about the subject is shown by his statement that 'in all alleged cases, where the cure is real, imagination or emotional excitement has been the healing agent. Whether the operator be Zuave Jacobs, or Judge Edwards (1) or Emma Hardinge, or Prof. Brittain, or Andrew Jackson Davis, or Robert Newten, the influence is the same and resides not in the operator—except in so far as he is able to obtain the coept cept in so far as he is able to obtain the

cept in so far as he is able to obtain the confi-dence of the subject—but in the patient, etc." (P. 177),

By Judge Edwards we presume Dr. Ham-mond who prides himself on his scientific ac-curacy, means Judge Edmonds. But he still farther blunders, and exhibits his ignorance when he classifies Edmonds and Davis with healing mediums!

Of writing mediums!

when he classifies is imonda and flavis with healing mediums!

Of writing mediums he says:

"Of all methods it is the easiest for perpetrating fraud. All that a writing medium has to do is to take a pen in his hand, write what he chooses, and tell his dupes it comes from some spirit. There will always be idious enough to believe him."

This is the fix-Burgeon General's word for it, and he does not add a line by way of proof. If the medium writes communications from spirits to their friends on earth containing facts and information entirely beyond the knowledge of the medium, it may not be the peatiest of frauds. And it is just on this constantly repeated occurrence and not on the simple fact of writing that Bpiritualists base their evidence.

yeastest of frauds. And it is just on this constantly repeated occurrence and not on the simple fact of writing that Spiritualists beautheir evidence.

To somnambulism, animal magnetism, etc., he devotes a lenghty chapter to prove that they are mere vagaries. To sustain himself he cites Prof. Onermak's experiments, made before a class of scientific men in the University of Leipsio. He took a crawfish and made passes from head to tail. "Under this manifestation the crawfish now becomes quiet, and if placed on its head in a vertical position remains motionless until places are made in the opposite direction, when it staggers, falls and finally craw's away." Now Custmak took a crawfish, and stood it on its head, and after holding it there a little while, it became quiet, standing without the passes. That made the scientific class laugh.

Now Custmak took a hen, and cate that Keroher had found if she was placed on a table and a chalk mark drawn diagonally from each eye, she would remain motionless, magnetized or as Dr. H. has it hypnotised.

He proceeded to test this experiment, and the hen lay motionless. Now Custmak said the would lie just the same if placed on the table and no chalk marks drawn. He then proceeded to test this assertion, and lo, the hen was quiet, and the scientific class laughed at the wonder.

Wast does this prove—the standing of a drawish on its head without passes, and the

en with or without diag what it proves few will discover but Dr. I mond; to him the meaning is clear. He happy faculty of amassing pages of wholly irrelevent to his subject and them at ever conclu avely proves sociem, and hypnotic

hypnotism, and hypnomes of Hysteria, Fa Under the headings of Hysteria, Fa Giris, Rostsey and Stigmatisation, the ar has collected a large mass of hots, released irrelevant, having little or no connection with Spiritualism. Hehind this mass of ding, the author plays he peop, or wands tering vague and isocherent pintitudes.

with optimization. Heating this mass of peading, the author plays be peep, or wandess at tering vague and incoherent platfindes.

How far he is removed from the colectific method, how prejudiced he is against the subject he professes is treat fairly, may be learned from the following conclusion:

"Eyes if bodies had been raised in the subject and the subject of the professes on the pager, even if one had read writing through several thicknesses of paper, even if others had been bound and us bound in a way unknown to us, even if knock had been heard whose sources could not be as certained, even if the cancer of all the phesion can of Spiritualism were entirely beyond on present knowledge, there would be no proof hat spirits had anything to do with them. On the contrary, the hypothesis of spirits is also getter the least plausible which could be seggested. The phesions and the explanation have nothing in common."

"Spiritualism is a Heligion. Of such it is

faith.

"Throughout my object has been to strip from the basis of fact, which almost always exists, the net work of error which ignorance, credulity and superstition have, woven around it. In making this attempt I have endeavored to avoid saying a word which could be tortured into an expression of disrespect for true and rational religion of any kind, especially for the fundamental beliefs of Christianity to which the civilized world owes so much."

This is a sop thrown out to the churches, to pacify them while he digs away the foundation of all belief. For in the grave he excavates for Modern Spiritusham, all that of ancient times inevitably must be buried.

Ziroaster, Confucius, Jesus, the Saints and Apostles, all the grand martyrs, heroes, sages of the past become existics, or hypnotized deceivers. The holiest inspirations are but the yagaries of lunatics, and religion is nothing but a decement.

vagaries of lunatics, and religion is nothing

vagaries of lunstics, and religion is nothing but a dream.

A book of such pretensions which proves so little, is not often met with. Dr. Hammond writes without having studied his subject—in fact in absolute ignorance of it except what he has learned through professed impostors. He compensates his want of knowledge by assumption and arrogance. He has a twin broath. sumption and arrogance. He has a twin er in England in Dr. Carpenter, but the latter excels in scholarship, in facility of expression and has cultivated the amenities of reduced life

excels in scholarship, in facility of expression and has cultivated the amenities of refined life with greater success. He also is free from the blasting record of the Ex Burgeon General. But in their treatment of Spiritualism they are in method the same. Either is capable of writing a four hundred page volume on the subject without giving it an hour's investigation.

It is needless to say that Dr. Hammond will not gain new laurels by this attack on Spiritualism. He has only revealed his own pitiable weakness, and insufferable spotimm.

The opposition are welcome to any comefort they may gather from a volume stamped with charlatanism, and written in the style of quackery. Dr. Hammond is not a polished writer; he is not even accurate. In fact, he does not understand the meaning of the words he uses, and the assistance of an editor would be of greatest advantage in reforming his ambiguous, and tracid elements, with which he persistently endumbers his ideas. Then if he will descend from the lofty pinnacle of his own concess, and investigate honestly the subject on which he proposes to write, he may succeed in composing something worthy of attention. As it is the literature of Spiritualism pro and own, has not another abortion comparable to this book of the Ex. Cashiered Burgeon General, on Spiritualism.

TRUTH.

Coyly, with gradual apocalypes, Truth for the multitude her veil withdraws,

Truth for the multitude her well withdraws,
Dispelling Superstition's dire college
And spectral gloom slowly, with many a
pause
White she unmuff at Well the goddess knows.
Her fall effelgence would their vision dass,
Purblind and used to Error's darkness gross,
Or mythic Fancy's glimmering, twilight
raya.
But unto souls elect in every time
Has she her sun-bright form and features;
shown
Without disquise, as wrapped in thought sublime
In cloistered slience sat they musing alone,
With sudden step then on them would she
steal.
Full-orbed her countenance august reveal.
-B. W. B., in Sunday Course.

THE EVANGELICAL ALLIANCE.

Its Teachings and Tendencies. BRING A Review of Its Prize Essay on Infidelity. BY Q W. COOK CHAPTER V. C. NCLUSI M.

Mr. Pearson has much to say of the corruptions of Christianity and realizes that they do much towards driving thinking and ingenuous minds into a purer and more rational faith which he denounces as Infidelity. In regard of the principie, which lies in the foundation of Christianity, and which is actually the real essence, the sum and substance of all that is really Christianity, we can not conceive how this principle can become corrupted. As well attempt to corrupt courage with fear, or love with hate; as well attempt to catch bushel of darkness with which to corrupt the light. It darkness with which to corrupt the light. It can not be done! But all attempts to establish a system, which shall infallible contain the plenum of religious truth, must inevitably replenum of religious truth, must inevitably result in corruptions whether that system be
called Buddhism Mahommedanism, or Christianity. For, as Emerson says, "No chemisthas prospered in the attempt to crystal" 25 % religion. It is end/genous requiring a new statement every day." And why? Simply because
of the ever present, ever active, ever potent
principle of progression.

Mel Pearson has much to say in this "Emay"
in measurable the corruption of Christianity.

mr: Fearson has much to say in his "heavy in regard to the corruption of Christianity, without, as it seems to us reaching the bottom of the thing, the cause of what are called these corruptions. As an illustration of these cor-ruptions, and an attempt to palliate and ex-cuse them, he mentions that astronomy has been corrupted by astrology; chemistry by, al-

orgets that alchemy was chemistry in its the forgets that alchemy was commercy in its infancy, and astrology was astronomy in its first, or infantile manifestations. Eyen so, in the moral as well as mental department of human history, have the mythologies and attempts to crystal'z' religion been infantile, and commercement of the manifestations of what lies deep in the last of course of the course of cou consequently angular, ecceptric and incomplete manifestations of what lies deep in the inner of every human consciousness, via Love to God and love to man. Now that humanity has outgrown its infancy we would see these gwaddling bands (mythologies of the past) laid aside that it may "run and be glorified," or rather, glorify itself. Hence we ondoes alike the efforts of the Vatican and the Evangelical munity is to still fetter humanity with the swaddling bands of its infancy.

dling bands of its infancy. dling bands of its infancy.

It is this progressive growth of humanity which has rendered each successive system of Christianity an improvement on the preceding. Each has been a step forward towards individualism, till now, in the Protestant world, there is an almost unlimited number of world, there is an elmost unlimited number of sects. And the intelligence of the race has developed to such a degree that Isbor never so hard, the Evangelical Alliance can never units them into one system based upon arbitrary doctrines of belief. They can only be united on the universal ground of love to God and love to man. And this will admit Infidels, Spiritualists, Bationalists, and Pantheists—in fact everybody, on the broad platform of the Fatherhood of God and the Brotherhood of Man.

Man.

Mr. Pearson. however, fails to reach this high, this broad ground, and in this we see that his eyes are turned backward toward the past, and that he is behind the on-moving spirit of the age. Still clinging to the idea of the infallibility of Evangelism we find him saying (p. 320). The sacred taxt is to be districtuied. ibility of Evangelism we find him saying (p. 230), "The sacred text is to be distinguished from the fiving interpretations that have been given to it." The unprejudiced and untrammated mind looks on to hear the Evangelist accussing the Romanist of false interpretations and size cress; and is filled with pity to see both worshiping the hunk while the divine principle of love—the Christ Principle—is buried deep beheath their blokerings and dogmatisms.

Again (p. 834), "Romanism is not the only Again (p. 834). "R'manism is not the only form of a corrupted Christianity," and the tenor of this whole Evangelical Alliance Essay tacitig adds, "But Evangelism is the only form of a curre Christianity," "To which we hear the Catholic still more positively, (because more ignorant), respond, "Evangelism is not the only form of a corrupted Christianity, but Romanism is the only form of a pure Christianity," No wonder that this often produces as Mr. Pearson says, p. 237. "An aversion in as Mr. Pearson sevs. p. 237. "An sversion in cultivated and reflecting minds" to what he calls Christianity itself. But those minds, calls Unitetianity itself. But those minds, having revivence sufficient to worship that principle of wisdom and happiness which comets directly and at all times from the Infinite God, and reflection sufficient to behold this principle nestling in all human hearts, walking an opportunity for expression, are enabled to see evidence that the Christ principle is universal; that it can be appropriated by all nature and exhibited just so far as our social circumstances and organic dispositions will permit and suggest."

Hence we find such minds, not endeavoring

Hence we find such minds, not endeavoring to bind; the men irretrievably to the past by fasteding its infantile creeds upon it, but laboring "to instruct youth; to elevate the definited to be a such as the definite to be a such as the control of ifferent element: to pring existing governmentation reform creed born religious; to show the servitude; to bring the harmony of beaver

on the whole earth." "which lighteth every man that cometh into the world," may indeed find opportunity for explassion and the whole human race recog-niss that Patherhood of God, and be united, not in Homanism nor Evangelism, but in the universal brotherhood of man.

universal brotherhood of man.

"Heligious intolerance" is the title of Mr. Pearson's next chapter. In it he has said some good words in Tavar of a more tolerant spirit among the different branches of his destry loved Evangelism, but there is not one word of telerance toward other forms of Christianity. While crying out against those who exclaim "The temple of the Lord are we!" he yet shows that his own temple of the Lord is found in the Bible and especially in the interpretation which Evangelism has put upon it; and that outside of this there is no salvation. He endeavors to ignore the fact that the Bible is wrong in many things, and to make it appear that there are no discrepancies between it and the developments of science.

In the words of Dr. Treat, (see Truth Sector.

and the developments of science.

In the words of Dr. Treat, (see Truth Sector, Vol. 11, No. 3), we say, "Why has Religion ever opposed Science? Simply because Science contradicts the Hible! For no other resons in earth has there ever been, a conflict between Religion and Science, than because there has been one between Religion (Oreeds) and Science has been an affect of which the conflict between the Bible and Science has been the conflict between the Bible and Science has been the conflict between the Bible and Science has been the cause! Marely stating this is forcing every body to see it."

* Davis Fonctralls, Edition of 1863, p. 162.

Now the fact is that the child or the system that early learns to receive everything the Bible says as absolute truth. has a painful and difficult leason to unlear in as they say as absolute truth. has a painful and difficult leason to unlear in as they say as absolute truth. has a painful and difficult leason to unlear the Bible is wrong in scores of things. Its geology is wrong, its atmosphing is wrong, its atmosphing is wrong, its atmosphing is wrong; it is wrong in many prophecies; and there are doctrines, precepts and practices unfit for the child to learn or the man to follow. In one place (Matt. 7:13), we read this most perfect of all laws, "Whetsoever ye would that men should do to you, for ye, sees so to them," should not be the content of all commandments: "Ye shall not est of enything that dich of itself, thou shell give it unto the stranger that is in thy gates, that he may est it, or thou mayer sell it unto an allen." "Although Mr. Pearson decries intolerance he still admits that its spirit was exhibited by the sacred writers James and John, when they would have commanded fire to come down cut of heaven and consume the Bamaritans because they did not receive the Master, but he applauds that equal if not superior intolerance which says, "If there come any unto you and bring not this doctrine (which of course is Evangeliser), receive him not into your house, neither bid him God speed." Now it occurs to us that the spirit of intolerance and loving deeds seek to "win all in its portals fair."

Drive not out of Truth's pure temple Now the fact is that the child or the system

Drive not out of Truth's pure temple With a whip of scorpions dire, But in love and wisdom noble Win all in its portals fair.

In regard to the discrepancies between science and the Bible, Mr. Pearson, perceiving that he can not lay the blame on Science, speaks (p. 553), of the jealousy with which some religious men regard the advancement of Science, and declares that when rightly interpreted the Bible will be found to harmonize with the book of nature; and adds, "In proportion as argentiate research is proceduled in with the book of nature; and adds, "In proportion as adentific research is prosecuted in the right spirit, and true principles of interpretation are applied to the scriptural page, the harmony will be manifested." To which we remark that scientific research knows no right spirit, except the quest for truth and its acceptance when found, even though the deep baying of Papal bulls, and the loud barking of Protestant dogmas never so loudly affirm the opposite.

of Protestant dogmas never so loudly among the opposite.

In regard to true principles of interpretation having found (p. 355), that "The philosophy of nature will not bend to men's narrow interpretation of Scripture," he, like Dr. Talmage, makes the interpretation of Scripture bend to the facts which science has/demonstrated. Are these Reverend gentlemen unable to see that these Reverend gentlemen unable to see that this is in reality making Science the test of truth and destroying the infallibility of their paper and pasteboard idol? As Science demonstrates one truth after another, so one after another disappears their right methods of interpretation. Thus, Dr. Talmage says, "The Bible account of the creation of the world from a Sunday to a Friday, the totality of the dalmage than the miss republic, of the sun fat the from a Sunday to a Friday, the totality of the deluge, the utter mobility of the sun (at the time Joshua commanded it to stand still), are no longer preached from the pulpit." Yet this deluge story is recognized as true by many who are called sacred writers, and among others by him who is called the Bon of God. In Matt 25: 87-39 he is reported as saying, "But as the days of Now were, so shall also the coming of the Bon of Man be. For, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark and knew not until the flood came and took them all away; so shall the coming of the Bon of Man be."

So that if Dr. Talmage and his learned coad jutors do now disbelleve the story and wish to set it aside, it is evident their Master gave it His endorsement, and was deceived by it as were other men in that ignorant age. † According to this interpretation or Script

are which is bent to the facts which Boleness were not six diurnal revolutions of the earth but fix great periods of time. Now the Bible commands us to do all work in six days, and commands us to do all work in six days, and not to labor on the seventh day, because. "In anx days (great periods of time). God created the heavens and the earth and rested on the seventh." The seventh great period of time? O not the seventh day is 24 hours and we must rest then because God, being lired rested on the seventh, quickly exclaims the true principle of interpretation. Of consistency, what a jewel thou arti but like that one in the swine's snout, thou art sadly out of place in the swine's snout, thou art sadly out of place in the popular Orthodoxy of the day. To what lengths are men driven when, by the force of early education and surroundings in life, they are led to worship any idol be it wood, stone, or book:

Mr. Pearson quotes (p. 359) from what he says is "a writer in a respectable public journal" as follows: "I hold by my antiquated tenets, that our world, nay the whole material rears ago, and that in a state of physical ex-cellence of which we have in our present fallen world only the vestigue of creation." Now, although (assuming the Brote as infallible) this writer is far more consistent and logical than athough (assuming the Bible as infallible) this writer is far more consistent and logical than Mr. Pearson, yet the latter says, "We hope, in all charity, the holders of such an opinion are rapidly disappearing," We hope such opinions are disappearing, because we hope people are becoming more and more 'alightened, And with the increase of intelligence, will disappear, also Mr. Pearson's notion (p. 859) that the 'Almighty created the materials of the universe out of nothing."

Being a stickler for Creation as opposed to Evolution, Mr. Pearson argues that because the tataseans.

the universe out of nothing."

Ring a stickler for Creation as opposed to Rvolution, Mr. Pearson argues that because the telescope has resolved some of the nebula all may be resolved, and thus the nebular hypothesis fails to the ground. But the truth is that this hypothesis is not dependent on the revelations of the telescope. In 1846 John W. Draper discovered that the spectrum of an ignited solid is continuous. Fraunhofer had previously discovered that the spectrum of an ignited gasses is discountinuous. If then, the light emitted by a given nebula, domes from an incandescent gas, its spectrum will be discountinuous. If from a congreles of signized colidations, if from a congreles of signized colidations, if from a congreles of signized colidation of organized (colidated) sizes or suns; if the former, then is the nebular true nebula, or gas, and the nebular hypothesis is proven correct. Now what say the facts?

In 1864 Mr. Higgins made this examination in the case of a nebula in the constellation Drace. It proved to be gassous. Subsequent observations have shown that, of sixty nebula examined, nineteen give discontinuous or gaseous spectra—the remainder continuous one.

or gaseous spectra—the remai

ones.;

The nebular hypothesis is therefore proven correct notwithstanding Mr. Pearson's evident wish to the contrary. What then? Is God excluded from the universe on this secount? Nay verily! on the contrary, it shows God everywhere and at all times present, and creation (development) constantly going on—never regue, and never finished. The truth of Pro-

* Davis' Penetralis, edition of 1868, p. 118.

(Desper's Co flict between Religion and Science,

gressive development as opposed to a special creative set will also destroy "Man's Fail, Total Depravity. The Atonement," and the whole string of mythologies founded thereon. No wonder these gentlemen of the Evangelled Alliance raise the old cry "Great is Diana of the Ephesiana" Their revenues are in danger, for the creeds, formulas, and customs of modern sectarianism are as really and thoroughly idol sed as were Jupiter, Mercury, of Diana of the Ephesiana. And through these idols the modern priesthood have their wealth, honor and power, even as Beogrates' butcher and gold-smith, and Paul's silversmith received their income from the worship of the idols of those distant ages. Why, then, should we wonder at the opposition which these gentlemen manifest to new truth which is turning away much people from the worship of these modern idols?

Notwithstanding in a revelous chapter, Mr.

idola?

Notwithstanding in a revious chapter, Mr. Pearson so strongly invelous against Parker, Emarson and Strauss for attempting to introduce, a philosophical religion," he here regards it as unfortunate that theology has often been made to look strangely and jealously on natural science, and electors. Yes, but theology alone is blamable for this. It tells us that the Bible which had its origin in the absolute heathenism of a Baby-World is the source of civilisation. It tells us that the Bible is the criterion of truth, yet from time to time it throws away such old methods of interpretation as Dr. Timothy Dwights' and adopts what Mr. Pearson calls right principles of in terpretation as Dr. Timothy Dwights' and adopts what Mr. Pearson calls right principles of in terpretation as Dr. Timothy Dwights' and adopts what Mr. Pearson calls right principles of in terpretation as Dr. Timothy Dwights' and adopts what Mr. Pearson calls right principles of interpretation as Dr. Timothy Dwights' and adopts what Mr. Pearson calls right principles of interpretation as Dr. The criterion of truth, theology is obliged to guage (interpret) it by science, thus practically acknowledging that the latter is such criterion, while loudly declaring the former so to be.

After all, Mr. Pearson has said much in favor of tolerance in religious opinions but he does not go far afongh. Tolerance! what is it but a modified form of tyranny? A lordly conceasion! It says, "We graciously grant you the privilege of entertaining your belief, but be careful how you exercise it!" To tolerance, we prefer liberty and the individual right of conscience.

In the last chapter of his book, Mr. Pearson endeavors to show Christians the necessity of a Notwithstanding in a previous chapter, Mr.

UNITY OF THE CHURCHES,

but, like the sect known as United Brethren, he would have them all united in his way or none. He deplores (p. 878), that in Christianity the harmony has been broken, brethren have set brethren at naught, schisms have been made in the body, and member has been saying unto member, "I have no need of thee," yet all through the "Essay" this is precisely what he himself has been doltg in regard to Romish and Episcopal Christians, and those who like Parker, Emerson and Strauss, are more liberal than any other. Not only this, but he charges the latter with inddelity of the moet subtle kind, because, forsooth, their views are broader, more liberal, more universal than his; aven as Romanism charges him with heresy and infidelity because he is more liberal than it. Truly! If the enlightenment of this century calls for a union of the churches at all, it calls, for one broader and higher grounds than either Romanism, Episcopalianism, or Evangelism.

es at all, it calis. for one broader and higher grounds than either Romanism, Episcopalianism, or Evangelism.

After speaking of the immense advantage which these bickerings among the churches; give to those whem he'calls Infidelr, Mr. Pearson would fain obviate this by unity; and he says (p. 381), "This unity is perfectly consistent with minor differences." This unity of differences we fear would be like the Irisbunan and his wife who were continually quarreling, "because," said he, "we're boath the one mind-she wants to be been and so do I." Just what constitutes minor differences is the very point on which all these worshipers of arbitrary doctrines fall to agree. Mr. Person seeks to obviate this by saving, "Not uniformity but unity is what is expended in Scripture." In what this unity consists Mr. Pearson can not agree with Mr. Raskin in his notes on the contraction of Sheepfolds (footnote p. 381), nor with Strauss and Hogel. Mr. Pearson says (p. 383), "The unity consists in the one object of sminnes—the one source of virtue—the one cemanting principle of mutual love, which pervades and animates the whole." principle of mutual love, which pervades and

Well, what is this one object of worship, this one source of virtue," etc.? Is it that spir-it of love which seeks to elevate and ennoble the race irrespective of doorine, book or the race irrespective of doctrine, book or creed? Mr. Pearson says (p. 385) it is "those fundamental doctrines which we mentioned in the beginning of this "Essay" (see p. 3, in the manuscript of this Review), as emphatically constituting the truth of God." Verily! a union of this kind, founded as it is on arbitrary doctrines which the great and mighty Wn has deblared infallible, would inevitably result, if it could be accomplished, in the suppression of individual liberty and the right of conscience. Even as did Romanism before in Let us rejuice that the day is past for the establishment of any such intellectual-and spirit-

ual slavery as this, and let us strive to form that brighter unity—the Brotherhood of all Mankind founded—founded on that spirit of love which seeks to elevate allrace or religion; and guided by that spirit of wisdom which adopts rational and consequent-ly natural methods of sulture.

wisdom which adopts rational and consequently ustaral methods of sciture.

Could any be excluded from such a union as this? Could kny be excluded from such a union as this? Could Buddes, with his coentral principle. The end of buman life is rightecounces? Could Moses, with his idea that the character of God is a unit? Could Zoroarce, with his principle that all evil will be overcome by good? Could Confucius, with his coertne that charity is fraternal justice? Could Jesus, with his principle that internal purity is the cause of charity? Who could be excluded? Could Paul, with his courtai fice that all man, kind are injustionaries to one another? Could Ann Lee, with his rest truth that God is both Father and Mother? Could Channing, with his inspiring idea that every man is capable of eternal improvement? Could Thomas Paine, with his facility to what he doems the truth? Could Catholicism, with its ruling idea of the unity and universality of truth? Could Protestantism, with the Idea which gave it birth that every man's faith is a sovereign power? Could Spiritualism, with its ruling idea of the unity and universality of truth? Could Protestantism, with the Idea which gave it birth that every man's faith is a sovereign power? Could Spiritualism, with its rouledge that every person is immortal? Could the Harmonial Pailosophy, with its soul cheering truth that the love of all windom is man's integral aspiration?

Who could be excluded from so noble, so enedcent a union as shis? Echo answer W not

Wino?
To sum maries, we hold

1st. God is.

2sd. Man can not locate, nor obtain a conception of, this primal infinite intelligence.

3sd. Since creation have hed a beginning, and will never have an end, but is eternally continuous, we recognize the divine government (mode of int) everywhere and in averything. Not sparmedically nor miraculously

exerted, nor as a consequence of the petitions of man, but as a necessity of the divine life. Because of this divine government—this divine activity—this divine toll, each moment is prolific of creation.

4th. Each soul will experience the result of its own thought and action as an effect following a cause. No gifts from without, either as rewards or punitalments; but only intrinsic growth, or blight. Hence Vicarious Atomements are untrue in theory, impossible in practice, and degrading in tendency.

5th. Indifferentism to morality can not exist, since man is a moral being and is therefore attracted thereto. Indifferentiam to creeds we hall as a sign that the race is outgrowing its babyhood.

its babyhood.

6th. Infidelity is a misnomer. Man can not avoid fidelity to his convictions of truth, differ they never so widely from what either Ro

fer they never so widely from what either Romanism or Evangelism unjustly and unreasonably dictates, he must believe.

7th: We would deplore the accomplishment of the union contemplated by the Evangelical-Alliance, since it claims that it, and it only, possesses God's truth and the substance of all wisch can be known. This is really infallibility. A union of this kind would result in spiritual slavery, and Evangelism would become the Romanism of the future. Forbid it the enlightenings and progressive spirit of this age! Forbid it all we who are tolling to ennoage! Forbid it all ye who are tolling to enno-ble man! Forbid it Almighty Spirit of Truth! We know not what others may say, but as for us, give us "Reason. Truth and Liber?!"

MRS. MARKEE.

This Wonderful Medium Lying in a Critical Condition.

An Able Article in Her Defense - The Difficulty of Her Spirit Returning to Her Body - Dangers of Breaking Conditions at a Girole.

A COMMUNICATION PROM A. B T.

The Rochester papers as you are aware are of late full of alleged exposures of frauds in méliums for spiritual materialisations. I hope your readers and the public will suspend their judgment in the matter till the smoke

blows over a little.

Mr. Jennings, who is still believed by many a genuine though dishonest medium, has confessed himself a hypocritical fraud. Bo far as Baleitanlists here ever enfessed himself a hypocritical fraud. Bo far as I can learn but few Spiritualists here ever endorsed him, and he appears to have kept up his practice of real or pretended, materializations till, he could make more money by exposing his own duplicity. How suddenly the opponents of Spiritualism believe in him, and what is wenderful by way of logic, they seem to think that an opponent of Spiritualism coming out and confessing that he has been a hypocritical deceiver is a thing that Spiritualists ought to be ashamed of. There are some of us who think that the opponents of Spiritualism. oughtto be ashamed of. There are some of us who think that the opponents of Spiritualism, to which class he does and all along his belonged, are the ones that ought to be ashamed. We have deliquencies enough of our own so we can not afford to be very much ashamed of the hypogristic of our spemies.

the hypocrisies of our enemies.

The Markee expose, as it is called, is another affair. They do not confess themselves frauds and I do not know of any one who ever believed to Mrs. Markee's genuineness or in believed to Mrs. material zations that does not now believe in

I presume most of your readers heard of I presume most of your readers heard of what was called the "Oram expose" several weeks ego. He violated the rules of the seance by springing from his place and seizing what purported to be the spirit of Miss Bone whose brother was present. He slipped out of his arms, diminished in any one half as some who were present allege, and re-intered the cabin t. The medium had been carefully extmined, tied securely, as was considered by akeptica, with brittle threads, her dress tacked to the floor and floor placed in her immus. Atter the raid of Mr. Orum she was found in the to the floor and floor placed in her hands. At-ter the raid of Mr. Crum she was found in the same condition, deeply entranced. flour still in her hands and her face spatiened or smeared over with blood. She remained entranced ov-er night, and till a circle was got together the next day, under whose influence she was re-stored to her normal condition, though in a greatly weakened state from which she had only partially recovered when the affair of last

only partially recovered when the affair of last Bunday evening occurred.

The whole success of Mr. Orum's effort at expessure depended upon his holding her out-side of the caltnes till she could be fully iden-tified as Mrs. Markee instead of a materialized tined as mrs. Markee instead of a materialised spirit. In this he signally failed. 'And the fact that a strong and determined man could not hold a moderate sized woman and keep her out of the cabinet was considered by many an additional test of the genuineness of the claims in favor of materialisation. Mr. Oram is not to have declared that he hallessed that ciaims in rayor or materialisation. Mr. Oran is said to have declared that he believed that what he caught was a veritable flesh and blood woman, and that it was the medium. He is supposed to have believed that before he caught her, and he certainly knew no better afterwards than before.

caught her, and he certainly knew no better afterwards than before.

The friends of Mrs. Markee and of materialisation, therefore considered their side strengthened by the transaction and its results. Representatives of the various pre-spa of the city west present. Mr. Oram being one of them, some of whom made very fair reports for their papers, and others seemed anxious to make the case as had against the medium as misrepresentation, suppression and the cry of humbug could make it, without however furnishing one particle of proof that the medium was not all that she professed to be.

Well the discussion of this matter in the perers, followed by the Jennings confession of hypotrisy, had made such a sensation in community that last week it seemed to be, the main topic in the city, even overshadowing the political excitement. Bo a company of young fellows most of them with M. D. appended to their names, formed a conspiracy, or else were the tools of other conspirators in the background, to attend the scance hat Bundsy evening and do what Mr. Orum had falled to do, hold the medium or spirit, whichever it might be outside of the cabinet until the could be fully and unmistakably identified, and thus forever so the matter at fest and prove, not which it was, medium or spirit, but that it was the medium. In order to make the matter sure, as Mr. Markee is a mish of physical energy, they appointed two of their number to esist him and hold him, two others to hold another man who had such physical proportions that they thought it necessary to attend to him, while to two others supposed competent, was assigned the himardous duty of seizing and holding the spirit or medium.

It was a rainy night and but few others were in attendance. This fact favored the enterprise of the conspirators for it did not require near so nature tournes, of which article mobocrats are generally supposed to be deficient. Mr. Markee stated to those assembled the imperative rules of the scance, as he always does, that all must join hands and on no e

with it he would give back the money and such could retire before the scance began. No one retired and he considered, the entire com-

one retired and he considered the entire com-pany bound in honor to observe the rules.

When the spirit they call Katle was out in the circle room the conspirators undertook to carry out their plan of satsing and holding her till she could be identified as Mrs. Mar-kee, and although two of these valiant knights got hold of her she escaped from their grasp and got into the cabinet and the door was shut in their faces. One of them caught hold of the cabinet door and jurked it but it was made to swing ins.de. Then he lifted it off its hinges and went in as did others also.

to swing ins.ce. Then he litted it on its ninges and went in as did others also.

The medium was found under control of Seneca one of her Indian guides; her face covered with blood, etc., and in fact everything was found as it should have been according to was found as it should have been socorbined the theory of materialization and dematerialization and dematerial was found as it should have been according to the theory of materialisation and dematerialization as held by believers in these things. I was not present to witness the scene but have got my information from what I consider the most reliable sources. I now come to what I did witness. In the morning after the affair, I together with others at my boarding place, received an earnest request to go to Markee's and form a circle to, if possible, swMrs. Markee back into her normal condition. We found her still under control of Senson her face still completely covered with blood dried on, Senson refusing to have it washed he said till the medium came back. She had on what those who had been with her through the night said were the same under garments she had worn all the time. Instead of their being white as alleged in the papers, they were black and white striped calloo and two of the small girls were clad in the same material. The papers say that she obtained the blood that was found all over her face by savagely biting her found all over her face by savagely biting her Ups in two places.

This was certainly not true, for I was called

This was certainly not true, for I was called upon to do so, and very particularly examined her lips, and I assert that no wounds were upon them. There must have been at least two ounces of blood on the outside of her face, hands and garments, and had her lips been hitten to obtain it they would have been swollen and inflamed afterwards, but as I have given her treatment every day since, 'say with absolute positiveness that there has been no swelling since nor the least abrasion of the skining since nor the least abrasion of the skin. ing since nor the least abrasion of the skin. Many others and some of them doctors, have also examined her and no one has been able to form the least theory as to the source through which the blood was obtained except to admit what is claimed by the believers in mater.

mit what is claimed by the believers in mater-fizilization.

The circle Monday morning failed to get Seneca out of control, and a larger one of over thirty members assembled in the evening and by sitting an hour successful in restoring Mrs. Markee to the control of her own physical body more than twenty-four hours after the outrage was committed. During all this time her looks and manner and speech had been as thoroughly Indian as the veriest child of the forest. No one could possibly recogn zo in Mrs. Markee the Indian of last Monday. Since then she has not been able to sit up a

Bince then she has not been able to sit up a moment, and up to yesterday. Thirrsday, she had not taken a particle of nutriment. And the spoonful taken yesterday she threw up soon after. Bhe lies in a very critical condition, unable to sit up, vomits blood and bloody matter, and altogether it is very doubtful whether she can live or not. One doctor called and examined her and declined to do anything, saying be did not understand the case. Magnetic treatment may and may not save her.

One of the conspirators wrote out a report One of the conspirators wrote out a report of the affair and it was published in one of the dailles, and what has been published of the matter in the other dailles throughout the country is taken from that report. Those present that were not in the conspiracy declare that the report is false in almost every essential particular that seems to bear against the medium. But it is impossible for a Spiritualist or a friend of the Markee's to get a word in the papers to disabuse the public about the matter. There seems to be a determination on the part of some of the editors to ils the thing majter. "There seems to be a determination on the part of some of the editors to lie the thing through at all hazards, and nos permit the truth to appear. It is as completely a religious persecution as the world has ever seen.

Bpiritualism is the religion of a large portion of the inhabitants of Rochester, and they hold circles and seances to demonstrate its truth to themselves and others. And now an effort is being made under pretence of law to strike

themselves and others. And now an effort is being made under pretence of law to atrike down this parilege, and suppress the freedom of religious thought and practice. Mr. Markee besides being mobbed and his wife nearly killed, besides being belied in the public prints and he and his friends denied a hearing through the same channel, is under street for holding scances to demonstrate the fact of importality, and thy in the enlightened city of holding scances to demonstrate the fact of immortality; and this in the enlightened city of Rochester, the city which like Capernaum is exalted to Heaven in point of privilege by being the place where this great light of the 19th century first dawned. Will, it like Capernaum be also cast down to hell for an attempt to suppress freedom of religion in this boasted land of religious protection.

If I am correctly informed they a few weeks

y informed they a fe ago blackmailed him to the amount of fifty dollars by taking it from him without institutling any legal proceedings, and they, are now attempting under color, of a gity ordinance that applies only to those who practice legar-demain, to bleed aim still further, and at the same time suppress religious freedom in Roch-

I have myself no positive knowledge of the I have myself no positive knowledge of the truth or falsity of the claim of demanderialisation put facts, by the Markov's and their friends, but I claim to be in favor of seligious freedom and every one that is so should now do what they can to defend it in the persons through whem it is assailed, and then lat fature manifestations demonstrate the trath, or falsity of the claim. And surely every friend of religious fiberty, whether depiritualist, Unristian, Free Religioust or Infidel, is interested in the usue of this attempt to strike down liberty.

They say in the papers that the Markee's have been exposed as frauds and cheats. They admit that this being so would not disprove Spiritualism in the least, but only weaken faith in materialization and dematerial attionfaith in materialization and dematerial sation.
But I say that the facial that have transplued
here as understood by those best acquainted
with these things, have not weakened confidence in materialization, dematerialization, sir
in the honesty and genulaes mediumahip of
Hrs. Markes, although the papers try to make
the public believe that she has been complete
ly exposed as a fraud, and will not admit a
word from the other ands to disabuse the public mind.

The public should learn from this how much and how/little confidence can be placed in the The public should learn from this, how much and how little confidence can be placed in the howspapers of a city, when their conductors combine their efforts to put down a truth that they believe an untruth or unpopular.

I have made this communication lengthy; but believed it my duty to say this much in ta-

but believed it my duty to say this much in fa-vor of parmitting every one: to properly place before the world what he conceives to be an important truth. If the new dootrine of dema-terialisation is not true, truth and not mob vi-clence should be allowed to combatit. Wheth-er true or not, it is not stranger than some things that science has demonstrated to be truths.

Rochester, Sept. 22ad, 1876.

Christian Spiritualists.

Since the meeting of a few Christian Spirit ualists at Philadelphia, for the purpose of organizing, many have been led to believe that there was no intention of organis'ng on a sec turion basis.

Let no man be deceived upon the subject. The leading minds in the movement speak in tones not ambiguous, or of doubtful import, as the reader will see by a perusal of the following articles copied from Dr. Watson's (Dr. Watson is President of the New Movement) magazine—the American Prinitual Mag

THE NEW MOVEMENT.

That our readers may know how the recent Convention at Philadelphia is viewed by its of-ficials, we publish extracts from letters from proteinent members and others in regard to it. Bro. Wm. Fishbough, Brooklyn, E D

I am satisfied it is all right that I did not participate in the formal deliberations of the Convention, as I would have counseled plans and proceedings a little different from those

and proceedings a little different from those which were instituted, and doubless not quite so practicable as prefirminary steps as those put on foot. Our cause, if we are faithful, will shape itself aright in the future, under the operation of heaven.

I was impressed, and shown in s vision many years ago, that Spiritualism was destined to take a far higher stand than that which if first to k, and has for the most part maintained up to this time. A little over a year ago I was informed by my blessed guide that the time had arrived for the inauguration of a new work by those to whom the charge of afthe time had arrived for the inauguration of a new work by those to whom the charge of af-fairs on this earth had been given. Accord-ingly, the information that I receive from dif-ferent and distant parts of the world is such as to show that a new and quickening influ-ence has descended, and our own little move-ment is one of the results of this descent of the Holy Spirit Indefinite and imperfect as the results of the work necessarily at first must be, it will grow more perfect hereafter, and until the new order of things will be fully catabilished.

established.

I will do the best I can to furnish you an occasional article, but fear I can do little at present, as my mind is intensely absorbed in another direction.

Fraternally yours,
WILLIAM FISHBOUGH.

I have received a letter from Band hurst, Victoria, Australia, informing me that the work of the "Star Oircle" of spirita, con-cerning which I wrote in the London Matter and Daybreak, had commenced there about the time my articles were published and long fore they had received the papers. W. F.

ST PAUL, MINN , Aug. 10, 1876. BBo. Warson:—Yours of the 6th inst. reached me to-day, and gave me much cheer. Most heartily do I endorse the "New Movement." Not that I ignore past efforts in behalf of our noble cause, but we must move onward

Bpiritualism, as a question of science and philosophy, has been long and ably discussed, and if the evidence from scientific investigators already before the world is not sufficient proof of the spiritual intercourse, I know of nothing that will reach the case. Nevertheless, however this may be, I am sure the time has come to present our New Gospel to the world as a religion, based upon the indisputable facts of spiritual phenomena, and the clear deductions of sound philosophy.

Our movement embraces the revelations of all the wise and good of the past—the inspired men of all nations and ages, especially Jesus and the apostles.

and the sportles.

And the same divine power that gave primitive Christianity the victory over Judaism and Rumaniam of the first century, will give us the victory over Catholicism and Protestantism of

ATHERS, OHIO, July 19, 1876.

BRO. WATSON:—You say, "We must make Bec. Waveout — You say, "We must make this New Movement a success—we can not af-ford to lose." We have nothing to fear, Bro. Watson; we cannot fall; we may meet with temporary reverse, but must eventually tri-umph over all opposition. As Bro. Bruce says, "This movement is not of human inven-tion; but it is food's movement—he has writ-ten it across the heavens that all may see. All well not see, heavens all are not writinally unsays. "This movement is post of human invenion, but it is God; movement he has wellten it across the heavens that all may see. Allwill not see, because all are not spiritually unfolded so as to be able to see, but such as are,
behold the sight and esch, like Bro. Brucebelieves, himself the first discoverer, untillooking ground him, he finds that there are
thousands who have beheld the tight. This
universal returnal of Christians Spiritualism
without any apparent cause, proyes its divide
origin, and gives it a significance which these
who are disposed to oppose us would do wall
to consider. It is coming like the morning
light emanates from the rising zun. There is
a source of illimination in the distance that is
rapidly approaching us, and as it advances, but act as piceners to open the way for more light. The
struck physical phenomena came first, to awaksun an interest by appealing directly to our
physical source. Then arose loonoclasts, who
with great seluge hammers, have besided own
many of the walls of ignorance and superstition, and now come the builders to rear a structure in the interest of pure religion, based upon
the divine precipies of Ohrist. All these degrees of unfoldment are a secessity and all
work together for the accomplialment of the
one great end—the final gramps of that religtion of brotherly love whigh Jesus came to establish among men. Glock uses undeveloped
spirits to show the evil'that exists in the Spirit-world. He uses extremists to break the
dole of the past and ovarchrow false creeds.
These two classes having fulfilled their missite, will in the course of time, be deprived
of their piwer, as neither class are calculated
for, or expable of building up, a spiritual temple. Bey primitive Christianity, or Ohristian
Bejiritualism, as I regard the terms synony-

mous, will continue to grow and gather strength.

So far Spiritualism has not supplied the wants of our spiritual natures; it has reared no benevolent institutions; endowed no colleges; provided no means of educating our children in the principles of our philosophy, and united but faw in the bonds of fillal love. On the other hand, it has cultivated and engendered a selfick "individualism" in opposition to the accomplishment of these great ends. This "new move" comes to undertake to do these things, and it will do them. Those who oppose us fail to measure our strength in material form, besides the mighty power given us by that innumerable heavenly host who are prompting us on ward in this work.

prompting us onward in this work.

The recognition of Obrist as the head of our church, and the "spiritual leader of men" is a guarantee of success. Reject this, and we, like all others who have attempted to organise on an anti Obristian basis, will "drift with the tide," or be driven like clouds before the tempest. God has designed that this spiritual influx of the nineteenth century shall culminate in the fulfillment of prophetic history by placing Obrist at the head of his church on earth, and any and all organizations based up on any other foundation must inevitably fail: on any other foundation must inevitably fail; and those who turn the "crank" of opposition may thereby generate sufficient "electricity" to make the "kick" or reaction, exceedingly unprofitable to themselves.

Yours very truly, J. MUERAY CASE

ANOTHER PLRA FOR ORGANIZING CHRISTIAN * SPIRITUALISTS

PRILADELPHIA, Sept. 25:b, '76

PHILADELPHIA, Sept. 25 h, '76

Bro Jones:—As I have not troubled yourpaper for a long time with the spirit of truth,
I now see that all of your spiritual newspapers
in America, that were invited to give the people advice, to call a three days' convention in
every state and county, as we did last Winter
in Unifornia, and recognize a platform for
their foundation, by not heeding that advice,
will soon begin to dry up.

I am sorry that our spiritual editors are so
infernally blind, as much so as all of the rest of
the editors, and that our spiritual preachers
are as blind as the rest of our material preachers
are; therefore, I think it w'll be well to
have the name of spirit struck off from the
head of the same, and call all material and
worldly editors and worldly preachers. This
is more in harmony with their platform. The
line is drawn and Channey Barnes, the proph-

worldly editors and worldly preachers. This is more in barmony with their platform. The line is drawn and Chauncey Barnes, the prophet, has preached the funeral sermon of Modern Spiritualism in Boston, and drew the line, and now is doing the same in the city of Brotherly Love.

The Spiritual Congress that has been in session over the city of Boston for the last one hundred years, which has caused Boston to have the name of the Hub of the universe, from whence most all reforms have hed their start, to break up the old state of things, even the abolition question, etc, and now the spiritual congress is being organized over the city of Brotherly Love, for the next one hundred years; and we shall see the New Developments from the Hub of Brotherly Love, which will be of great and wonderful reforms, religiously, socially and politically, under the banner of love and peace. The implements of war will be turned into human usefulness, and America will learn war no mora. She will become the angelic time piece for all nations, to set their dials by, and will patern after America, Religiously Politically, and Bocially. Thus we will soon begin to see the dawn of the long looked for Mellinnium, which will be the government of God, in Christ Jesus on earth as in Heaven, so says the American Prophet, Chauncey Earnes.

Our religious and political institutions will become one; there will be but one church, one

Heaven, so says the American Prophet, Channey Barnes.
Our religious and political institutions will become one; there will be but one church, one God, one government. The line being drawn will sevarate the sheep from the goats. There will be for a long time but two parties, the Christ and the Anti-Christ; the latter will unite with the Infidels and Catnolics, commencing with the Spiritualists.

This will be the great battle of Gog and Magog, but Christ Jesus with His Holy Baints, will reign supreme over all, for a truth crushed to the earth will rise in ten fold power. You Spiritualists all, well know that I have been persecuted and crucified for the Gog given truth through me; even so it was in the days of my brothers, Jesus and the Aposties. I came to my own and they received me not. What greater evidences do you need, that the teachings of Christ Jesus Is true? He was gutside of all rings and could see the present and the future, even so is it with Barnes. They, the people would not receive Jesus' teachings, no more than the people received Barnes' to-day. Then suffer on until the day arrives that you as a people of spiritual reformers are the losse. Did not Jesus Christ tell you that Romaniam of the first century, will give us the victory over Catholiciam and Protestantism of the ainsteenth century. You say in your declaration of principles at Philadelphia, "We recognize Jesus of Nazureth as the spiritual leader of men," etc. I indores this folly, and firmly believe that the ancient prophets, together with Christ and the apostles, are the prime originators of the "New Movement".

During the past six years it has been my privilege to be a member of a secret circle, in which this New Movement has not only been forefold by an ancient spirit, (speaking in an audible voice), but the great truths underlying it have also been beautifully elaborated.

In your letter you say, "I think it will be blessed of God, and prove a success." Most certainly. The Supreme Spirit has again moved the mighty hosts of angels above us, sending them forth as ministering spirits unto all the earth. We can not fail.

In conclusion, permit me to say that thus far in my missionary effort in Minnesota I have had complete success. I have delivered thirty discourses during the past month, and though the weather has been very hot, my audiences have been good.

A. J. Fiehback.

A. J. Fiehback.

Athems, Ohio, July 19. 1876.

sole to see. Did not Jesus Christ tell you that you would raise up one out of your number, hat would lead you out of all darkness into all truth—him you should believe? but no, you are too blind. O ye spiritual reformers why have I been thus buffeted and kept out side of all rings and parties? Is it so that I can be able to see for this people. I know of no other reason why I could be thus dealt with; it is enough to cause me to run mad or become deranged at times.

Now, Bro. Jones, I have given vent to a few of my thoughts trusting you will do with them; as you see best. If you are impressed to hether principles and ideas go to that people, do so and oblige O. B. I intend, to get on my Western and Bouthern mission this fall, to California and to Europe. I hope there I can find a few spiritual reformers that can appreciate this God given truth.

I fail to find but a few in America, for they are so imbued with the spirit of this world, which shuts out their cold, chilled spirits within them.

The funeral seamon, Bro. Jones, that I am preaching, is to Modern Spiritualism, and is that which is after this world—gain, devil and the fish—popularity, back biting, slandering, prejudices, etc., instead of uning their gifts to elevate humanity, and to supercede the churches, ministers and governments, that is to did, and I am the one to preach the funeral sermon. Them will come forth the mighty truths the wheat, such as spirits redeemed in body as well as in soul, and will take the place of que preachers. This should have been the kind of manifestations years ago; had the Spiritualists heard. The spirit through me; but no, they must serve me as the Jews served Jesus, and the Anti-Ohrist, which is the sons of perdition, must vale. You all will how begin to see that which brings destruction. Do you not know the bright sur clears away the fog, and dark clouds, and mists of the farth? even so it is with higher angelic inspirations from the circle of Ourist, all preschers are to follow me even as I follow Jesus Ohrist.

CRAUN

The Ultimate Greatness of Man:

From the height of the imperial universe. man looks out upon the wast domain of nature, and with honest pride exclaims, "All that I b-hold is mine;" not in the sense of creative ownership, but in the sense of productive en-ergy, as man is the author of all tangible or intangible combination through which the illimitable order of nature is made to reflect the wisdom and greatness of God.

The labor of man is not confined to the sphere of his material occupation, but it exsphere of his material occupation, but it ex-tends to the fartherest confines of the universe, and underlies all, existing entities, whether material or otherwise, that constitute the sum of human observation. When, therefore, he contemplates himself from this elevated stand point, he is ready to exclaim, how great is man! Yet how infinitely greater is that pow-er through which man is endowed with such transcendent qualifications.

In the arena of nature there is no conflict be tween man and his maker; but the conflict is between man and the elements by which he is surrounded. The elements are always supsurrounded. The elements are always superior to man in each and every grade of his existence; yet in the highest as in the lowest the powers of nature are to be selsed upon and used by men and gods for their improvement and happiness. The seeming antagonism in nature are but the ceaseless idiosyncracies which are incorrectly of infaired. separable from demonstrations of inferior with superior emanations.

Man exists an independent entity. There is no power in nature that can annihilate him; no power in nature that can annihilate him; yet he is not master of himself; for he holds the lease of his life from the Infinite. The Infinite exists, hypostatically, beyond the recognized limits of matter and motion, and above the plain of fall sentient ideas. Man is sympathetically, but not intellectually associated with the Infinite.

The endeavor to intellectual and give form and character to what are only sympathies have led to all the multitude of errors respecting the character and attributes of what men in all ages of the world have been disposed to regard as the God of the universe, which alone can terminate the period of his existence.

Placed in the van of all things, the very na-ture of his existence compels him to do. The material fathers construct mansions and make ture of his existence compels him to do. The material fathers construct mansions and make provisions for the coming generation. Bo also do the heavenly fathers develop worlds and prepare them for material habitation. Look abroad upon the earth and observe the manifest charg a that have been wrought by man, all of which have been effected by a combination of the power which he possesses over the wide materials by which he is surrounded. It is the power of mind over matter; the force of will exerted upon the yielding elements. The power of a superior will is no less efficacious in the development of warlds from prior existing germs, than that iff man to build a habitation from prior existing materials. Each is independent in his sphere. There is no being in existence who can build a steamship or construct and operate a printing press except the denizans of some earth, any more than they could produce the confluent elements by which they are surrounded. Our Heavenly Father is an aggregation of all the inhabitants of some former planet into one being; and it is through the agency of beings of this kind, that worlds and systems of worlds have been, and are still being developed from prior existing germs. What God, our Heavenly Father, could do, has already been done. What man could do is left for him to accomplish.

When we contemplate the power of man, acting individually or collectively to transmute

could do is left for him to accomplish.

When we contemplate the power of man, acting individually or collectively to transmute the natural forms by which he is surrounded into objects of the largest use and most surpassing beauty, our astonisament will be much increased when we behold ourselves,—all the denizans of the earth from the beginning to the end, with increased powers consequent upon our material elimination,—all united into one being, and bringing to bear the united energies of the whole race upon one single object, and that object the development of a world from prior existing forms. Is man's power of development, the power to transform the crude objects of usefulness, to cease with his more eniarged capacities?

Brooklyn, N. Y., Aug. 12, '76. N. B.

The above communication was made some

The above communication was made som 0 years ago. 20 years ago.

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CHICAGO, SATURDAY, OCTOBER 28, 1878.

KNOWLEDGE IS THE TRUE BAVIOR.

Duties Devolving Upon Spiritualists-Organic Effort Necessary,-Religious Dogmas Should be Discard-

In another part of this week's issue will be found articles extracted from the AMERICAN SPIRITUAL MAGAZINE, written by several of the brethren who were named as vice-presiats or other officials at the recent Philadelphis convention.

From the tenor of these articles there can not be any doubt but what it was, and yet is, intended by the leader in that convention to wheedle the Spiritualists of this country into an acceptance of an organization, to all intents and purposes, religious in its character, with Jesus Christ as the watchword and recognized mediator, not a whit in advance of Universal-

While we favor organic efforts-most simple in form—as a means for instituting measures for anlightening the minds of the people in regard to the true philosophy of life, and tending to the diffusion of knowledge, which we beliese to the true eavior of mankind—that which alone will save from the thralldom of sin and its consequences—we do most positively protest against any movement that shall in the least degree tend to sectarianism, or to the establishment of an idol for worship, be it of Christian or other religious cast.

Less than three decades have passed since the ushering in of modern Spiritualism, and yet, against most formidable opposition it has found its way to the hearts of millions of our countrymen, simply because it came untrammeled by, and disested of creeds and religious dogmes. Those men and women who have dared to reason for themselves, (having escaped from the fear of losing casts in churches,) have eagonly investigated the great truths presented by Spiritualism, and learned that there is not a single truth found in the wide domains of the Spirit-world, by any of the host of spirits who have communicated to mortals, that sustains a solitary religious dogma, from the most despotic phase down to the most liberal creed of

These millions of Spiritualists will be very loth to take on a yoke notwithstanding it may be lined with the finest satin, and tinted with variegated colors of most affractive hue.

. Spiritualism must present for the acceptance of men and women of thought,-philosophical truths. Cause and effect must be reccentred as most potent in the moral and physical elements of life. Our teachings must comport with reason. We, as rational men and women, must teach that if we would have happy and good results, we must inaugurate and put in action legitimate causes.

Spiritualists are thinking people, who ob serve the workings of nature in all depart-ments of her wide domains. They contemplate the effect resulting from causes intelligent instituted for ut'lising all things, even own in the mineral kingtlem. From a contemplation of the mineral, they turn to the egetable kingdom—and thence again they beerve the good results flowing from causes ted for the development of the good from the crude uncultured productions of the soil. From thence they turn to the an al kingdom, and observe the wonderful re-die of culture. Before the potent action of mind in the civilized man, the vicious in the

animal kingdom disappear, and the useful and the good are developed. The thoughtful man institutes the means for such wonderful developments in the animal kingdom, as day by day present themselves to the most ordinary observer.

Pass to the human kingdom, and we find no exception to the rule. There we see that mental faculties are developed, and the civilised man stands at the head of all finite things and beings in existence, wielding the instrumentalities which makes all other things subserv ient to his happiness.

It is his knowledge that gives him the power He stands at the head of all below, and yet in the line of never-ending progression. As he gains and uses knowledge, it becomes in degree, his savior.

We hastily glance at these truths that our readers may see that we have no occasion when contemplating the Philosophy of Life for s' single religious dogma—a single confession of faith, nor any other means of saleation than that which naturally results from a knowledge of laws which make all things in nature work together in harmony for the universal good and the elevation of the human character.

These thoughts we put forth thus emphatically, that no one may be mistaken in what we mean when we speak in favor of organization.

And here let it be distinctly understood that we utterly ignore the thought of a priesthood in Spiritualism. If men and women who believe in spirit communion desire to organise as "Christian Spiritualists," Buddh'st Spiritualists, Mohammedan Spiritualists, Astronomical Spiritualists, Geological Spiritualists, Chemical Spiritualists, Ornithological Spiritualists, Temperance Spiritualists, Democratic Spiritualists. Republican Spiritualists, Confederate Spirit. ualists, Jewish Spiritualists, "Bocial freedom" Spiritualists, or Spiritualists with a Baptist or any other sectarian prefix, they undoubtedly have a right to do so, and we hold that it would be just as proper for our bretheren from China to have assumed to organize the Spiritualists of America, in a sect of Buddhist Spiritualists, as it was for our friends at Philadelphia to assume to organize the Spiritualists with the dogmatic declarations about Jesus Christ which they then and there put/forth. If such specific and peculiar organizations are to be instituted, let it be done in the name of the few, and not in the name of the great body of Modern Spiritualists, who do not, one in a thousand, approve of such organizations.

Spiritualism and its demonstrated truths apply to the whole world-physical and spiritual, while Christianity and its assumed Savior is confined to a comparatively small portion of the earth's surface, and but a fraction of the people believe in its dogmas, even where the country is accredited with being Christian. But still we are in favor of

OBGANIZATION.

But how shall Spiritualists organise-what shall be the thought to be inscribed upon the standard-and what will Spiritualists gain by organisation-yet remains to be considered.

The "agitation of thought is the beginning of wisdom." We trust the readers of the Journal will ponder the sabject well, and nesitate long before they append their names to a "platform of principles," which recognise a myth as an idol worthy of veneration. However remote may be the niche it occupies, and however gaudy may be the surrounding scenery, and however tastily tinted, still it is but the old "incarnate Dalty" of human invention, and like all others of its kind, belongs to ages in the past, and not to the new dawning era of spirit communion, where causes and effects are recognised instead of miracles and "atoning grace" through the blood or love of

Spiritualism from a Poetical Point of View.

The Harbinger of Light well says:

There can be no doubt that the good and great poets of all ages, from the most ancient days of Homer and Hesiod down to the latest times of Tennyson and Browning, have been oteric sense of the term. Beers of the invisible, mediums of the insudible, prophets of the unspeakable, the poets of all times and climes have been a kind of intermediate gods, divine interpreters, holding up in their anthropomorphic mirrors the Great Original to the astonished game of His imperfect images, and trying to make plain to a less gifted brotherhood that the shades of Hades are the shadows of realities more real than the shadows of a clay formation. What, for instance, by way of illustration, was the meaning of Homer when he made Achilles exclaim in astonishment, after having seen the spirit of his friend

'Tis true, 'tis certain; man, though dead, re Part of himself; the immortal mind remains: The form subsists without the body's aid, Aerial semblance, and an empty shade! This night, my friend, so late in battle los Stood at my side, a pensive, plaintive ghost; Even now, familiar as in life, he came; alas! how different! yet how like the same! Ocuad Catherine Orowe, could Colonel Olcott

give a more graphic account of a spiritual apgive a more graphic account of a spiritual apparition? I think not.

Where did the first of human seers, the first in rank and time, derive this "true" and "certain knowledge of a life after death?" Who taught Homer the magic trick of pointing, with so steady a hand, and in such vivid colors, the verities of a translethean existence? It is impossible that Homer was the first man to whom the upper world disclosed the grand'secret of man's post morem existence. This open secret is revealed by him in too homely and easy-flowing language to pass for the first attempt at a spiritual revelation. Whence then did the old blind bard, whose blindness, like that of the English Homer, did not prevent him from being the most far seeing man of his age, obtain the light by the aid of which he made the invisible cast a substantial shadow upon the spectrum screen of the visible? Where did he gett! 7 on ask.

He got it from v. 1: all great and sansitive

and occult science, from the advanced ancien pioneers of our mysterious promised land who preceded the earliest inhabitants of this plane untold ages agone. Inspiration is the world's carllest, most profound, and most reliable teacher. The habitual invocation of the Muses, sithough often abused by unworthy poetasters as une facon de parier, was originally a prayer offered by unseful souls to the supernal solvies, entrating them to breathe the ly a prayer offered by tuneful souls to the su-pernal spirita, entreating them to breathe the harmonies of the spheres into the strings of their brain harps, and to make the instruments of spiritual inspiration sound the praises of gods, demi-gods, and herces. Music, in this original sense, was eminently the art of the Muses, and included, besides the knowledge of the divine laws of sound, the highest order of wisdom given by God to man. In short, ev-erything good came somehow from the pow-ers above, and to their influence were directed ers above, and to their influence were directed the prayerful aspirations of clevated minds. It is not at all improbable that the worship of the Muses, who have always been represented as haunting high mountains and shady forests, ocol fountains and babbling brooks, was orig-inally connected with and derived from the inally connected with and derived from the cocazional appearance, during the earliest ages of man's rising culture, or materialized spirits to musing shepherd and other mortals, fonder of the quiet company of their own (?) thoughts than of the noisy society of a sensual multi-tude. Thus, the Oreads, the Naiads, and the Hamadryads were, most likely, the mothers of the Muses. Med weal history supplies a styling disastration of this in the inspired. a striking illustration of this in the inspired or highly mediumistic, person of Jesnus d'Art of Domremi. In her case we have the histori cal Bois Chesnu (oak forest), the Beau Mui or L'Arbre des Dames (the nymphs' tree), and the limpid fountain beneath the gigantic beech tree (patulas sub tegmens fegs), all combined in one beautiful spot of the Champagne, and presenting all the essential elements of an early patriotic inspiration to the coming Sacioress of La Belle France. Strange to say, the same spot was held sacred (Pucific Taboo) in times anterior to Christianity by those sacerdotal poets the Druid pricethood of Gaul, and this very beech tree, the Beau Mai of our story, may have been one of those trees upon the branch-es of which Lucan sings , that the birds of the air dread to perch, 'illise' colueres metuunt in sistereramis. In speaking of the same trees, the poet of the Pharsalia significantly adds, arborius suus horror inser' (a peculiar shud-dering pervades the trees), which is not at all improbable, if they were baunted by the spir-its of the departed. Similarly the will of the God was declared by the wind rustling through the lofty cake and beech trees in the grove of Dodona. Equally interesting in this connec-tion is this other verse of the poetical bio-grapher of the great Cwiar: "Et non ardenia prepare of the great (star; "at non a remain fulpers incendia silvae" (and flames shone from a grove that did not bure), reminding the thoughtful and orthodox, that it, right-think hog, reader of "the flame of fire in a bush," with the following command to Moses: "Pul off thy shoes from thy feet, for the place where thou standest is holy ground." The question how the ancient race of Indogerman question how the ancient race of Indogermanic Gauls and the hypothetical chosen race of
God should, simultaneously, have fallen upon
the same representative image of God in a
burning bush, suggests, according to my opinion, a far broader basis of revelation than that
supplied by the stiff nucked and exclusive dogma of the modern lucus a non lucendo Christimiter.

however unintelligible and ridiculous the career of the divine "Pucelle" may have appeared, a century ago, to the shallow admirers of a sneering Voltaire, a philosophical Spiritualist would now-adays find nothing surprising or very wonderful in the fact that the mediumistic Jeans could descry perfect spirit forms in the twilight, and could hear spirit voices sighing among the branches of the old oaks and beech trees. Far-more wonderful voices signing among the branches of the old oaks and beech trees. Far more wonderful things happen in these latter days of nine-teenth century Epiritualism, and only those ignorant of the genuine and positive nature of the phenomena are now allowed to be honestly astoniahed. There was nothing so very wonderful in the fact that at a time when France was surrounded by the greatest troubles, and threatened with the imminent danger of total political extinction, the patriotic sprivts of depolitical extinction, the patriotic spirits of de-parted heroes should form a powerful circle with an innocent shepherdess for their medi-um, and try to establish a connection or rap port with their fellow-cit zens in a lower sphere, is order to assist them in their almost superhylman efforts of throwing off the galling yoke of a proud and haughty enemy. To a modern Spiritualist there is nothing surprising modern Spiritualist there is nothing surprising or supernatural in the soft and beautiful voice (soiz balls et dougs) which in those most troub lous times addressed the tender heart of Joan with these words: "Jeanns la pucella, child of God; be wise, be good, put your trust in God, for you must go into France." This voice stamped Joan of Arc a consecrated virgin, a true Kadeshah in the heat and most swalled. true Kadeshah in the best and most exalted sense of the term. She was to be the female "Ecce Homo" of France, the Azizel, or scape goat of a corrupt age and nation, the redeemer of a lost society. Buch another " Ecos Home," a bridegroom to vestal Joan, is now very much a bridegroom to vestal Joan, is now very much wanted in France, in the world—if France, if the world is to be saved from absolute perdition. It is true there is already a Diogenes spirit abroad, who, lamp in hand, searches the features of the people, looking for a man who will once more take the sins of the world upon his Atlas back, ready to suffer like a Frometheus, Bocrates, Bakyamuni, Joshus, or the rest of the divine martyrs and God-intoxicated drivers of a slowly-advanding sear of civilian.

But, to return to our "Maid of Orleans;

rest of the divine martyrs and God-intoxicated drivers of a slowly-advancing ear of civilination, whose creaking wheels seem constantly to cry out for human blood as the only patent lubricating medium of its progress.

We have said in the outset that all true and great poets are Spiritualists at heart; some, and these are the best, willingly and knowingly; others, semi-consciously and half-wittingly; and a third class, of which Swinburne is the aptest modern type, struggle defiantly. the aptest modern type, struggle deflantly, Byronically, in the tolls of the "Prince of the Power of the Air." Was John Milton, I sak, not a genuine Spiritualist when he sang:-

Millions of spiritual creatures walk the earth Unseen, both when we wake and when we

Could Milton have meant anything different in this outspoken passage from what modern Spiritualists mean when they use similar words in prose? Are poets, then, a kind of licensed liars, using metaphors only to hide falsehoods and fables under the gloss of serpents' tongues? The poets—those true and highly polished mirrors of an unneen world of forms and modes of being; those secondary creatures sent by God in long intervals to show a purblind humanity the innermost beauties of his cosmos—these rare and great memahould only be vain and idle story tellers of an infinitely unreal world of spirits. Is such a supposition to be tolerated for a single-moment? Must poetry be less true because its idiom is couched in rhyme and rhythm? Is the most elevated human thought expressed in harmonious numbers, measures, and verse less worthy to be pondered than the most perfect syllogism of Plato's dialogues, or the most finished period of a Cicaronian oration? No, certainly not! Again, I ask, what is the purport of the language of Longfellow, one of the

semi-conscious class of poets, when he tells us in "Resignation"—

There is no death! what seems so is transition
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

What difference is there between Longfellow's "life elysian" and the eternal Summerland of the Spiritualist? I answer, none; but the poet has only seen the golden border of the white garment of tuth. And again, his "Haunted, Houses," what kind of habitations are they? He will tell you:

All houses wherein men have lived and died Are haunted houses. Through the open doors
The harmless phantoms on their errands glide

With feet that make no sound (f) upon the

If language means anything, these verses must most unmistakably refer to the fact that the spirits of the departed do really visit us some-times, because they still take an interest in our human affairs. Again, his celebrated

Dust thou art, to dust returnest Was not spoken of the soul

seems to assign to the spirit a different and higher destination than that of the mere ap-paritional body of dust. It would appear from this that the "Pulsus as at in pulses on resertoris" of Genesis does not hold good with respect to the spiritual body. Longfellew's "Footsteps of Angels," "Excelsior," and scores of other poems are full of language perfectly identical with the language used by the modern Spirit-ualist. And yet, this poet scorns, has scorned, in plain words of prose, the idea of being rank-ed amongst the Spiritualists. Why should Longfellow be so offended when he sees that other people take him by his word, really meaning in their hearts what he is only saying with his lips? To be a trumpet of God, and not to know it. How sad! This is the reason why I called Longfellow a semi-conscious poet, for he really does not seem to know what he has he really does not seem to know what he has been singing about these fifty years and more. But some people, and their number is legion, prefer "reigning in hell to serving in heaven," and it is more likely that Longfellow's Muse is afraid of risking a poetical reputation, though only of a verbal kind, of fifty years' standing, for what to him must be a very problematical position in the spheres, of the glories of which he only sings for a living. Is this the divine mission of modern troubsdours? Had Spiritualism not been born (a second time) in a mianger, we simple shepherds would Had Spiritualism not been born (a second time) in a manger, we simple shepherds would have had no chance of getting a glimpse of the cradle. But who would go to Hydesville or Bethlehem to watch the rising of a new sun? The race of "wise men," both in the East and in the West, seems to be extinct, and the task of receiving the infant savior of Spiritualism with due homage appears to have been exclusively allotted to the lowly shepherds. Let the shepherds do duty as sentinels at the cave of Spiritualism for a little while longer, for the day is not very distant now when it will be looked upon as a mark of honor and distinction to have been among those chosen few whose eyes rested first upon the early instincwhose eyes rested first upon the early instinc-tive movements of our young Shiloh "unto whom shall be the gathering of the people." But it is time to bring this dithyrambic shapedy on poets mediums and Spiritanlists

rhapeody on poets, mediums, and Spiritualists to a close, which I do not think can be done in apter or more appropriate language than that of the Majora canamus of Tennyson:—

Our volces took a higher range; Once more we sang: they do not die, Nor lose their mortal sympathy, Nor change to us, although they change; Rapt from the fickle and the frail

With rathered power, yet the same, Pierces the keen seraphle flame From orb to orb, from well to well.

Rise, happy morn, rise holy mourn, Draw forth the cheerful day from night: Oh Father, touch the east, and light The light that shone when Hope was born. C. W. ROHHER. Chiltern.

Andrew Jackson Davis Testimonial Fund.

(ENGLISH COMMITTEE) LIST OF CONTRIBUTORS TO 11TH SEPTEMBER, 1876. C. B., per Benjamin Coleman, Esq. for & warded direct to Mr. Green 50 J. N. T. Marjheze, Esq. 25 Charles Blackburn, Esq. 20 William Tebb, Esq. 10 "Nicodemus" 10 William Tebb, Esq. "Mloodemus" Thomas Grant, Esq. Alaxander Calder, Esq. r. R. Harrison, Esq. Mrs, Catherine Berry. Sir Charles Iaham, Bart Miss Eonder. H. Cotley, Esq. E. Gemdinning, Esq. Wm. H. Harrison, Esq. Kaq..... Miss Kislingbury....

The above shows that our English friends are actively engaged in a worthy object. We hope the Spiritualists of America may still continue in the good work of swelling the Davis Testimonial in this country. Contributions for the purpose may be sent to Wm. Green, Chairman of the Committee, 1263 Paeific street, Brooklyn, N.Y., or to O. O. Poole, Corresponding Secretary, Box 969 N. Y. Post

DR. E. O. DUNN, whose lectures are always interesting, holds forth at Baltimore, Md., this month. He expects to return West, Nov. 1st. and will be open for engagements in the West during the Winter. His present address is 93 Callington ave, Baltimore, Md.

Office.

J. WM. VAN NAMES, M. D. is now ready to make engagements for the fall and winter on favorable terms, in any part of the United States, to lecture on subjects chosen by the audience, and improvise poems in the trance state, hold circles, and heal by magnetic treat-ment. He says, "My guides have forced me into the field again, and I yield." Dr. Ormsbee of New York.

We have long known of the fine success attending this gentleman's practice, but were not prepared for the splendid exhibit made by the report of one of our staff who has visited the Doctor with the special purpose of giving his practice and its results a careful personal investigation. After a painstaking study and many interviews with different patients now under treatment, as well as with those previously healed, a report has been rendered us which shows Dr. Ormsbee to be a healer of the highest grade, and we have yet to learn of a single patient he has treated that has not been cured or very materially benefited. We again, as we have done in previous issues, commend Doctor Ormsbee as a healer of superior power, and a cultured, polished gentleman whose acquaintance will prove a pleasure to all who may be so fortunate, as to meet him. We presume he will be glad to receiv locial as well as professional calls at his office and residence, No. 111 West Twenty-third St.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship and Ordination to Bro. DeWitt C. Asmhur, of St. Charles, Mich., on the 14th day of October, 1876; also to Mrs. W. F. Calder, of Ban Francisco, California and to Jason Dunton, of Portland, Iowa, Oct. 13th, 1878, and to Bro. J. H. Young, of Houston, Tex., Oct. 17, constituting them regular ministers of the Gospel and authorizing them to solemnize marriage in due form of law.

Dr. Samual Watson.

On his return from the Minnesota State Convention, holden at Minneapolis, Dr. Samuel Watson, Editor of the American Spiritual Magasine, gave us a fraternal call. Bro. Watson assures us he enjoyed the Convention well. Baid he, "It was one of the very best conventions I ever attended." Dr. Watson is doing an excellent work. He reackes a class of peo-ple tha could not be prevailed upon to listen to any other speaker.

Fraternal Visitors.

Bro. Luther Colby, Editor-in-chief, and the senior proprietor of the BANNER OF LIGHT, Boston, Mass., accompanied by Bro. George A. Bacon, a well-known writer in that paper, are now on a visit to Chicago. Bro. Colby is looking as vigorous as a young man of thirty, notwithstanding his hair is as white as the driven snow. Bros. Bacon and Colby are apparently, enjoying their visit remarkably well.

THE Spiritualists of Tonnessee, believing that the time has come for united action on the part of those believing in Spiritualism and the sublime principles of the Spiritual Philosophy, will hold a three days' meeting in Memphis, Tenn., the 27th, 28th and 29th of October. Dr. S. Watson, Hon. J. M. Peebles, Dr. McFall of Nashville, and other speakers and Mediums will be present. All are invited.

Mrs. Tappin's Lecture.

Agreeable to appointment, the spirit of John Wesley presented himself to the audience at Grow's Opera Hall, on Sunday evaning, Oct. 15th, and gave an amusing account of his "Search for Heaven," through the mediumship of Mrs. Tappan. In our next issue, we will give a few items of his wonderful ex-

Those Nice Snow-Apples.

Bro. Marcus Wright, of Middleville, Mich., has our thanks for his present-a barrel of delicious snow apples. Bruit—delicious fruit is always palatable. Apples and cider with plenty of nuts, during long winter evenings, constitutes a treat that friends seldom refuse to partake of.

Dn. J. E. Brises who has been for some years the intimate friend and business associate of Andrew Jackson Davis, has removed to 121 West Eleventh St., New York, the better to accommodate his large up-town practice. Bro. Briggs is a skillful practitioner and powerful magnetic healer, with a practice that any physician might envy.

MRS. H. MORSE will speak at Marengo, Ill., the 26th, 27th, 28th and 29th of Oct.; Orete, Neb. Nov. 1st, (9 weeks); Council Bluffs, Ia., Nov. 18th and 19th; New Jefferson, Ia., Nov. 94th; 25th and 26th; Moingons, Is., Nov. 27th, 28th and 29th; Gardner, Ills., Oct. 19th, 20th and 91st; Nevada, Ia., Nov. 20th and Dec. 1st; Olinton, Ia., Dec. 2nd and 8rd.

DR. TROMAS S. WILSON, a magnetic physician of Wabash, Indiana, will answer is of any one who wishes to associate with him in practice. Dr. Wilson is a gentleman of large experience and a good scholar.

B. F. Unpurwood commences a debate with the Rev. Ditaler, the champion of Methodism in the Bouthwest, at Chillicothe, Mo., Nov. 15. It will last eight days.

Terms of the Religio-Philosophical Journal to New Subscribers.

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O WILLIAM TOWN

Philadelphia Pepartment

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

CENTENNIAL NOTES.

The Motor Power.

NUMBER 111

Among the vast number of exhibits, there are perhaps none more important and interesting than the various motor powers, of which there are a great variety here, from the massive Corliss engine, whose ponderous wheels, and immense levers seem to say L am monarch of all I survey, as they impress us with the grandeur of human genius that is embodied in them, down to the little turbine wheel about an inch in diameter that turns a sawing machine. We have not space to describe the numerous steam engines. The visitors stand in profound wonder before the immenso Cane Ornshing Engine from Glasgow, Scotland, turning in allence its great rollers; leaving land, turning in silence its great rollers; leaving this and passing by the magnificent locomotives, and other engines in Machinery Hall, we must stop to see the ancestor of all the locomotives, "Old John Buil" which stands in the grounds near the glass works. Verify it rests from its labors, but its works do follow it. We find the following inscription on it: "The locomotive John Bull, built by Messrs. George" and Robert Stevenson, at New Castle upon the Tyne, England, for the Camden & Amboy Railroad and Transportation Company, in the year 1831, arrived at Philadelphia August 1st, 1831. Transported to Bordentown, New Jersey, September 4th, 1831. On arriving at Bordentown it was transported from the sloop on which it has been brought from Philadelphia, by means of wagons to the only piece of permanent track of the Camden & Amboy Railroad Company; then completed, about three-quarters of a mile in length, and about one mile distant from Bordentown.

"The machine was there put together, and a tender constructed from a whiskey hogshead

"The machine was there put together, and a tender constructed from a whiskey hogshead, placed on a small four wheel platform car, which had been used by the contractor for the construction of the road. The connection between the locomotive and the tender was made by means of a leather hose. by means of a leather hose, fitted up by a shoe-maker in Bordentown. The locomotive was first put in steam September 15th, and a num-ber of trial trips were made, before the first public trial on the 12th of November, 1881:

"Isaac Drips acted as engine man; Benjamin Higgins as fireman, and R. L. Stevens as general instructor and conductor. The members of the New Jersey Legislature and a number of other prominent persons were among the guests present

"The John Bull remained at Bordentown until 1883, when the Camden & Amboy Rail-road began running their cars by steam power, the road having previously been operated with horses; it was then placed on the road at reg-ular routine service, and continued in success-ful operation until 1865."

We propose to describe several new motors.

*Nots. — George Stevens was the inventor of the Locomotive. His life is one of the most interest-ing books we have read.

A Vision.

I saw a vast plain which represented the I saw a vast plain which represented the world; but I could see what appeared to be a wall on all sides of it, and as I looked at this wall it seemed to be very different. On one side it was dark and repulsive, thick lowering clouds and atorms were there, while on the opposite side it was beautifully white and very attractive. Near this were green fields and walks paved with pure white stones, the atmosphere was clear and gettle breezes fanned the travelers as they moved quietly along. the travelers as they moved quietly along. My guide said to me this wall represents the dividing line between this world and the next, which men call death. I wish you to go around it and see it all; you will be permitted to do this without going through, and you can write what you have seen.

I started toward the dark side, and sawmany

I started toward the dark side, and sawmany very coarse, wicked looking men and women traveling this way. They were frequently quarrellisg with each other, and it would have been very unpleasant for me, but I was raised above their heads, and while I could see and hear them they could not discover me. We hastened on near to that which I had supposed to be a wall, but I found it was numerous gates; the first I saw were made of rough, strong material, somewhat like iron.

Hafore we reached them the road became

Before we reached them the road became very much obstructed, great stones were lying all about in wild confusion, so that it was very difficult to travel, and I saw that the peo-ple were compelled to struggle very hard to get along, yet they seemed compelled to travel in this way, though there was a road by which they could get over to the other side, by going they could get over to the other side, by going down into a valley named Repentance, and there confessing their sins, and entering into a very straight and parrow path called Rightouaness, by means of which they could reach the smooth and level country, near to the white gates. We were led to examine these rough stones and we saw they were marked with individual names, and were the results of human actions, of life experiences, wicked and sensual men and women threw them down, and there they lay in great piles making it sensual men and women threw them down, and there they lay in great piles, making it very hard to get along; yet there were multi-tudes rushing wildly among these and passing through these gates into greater darkness as I could see, than that which surrounded them when they were on this side. I was glad to leave this place as soon as I had examined it, and I returned by the same route, and now I could see persons entering upon the various paths that led up to this dark side; most of them were indifferent about it, others thought they would go on a little while and them urn back, but they found it not very easy; I saw many persons warning the travelers of the dangers of their course.

I now turned to the other side. It seemed

many persons warning the travelers of the dangers of their course.

I now turned to the other side. It seemed as if I started from about the center of the plain, here I saw many persons starting out in this direction, many of them very earnest and determined souls. Before I had gone far we came to a river that crossed the path we were traveling, and as we stood near the banks there were men and women who had little boats; they were crossing these rivers, and, when a person came near to them, who desired to cross over, they would listen to them, and if they were willing to throw away some things which it was not well for, them to keep, and were sincerely desirous to cross over, if they would make a full confession of their lives, they were led into they water and when they were thoroughly clean@they were taken into the boat and carried-parely over, and set upon a beautiful bank on the other shore, where they could fourney onward in peace. I saw some of these who hankered after the things which they had left behind, but if they desired to go back, those who had helped them over were not willing to take them; but some of them were so determined that they spann overs and as they waded out through the mud

of the swamps, they were covered with this, and were much more filing than before, like man out of whom the unclean spirits had gone, after a time he took others worse than the former.

I was giad to see that many who entered into the work went forward in good earnest, and the further they irayled the more they en-joyed the way. There were many rivers with these beautiful boats, by which people were carried over. I was deeply interested in every thing I saw, there was such a great contrast between these conditions, and those upon the dark side. Instead of those rough stones dark side. Instead of those rough stones which obstructed the travel there were green pastures, akirted on all sides with befatiful flowers, and there were white paths laid in mossics, and I learned that the stores that were placed in these paths were also made up of the life experiences and labors of good meand women and all experiences are laborated that the correlations of the statement were said the statement when the same ways and the statement when the same ways and the statement when the same statement when the same same ways are statement. and women, and as I examined them carefully could read the names of those who had pre-pared these and put them in their places; these were the saviors of the world, a few of them historical, but most of them persons whose names were unknown in human annals, but whose works are recorded in the Lamb's Book of Life. There were no stones here as stumbling blocks. I said to my guide, I should like to leave a pure white stone in this pathway, so that those who came after me pathway, so that those who came after me might walk over it, knowing they were going safely. He replied, if thou livest a pure and holy life, and doest thy work well it will surely be so. Then I looked up to the wall, near which I had come, and behold there were many pearly gates, which were awinging back and forward all the time, so that we could see the beautiful gardens of God behind them, and all those who came here were ready to go through with happy feelings, rejoicing to enthrough with happy feelings, rejoicing to enter the land of the blest. Seeing these beautiful gates opening and shutting, there was no fear to enter, for all knew where they were going, and that they could send back word to their friends, to tell them of the joys of the home beyond and invite them to come after home beyond, and invite them to come after them as fast as they could by living pure and

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Given away—A strange, mysterious and most extraordinary book, entitled THE BOOK OF WOODERS. Containing, with numerous curious pictorial illustrations, the mysteries of the heavens and Earth, Natural and Super-Natural, Oddities, Whimsical, strange Curiosities, Witches and Wicheraft, Dreams, Super-Natural, Absurdities, Fabulous, Enchantment, da., &t. In order that all the world-may see this curious book, the publishers have resolved to give it sway, also to send with it gratis, a beautiful Chromo, varnished and mounted, a beautiful Chromo, varnished and mounted, and already to hang up. Address F. Gleason & Co., 788 Washington street, Boston, Mass., enclosing 25 cts. for prepayment of postage on Book and Caromo.

Nature's Health Sluices

The natural outlets provided for the elimination of disease are the skin and its thousands of pores. It is by the agency of the perspiration that the cure is affected. Medicine in chronic and nervous disorders is, to use a familiar phrase, "played out," Electricity and Medicated or Turkish Baths having taken its place. The most successful and elegant beths place. The most successful and elegant bean in the West, are at the Grand Pacific Hotel. Obleago, and there under the care of Dr. G. O. Bomers, or Mrs. Somers, the sufferers from these complaints are sore y cured, while for female diseases these appliances are the only

THE AMERICAN CENTENNIAL, 1876. Wheeler and Wilson Victorious!

Wheeler and Wilson Victorious!

Again the Wheeler & Wilson Sowing Machines triumph over the world. The Centennial Commission have officially announced the awards, and decreed for the new Wheeler & Wilson machine two Medale of Marti and two Diplomas of Honor. This is a double victory, and the highest award which it was in the power of the Centennial authorities to bestow. No other company received south a recognition in this department. More than thirty of the best producers of machines in this and other countries entered for competition, and at Paris in 1867. Whiteler & Wilson in 1878, and at Paris in 1867. Whiteler & Wilson in 1878, and the superior excellence of these machines deserved more than one medal or diploma, and, consequently, they recommended two ofeach. The Centennial Commission unanimodely ratified the action of the judges, and the public will, doublies, indowe the decision of these abest of mechanical experts. A claim of equally distinguished honor by any other sewing mechine company is only an attempt to hoodwink the psoils. Read the following, which stamp the "New When we Wilson".

1.—A Medal and Diploma for the "New When we wilson" the Official Report:

A Lock-SMich Seying Machine, verses was in the

na & wilson" bewing machine, for the following reasons:

"A Lock-Stitch Seving Machine, unsurpassed in the fine workmonth of its parts: great originally, great educatebility to different kinds of work both in cloth and leather, beauty of eitch, case and rapidity of motion, and completeness of display."

3 — A Med a and Diploma for the "New Whenlers & Wilson" Sawley Machine for Leather, for "Superior quality of work & Leather Stitching."

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-Thousands acknowledge Mrs. Morrison's unparalled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

Diagnosis by Letter. Inclose Lock of Patient's Hair and \$1.00. Give Age and Bex. REMEDIES sent by mall to all parts of the United States and Canadas.

Specifics for Epilepsy and Neuralgia.

ddress Mrs. C. M. Morrison, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars

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

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

MRS. ROHINSON, 894 Dearborn St., Chicago,
—Dman Madam:—I received a letter from my
sister, which I enclose, about your remedy advertised in the Relie of Philosophical Journal. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$3.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Bend it to Mrs. Agnes VanAcram Little Valley. N. Y. vertised in the RELIGIOPHILOSOPHICAL JOUR to be taken. Bend is nam, Little Valley, N. Y. G. W. GALLAWAY.

581 W. Erie St., Chicago, Ill., Nov. 4, 75.

LUTTER TO HER BROTHER STATING HER CASE DEAR BROTHER:-Your letter came to band DEAR BROTHER:—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine rowders which he are mentall willers. since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good toy to offer to pay the \$5, and I know you will both be thesed in trying to help me out of this treathle. Hope to hear from you soon.

Your Sister,

AGMES VANARMAM.

Little Valley, N. F., Oct. 30, 75,

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

here follows the report from the patient cured:

MRS. A. H. ROBINSON, 394 Dearborn Street,
Chicago, Ill.—Words, can not express my
thanks to you and the good angels for providing a remedy to free me from that tyrant—
opium. I took the last dose n month ago. I
have a little in the house but have no desire to
touch it. I took about two thirds of the box
of remedy. For a few weeks I have been
troubled with a female complaint that I had
when I commenced taking morphine, but now
begin to feel stronger and better. I think
your medicine is just what it is recommended your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGHES VAN ARREAM.

Little Valley, N. Y., March 20, 76.

A. H. Robinson, 894Dearborn St., Chicago, Dram Madam:—Words will fail me to ex-press my gratitude for the great and good re-sult you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your even grateful friend,

No. 581 Ada Bt., Chicago.

Scrofula Cured by Spirit Power.

Mrs. A. H. Robinson, 794 Dearborn Street, Chicago, Ill., Dear Madam:—This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since schouls. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared.

JNO. W. GILBS.

Burlington, lowa, May 81, 76.

HIS WIFE WAS CURED,

Mus. A. H. Hommson 394 Dearborn Street Chicago, Ill., Dear Madom:—Enclosed find lock of hair and two dollars for further examlock of hair and two dollars for further examination. The medicine and your magnetised papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wolderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existence. Yours with many thanks.

R. B. Gillson,

R. B. GILLSON. Frankfort, Ky., May 29, "76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 394 Dearborn St., Chicago, Ill.—Your reply of the 26th of Feb., came duly to hand.—I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no screness

at all from them.

Respectfully Yours,

R. WHYTESIDE.

Frankfort, Ky., Mar. 15th. '76.

Wonderful Success in Healing the - Bick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick per son's bair, sent in a letter, and held in her hand enables her to accurately diagnose the

disease and prescribe the remedy. One of her spirit guides go,in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6463 patients by letter, and over \$000, who called upon her in person. A ma-

jority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

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

MRS. A. H. ROBINSON, -- MEDIUM: -- My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swel-The pain has somewhat subsided, but the swelling continues unabsted. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 58.

Very truly yours,

JACOB A. FLOURNOY,

Marionville, Mo, Jan. 18, 76.

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

A. H. Robinson.—Madium.—Chicaso.—I wish you to make an examination of my head and try and see if you can give me any relief.

I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in Dalifornia and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times,

and more frequently darting pains from one temple to the other.

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

Los Nietos, Cal., Oct., 8rd, 74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the

the case, and the results white seen by the perusal of the following letters.

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

Los Nietos, Cal., Dec. 9th, 74.

MRS. A. H. RORINSON:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treat-ment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I

out again. Hopmo-subscribe myself.
Yours with Respect, Lawis C. Pollard.

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

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-:0:-

M. E.S. BOBINSON, while under spirit control, on receiving a lock of hair of a sick paisent, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy curs is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when six will, without delay, return a most potent prescription and remedy for eradicating the disease, and parmamently curing all curable cases.

Of herself she claims no knowledge of the healing art but when her spirit puides are knought as respect with a sick person, through her mediamain, they never fail to vive immediate and permanent relief, in curable cases through the predicter and respectively in sent by mail, and be it as internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to her remember it is not the quantity of the other pounds, but the chemical effect that is produced, that accesses takes cognisance of.

One prescription is usually sufficient, but in case the patient is not be accessed these cognisance of the disease.

Rev. Received the description of the special set also accesses the second, or more if required, should be made in about ten days after the lest, each time stating any changes that may be apparent in the symptoms of the disease.

Rev. Received and the received and the mediumship, diag-

the disease.

Ars. Honriscor also, through her mediumship, disences, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accompilat the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychomosirio and business medium.

TERMS:—Disposits and first prescription, \$2.50; each subsequent one, \$2.00. Psychomostric Delinestion of character, \$2.00. Answering lengthess letters, \$2.00. Whe money should accompany the application to insure a reply.

money anome secondary applications, to insure a re-ply.

1887 Hespatier, all charity applications, to insure a re-ply, must chutch one delilar, to defray the expenses of reporter, condensesses, and postage.

18.8.—Siles, Romerson will seriorise give me prions stitlings to gay one. If privacy is required, it must be by letter, occumpanied with the same rest same above stated, must be strictly compiled with, or no notice will be taken of letters sent.

Mrs. Bobinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sunt to
any part of the country by mail; on receipt of \$2.00. It
is warranted to ctuse the most involvement of the weed,
when the directions on each box are followed. Herespapers and quacks will tell you that this satisface is made
from genitian root. It is false. Gentian root is no reseedy for the appoint for tobacco, but it is injurious to
health to use it. Evy. Hobisson's Tobacca, satisfact tooss
up the system and restores it to its normal condition, as,
it was before inabiling the leakering deafers for a polaryone weed. It is a remedy presented by a band of chemists long is spirit-life, and is warranted to be perfectly
larmices.

harmices.

This House will pay any chemist one General dellary who will, upon analyzing this remody, find one particle of gentian root, or any other poisonous drug in it.

Address Russayo Princeporarolal Postantians House.
Chicago, III., either for wholesale celera, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidoto.

Mrs. A. H. Robinson, 394 Dearborn St., Chicago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for

Tama City, Iowa, Mar. 20, 76.

This is to certify that W. P. Burley, of Tama City, Iowa, did on date above; send to Mrs. A. fl. Robinson for box of Tobacco An-tidote, and after using one box according to di-rections, is took away all. desire for Tobacco.

I would recommend it to all tobacco users. Tama City, Iowa. Feb. 10, '75.

Mrs. A. H. Robinson.—After using Tobacco for more than 25 years, I got a box of your agent; W. F. Burley, and it has cured me from using the same. Tobacco users try it.

JAMES TRORRIDGE.

Tama City, Iowa, April 10, 75.

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Anti-dote from W. F. Burley, and it has cured me orim using tobacco, after using it for years. Charles Gaes.

Pama City, Iowa, Feb. 15, 76
Paice—\$3 00 Pen Box.
Address Ralieso Philosophical Ponless

me House, Colcago, Ill.

Em Agenta supplied (on receipt of the pay)

wisis per degen boxes, and sent free of charge.

Mrs. A. H. Robinson.—I used one box of
your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco, is the best thing of the age.

W. LEGRARD. Tama City, Iowa, Mar. 10, 78

J. J. MILLES writing to Mrs. A. H. Robinson, in regard to cures performed through her mediumship, says that he was referred to her by his Uncle Speed, who lives near Homer in Texrs. He said in his letter to me, you have perf rmed some of the most wonderful cures on record, and advised me to give you a trial. He did the writing for a man who had a cancer on his nose, and that you actually cured it, so that now it is sound and well. Hazleburst, Misa , May 1, '76

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London Quarterly Review Oct., 18 8.

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Washington, D. C., Coy 25, 1877.—The book has become indispipulable to very student of the English
language. A Law Library is not complete without it,
and the Couris look to itse of the bighest authority in
all questions of defictions. Muranson R Watte.

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OPIUM HABIT cured at home, 1,000 testimon-ials, "Baldwin City, Kan. Dec. 1, 1875. Mrs. Derning is entitled coved. Bhe ured 1,880 grains per secuth. May at Terrans." "Richne, Wis. Dec. 2, 1875. I used 210 grs. morphine by the bypodernite in-jectics. I was cured in 4 merita Mrs. H William." Dr. F. E. Marsin, Quincy, Mich.

v\$0n15t86 REMOVAL-150 PIANOS AND OR-GANP at half price. The subscrivers will sell their entire attern of Pisnon and Organs, new and record head of eix fire cless mekers sheet muric and S. S. muric beech, at a O PEE CT. OFE, for each previous or years wall to their new stree 40 React 14th St. Union Square Oct 18th. Illustrated estatement Poted. Monthly instangents received. Aperts Wasted. Special Inducements to the trade. BORACE WAFFES & SONS, Mantfeetings at Dealers, 418 Broadway, N. E. vincid.

GENUINE CRAB ORCHARD, SALTS.

leal men in the United States. Persons softering with contiveness of the howels or torpid liver, will find ready talled by the use of these Salts. Keen genuine except those put up in bottles with the label of the Crab Orchard Springs Salts Company.

J. B. WILDER & Co., Agenta, Louisville, Ey. viinits

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

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\$2 renews trial subscriptions one

Poices from the Beople.

THE LAYEST WORDER OF TELEGRAPHY.—The readers of the Twissler have been made acquainted with the wonderful inventi in of Prof. Bell, which musical and wocal sounds can be, and have been, sent over the electric wires, but few, if any, are awars of the wonderful results which are sure to follow these improvements in telegraphy. A few nights ago, Frof. Bell was in communication with a telegraphic operator in New York, and commenced waperimusting with one of his inventions perteining to the transmission of musical sounds. He made use of his phonetic organ, and played the tune "America." and asked the operator in New York what he beard. "I bear the tune of 'America,'" replied New York; "Live us another." Prof. Bell them played "Anid Lang Syne," "What do you hear now". "I hear the tune of 'Auld Lang Syne," with full chords, distinctly," replied New York. Thus the astonishing discovery has been made that a man can play upon musical instruments in New York, New Orleans, or London, or Paris, and be heard distinctly in Boston. If this can be done, why can not distinguished performers execute the most artistic and beautiful music in Paris, and an audience assembled in Music Hall, to listen.—Boston Traveler.

The face partial realigation of the wishes of

This is a partial realization of the wishes o Henry Ward Beecher, who once enthusiastically said, "If, now, some instrument could be invent-ed which would do for the car what the microscope does for the eye, what revelations of sounds cope does for the eye, what revelations of sounds would take place! There is going on every Summer day, a concert of blending sounds from grasses, shrubs, vices, trees of every kind, which no one no lees, but which fills us with am zement of pleasure if it were suddenly made suddle to our dull ear. If an auriscope could be invented, we might go forth into a world as new as is opened to a short-sighted man when he first puts on near-sighted glasses. There would arise from the development from a finer sense of hearing, a new use for trees. The landscaps gardener would select and combine them not only for their aweetness, but for variety and harmony. Thus one dwelling might stand in the midst of a perpetual horeal orchestra. If this seems carried to a fanciful extent, it is so only in appearance. But of one thing we may be sure, that the ear may be trained to perceive, in a degree far surpassing anything new common, the tone habits of trees, and that a great deal of gentle and refining pleasure might be derived from this enlargement of the scale of sound."

HICKSVILLE. OHIO.—Mrs. E. A. Clemmer writes.—Ecclosed please find three dollars and fitteen cents for renewal of your most excellent paper. We like it much. My subscription is not quite due yet, but I would much rather be a little in advance than so much behind in paying for the Jouwan.

Thanks. If all subscribers were as prompt as you have been et if they would promptly renew as soon as their subscription expires, our finances ould not cause us so much anxiety.

BFRITTLALIST WEDDING.—It appears that Dr. Dunn has been officiating at a marriage ceremony in Baltimore. 'The marriage took place on the evening of Sept. 37th. At icu minutes past eight, seven little girls dressed in white, carrying bouquets and white silk canners, appeared from the back of the stage and passed through the audience to the lower end of the aisie, forming an open column through which the bridgl party, simultaneously entering the hall, passed through, the children closing in couples and following them, strewing flowers along the sisle over which the newly married couple should walk as they passed out. The bridgl escort preceded the couple to be married, and consisted of Mr. Danlel Armatrong and Miss Louisa Henry. SPIRITUALIST WEDDING .- It appears that Dr.

Miss Louisa Henry.

Praver.—England has a society "for the suppression of cruelty to animals by prayer," and may Heaven protect the poor animals!—Boston In-

Thus it is that prayer seems to be inherent in the nature of every one. Even our good brother of the Tavestigator ejaculated one when he invokingly (or provokingly) said, "May beaven protec the poor animals." Would it not be well to have prayers for the suppression of grasshoppers? From our knowledge of the pest, they would not object, but would raise a disturbance in meeting

Contrary to all laws.

Plastenerrs.—Charles Fisher, of Minneapolls, Kan, writes.—I received Planchette by mail, and have given'it a fair trial. There has been three persons present, and the only result obtained is that it draws parallel lines and gives no signs whetever of any intelligence. I respectfully solicit wour opinion on the matter as to how I can obtain a more satisfactory result. Will you please inform me when and by whom the planchette was invented?

REPLY,-Planchette is said to be of French invention. It is probable that the principle was understood many thousand years ago in India, where spirit communion has been common from

The little instrument casts a shadow beneath it, od the spirit who writes with it takes hold in that shadow (the medium's hand resting upon the upper surface) and moves it. Some spirit now oves it for parallel lines; soon that or some other spirit will move it and write intelligently, your time. - [ED. JOURNAL.

FOUR time.—[ED. JOURNAL.

BE INCARMATION.—W. F. Kirby says in Human Nature "that there are two forms of the doctrine of Re-incarnation, which may be termed transmignation and apiritism; the former being the termed diels re-birth of a spirit after death; a view advocated with Fanthelsm in an Australian paper. Transmignation I consider to be proved, by the very existence of spirits and a spiritual world." He says that improvements take place in the Bpirit world, and therefore re-incarnation is unnecessary. If re-incarnation is a fixed fact, look for us in the presidential chair in the year 2,000. We shall select that baby who will surely rise to that position, in whose body we will live.

Them.—He is the birth of Jesus been accomman.

position, in whose body we will live.

Figure.—Ha i the birth of Jewis been accompanled with the miracles it is said to have been, at
least his relatives would have entertained no
doubt of his mission. On the contrary, they not
only doubted his prophetic and Messianic powers,
but also the soundness of his reason. The stories
of the missi, and the conformings of the dectors
of the missi, such the conformings of the dectors,
do not serve with such acceptations. At least his
mother, who had resident the ministration of an
gels, and had heard their prophecy of the glorious
mission before her son, about a fixed believed in
him without the sandow of a "Gouth.—Hudson"
Tuttle, in the Ubrist Idea in History.

Mr. Tuttle size and had heard the prophecy of the south.—Hudson'

Mr. Tettile gives much valuable information in regard to leads of the says. The public life of James is supposed to bare been less than three years duration. Some of the church fathers, by misunderstanding Issiah, supposed it was only one year; while others, as Ireanus, consider Jesus, in order to sacctif every period of human life, reached the majure age of fifty years. Of the wonderfol youth who confounded the doctors, nothing is recorded except that one instance."

FORT LEAVENWORTH, KAN.—William E. Coleman writes.—I have taken your valuable Journal since its first issue, and will, in all probability, continue so to do till one or the other of us cease to exist here below. Am glad to see the vigor with which you combat the recent attempt to fost Christianity into the pure principles of the Harmonial Philosophy.

Somehow our Western Spiritualists prefer taking their Spiritualism clear,—tan't see the necessity of affixing any title to it. An old woman named her child "Christian," believing it would named her child "Christian," believing it would make him-better; he is now in the penitentiary, dancher named her child Sampson, thinking it would make him strong. He is the most pushing the child George Washington, believing he would nevertial at it. He is now the champion has a Chicago. Her third son she named Judas Iscarlot, just for a change, and a more honest or straightforward man cannot be found. So you see, my brother, if we should take the experience of others as an index to success, we should call the Har-monial Philosophy, Judas Iscariot Spiritualism.

as an index to success, we should call the Harmonial Philosophy, Judas Iscariot Bpiritualism.

A DREAM, AND WHAT FOLLOWED IT —Dr. A. M. Blackman, a well-known physician of Cresco, Kostub County, Iewa, was recently killed by b-ing thrown f om his currisge. A few days previous he had a-dreum, in which he was called to the neirhboring town of Ridgway to visit a littly girl. On his return he came to a broad river, which seemed impossibly to cross, and while he was deviaing means to cross, and of riend, long since dead, appeared and assisted him in crowling. When the douter arose in the morning he related his dream to his family, and it appeared to make a deep impression on him. He at once secured a rolley of hife insurance for \$10,000. He called his family together, talked over his business affairs, and so arranged matters that he fall casey as to their welfare, and he then expressed the impression that some sad fatality awaited him. A day or two after, he was called to Ritgeway to visit a little girl, and, when returning his hor es ran away, and he was killed.—Chicogo Tribuns.

It seems, truly, that in dreamland the mind real-

It seems, truly, that in dreamland the mind realises the existence of another world where the fates reveal the future. His dream was simply emblematic of the death that was soon to follow emblematic of the death that was soon to follow. Who knew that he would die at a designated time, or that his horses would run away with him? Are the events of the future simply germs that angels recognize, and which germinate and protuce definits results. It is related by 'D. L.,' that in April, 1872, Mr. Serous Emith, of Rome, Ashtabula County, Ohio, disappearad from his house. He went as usual, in the morning, with his hirsed man, to his barn, to look after his stock. Two brothers of his wife, who lived in another part of the county, were present, and assisted in the search. After spending two days without any result, the brothers returned to their elster's house, where they spent the night. The eldest one, from excitement and anxiety, did not fall asleep till after daylight; when he did sleep, he dreamed that his brother-in-law had been murdered by the hired man, and that his body was buried in a manure heap near the barn. Up to this time no suspicion of foul play had arisen. The dream, however, was so vivid, and the impressions o strong that he could not shake it off. He related it ay the break. fast table, the young man being present. Though not believing in dreams, he felt impelled to examine the compost heap, but found that the hired man was always present. This argused his suspicions still more, and caused an examination, when the body was found precisely as the dream indicated, with marks of violence about the person sufficient to cause death. Upon further examination, an ax was discovered covered with lood, and the place in the barn where the crime Who knew that he would die at a designated time, mination, an ar was discovered covered with blood, and the place in the barn where the crime was committed was easily identified also by a pool of blood. The young man's clothing which he wore when in the burn, bore likewise the same stains.

stains.

Napoleon Bonaparys—In describing to me the hell, or lower earth/ in which we found Napoleon Bonaparte, Mrs. Godfrey's guide said, "that, although it might look a terrible place of punishment to celestial eyes, and regarded from the heavens, it did not follow that it was an uncomportable place to those in it; being, like all other hells, punishment suited to their state, into which Christ stated that those on the left hand of the plades should go away. The spirit also added, "The heavens and hells being only states, not places—time and space being only unan ideas, with only a relative, not p stilve, existence—may be coexistent in locality with each other, or with your earth, yet at an immense distance in state, and therefore to them, who only appreciate state, in reality.—Spiritual Scientist

It will be remembered that the medium, Mrs.

It will be remembered that the medium, Mrs. Godfrey, stated that Napoleon was living in a ed town." Why not, if he so choose. Here is an i lea that it would be well for Spiritual Here is an idea that it would be well for Spiritualists to carefully ponder, "The heavens and hells may
be coexistant is locality with each other, or with
your earth, yet immense distance apart in state."
Or to make the statement more clear,—one sphere
is within another, only differing in state, or degree
of reducement. It is the "state or condition"
which measures the distance apart, hence the difference of opinion in regard to the distance of the
Spirit world from the earth.

NATIONAL MILITARY HOME, OHIO .- Nell NATIONAL MILITARY HOME, OHIO.—Nell Logas writes.—I am one of the many that one received a benefit from reading the Journal. I am subject to a curious phenomena. It first began like one of those little music boxes that wound up with a key, and continued like that for many months. It made no difference where I was, I had music. When I laid down at night, I went to sleep with music playing, while I listened with delight. At last a change came—vocal singing followed. I wook notice that it was snatches of song I used to sig when a boy. I soon found that all this was manifestations within me, although at first I did not know it.

Undoubtedly your brain is in a disorganized condition. You should seek relief at once. There is nothing spiritual about your experience, and the is nothing spiritual about your experience, and the quicker you become cogniz and of the fact the beter. Mr. Upham presents a case reasembling yours. He gives an account of the disordered mental action of a woolen spinster, who was under treatment in the Lafaipetreere Hospital. Among other things he mentions her returning from a long walk at a certain time. Becoming fatigued, she lay down to rest upon the ground. In a short time, she fell a motion in her head, and heard a noise like a spinning wheel. Upham chaims that the lilusory sound like that of a spinning wheel resulted in all probability from the circumstance of the brain assuming the same position, or the same movement into which it had been customarily brought by the real sound of the wheel when movement into which it had been customirily brought by the real sound of the wheel when she was at work. In order to make it more clear, we would say the sounds resulted from a spontaneous action of the anditory nerve, without the intervention of air wives. It is this direased condition of the brain which is often taken for mediumship. It is simply the result of disease. As well take the rumbling sounds of the gas in the bowels for the action of spirits, as to consider certain idiosyncracies of the brain as the result of their action.

AMPUTATED LIMBS, -More authenticated cases AMPUTATED LIMES.—More authenticated cases have been sent to us from Newcastle, of persons with amputated legs feeling pains in their feet. This does not prove that sensitive spirit feet are there, but that saything which slightly irritates the ends of the severed nerves, caused them to send the same sensations to the brain that they did before the feet were cut off.—London Spirit-upild.

Your explanation is not in harmony with experiences in this country. A soldier had his arm imputated on the field of battle. It was buried amputated on the field of battle. It was buried there. When taken to the hospital he complained bitterly that the amputated and was giving him creat pain, the thumb feeling as if it was badly pressed, against the foredager. Without his knowledge the arm was disinterred and found as described. The hand was then placed in a natural position, wropped in wollon cloths and buried again. Strange to say, after that very moment, the soldier experienced so more pain in his hand. There is a close sympathy or rapport between the molecules of the material arm and those of the spiritual, in cases of amputation, and the latter can sense their vibrations until decomposition proceeds to a certain extent, often causing pain.

CRESTIAN PRINCEUTION OF THE JEWS APPLAND.

CHRISTIAN PERSECUTION OF THE JEWS APPLAND CHRISTIAN PERSECUTION OF THE JEWS APPLAND.

ED.—Should a man-hate snother for striking down the serpent which was about to fart its poleonous fangs into the bosom of his child? Most certainly not. On the contrary, he should stand by that man through life. Through evil as well as good report. But if the man who had the presence of mind to destroy a venom has reptile to save the temporal life of a child is deserving of lasting remembrance, how much more are those men deserving of esteem who had the high, grand and glorious moral courage to put a God to death that the whole world theu, now and forevar might be saved from the poison of eternal damnatioe, and secure a golden crown of unfading and eternal glory.—Courses Sens.

That is good acount doctrine. Really if the

That is good sound doctrine. Really, if the death of Jesua is necessary for the salvation of all mankind, why not honor and respect those that crucified him? They were certainly benefactors instead of malafactors, and worthy of all praise, if the Christian religion is true. It is stated the missionary, Wolf, was once accosted by a Jew, who said to him, "You call Jeeus Christ the Prince of Peace, and yet you go to war and pray to him to help wanquish your enemies. When the true Messiah comes, he will banish war. On one true Messiah comes, he will canish war. On one coccasion it is said there was war in heaven; what better, then, can be expected of the children of earth, than to go to war occasionally, and ca'l on the "Generals up there" for assistance.

BROOKLYN, N. Y.—The clairvoyant meditums for business and healing, Mrs. T. J. and Dr. T. J. Lewis, have removed to 485 Waverly Avenue, cor-ner of Falton Avenue, Brooklyn, N. Y.

ner of Falton Avenue, Brooklyn, N. Y.

ANOTHER BOGUE MEDIUM. The Boston Herald
contains a lengthy expose of the fraudulent spiritual materialization produced by a so-called medium, known as Mrs. Bennet, who sise made a specialty of parafliae casts of hands and faces of the
departed. The process by which these all-convincing tests of supernatural presence are minufactured is thus described: "They are not made
during the time of the scaneral supernature in the vincing tests of supernatural presence are manufactured is thus described: "They are not made during the time of the scanes, as is generally supposed; but in the day time. The moids o' hands are made on human hands, male and female, and the work requires considerable skill and patience. The hands are first clasped and then separated, with the posit on thus acquired retained. In the basement, undernesth, between the chimney-place and one corner of the foom in which the materialization-scances were held, there was a cupboard, which would seem to have no excuse for its existence, but which had been built there by Mr. Bennett, the medium's husband, who is a carpenter, in such a manner that, while presenting a substantial appearance, could be removed in an instant, and noiselessly. By the side of this cupboard stood a bricked up was boiler. In the ceiling of the basement, enclosed by the cupboard, is a trap-door opening into the room above. Besides producing tall and short materializations, the spirits have a knack of chaling themselves appeared of or young, pale or brouned, and all by a little stage contrivance, masks, etc., and also, belit remembered, by the sid of the imagination of those composing the circle. For instance, one spirit, in almost the same get-up, was night after night, by different gentlemen, claimed as the materialized form of their deceased wife, mother, or sister.

This medium, so thoroughly exposed by the Bos-

This medium, so thoroughly exposed by the Bos-ton Herald, was fully endorsed by the other papers, showing how careless must have been the investigations leading to such a conclusion. We need more careful investigators, and a less num-ber of "rindicators." Hundreds attended Mrs. Bennett's seances and recognized a father, moth-er, brother, stater, etc., and it is these nincom-poops that often prevent proper investigation.

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

TRICKS UPON THE PROPERSITIES OF MEDIUMS—
The Diakka delight themselves by fistering mediums, and more especially in making magnificent promises to fortun-reckers, who, prompted by evil of their seldshness, interrogate mediums for private gain. Benevolent persons become inflated with amszing plans for the universal redemption of mackind. Vain-minded investigators receive of mackind. Valu-minded investigators received most gorgeous promises of great future personal prominence; for which, lostigated by the Diakka who may be a private friend of the medium, the investigator will pay a large money fee. Bome of these amazing promises are accompanied with the most satisfactory evidences of spiritual intercourse.—The Diakka, by Andrew Jackson Davis.

Bro. Davis, you are right in saying that Diakka delight in "fittering mediu na." Tacy are generally good ph enologie's, and when the medium has large Approbativeness, they are sure to tickle it. The promises they make depend altogether on the degree of gullibility of the medium. When a spirit told a medium that she must select all the dirty stockings she could find, wash them, and soak her feet in the dirty water, in order to extract the pain fastened in her brain, he was morely perpetrating a joke, and she, poor, simple soul, was fool enough to carry out the directions. The probability is that the Diekka are fine educators, on this ground "that the burnt child dreads the fire." Their promises soon lose their force after a few disappointments, and the mind then asserts fire. "Their promises soon lose their force after a few disappointments, and the mind then asserts its supremacy and thinks and acts more independently. In this respect at least, the Diakks are a necessary evil. We never read the Diakks without thinking of the reporter who attended a meeting, and after hearing the address, wrote up the account in a fisming srilele, limmense display lines capping it in a brilliant manner. He asserted that there was a "large and respectable" audience in attendance, who were enchained with Mr. Notsob's divine alequence. When the editor-in-chief learned Mere was only one man present besides the regorter, he called his attention to the fact-stating he had told a base falsehood. The reporter aid he was truthful, and that the man who was with him was very "large," and that he himself, was "respectable," and both together constituted a "large and respectable" sudience. The Diakks from the "Widerness" news tell a lie that they have not the ingenuity to make appear truthful, and whenever one may speak, he will always have in attendance a "large and respectable" audience, or something equally as truthful.

The "Chilla —A. W. Richards, of Indianola.

THE CHILLS.—A. W. Richards, of Indianola, Iows, says that chills can be easily cured by the proper application of magnetism. He says that a young lady was immersed by the orthodox when she had a high fewer—the result of savie—and walked a mile in her wet clothes. She was cured of her ague, also of her "total depravity."

of her ague, also of her "total depravity."

MATERIALIZATION.—The general tendency of these facts is in favor of the general tendency of these facts is in favor of the general tendency of these facts is in favor of the general tendency of the series of the general tendency, but can not be said, as yet, to demonstrate it absolutely. The spirits themselves assert, when questioned separately, at the seances of Miss Cook and Mr. Williams, that the forms they show are of full weight, one-half of that weight being taken from the medium, and the other half from the states; they also assert that the medium is in the cabinet, and is of half weight for the time being; if this is not true, they are low spirits practicing deception. The spirit faces through these two mediums, have a power of flotation, which we have never seen in connection with the full forms. Katie has been seen at the opening of Miss Cook's cabinet; when there has been nothing inside it high enough for an external full form, like that of the medium, to stand upon, and when Mr. William's "John Ring," living and speaking, showed the medium, to stand upon, and when Mr. Wil-llam's "John King," living and speaking, showed himself over the centre of the table, that form had undoubtedly no legs.—London Apiribusist.

If the medium can be partially dematerialized why not wholly? Such seems to be the case with Mrs. Compton. When her drass has been nailed to the floor, her hands securaly tied with thread and waxed, she has disappeared entirely from the cabinet—tacks even vanish. In a moment she has returned, precisely in the same fix at when first secured. At Mr. Bastain's circles, only the front of the spirit is fully materialized.

of the spirit is fully maintailized.

Parrio Ghavor — A child's head then appeared close to Dr. Mouck; it then changed into a child's arm and hand, and, at our request, took, hold of a handkerchief on the table. It also raised a bell from off the table, rung it, then threw it down. When saked if it could go and pick it up, without any difficulty did pick it up, and then rang it violently. A person present suggested that a child's leg and foot should be seen. Instantly a 'bay's rounded leg and tiny foot were seen distinctly; then the face of an elderly female. It must be distinctly recollected that we were sitting with sufficient light to see clearly that Dr. Mouck was there in full, that up cablust, screen, shawls, or snything whaterer, was used to preyent our seeing all that was going on.—London Medium and Deperced.

The above occurred through the mediumship of the celebrated Dr. Monck. Just for a moment consider,—the chill's head "changed" into a

the celebrated Dr. Monek. Just for a moment consider,—the chill's head "changed" into a child's arm. Here we have the fact demonstrated that the substance used for materialization can be maided into anything up that the spirits desire—from a dog to a monkey. Tage could have as easily materialized an animal as to change the head into an arm. The controlling spirit at Bastain's circles easy that it is possible to present the form of a deg. Do not fairles, sylphs, guomes, etc., originate from this source?

A SOTHER MAYERIALIZING MEDIUM.—Mr. G. E. Hill, of DeRuyter, N. Y., informs us that he attended a seance for materialization at the house of Albert Leane, at North Lansing. His wife is the medium. Good manifestations occurred when the medium was sitting outside of the cabinet; hands and faces materialized. In conclusion, Mr. Hill says, "I consider the manifestations genuine."

MEDIUMSHIP .- I suffered much the first year MEDUMENT.—I suffered much the first year at-ter my marriage from painful cramps. In 1865, we met a mesmerist at Posth, who told me, attes looking at my forehead, that I was certainly a clair oyant and writing medium, a remark which filled me with suspicious fears. I did not under-stand the meaning of his words, but he staked that automatic writing would surely relieve me of my cramps.—Baroness Adelma Vay, of Vicana Austria

The Baroness was immediately relieved, eramps when she submitted to spill control. In this case the spirit caused pain in order to compel the medium to submit. Verily, how wonderfully mysterious are the ways of spirits?

mysterious are the ways of spirital

JUNITER—the planet, not the heathen delty—is
at last to have justice. A professor in the University of Leyden, is Holland, has published a book
on the planet Jupiter, in which he asserts that
the climate there is invariantly temperate, sunny
and cool. He thinks the planet is not a solid mass
of ice, as has been asserted by some other astronomers, but abounds in the most sublime scenery,
and is inhabited by beings superfor in every respect to the denisens of the earth.

Prof. Have, deceased, said of Juniter, "The in-

Prof. Have, deceased, said of Ju; Mer, "The inhabkante are of two kinds; the whites more advanced and lotelligent than those of earth, and s dark glant race, ignorant, living only for physical

pleasure."

Spirits of the so called Dead Reture.—
John Wilcox, of Eddyville, loys, writes.—An inleiligent and reputable lady, Mrs. Jennie Johnson,
of this city, who was noted for her skepticism to
church nilty, was born into the higher life on Saturday morning, Sept 30.b., 1876. While she yet
lingered, and but a moment before she was delivered from the earthly form, gasing upward and
extending her hand, she said: "Father, brother,
sister," and she was gone to join that father,
brother, sister who had preceded her to the shores
of the bright Summer-land. No one seems to
doubt that those departed loved ones of Mrs.
Johnson's had returned to meet and convey her
over the silent river, even Orthodor do not deny
the fact, and a prominent Reverend among them,
related the circumstances of the lath so-called deceased, giving credence to the actual return of,
Mrs. Johnson's spirit friends and loved ones.

Before Spirituslism was known in this country,
it was frequently the case that the dying saw

it was frequently the case that the dying saw their loved ones who had passed to spirit life, and thes they were regarded as "angels."

STRANGE BUT TRUE.—Many persons possessing very strong earthly affections, can not on their arrival in the Spirit world, believe they have quitted the earth; they often remain a long time in this uncertainty.—Sectionorg.

Jim Lane, the distinguished senator from Kan sas, committed suicide, and for some time after could hardly realize that he had left his physical organization, and he believed be could take his usnal seat in the Senate.

PUBLISHMENT OF A SPIRIT.—The spirit-judge replies, "When thou hast performed the duty'I now require, thy prayer will be heard; until thou hast given mercy to others thou canst not obtain mercy for thyself." Backward through the tortures of the way the spirit goes again to the earth-sphere; the evil attraction forces it to loathsome associations. Crying to a good Samaritan spirit, "What shall I do to be saved?" the suffering spirit receives in answer, "He'p others." Summoning all his will-power, the spirit helps all mortals be can come in rapport with; he finds a libertine weaving his snares, and befogs him, or gives atrength of resistance to his victim. With a long record of such deeds, the spirit recurps to the bower; he's so much relieved of the gross burdes of physical inclinations that he ruses above most of the iortures and suffe ing of the journey. Reating in the bower, he hears the judge say, "Well done, thou much-suffering spirit, behold thy reward."—Spirit of Theodore Furker in Voice of Angels. PUBLISHMENT OF A SPIRIT.-The spirit-judge re

"Help others!" That's good a trice truly. That is surely a most excellent way to ascend-to make a ladder of good deeds. Mr. Parker well states that punishment is not arbitrarily imposed by any that punishment is not arbitrarily imposed by any personal potentate, but by that greatest of potencies—the laws of Nature. The suffering spirit is possessed with a desire to go on; the desire exercises the will-power so that the spirit works out and on. He feels disgusted with himself that he, with his intellect, could ever have taken pleasure in leathsome practices, and prostituted his noble /kcuitles to them. Thus prite is vanquished, and self incess subdued; by attraction he travels toward the spirit world; being somewhat elevated, he does not suffer so acutely the tortures of the way.

way.

FOX.LAKE, WIS.—Mrs. M. A. Whittler writes.

—You will be blessed for so nobly battling error of every kind. I wish to say that I am bitterly opposed to having the appellation of Christian affixed to our holy spiritual organization, for is would prove like the incubus of free-love, against which you have so steadfastly and grandly fought.

True, my good sister, nine-tenths of our readers are opposed to having the term Christian attached to Spiritualism. Spiritualism is founded on com munion with the departed, and why shouldwe attach Christian thereto, is one of the 'mysturies of godliness. A boarder was asked by his landlady how he liked his meat she had prepared for him with so much care. He replied, "It is bully," whereupon she got mad and ordered him out of the house. These adjectives sometime create a great deal of trouble; many times they had better be omitted.

ARGRITONS.—What becomes of the little germs—the sleeping angels is embryo, who are sembrematurely to the Spirit-world. I would really like to know.—Inquirer.

Ah, that is indeed a pertinent question. Some times necessity-yes, I say necessity drives the mother to force the little child in embryo into spirit-life. She does it with sorrow in her heart, for diagrace stares her in the face otherwise, and she does it with painful regrets. According to Dr. Crowell, the third sphere is the colestial nur sary of the little angala, that escaping through the lowery gates of death from the Impending troub les and trials of life, are wafted to its shores, and are there received and tended by loving hands, and guide and instructed in the wisdom of the angels If their parents have not preceded them to the spirit-world, or if they are not qualified to be their guardians and instructors, they are taken in charge by those who have not children of their own, and who are qualified in all respects to unthe spiritual natures of these little budic This is a task deemed worthy of the augels, and all in earth-life who are similarly employed should know that their employment is a hely one, in which thousands of pure amgel are engaged. These little garms in spirit life are developed finally to fall sized men and women, and to complete their education they are compelled to place themselves in rapport with earth scenes a certain number of hours each day for many years.

EFANWOOD, IOWA.—Leurs Thompson writes.—The first of October has come, and with it the time for me to renew my subscription to the dear old Joursal. For cir years have I been a subscriber, having managed to pay for it all through my own exertions.

And westly, my good sister, you will have all in earth-life who are similarly employed should

my own exercious.

And vestly, my good sister, you will have your reward. Your structure for spiritual food, light and knowledge, will be amply rewarded by reading the Journaux, and your conception of the true nature of things so enlarged thereby that you will be able to take an advanced position in the Spirit-

THE PRANET MARE The Inhabitants of Mars are small; they could stand under Lucy's arm. They did not see her. They had a complex on darker than hers. After being on Mars swhile, Lucy experienced a feeling of intense nauses, which increased when in the electric cloud, and would not subside after leaving the planet until she resumed he pormal condition.—Dr. Woldrich's report of pormal condition.—Dr. Woldrich's report of Lucy, the Somnambulist.

· According to two eminent astronomers, Baer and Maedler, the telescope reveals a "locality of brilliant light," and probably that is the electrical cloud that Lucy discovered. Ad-mitting that all the planets are off-hoots from the son, it seems to us that they should give birth to races of people exictly alike. Taey emanate from the same material.

MARRIAGE —In the Old Testament the mod-el saints were much given to polygany and wholesale lechery; but in the New Testament wholesale lechery; but in the New Testament a sudden and remarkable changes seems to have entered into the diving cooling on the subject of sexual commerce for, in it you are admonished not to marry at all; and, in Math. xix: 13, self-mutitation is even enjoined, as a help to salvation! While, according to the Old Testament, su h a deprivation would prevent one's admittance into the congregation of the Lord. Ingredible mutation! from a thous. the Lord. Incredible mutation! from a thous-and wives and concubines to no sleeping part-ner at all! Aye, to no ability or inclication to propagate! And, yet, the Lord's lawyers tell us that with their client there is "No variableness, neither shadow of turning."—Common

The Bible is made up of verses, and from them preschers select a text on which to comment during a certain hour on Sanday. They can select certain verses, and transmit them through the mail without infringing on any regulations of government. Should we, however, select certain passages and transmit them through the mail, we would be subject to ar-rest, fine and imprisonment. Such is the character of the book that is designated as "Caristhan." We do not want it attached to our Spiritualism; it is expressive enough without

PROSPHORESCENT LIGHTS .- And the Lord appeared in the Tabernacle in a pillar of a cloud; and the pillar of the cloud stood over the door of the Tabernacle.—Deut 81: 15.

The Lord alluged to above was undoubtedly an sel, producing manifestations similar to those occurring in circles at the present time. The "pillar of a cloud" was phosphorous ex-tracted from those present. John King improvises a spirit-lamp out of phosphorous. At a circle in England, with Mr. Williams, a well defined oval light, about three inches long kept moving about the harmonium. Bo abundant is phosphorous in the sea,. that certain insects appropriate it in the Northern seas, and the water becomes quite luminous. At a circle with Kate Fox Jencken, of London, a hand appeared carrying a phosphores-cent light about four inches square, emitting no smoke or scent. Really, we are able to prove many manifestations of the past by those

of the present.

Comine When—Frank T. Ripley, of Ancora, N. J., writes.—Will you please say in your paper that Webster Eddy (brother to William Eddy the materialising medium of Ancora,) and myself, trance test-medium, will start on a tour to California, taking in Weshington, D. C., Baffilo, N. Y., also Chicago, Ill., and other places of the route. Mr. Eddy gives light and dark seances, and musical manifestations. I give test seances and materializing under strict test conditions, and we shall call on you when we arrive at Chicago.

The people of Chicago and the West will

The people of Chicago and the West will give you a cordial greeting. We like your "talk;" it is sensible. "Strict test conditions" are wanted just now. Nincompcops recogniss a father, mother, brother, etc., when the same is simply a make-up of the medium, the same as Mrs. Bennett, of Boston, the "highly distinguished and super excellent an-gel-inspired medium," of the "west end."

gel inspired medium," of the "west end."

Banns, The Prophet.—This profitable prophet, Chauncey Barnes, profiting from a profitable policy, pugnaciously publishes his pungent prophetic article in this week's issue of the Journal, and plainly presenting his principal points, he positively and pertinaciously ploughs deep and wide into his posers, plainly proposing to put down through prophecy all who pugnaciously poses him. May the Great American Prophet prophecy periodically until the people of this populous country, accord to him the popularity he desires, and not vote him a profities profit to the land.

CLATRAUDIENCE .- Now the Bamuel in his ear, a day before Baul came, etc.—I Bam. 9:15, 16.

Samuel was evidently clairaudient, and the angel had conversed with him. There are thousands to day that the Lord has manifested to in the same manner.

DENVER, COL .- Jno. H. Cotton writes --In JOURNAL of 14th October, you say, "We think it was Bro. J. H. Cotton, of Denver, Col., who wrote us a communication endor ing C. B. Catier. He was not careful enough in imposing test conditions." I am very sorry to say anything against the character of any to say anything against the character of any one, and would not do so now only in suir-defense; but I never attended but one sitting with O. B. Cutler. This was not satisfactory. I, with other members of a committee to investigate the reliability of mediums, requested another sitting, which was never granted. I, therefore, never gave him my endorsement, never recommended him to any one; much less to a public journal. The sites of the Journal will show who endorsed him. I am Bromed a "skeptio" in Denver.

CORRECTION .- S. F. Atwood, of Bartonsville, Vi', writes: In the Journal, dated September 29 ad, is a little sketch from my pen in regard to Oora V. Rindolph, stating that she had foun I a home, but was without the means of reaching it, and asking the Spiritualists if they each one would not send in their mite to enable her the sooner to take the desired journey, able her the sooner to take the desired journey, able her the sooner to take the desired journey, I wish to set you to correct a little mistake in regard to my name and residence. Instead of reading "S. Y. Atwood, of Utica, N. Y.," it should nave read, S. F. Atwood, of Buttons ville, Va. I would like to mention that Ocrabe now at her home which she is sharing for the present with me; also, that for the present are is annoted to mention that Ocrabe now at her to make you much labor (nor do we wish her to) and is still in need of help. Will not those who have not already helped her, (thanks, to the kind friends who responded to the notice in your paper and sent her money, which anabled her to journey to her home, please send her what they can afford, and God and the bright beautiful angels will bless them?

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ing proof that our depaired triends for return, and are
pairty seen and converse with their friends in a way,
that there is not a don't lift on, the minds of any conwho is willier to acknow as go the truth. We would say
to the public that it are if the Endy mediums are been.
Hone work in the form and Many Endy methods to the best
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and form Fight Wale, will be accord mondated by the stage
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Another Collapse.

Mrs. Bennett was a successful impostor, and was known in Boston as the celebrated "West Ead medium." Fathers recognized at her scances the spirits of their children, the widower "saw and conversed" with his departed wife, the brother held "sweet" converse with his departed sister, and to have suggested they might be mistaken, subjected a person to a keen rebuke. Her seances are illustrative of the wonderful credulity of a certain class who attend scances, and show the necessity of having strict test conditions in order to protect them from imposi-tion. After Mrs. Bennett had been fully ex-posed, she-demanded another trial, and the result was as follows, as furnished by the Boston

The "West Ead medium" closed her career in Boston last night. Notwithstanding the lass thorough expose of her-pretentions in the Herald she had stoutly insisted upon their genuineness and had the moral hardthood, genuineness and had the moral hardihood, something less than two weeks ago, to challenge further investigation by inviting a number of persons to attend a "test searce," at the rooms of a sincere and devout adherent of hers residing at South End. Among the favored few invited to attend was a representative of the Herald but the result was so incomplete and altogether unsatisfactory that he found it impossible to say anything in her vindication. Sha nleaded great physical prostration, but impossible to say anything in her vindication. She pleaded great physical prostration. Sut promised, upon her recovery, to give unquestionable proof of her medial powers. More than that, she agreed to return to the deserted house in McLean street, the some of the discovered trap, and there demonstrate her powers as a "materializer" without the aid of said

In accordance with this promise a number at persons were invited to meet, last evening, of \$8 McLean street, and at about half-past seven o'clock a dozen or so ladies and gentlemen, nearly all Spiritualists, and including a representative of the Hersld, were assembled in the familiar apartments of Mrs. Bennett's late domicile. Mrs. Bennett and Mr. Bennett were also present, the former occupying her usual seat and looked quite like the invalid she is in the habit of claiming to be.

The hole made in the floor of the "spirit" room at the late expose had been repaired and the plastering in the room beneath was still intact. The doors and windows of the former room were secured, and the usual singing com-In accordance with this promise a number

room were secured, and the usual singing com-menced, the medium, as usual, joined lustily in the vocal performance.

After the lapse of a few minutes the familiar voice of "Bunflower," the supposed Indian maiden spirit, was neard behind the curtain. A little later the curtains were parted and her dusky face and form were impuriously revealed. to a few; but after speaking a few words of recognition to a number present she retreated, and obsticately resisted the most persuasive invitations of the medium and others to again

and obsticately resisted the most persuarive invitations of the medium and others to again show herself.

About this time Mrs. Bennett, who complained of a great draft upon the "pit of the stomach," commenced to collapse, physically, begged for a drink of water and demanded a light to be struck. Her requests were complied with, and all present were convinced that the show was over for the night.

Then commenced another investigation of the premises, especially in the vicinity of the furnace register of the "spirit room," near which Mr. and Mrs. Beanett esemed to linger with something of fond attachment. This circumstance, however, rather sharpened the scent of several investigators, one of whom announced his purpose to pull up the flooring in that vicinity. This announcement gave Mrs. Beanett another collapse, in the course of which she found herself upon the bit of flooring in question, begged for another drink of water, and implored a compation of search until she had recovered her equilibrium. Mr. Beanett was also literally upon the spot, and although he hadn't much to say, he was evidently indulging in an active train of thought and decidedly opposed to further proceedings. But the resolute sentleman with designs upon although we deathly indulging in an active train of thought and decidedly opposed to further proceedings. But the resolute gentleman with designs upon the floor persisted in his purpose, and Mrs. Bennett, having finally concluded that further resistance was useless, suddenly abandon-

Then up came the flooring between the reg-ister and the wall, and as it came there was reister and the wall, and as it came there was re-vealed to the crowd of eager observers, a large recess between the floor and furnace, and snugly ensconsed, there was something which looked like a bundle of clothing, but which proved to be a woman, prone and shrinking under the indignant glances levelled upon her. She was speedily routed from her hiding place, and stood in the midst of the spectators, whose curious, questioning eyes ahe befill of for a time by hiding her face with her hands. Quite a tumult ensued, and some professed to fear that the woman would receive physical

violence; but there was no purpose to harm her, after she had been frequently questioned she was allowed to depart. She is a good looking woman of perhaps thirty years, of good address and of more than ordinary intelligence. Indeed, her manner and conversation were Indeed, her manner and conversation were such as to fully account for the extraordinary talent so long manifested by her in her personations of "Bunflower," and other supposed spirits. Her name was elicited, but only after a piedge that it should not be revealed for the present, the accomplished swindler pleaded that she was under heavy bonds in a criminal suft, and that a revelation of her name would prejudice her cause and ruin her foreyer. Bhe promises, however, soon to make a clean breast of her part in this great fraud, and to

prejudice her cause and ruin her forever. She promises, however, soon to make a clean breast of her part in this great fraud, and to reveal a singular and startling drama.

During the removal of the floor, Mrs. Bennett quietly stole away, like the Arabi, and Mr. Bennett soon after as quietly disappeared. They will probably not resume business at 48 McLean Street.

A Letter from a well-known Citizen of Colorado:

of Colorado:

B. S. Johns.—Deer Edy:—Being in this City' for a few days, I socidently came in possession of the address of Mrs. Kate Blade, medium, \$26 West Madison Birset, and called upon her, accompanied by my wife said others.

We were at once impressed with her high character, as a lady of refinement, sincerity, and integrity, and while I am not regarded as a Spiritualist, I am willing to examine and investigate. Convinced of her wonderful powers, permit me to state as brief as I can, what all that call upon her may expect, if as fortunate as I were. Seated at a plain walnut table, (in an interior room of her residence) with a glass-lamp burning oil, and a siste upon it, a circle is formed by joining hands resting on top of the table. Happing at once indicates that the slate is wanted under the table. A small bit of slate pendil, size of a grain of wheat is then placed in one corner of the slate frame, resting on the slate which had been proviously cleaned. Mrs. Blade then passes the slate under, and firmly holds it against the top of the table. Very soon (in our cases not exceeding one minute) writing may be plainly heard by all at the table.

When the communication is completed, several raps are made, announcing the fact. Upon bringing the slate from under the table, it will be found to contain a plainly written messege, and generally, if not always, signed. In the case of my wife it was signed by the name of her lear sister; of whom the medium certainly hal never heard, and the message was upon a piculiar subject known to us, but unknown in any degree by Mrs. Blade.

The writing, it will be born in mind, is on the top side of the slate, and executed whilst the slate is firmly held against the under side of the table top, and instead of the message beginning where the pencil was placed, it begins in the opposite corner, at the other end of the slate, at a point nearest the medium, and with each line the pencil passes farther from the medium, or in other words, from her position at the table, the writing is bottom side up.

In some cases the slated was passed under and written upon six to eight times, each time a different message upon various sub-jects, and signed by different names, many of whom were never known or heard of by the

whom were never known or medium.

If the skeptical and prejudiced, and all others "that wish something to chew on," will call upon Mrs. Blade, they will, I think, not only be astonished, but well paid.

Of course I am not writing against others, and perhaps equally convincing phases of mediumship, but of this "slate writing" as the most convincing to my mind of spirit presence and power.

ence and power.

As a reader of your valuable paper, it occurs to me that the cause you so ably advocate, will be promoted by a statement of these facts being laid before your many readers, and the rest of the world.

Very respectfully,

ENGLAND. Communication from Miss Lottie Fowler.

Spiritualism in the Old Country - One Medium by whose Side Spirits Appear.

Mn. Johns—Dear Sir.—I wish to intimate to you and the readers of the RELIGIO-PRIMOSOPRICAL JOURNAL, that I propose taking my departure for Glasgow on the 28 h inst., where I shall stay a few days, and go on to Edinburg, where I intend to remain but a short time, after which I will leave for Liverpool, and take a character direct for Chicago, probable Canard eteamer direct for Chicago, probably remain there for a few weeks, and shape my course for Boston.

course for Boston.

In Glasgow there resides a very remarkable trance painting medium, Mr. D. Duguld, whose extraordinary manifestations, I have witnessed on many occasions, and I must not omit mentioning his friend Mr. Eisbet, the compiler and publisher of that rare work, "Hafed," which there is still a great demand for, and the whole of which has been narrated by the spirits through Mr. Daguid whist in the spirits through Mr. Daguid whilst in the trance state, extending over a long period. There are also Massra. Bowman and Leary, who earnest and good workers, and deserving of great credit for their strenuous efforts for the good of the cause, and the spread of truth. In Edinburg there is another commendable worker, Mr. Morrison, dentist, who is doing a good work; there are also several trance medi-

good work; there are also several trance medi-ums in private families.

In Livarpool we have many excellent work-ers, Dr. Hitchman, Mr. John and Archibald Limont, Mrs. Nosworthy and others. I must specially allude to Mr. Banks, who is a won-derful materialising medium, and whose man-ifestations are only given in exclusive private circles of the higher class of society. The ma-terialised spirits, walk about the circle with their medium, and frateralise with the sitters.

I am very glad to state that I have had a I am very giad to state that I have had a very pleasant and successful pastime of it, during my long stay in Europe, having fact with kind friends and cordial receptions wherever I have visited, and on the continent I must say that I have met with the most fraternal welcome from Spiritualists and others in Austria. I experienced the greatest of kindness, particularly from the Baron and Baroness Adelma Von Vay, and Prince Wittgenstein, whose guest I was for some time, and whose kind hospitality I shall eyer remember with feelings of deepest gratitude.

I feel I may say a little about the present aspect of Spiritualism in England, more especially as there is such a commotion now going on respecting it. I am proud to record the

on respecting it. I am proud to record the fact that Spiritualism at the present time is one of the current topics in all classes of society, and has been since its recent discussion at the Conference of the British Association at Glas-

I rejoice to see that at length the light of our phere of the British scientists, and now that the cloud is clearing from their horizon, they are beginning to acknowledge Spiritual-ism as a science. The barriers and obstacles set up by class interests of the "Boribes and Pharisees," as of old, are gradually disappearing before the onward tide of Spiritualism; silently and stealthily advancing—spreading its broad and far reaching waves of light, despite all the efforts of its enemies—and their name is legion—to extinguish it

pite all the efforts of its enemies—and their name is legion—to extinguish it.

With regard to the London Spiritualists, I regret to say that there is not that unity existing, which there should be, and is so sadly wanting; they are much in need of the strong bonds of fraternal unity and harmony, to strengthen them as an expanding and thriving body of Spiritualists proper; the evil elements of discord and jealousy pervade their ranks now, and the sconer such elements are rooted out, the better it will be for their progress, both temporal and spiritual.

rooted out, the better it will be for their progress, both temporal and spiritual.

As to the mediums and workers for the good of the cause, I will begin with Mr. J. Barns, of the Bpiritual Institute and editor of the Medium and Daybreak newspaper, which has a great and increasing circulation, and is the leading Spiritual organ of this country. Mr. Burns is as perseveringly pleading and solicitous for the the pecuniary welfare of his cause as ever. He is a friend to mediums, no matter whether they come here with reputations, it is all the same to him, as he soon establishes a reputation for them, and pushes them on before the public.

it is all the same to him, as he soon establishes a reputation for them, and pushes them on before the public.

Mr. Williams and Frank Heral are still engaged in giving seances of a satisfactory nature, and doing a good work for the cause. W. Eglington and Arthur Comman are physical mediums, and also engaged in giving public seance. Colman, I hear, is a materialising medium. Mr. Hudson, spirit-photographer, has been successful in numerous instances in obtaining recognised spirit photographer, has been successful in numerous instances in obtaining recognised spirit photographer, has been successful in numerous instances in obtaining recognised spirit photographer, has been successful in numerous instances in obtaining recognised spirit photographer, has been successful has reconsidered rather doubtful. But there is a genuine and powerful healer here, Prof. Jaimes Regan, 87 Hart Street, Bloomabury Square, who cures by the laying on of hands, in his normal state. Would that there were many more such healers! I have seen and winessed one of his cures, in the person of a young woman named Alice Reddie, and whom I personally know. She had been afflicted with a great wan, or gottrein the neck, and which began to grow

from childhood, and was of seventeen years standing, and had been treated and examined by several doctors whose names are given, but given up by them as hopeless, and it was then allowed to take its course. Mr. Regan thoroughly eradicated it after three months regular treatment, and now the young woman is strong and well; whereas before she was in a swretched state of health. I merely mention this, as one of the many cases he has successfully treated under my observation. I have also experienced the benefit of his healing powers. He does his spiritual work and heal-without any heralding, fuse, or parade, and gets his patients by private recommendation. Before I conclude, I would give a word of advice to American mediums, who may think of coming to England, for unless they are first-rate mediums, with good reputations, it would rate mediums, with good reputations, it would be useless of their coming, as they would ex-perience great disappointment.

I am, dear sir, yours fraternally, LOTTER FOWLER.

London, Esgland.

Kind Words.

MR. S. B. Jords:—Dear Sir:—Ever since I read of your arrest I have felt a strong impulse to write you, if only to express my hearty sympathy and carnest hope that you may come out of court the proud champion of truth vindicated. But I have hesitated, for, after all, you need, it maybe, something more real than sympathy, and that I have not the power to offer. Still I find myself writing at last, and now that I am so doing, I will say that so deep is my interest in the struggle in which you are involved, so analous am I that you should come off victor that if I was so located as to render it practicable, I would at least propose that if my professional services could be util ined for your benefit, you might command them "without fee or reward, or the hope thereof," save such as ever results from a feeling off duty discharged. Perhaps such services MR. S. S. JOHES .- Dear Sir: - Ever since I thereof, "save such as ever results from a feeling of duty discharged. Perhaps such services would not amount to much, and yet they have been made to tell, if I may believe others.

Of course it is not alone for you personally, that I am anxious, but for principles "involved as well. For Spiritualism, pure and undefiled

I crave a victory.

It seems to me that your trial will afford the fitting opportunity to show, and establish "of record" what Spiritualism is—and what it is not; above all, that it is not that foul putridity Pree-loveism! and I want to see the opportuni-ty improved and made the most of. Let the dividing line between the new and beautiful philosophy and an "ism" so vile that it should never have been named in the same connec-tion, be so clearly defined that henceforth there shall be no attempt to confuse or pol-

there share to be a listed.

There is a pressing and present necessity that this should be done. Within the present week one of the ablest and most influential daily papers in New York in a very severe article on mediums and Spiritualism, says of the

'It has proved the most demoralising be lief ever spread in the community." A most sweeping and most unjust accusation! But the writer has been misled, and confounds our unding faith with Free-love! Take is the error of thousands and it is time they were undeceived. It is sad, and hard that you who have done so much be correct this false idea to vindicate Boiritualism and to hold up Free-lovelsm in all its inherent rottenness to the loveism in all its inherent rottenness to the scorn of all virtuous people, should be victimized for your boldness and firmness, but as the lot has fallen upon you, my anxiety, is intense that your triumph be complete; for as justice shall triumph, so shall our beautiful faith be vindicated, and so shall righteous condemnation rest upon a shameless abomination.

tion.

While you have all my sympathies, I deeply regret that I have only those to give.

Sincerely Yours.

Charles Cass.

Washington, D. C.

Thanks, Dear Brother; you utter the sentiments of hundreds of thousands of the best men and women in America.

As we have done heretofore so we propose to do now. We shall show up the infamy, and prove the infamous conduct of the authors' of the most diabolical doctrine that was ever advocated in a civilized country. We have no fear of results. While it may cost us much money and time to make a full showing, as you say, the record will be of inestimable value to the heaven-bern cause of Spiritualism .- Ep. JOURNAL.

What I Saw at Cerro Gordo.

Bro. S. S. Jones:—Through the kindness of Mr. J. H. Mendenhall, I was permitted to be present at two of the materializing scances held at his home, and if it is not trespassing too much upon your space, I will briefly re-late what occurred. Passing over the mani-festations that took place within the cabinet, I will confine my self to a briefly statement of what transpired outside of it, and in full view

festations that took place within the cabinet, I will confine my self to a brief statement of what transpired outside of it, and in full view of all present:

On the evening of the 10th, the first form that appeared, was that of Elias Morris, an aunt of the medium. As she came slowly from the cabinet, she was immediately recognised by several persons. Bhe walked about, caressed some present, seated herself in a chair within the circle, talked-in an sudible whisper and did various other feats, remaining about twenty minutes, then retiring to give place to one known as Miss. Jennie Wilkins, who seems to possess the power of materialization in a remarkable degree. Bhe shook hands with nearly all present, divided apples and passed the same to the sudience, eating with us and conversing freely in distinct whispers. Bhe gave us a test of her supermundane character by placing her hand on top of the lamp fine and turning the blane up to its full height. Bhe also inserted her fingers into the fine and grasped it with the other hand near the top, holding them in that position for several seconds. She was dressed in white, with black silk over skirt. She is not so tall as the medium, and more slender and graceful. Ber hair is a beautiful aburn; that of the medium is of a light fluxen hue. I made a mental request to have a near view of her countenance. She approached me, leaned slightly forward, drew back the heavy masses of hair that half veiled her face, and I had the satisfaction of seeing for a moment the most lovely features that it has ever been my fortune to behold. It would be impossible for me, to describe the angelio beauty of this being, as she passed about the room with the light almost bright onough to read by. She appeared so life like and natural that it was difficult to realize that she was not of this carth. After remaining out for near three quarters of an hour, she returned to the cabinet, and little Mary, the daughter of Bro. Mendenhall, appeared. She was dressed in white, with-black silk sack. She has

around the room keeping time on the drum with both hands, while it was suspended by some invisible means behind her. She remained out about thirty minutes, then returned to the cabinet and the seance closed.

On the evening of the 11th, there were but two forms materialised; the first was recognized as Mrs. Kattle Rendenhall, spirit companion of J. H. Mendenhall. She was dressed in pure white, except a broad sash of black silk, that passed over one shoulder and fastened on the other side at the belt. Her hair, which is black, was done up in the modern style, but by request of her husband, she unwound it and it fell over her shoulders in beautiful rippling masses of jetty curis. She walked about and would get in such a position that the light would shine full on her face, giving us an opportunity to scan her features critically. After remaining out for about twenty minutes, she approached her husband, hissed him; and bade us good night. Then Jennie Wilkins appeared, talked, shook hands and caressed us as on the previous evening, duplicating nearly hil the feats of the night before. She displayed her wonderful power of enduring a bright light, and remained in view for nearly half an hour, and then returned to the cabinet, when the seance closed.

Yours Truly,

Gran W. Seither

Richmond, Ind.

A Chinese Religious Procession.

In its many turnings the path again led the tisitor to the neighborhood of the river. More music of the same kind, but somewhat more solemn and sonorous, was audible upon the right. From behind a clump of trees and bamboos, in which a snug homesteed lay embowered, emerged a long procession. In front came the musicians, then several men carrying staves, then a gayly-dressed object on a triumphal chair, and then a body of men and a very few women; all of whom together—perforce moving along the narrow path in single file—made up a goodly show. Upon the triumphal chair was seated, in gorgeous robes of scarlet, with a tinsel crown and jewels, a divinity of wood with a pink compixion, a long black beard, and Aryan features. The chair was borne high on the necks of four stal-wart coolies; and by its side, steadying it fit it appears to the same of the right of the recept of the right of the r chair was borne high on the necks of four stal-wart coolies; and by its side, steadying it fir it swayed to and fro in its passage along the nar-row way, walked with difficulty, owing to the narrowness of the path, a grave cit'z m of the higher class. Lictors, bearing stout staves formed a body guard. All—bearers, lictors, musicians—wore a peculiar head-dress, a kind of tall flower-pot-shaped hat, with a brim not unlike those seen in illustrations of the life of our English Paytrans. As the procession our English Puritans. As the procession passed in front of the homesteads, the inmates came out and exploded whole strings of crack ers. In front of many houses small alters were placed, on which were burning slender scarlet tapers, and little sheaves of incease sticks placed in censors of brass or earthen were. Ohlidren were brought out by their water. Condern were brought out by their mothers, and taught to render obelsance—to chin chin, as the expression in the "Pidgin" dialect is—to the image as it was carried by. The blasts of music grew louder and louder, goings were sounded, more crackers were exploded, and the procession turned off to wind about the fields. Strange and grotague as it ploded, and the procession turned off to wind about the fields. Strange and grotesque as it all was, it still reminded the spectator of the periodical outings of St. Spiridione to bless the vineyards of the olive-groves of Corfu. Its meaning was thus explained in "Pidgin" by a by-stander who had a slight knowledge of that wonderful dialect. Thrice a year the divinity is carried forth in solemn procession, that sickness may be warded of from the that sickness may be warded off from the country. A collection or tuned lying in one spot, rather closer together than was usual, formed quite a hillock on the unending plain.

Thither the procession wended its way and on the summit of the eminence in front of a table beneath an awning, the image was deposited. An attendant fired off four barrels of a quaint petard, volleys of crackers were exploded, and a fire was lighted on the ground before the image. A Bonzi, with completely shaven head, then advanced, recited a long prayer, and scattered bowlfuls of cooked rice on all sides. Piles of Chinese offerory money, made of gold and silver paper, were oftered up and burnt in the fire. The Bonze rang a bell and said more prayers, the image was lifted up in its chair, and the procession moved onward on its way. A small temple stood not far off. In its main hall the divinities were being regaled with a sumptuous banquet. Three long tables covered with viandt—sweetmests, fruits, vegetables, and the inevitable roasted pig—were stretched athwart the payement of the hell. At the upper end of each were placed three images, both male and female, all bedissned with a tawdry fluery of tissel and inferior silk. Orowds of peasants were standing outside looking on. In the court in front we plied strange looking instruments of made affect, trumpets of prodigous length, and guitars made of anake-skin.—Fortnightly Review.

Passed to Spirit Life.

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

Departed this life, on the morning of Oct 18th, 1878, other Asa Juckerr, in his 23rd year, at the residence of his father, Dr. L. Juckett, of St. Charles, Ill.

As a was an excellent young man, beloved by his parents, and respected by all who keew him. His funeral bration was delivered by M.a. Mann, an eloquent trance medium. A large congregation of sympathising friends assembled to pay the last tribute of respect to the mortaly remain of the departed. The ramily are gutspoken spiritnalists.

DR. J. R. NEWTON will be at WALMUT ST. House. Cincinnati furtherno tice.

ati, Ohio, until

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