

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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"OVER THERE."
(From the Buffalo Courier.)
"We shall know as we are known."
I.
They tell me I shall see the good
Of ages gone before,
That just beyond death's swelling flood,
Upon the shining shore,
The patriarchs and prophets stand,
And through the blessed summer land,
Sweet songs are ringing loud and clear,
To crown the never changing year;
And I shall meet the angel throng
And sing with them in endless song;
Shall range the fields of pure delight,
Call flowers of fairest bloom,
All thro' the day that knows no night,
And fears no gathering gloom.
II.
And I shall greet the saintly band
Of Christian heroes brave,
Who 'neath the sky of every land,
Went to a martyr's grave;
The countless soldiers of the cross,
Who counted earthly gain but dross,
They who proclaimed salvation free,
Shall be my glorious company,
Who in the glorious warfare died,
Victorious now, and glorified;
All these are waiting now to greet
The pilgrim to his rest,
To bathe his weary earth-worn feet
In founts his heavenly best.
III.
Well, 'tis a glorious brotherhood,
A regal company,
That stand beyond the swelling flood,
To greet and welcome me;
And then the air of summer skies,
That bless the groves of Paradise,
The fields that wear eternal bloom,
The breath of never ending June,
The songs the heavenly arches sing,
That 'mid the heavenly arches ring,
All these invite my weary soul,
As earth recedes from sight,
And glid the billows as they roll,
With tints of morning light.
IV.
But then this land of summer bloom,
Would seem a desert drear,
Unblest by love that causes the gloom,
And lights our pathway here,
The saintly forms, the good and blest,
That safely enter into rest,
The prophets and the sages of old,
The city and its streets of gold,
Have not the wealth, the charm sublime
As one fond heart that beats with mine,
The richer songs are those that rise
From love's celestial harmonies,
And softer is the summer air,
That wafts its fragrance everywhere,
Not one of all the saintly train,
Doth fond remembrance bring,
And I have never learned the strain.
V.
But there is one—the voice I know,
And sacredly divine,
That crossed this flood, not long ago,
And waits to meet me here;
And by her side a brother stands,
A sister, with her gentle hands,
Waves a sweet welcome as my feet
Touch the bright shore, and I repeat
Familiar words, such as of old
The wealth of love's possession told;
The dear ones of the home hold band,
Are near me in that better land,
Not one is lost—the friendly hand,
The smile of love, its kind command,
Have more familiar grown.
VI.
Then tell me not, when I shall wake
Beyond this billowy strand,
My home shall be forever more
Within a stranger land;
That the dark path I sometimes tread,
With clouds and midnight overhead,
Leads to a country strangely new,
Of wondrous form and royal views;
That my companions there will be
A new and glorious company—
Nay, rather this—the land beyond,
Of which the prophet told,
Is the fair home of all my dreams,
Where all my dear ones dwell.
J. W. HARKER.

Location of the Spirit-World.
Bro. S. S. Jones.—This is becoming a topic of universal thought among Spiritualists, as is evidenced by the many articles on the subject appearing in our spiritual papers. The ideas in regard to it have heretofore been so vague that Spiritualists generally shrink from commenting on it; the Spirit-world is to many an "airy nothing, without local habitation," though it has many beautiful and appropriate names. Now, that the subject is receiving the attention its importance merits, it is, through conflicting theories and opinions, both from materialists and spirits, involved in as much uncertainty as it was before yagas, shadowy and indistinct; however, this is not the necessary step to the formation and birth of new ideas from the womb of truth. Many worlds are spoken into a tangible existence, that were before "without form and void," and why not the Spirit-world? Spoken into existence, not by the fiat of a personal deity, but by some plain spoken truth that falls from the lips of some prophet and is caught up by eager laborers in truth's temporal vineyards and magnified high on time's pillars of eternity, ever enduring from age to age, a guide for unshaken generations.

Not that they are new created worlds—ah! no—who can reckon the age of our little earth, when and how it first had form? No, it is no new creation that takes a tangible existence, but truth has simply brushed away the cobwebs of ignorance, of short-sightedness, and where all was chaos to us, we see the order and symmetry and beauty of a new world. So out of this chaos of conflicting and contending ideas truth will evolve order, and the Spirit-world will then have a tangible existence. Like the many who have preceded me, I cast my net rather than my ideas on this subject were always vague as the vaguest, so much so that I shrank even a contemplation of it, for it seemed like battling the brains out against a rock of impenetrability, as hard as that of "the beginning or first cause." Not that I or my spirit controls think we have solved the riddle—they give it as the result of their personal observation. I take their word, as their medium I am in duty bound to do; and I give this note of ideas to the mills of God's truth, let them be ground finely in the hopper of discussion that the chaff may be taken from the wheat and the hungry ones of earth fed.
"Spiritual objects are invisible from a material standpoint and material objects are invisible from a spiritual standpoint; there must be rapport with the magnetism of the object to be viewed before mortals can see spiritual objects and before spirits can see material objects."
—Theodore Parker.
This then is taken as a philosophical basis, consequently all planets that can be seen with physical sight, must be physical planets, and all seen with spirit sight, either by mortals or spirits, are spirit planets; this, it seems to me, removes the primary difficulty that has enveloped this subject.
"Death is a universal law. Each planet of the solar universe has a spiritual planet for its counterpart, lying just off it, as the shadow from the substance. So with the planets of all stellar systems," says Theodore Parker. And again by the same, "The physical and spiritual planets constituting a planetary duality, are held together by a magnetism of attraction, as are the spirit and physical body of a mortal. The orbit of the physical planet must be and is the orbit of its spiritual duality; both are whirling together in space." This, I think overcomes the second difficulty, which is the disparity between what is known as the seven sphere theory and the experience of the medium Lucy. This, to me, is the true mean which harmonizes, not destroys, these seemingly contradictory extremes. These opinions of Mr. Parker and my other controls were written some time before any theory had been started in reference to the locations of the Spirit-world, or at least before any had been presented to the public.
The definition of the word sphere, by Swedenborg is worthy of consideration in connection with this subject. "Spheres or circles mean location in circles or orbits of globes where spirits go. God's universe is not so contracted as to confine millions and millions of spirits who die yearly, around this little inferior earth. The gradations or steps are in circles of worlds, not miles," says the spirit of Emanuel Swedenborg to Judge J. W. Edwards through Dr. Dexter, medium, 1833.
Konarus, a spirit guide, who conducted me frequently through the Spirit-world, exactly agreed with Mr. Parker, because his personal experience in regard to this subject had been the same. I will quote from an interview I had with him in the Spirit-world. Konarus adjusted the large telescope and bade me mount the pedestal and look through its tube. I did so, and, oh, how magnificent seemed the starry expanse presented; every motion of the planets could be seen, and also the exhalations of vapory elements, and even the outlines of cities, mountains, plains, forests and bodies of gross ether or water. I thought, for I supposed they were physical planets still turning to Konarus. I asked, "Which one is earth?" He answered, "They are not physical planets, but spiritual; physical objects can not be seen from a spiritual standpoint any more than spiritual objects can be seen from a physical standpoint; to see spiritual things, the mind must be for the moment outside of physical entanglements,—that is, in rapport with spiritual magnetism; and for the spirit to perceive physical things, it must come in rapport with physical magnetism."
He turned the telescope in another direction, saying—"This will indicate to you the direction of earth, but you will see only the spiritual earth and not its physical counterpart or quality." He moved the tubes of the instrument, and when I looked through I saw a small planet revolving in space; it had very much the appearance of earth, so much so, that I should have known it had I not been told.
The sphere or planet where this conversation occurred appeared like a physical planet; I will quote again from the record of the visit: "The Spirit-world or planet we were approaching had the appearance of a physical planet revolving in space on its axis, and in an orbit round a central power of attraction; there were many worlds or planets having the same appearance. . . . As we came within the individual atmosphere of the sphere we lost the sense of its motion, just as the inhabitants of the earth are unconscious of its tremendous velocity through space. I perceived that the land of this Spirit-world was tangible and palpable to my spiritual senses as that of earth is to the physical senses. The landscape spread around me was diversified. . . . Each planet might readily be mistaken as belonging to the physical solar system, but I have strong evidence that it does not.—Mr. Parker and Konarus, William White and Judge Edwards informed me it was in a universe beyond the solar system. Recently, I did not see the

spiritual duality of Jupiter and Saturn. I should have recognized them from the six moons of one and the rings of the other. Thirdly, the distance was so great I was unconscious while being borne through the solar universe. Fourthly, it is the same planet Dr. John White spoke of going to after leaving his earth body; he says—"I become conscious soon after death. . . . Spirit friends said I must go to the spheres; we ascended quickly up, up into space to the height of many miles, then we started onward. I looked back and saw the whole physical universe whirling through its aura or atmosphere; oh, it was a grand sight. We had left the universe, coming directly past Jupiter, who, with his six shining satellites, stood near us like a sun; away in the distance I saw the bright speck about the size of a pin-head—it was earth." He, though a spirit, saw the physical planets but did not see the spiritual planets; when asked why, he said—"It was so soon after death that the spirit body was yet largely impregnated with physical magnetism which was used as a lens." My guides informed me I am taken over the same way—consequently I must pass Jupiter, which I would see were not the distance so great, so that I could be conscious; the great distance takes this spirit planet millions of miles not only beyond Jupiter but the confines of the solar system. True, it is plain, and certainly seems the most reasonable, the Spirit-world proper or the spiritual universe, extends throughout all space; each planet or star that is visible to our physical sight, either by telescope or the naked eye, and many beyond the power of our instruments, having a spiritual duality, these constituting the spiritual universe as the others constitute the physical or material universe.
Mr. Parker says: "Each planet (referring to those of the physical universe) supports organized life according to the conditions existing there. And each planet has conditions peculiar to its formation and development—no two being identical." And again he says: "When an inhabitant of any planet passes from the physical to the spiritual existence, the spirit goes to a spiritual planet according to the correspondence of the respective degrees of progression. Thus a spirit from the physical planet Mercury may take up an abode in the spiritual planet Mercury, Venus or Saturn, etc.; if very highly progressed, the abode is in a spiritual planet of some universe beyond the Solar System; if not highly progressed, a spiritual planet of a universe below the Solar System is sought."
In explanation Mr. Parker said: "The terms beyond and below, like above and below, are in this connection, used in a merely abstract relation not strictly in their meaning—merely to indicate that the two classes of spirits go in opposite directions; thus, the progressed spirits pass from earth outward by Jupiter and in a radius embracing half the Solar System, equally on each side of this planet, while the unprogressed spirits pass outward in the radius covering the opposite direction." Thus ample provision is made for all conditions of progression, all possible spheres are embraced—using the word here for conditions—it is used by my spirit controls both in reference to conditions and planets.
Some say this makes the Spirit-world too large, too far off; why should it be smaller than the material universe? How could it be, seeing that spirit is the ultimate of every atom of matter? Add as to its being too far, are we not told repeatedly by spirit friends and teachers that time and space are annihilated with them? That they come and go with the rapidity of thought, faster than the wined lightning on our electric wires. And though we may not comprehend this because we are yet subject to the physical laws of time and space, why, if we are Spiritualists believing the glorious doctrines of Spiritualism, do we not believe and accept their statement so often and so earnestly affirmed?
More thoughts may be called out by discussion. Come, friends "let us reason together," and not call any theory wrong or senseless until reason proves it so or harmonizes all conflicting ideas. Let harmony be our aim—to build up, unite and harmonize all theories, our object, not to pull down, destroy and make chaos.
For truth and freedom of thought,
LUCY B. HARKER.
Columbus, Ind.

The Spirit World.
In the JOURNAL of the 14th we have another communication from Dr. Woldrich upon the spheres, in which he reasserts his opinion, "that the old seven sphere theory is already demolished," and that "any further comments are unnecessary."
Well, I do not wish to discuss it, nor to trespass on the kindness of the proprietor of the JOURNAL. I am not clairvoyant nor meditative. I have not seen into the spheres, nor any condition of a future life. But I have evidence that there is a future life and that the spheres do exist; and when I establish a doctrine entertained at least 4000 years, and read his evidence against it, partly upon the testimony of a medium totally unknown, and partly upon the composition of someone, that the spheres as generally described, could not contain so many spirits, I ventured to offer for his consideration, "Harris' Divine Revelations," by Davis, and the "Philosophy of Creation," by Paine. As they have made no impression on his mind, I now have to ask of the editor, the privilege of making a few quotations from Paine, as he has allowed the Doctor to do from Davis.

one of these extracts, in my judgment, militate against the localization of the spheres around the earth; nor is there a word in the 80 pages of Davis, locating the spirit homes anywhere else. I referred the Doctor to the antiquity of the sphere doctrine, as taught in the Hindoo religion 3,000 years before the time of Christ, and promulgated by Paine in the Gesta. Their religion teaches "that degenerate spirits, fallen from their original rectitude, migrate through various spheres." The Hindoos suppose that there are fourteen Babons or spheres, seven below and seven above the earth. The spheres above the earth are gradually ascending.
"After the soul transmigrates through various animal manations, it ascends up through the great sidereal ladder of seven gates, and through the revolving spheres; which in India are called the Babons of purification."
The Hindoo religion is embraced and believed in by more than half the human race to-day—and I give it as my belief, that the sphere doctrine, has prevailed in nearly all countries and at all times, since first taught by the Hindoos. For this, I must refer the Doctor to a history of the Antiquities of India, (6 vol. 8vo.) an able work, tracing the origin of the Hindoo nation, and developing their religious system. He will probably find their sphere theory corresponding nearly with our own, and that our boasted Christianity is indebted to them for its doctrine of a trinity, and for the fall of man, which they earnestly maintain. Vishnu, the second person in their trinity, they esteem as their preserver, just as we esteem Jesus Christ as our redeemer. So you will see that we are only copyists from the Pagan religion.
In his last communication, the Doctor forgets my references, and quotes Webster as, against the spheres. Now let me quote Webster also: "Sphere—The concave, or vast orbicular expanse in which the heavenly orbs appear. To form into roundness; as light spread in a radiant cloud." "Sphere born: Born among the spheres.—Milton. Spheres: Placed in spheres. Spheres descended: Descended from the spheres. Spheres melody: Melody of the spheres. Spheres music: The music or harmony of the spheres." Do these help the Doctor to demolish the spheres? It is his authority, not mine.
By permission now, I make a few quotations from Paine's "Philosophy of Creation"—chapter 7—"Spirit-land, to show that the Spirit-world, or spheres, do surround this and all other physical worlds.
"Each of the inhabited planets, has its Spirit-land, or place of repose for the soul, when it passes from the physical fetters with which it is bound whilst in the body. This land, as we have called it, is situated above the atmosphere, and is a perfect type generally of the planet to which it belongs. Though beautiful, the Spirit-land, like spirit itself, is purely ethereal. The spirits of each planet when advanced to the sixth circle, can commune with and visit each other." So each planet has its own spheres.
"To give you a correct idea of the Spirit-land, it will be necessary for me to say, that it is divided into circles or tribes, as we will term them, each of which is possessed of peculiar characteristics, and from the first upwards is a step in the ladder of spiritual progression. Of this land there are seven grand divisions, each of which, except the seventh, is yet divided into other societies to a great number. The first circle is the circle or tribe with which are connected all spirits of the most gross propensities, and who have been guilty of the lowest species of crime which is possible to be perpetrated on earth; the murderer, the pirate, highwayman, thief, hypocrite, liar, libertine, drunkard, incendiary, slanderer, miser, etc."
"The second circle is composed of spirits, who are more advanced than those of the first circle, though in this circle even, there is not to be found that moral and intellectual state of development that one would expect. In a word, it is the home of ignorant spirits. In this circle are by far the greatest number of spirits."
"The third circle is occupied by spirits well-meaning, but who have neglected to unfold the intellectual powers of the soul."
"The fourth circle presents the beauty of the Spirit-land with force and perspicuity—is surrounded with an exceedingly moral atmosphere, and is occupied by wise spirits."
"The fifth circle is composed of spirits who have strenuously labored while on earth to develop and unfold the full powers of the soul, and by those who have come up thither from the lower circles. It requires but a short space of time, comparatively, with assiduous attention and application, to prepare for and be ushered into the sixth circle. Between the members of this circle and the inhabitants of the Spirit-land of Jupiter, and all the planets that have attained the same state of progression, there are mutual exchanges of thought and visits, that are enjoyed by none of the lower circles."
"The seventh circle is not connected solely with the Spirit-land of our particular planet, but is a new world, wherein are congregated and harmonized souls of all planets and nations. Thousands of years are spent by us in fitting ourselves for that sphere, and the process by which we pass thither, is almost equivalent to another dissolution. There are in the sixth circle, spirits who have been engaged in the grand work of development for many centuries."
"This circle, as it is commonly denominated is more properly a sphere. It has no connection with the individual heavens, but is a grand sphere, where are united all developed spirits of all worlds." "There is about this sphere a moral and intellectual beauty, that is dazzling

to behold and impossible to describe, or conceive, until seen and known."
"The account here given is correct, and may be relied on. It has passed through no human brain, nor been subjected to any human influence. The medium through whom I write is purely mechanical, and can by no possibility influence the language or ideas of the volume. For my observation and study, together with actual experience, I write, and what I have written is correct in toto."
It will be noticed that Paine calls the Spirit-land circles "instead of spheres generally; and he says they occupy 150 miles each of space, the last being 1000 miles above the earth."
Now, Mr. Editor, I have given you in my judgment, the best authority that can be found for the sphere theory. These are all the quotations that I have to make, though I could fill the JOURNAL if permitted.
I must ask the privilege to offer a few comments on the Doctor's ideas of spirit-life, and spirit-homes. The nearest he says is the sun. Well, let us see. Davis says the physical sun is the source from which the physical worlds sprang or were made; the spiritual sun is the source from which the spiritual worlds sprang, or were made. But the sun and the planets are physical—material. The spiritual sun and the spheres or spirit are purely spiritual. The spiritual sun I take to be what Paine describes as entirely separate from our spheres—a world of itself, outside of all the worlds of our system, and to which the spirits of all the spheres surrounding all the worlds ultimately ascend.
Does the Doctor really believe that the spirits could go to a physical, material sun? Let us see. Our sun, when viewed with a telescope, presents the appearance of an enormous globe of fire, often in a state of violent agitation. Its diameter is 880,000 miles, surrounded by a luminous, incandescent atmosphere, 50,000 miles in depth. This luminous mass is a hurricane or tornado, as often occurs there, runs in waves 50,000 miles in height above its ordinary surface. Our sun would contain within its circumference, more than thirteen hundred thousand globes as large as this earth. It is 500 times larger than all the planets, satellites and comets put together. It is a burning mass so far as we know, and is no place for spirits. Physical suns, and physical worlds for physical beings; spiritual suns and spiritual worlds only for spiritual beings.
How Lucy ever got into the sun is a mystery. I think the Doctor said she visited Spirit-land also. This is more wonderful. It is nearly four times larger than our sun—in every respect like it, and no doubt has a burning atmosphere or fire, 100,000 miles in depth. Can any one conceive how a spirit, while connected with the body or any spirit, could penetrate through such flames of fire and find an inner surface such as he described?
It must be that Lucy was visiting Neptune, Uranus or Saturn, and mistook them for suns finding spirits there. I am sure no spirit was ever in these suns; immense bodies that will not be fitted for any life for millions of years to come.
The Doctor says, "that between the orbits of Mars and Jupiter, there is an interval of 'airy nothing,' not less than 819 millions of miles broad." Now why not allow the spiritual sun or infinite spirit, to place there spirit spheres or Spirit worlds for the spirits of Mars and Jupiter? Would not that be just as easy to do as to make those two material worlds? Between our earth and Mars is fifty-two millions of miles. Is not that space enough for Spirit-worlds? Do you split the Doctor? Between Jupiter and Saturn there is an airy nothing, as he calls it of 401 millions of miles. Between Saturn and Uranus, 894 millions of miles; and between Uranus and Neptune 3,000 millions of miles. Surely the Doctor will never want for room in the Spirit-worlds, if these vast spaces are occupied.
I shall have nothing more to say about Spirit worlds or spheres. I thought it proper to sustain Davis, Paine, Swedenborg, and the many good spirits who have come to us directly from the spheres of our earth, all telling the same thing.
You must have noticed that at the ancient philosophers and sages, as Valerius, Orpheus, Zoroaster, Socrates and Plato, do not come to us. These I suppose have long since passed the spirit sun, and have lost their interest in the spheres of the earth. I presume no spirit comes to us that has passed the sixth sphere.
Philadelphia, Pa. A. S. L.

The West.
J. M. Allen writes as follows from near Tahlequah, Osage County, Indian Territory: "It is sometimes made, I last wrote you, and I have now to acknowledge with thanks the receipt of several JOURNALS from you. I sent you from Buffalo, N.Y., some papers giving a report of my lectures there, and of the pictures which appeared upon the window of the Court House, just behind the desk, whilst I was there. Much interest was awakened by the lectures and pictures, and my stay was made pleasant by the kind appreciation of the whole people (who turned out en masse) and the hearty hospitality of Mr. and Mrs. Bovey, (of the Bovey House) and the Langlois at the 'Community.' Our visits over the prairie at the Blue Mountain, will not soon be forgotten. Buffalo is about 80 miles from Marietta, and was reached by emigrant wagon, over the worst road, I must say, it was ever my (with) fortune to ride over. But the two passes and Springs 44 are on the summit of the Ozark Mts., 2,800 ft. above the sea. We left Springfield last week for a second visit this season to the Indian country. We are now at the home of the editor of the Cherokee Advocate, a paper printed and controlled by I. Green. There will be a grand mass of 25 nations of the Indian Fair at Muskogee next week. We go to Texas soon."

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S. S. JONES, PROPRIETOR. J. R. FRANCOIS, Associate Editor.

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CHICAGO, SATURDAY, NOVEMBER 4, 1876.

KNOWLEDGE IS THE TRUE SAVIOR.

Duties Devolving Upon Spiritualists—Why Spiritualists Should Organize.

In this series of articles we have endeavored to impress the fact upon the minds of the people, that there is a general union of all phases of religionists and skeptics, in opposition to Spiritualism.

Becarrians quarrel with each other, and skeptics pool pools at religion and Spiritualism with equal zest, and in their persecutions of Spiritualists they are not a whit behind the most bigoted orthodox.

As an evidence of the truth of this, the reader has but to note the tone of the secular press which always is an index to public sentiment, however unfounded, to which it adheres.

Dr. Slade recently visited England and has given several sittings to distinguished scientists, who vouch for his honesty, as will be found in articles from them, published in the last and present issues of this paper.

Notwithstanding that one man complains of Dr. Slade, and has a warrant issued for him for vagrancy, and another for conspiracy.

When the first case came on for hearing, instead of conducting it in an honorable, fair manner, the prosecuting attorney, like the veriest shyster, attempted, all the first day, to create a prejudice against the medium by producing a kind of writing that would disappear on being wet, but reappear on drying the slate.

The object of this shyster like legal practice, was to furnish material for the press to herald to the world a false impression in regard to Slade's mediumship.

That line of practice was allowed by an English magistrate—a line of practice that would not for a moment be tolerated by any ordinary Justice of the Peace in the United States who has either self-respect, or respect for the office he holds.

Yet that line of practice was tolerated at the instance of an English shyster by an English magistrate, and telegraphed to America as foreign news, and to day bigoted church-members and like bigoted skeptics, chuckle over the expose of Dr. Slade, the spirit medium.

It would not be at all strange if this magistrate, despite of positive evidence that will be given of his genuine mediumship, should find him guilty, and thus compel Bro. Slade to go to a higher Court to answer to an indictment, but where we trust he can get justice.

The most that the parties prosecuting expect to make, is to bring Slade, and through him all mediums and Spiritualists, into disrepute for the time being.

Precisely the same spirit obtains now that did in the days of the Nazarene. Crucifix, crucifix, now as then, is the cry of the rabble, and officials, now as then, head that cry.

At this writing we have no report from the trial excepting that which we have referred to, simply an attempt on the part of the prosecuting attorney, to show by his own act, that he could produce writing on a slate which would disappear on being wet and reappear on drying.

Not a witness had he called to show that Slade did so, nor that he was guilty of any deception whatever. And yet this trash is deemed worthy of being telegraphed all over the world. Little do those ignoramus know that they are producing an agitation of thought that will develop a grand truth,—one which will

recoll upon the heads that so wisely wag in derision, even like those who crucified the Nazarene.

But in view of this condition of affairs, what duties devolve upon Spiritualists?

Shall we sit supinely by and see our mediums and our best workers prosecuted and imprisoned without making the least effort in their behalf, and in behalf of the cause which we so dearly love?

We trust not. We feel that the time has come to make an united effort, which shall teach the rabble, the Atysters and the corrupt menials, who officially do the bidding of bigots and knaves, that we have rights which they are bound to respect.

Single-handed and alone, we can do but little, either in rolling back the black pall of ignorance, or in raising the grand tide of intelligence that is to flood the world with light and dispel the dark cloud of superstition which now overcasts the minds of the multitude.

We must unite and put forth a positive effort for the advancement of knowledge.

This very day there are Spiritualists enough in America, if united in local societies, with state and national organizations, composed and made up of their representatives, to wield an influence that would make ignorance, bigotry and intolerance sink away into the dark nooks and less enlightened corners of the earth.

There are Spiritualists enough to form respectable societies in every town in the United States, and nearly so in the Canadas.

If societies should be formed by but five members to start with, others would soon join and swell the numbers, so that in a short time they could support lecturers, and become respected among their fellow-townsmen, and potential in its influence for the good of mankind.

No individual rights need be sacrificed in forming such local societies. No creeds, platforms of faith, nor dogmatic rules of government are required.

An organization for the development of truth, is only necessary.

That of itself comprehends and opens up a platform so broad that any honest man or woman can stand upon it, with all the freedom of thought conceivable.

Honest investigators can there urge the claims of Old Theology, be the same after the order of the most devout orthodox—the most liberal followers of the Nazarine, Christian Spiritualists, or the devotees of the Philosophy of Life.

However widely the members of these local societies may differ on many questions, they should be united as a band of Spiritualists, seeking for truth without regard to minor questions, or the channel through which it may come.

We will, for the moment, suppose that such organizations were now instituted in every township which has 100 and over inhabitants in the United States. Would not their voices individually and collectively be potent among their fellow townsmen. Would you feel that spirit of ostracism that is now felt by a majority of Spiritualists, at times?

While some do not care for such ostracism, others do, and hence conceal their convictions of the truth of Spiritualism, and lend their influence and pay their money to support pernicious doctrines in which they have no faith.

This truth is so well known that the "Never mind about your belief, come and unite with our church and you will be all right."—They do unite by millions with churches, because it is more popular to be a church-member, than it is to lose caste by remaining outside of church fellowship.

Once in, the stipend for the support of the churches, together with monthly contributions for foreign and home missions must be paid. Scarcely a Spiritualist is to be found that does not pay ten times as much to support churches in which he has no faith, as he does to promulgate the philosophy of life—Spiritualism. Not because he had rather do so, but because there is no popular society for him to unite with, and help support.

There are very many reasons that still remain unalluded to, in favor of immediate organization, to be considered further hereafter.

A Word of Caution to Investigators, and Mediums.

When the RELIGIO-PHILOSOPHICAL JOURNAL endorses mediums, it speaks of the phases of mediumship endorsed. There are good mediums for one or more phases, who have not the moral integrity to be content in exhibiting that phase; but profess to be mediums for other phases, and deceive the investigator whenever an opportunity offers.

Such impostors sooner or later get exposed, and when exposed, go before the public as Professors—Von Vieck—Jacobs, or some name, and get patronage from church members, and they run their race in exposing nothing but their own tricks.

Good honest mediums thereby suffer; hence they should be first in requiring the committee at each seance to confine them in a simple manner, with needle, thread and sealing-wax, so that it would be utterly impossible for the medium to trick without being detected.

For instance, let a staple be driven into the wall behind the chair as high as the medium's neck will come when seated, then take a common pocket handkerchief, place it snugly around the medium's neck and sew it, and seal the threads with sealing wax. Then put the ends of the handkerchief through the staple, sew and seal the threads again. In that position the medium will be as comfortable as if not confined at all.

Now, if the cabinet has no opening for the entrance of a second person, and the medium is found intact as left, the investigator may rest morally sure that if any persons appear to be

materialized, either at the cabinet-window or at the open door, it is not the medium in disguise, but what it purports to be, a veritable materialized spirit.

If a medium refuses to comply with these reasonable conditions, when requested, the investigator will not be far out of the way if he doubts the integrity of the medium, and anticipates detecting fraud sooner or later.

We know that spirit materialization is a demonstrated fact, and yet we know that good mediums have turned-out impostors in some phases of professed mediumship that they did not possess. Hence we say that it is a duty that good mediums owe to the public, to submit to such reasonable test conditions as we have described.

We do not advise them to submit to any test condition that will produce physical pain, nor to allow every ignorant to impose conditions, but such a test condition as we have described, would satisfy all intelligent investigators, and soon drive impostors out of the field.

The handkerchiefs with rice in the hands, is mere booh. An adroit trickster always has an extra key for opening the handkerchiefs, and the rice can be put in the pocket and taken out at pleasure. Look out for tricks whenever a medium makes any such proposals. If handkerchiefs are used, see that the key-holes are securely sealed with sealing wax, and the hands filled with flour, and when the medium comes out of the cabinet, see that the wax is still firm in the key-hole, and not an eighth of an inch from it, as we found it a few days since in a case where we applied the sealing wax.

And yet in this very case we know the medium is genuine for some phases of physical mediumship, but not for materialization of full forms, as yet.

We feel so deeply interested in genuine materialization, that we most emphatically implore good honest mediums to place themselves beyond the power of yielding to temptation.

JOHN WESLEY.

He Leaves His Heaven and Visits Grows' Opera Hall, Chicago.

Mrs Cora L. V. Richmond gives a Detailed Account of Her Search for Heaven.

Sunday evening October 15th, Mrs. Cora L. V. Richmond (formerly Mrs. Tappan) favored the Spiritualists of our city with another of her eloquent discourses, on the subject, "Search for Heaven." John Wesley, the distinguished founder of Methodism, one of the most ridiculous religions that ever assumed a prominent position on the globe, was the controlling spirit. Indeed it seems a man can immortalize his name as well by establishing a gigantic error, as by giving utterance to those sublime truths that shall flash all along the pathway of time while the planet endures. The idea that this distinguished founder of error, and greatest teacher of false ethics that ever lived, was going to enter Grows' Opera Hall, and to then and there use Mrs. Richmond as a mouth piece to narrate his "Search for Heaven," caused us to tremble somewhat, and had it not been for the moral support of the two reporters with us, we should not have been able to withstand the pressure of thoughts that generated in our pulsating brain.

Mr. Wesley founded a church, and on that rested the swindling Book Concern of New York, more odious to the world than the whiskey rings, thieving Index Agents, or any system of defrauding the Government that ever existed. Of the 80,000,000 that speak the English language, about 4,000,000 of them are Methodists, showing what "magnificent" oaks from little acorns grow. We were glad, however, that Wesley came to Chicago to illuminate Grows' Hall with his erudition, to detail his interesting narrative—Search for Heaven. He probably couldn't find a purer place than this city just now. The whiskey frauds here all been investigated. Hearing was convicted and then pardoned, and our city government is perfectly honest, there not being a cent in the treasury for anybody to steal—a case of necessity, however. It is well, then, we say that he came to this city; we congratulate him on his choice, and admire his sagacity in selecting an avenue of communication. But, then, Wesley was a great man—he must have been a genius, for it is estimated that the aroma of Methodism—we mean the peculiar influence it exerts—to a certain extent moulds the character of at least one fifth of all who speak the English language. This is a large estimate, but no doubt true.

It may be well to have gigantic errors as well as gigantic truths. Booth rests in immortal infamy; Lincoln in a galaxy of immortal glory; Brutus' name is familiar to every school boy, as well as Cæsar's, whose achievements shed such luster over the empire. Wesley was distinguished for his errors, as well as his erudition. His mind was a sort of battle ax, with which he hewed his way to popularity, cutting away every vestige of truth and liberalism that he might discover. He could deliver a sermon on "Free Grace" one day, and ride on horseback forty miles the next, without suffering any inconvenience whatever. During the 65 years of his ministry, he traveled about 370,000 miles mostly horseback, and delivered over 40,000 sermons, besides addresses, exhortations and prayers. If a man, by assuming a false position, relying altogether on sophistry, can accomplish so much, what would have been the result if engaged in the cause of truth?

It is said that a more energetic man than Wesley never lived. Year in and year out for more than half a century, he traveled not less than 5,000 miles a year. Up to the age of 70 his journeys were mostly made on horseback; at that time he met with an injury which involved a severe surgical operation, and disabled him from riding, and a carriage was purchased for him by subscription. These long journeys were usually made in the winter, over the terrible roads of the time. Not unfrequently he preached four times a day not merely on Sunday, but throughout the entire week. When not traveling he was busily engaged in meeting the members of his bands, and in overseeing the minute details of his scattered societies. He is the author of over 900 separate works. Is it any wonder that Sunday evening, Oct. 15th, was one of unusual solemnity to the reporters particularly, who assembled beneath the speaker's stand to hear what he had to say? One peculiarity of his life is in vivid contrast with that of Leo Miller and Mattie Strickland, and that adds luster to his name when nothing else would. He actually loved! Loved tenderly, devotedly, passionately, and very amusingly, and had it not been for that episode in his life, our solemnity on the occasion of his lecture would have been too intense for endurance. It appears from the statements made by that distinguished literary man, Alfred H. Goswamy, that on one of his missionary journeys Wesley was taken sick at Newcastle, where he was nursed by Grace Murray, one of his female "helpers," a handsome, clever widow, of four-and-thirty, Wesley himself being twelve years older. He asked her to marry him. She seemed amazed, and replied, "This is too great a blessing. I can't tell how to believe it. This is all I could have wished under heaven." Wesley, quite naturally, took this as a formal betrothal. But Grace had not long before nursed John Bennett, a Methodist preacher, of about her own age; and Wesley was soon astonished by a joint letter from Grace and John, asking his consent to their marriage. Then ensued a comedy lasting for months, the like of which no playwright has ventured to put upon the stage. Grace would have been quite content with either of her lovers, were it not for the other. But, contrary to all example, it was the absent one whom she wanted. When Wesley was with her she longed for Bennett; but when Bennett was present she longed for Wesley. How many times she broke and renewed her engagements with each it would be hard to tell. "I love you," she said to Wesley, "a thousand times better than I ever loved John Bennett; but I am afraid if I don't marry him he'll run mad." That very evening she promised herself again to Bennett. A week after she told Wesley she was determined to live and die with him. She indeed wanted to be married immediately, but Wesley wished for some delay. Grace said she would not wait more than a year. A fortnight later she met Bennett, fell at his feet, and acknowledged that she had used him ill. They were married the next week.

Love makes some solemn; it acts differently on us; hence thinking of the above caused us to laugh inwardly, and we began to realize more fully that distinguished men have all the "weakness" of the school boy who makes love to the little girl standing by his side in the class. But just imagine the ridiculous position of the anticipated bride, Grace, oscillating between the tender caresses, brilliant smiles, and general sweetness of Wesley and Bennett—oh! how sublime the spectacle, how eminently well calculated to cause those who attended his narration, to be on the tiptoe of excitement to watch his first appearance.

If Wesley had never loved—he never would have found heaven in his search, but would have been hunting for it to this day. Our readers are by this time aware, that it was no ordinary personage that was to control Mrs. Richmond on that eventful evening. Finally she was entranced, but she did not kneel as we expected, and had reason to believe she would, having agreed that if she did not, with a friend, that we would contribute five dollars to the "Home of the Friendless." The idea of John Wesley praying in a standing posture, we could not believe for a moment,—and we can only account for it on the hypothesis, that to have done otherwise would have been a reckless expenditure of vital force, a useless effort on his part. He commenced his prayer, however, in the old Orthodox style, "Our Father who art in Heaven, hallowed be thy name," etc., and then gave an account of his "Search for Heaven." We were somewhat surprised, however, when he commenced speaking, to first make the statement, "The Kingdom of Heaven is within you." We thought that would terminate his search, but he still continued, quoting the words of Jesus, "In my Father's house are many mansions, I go to prepare a place for you." While speaking, the features of the medium seemed to be illuminated with a light divine, as if the highest angel had control of her. He said, "I greet you brothers and sisters with the benediction of the spirit. I come to you with messages from a higher life. I will describe to you the inward and outward conditions of that life. I expect nothing but your attention and hearing. Whatever is born of the spirit of truth, survives. I lived long enough on earth as an advocate of the Protestant Religion to outgrow many of its severities." This admission on his part showed that he had a progressive mind, one that would soon outgrow the trammels of worldly religion. He recognized in the gentle, admonitions of Christ, his teacher, the truth concerning the spirit. All the terrors of the Evangelical Church could not lead him to suppose that Deity was other than a God of love. He found in Jesus, a brother, teacher and friend. Notwithstanding his peculiar teachings on earth, he recognized the fact that he was well prepared for the Spirit-life that awaited him. He believed while on the mundane sphere that spirits hovered around. He even then believed that Spirit-life was a species of gradation of existence. True, he also believed in a place of torment. He believed in a place of absolute punishment. He tried to believe that those who were ultimately condemned were few, and that all in some manner would enter the abode of the bliss.

With these thoughts uppermost in his mind he was prepared to find many mansions in his Father's house. He believed that the heaven of the Christians was a place set apart from all the rest. He did not, however, believe in a place of idleness. He did believe in a heaven where he would be freed from the cares of earthly life. He also believed that the state in which those existed beyond death, was a condition or state adapted to themselves. He did not, on his first entrance into the Spirit-life, pass at once into Christ's Kingdom. He did not at once see his Kingdom around him. He looked for it literally, and in so doing, of course, was greatly mistaken. On his entrance into the realms of the Spirit-world, he expected that Christ would come and welcome him to the companionship of the good, though he was aware of his unworthiness. Believing in justification by faith and believing that prayer had worked wonders with him, he could but believe that the faith in him would cause him to abide where Jesus would bid him welcome. On his admission into Spirit-life he found himself surrounded by friends who had prepared to greet him. He recognized spirits from his own friends. They gathered around him to receive a message from his lips. The message they wished to receive was one of ministrations. He paused to consider whether he had a message or not. He could find nothing save that of love of Christ. He told them, as he very naturally would, of the absolute faith he had in Christ. Christ however, had not yet appeared in their midst. He believed he would come. He looked for an external heaven. He was not prepared for that which came to him. Presently, as he was looking for Jesus, he discovered an oriental spirit, magnificently adorned, and having great power. He could not however recognize in this majestic personage, the Master whose presence he sought. He of course, asked him, "Do you come to lead me to my Master?" "You are in pursuit of heaven," said the oriental spirit, "come with me."

With this august personage he traversed the magnificent fields of space. When he faltered, he controlled him to proceed. He entered a region of great splendor and light,—bewildering to him, and this oriental spirit said, "I will shield your vision." Every object around him seemed born of this transcendent brightness. The atmosphere seemed to extend in vast circles. On entering it, he saw innumerable beings. They had the brilliant garb of oriental nations. Surely, he thought this was not the heaven he was so eagerly in pursuit of. He recognized there none of his own kind. What puzzled him, the best of them seemed engaged in weaving light, and as they wove this light, he could see the space beyond become more luminous. Those spirits seemed constantly engaged in weaving meshes of light. Finally in his peregrinations, he approached innumerable spirits—each new group seemed centered around a central light—angels of God enshrined in light. There were wings of light radiating from this sphere. The space illumined by those wonderful beings seemed limitless, and the power exerted seemed to govern worlds and systems of worlds. Here were countless myriads of beings doing nothing but toiling with sunbeams. This place of enchanted beauty, which he graphically described, was the heaven of the Egyptians. It was millions of leagues away from earth. He found that millions of beings are attracted to this heaven. He could not dwell there—he knew nothing of the movements of these spirits—he could not worship at their shrine. Those who were in apparent idleness, were engaged in work.

While contemplating this scene, he thought of Christ and Calvin, and then he seemed to pass away from this sphere that occupied leagues of space. Accompanied with his guide, he passed into a mild and charmed sphere of life, beautiful, and as clear as the most crystal atmosphere one ever beheld on earth. Here he saw another wonder. There appeared to be souls enclosed in an orb of their own. To his intense astonishment he could perceive them move. It was only sphere upon sphere moving and pulsating. These appeared to be immortal souls. They revolved also around centres, until they arrived at one which seemed to fill all space. In his admiration of the scene he felt as one with the absolute. He could almost hear the beating of God's heart. At last the scene became painful in consequence of the imposing silence. This, his guide informed him was the heaven of Brahma; the spirits there worshipped in silence. They are conscious of the nature of things in their essence. They are not in doubt as any subject. They have reached the final solution [doubtful] of all things. The spirits here he found existed as central souls around which other souls revolved. He saw in amazement that these magnificent souls moved in vast numbers, and in silence. They resided in silence vast regions far away. This, however, was not the kingdom of heaven which Wesley sought. "Take me elsewhere," he said to his guide. Branching from where he then stood, there seemed sub-spheres in three different directions. Here were active spirits, engaged in what seemed as ministrations to those in distress. They were employed in various errands to many planets. He asked his guide, "What are these three sub-spheres which seem to branch out?"

"These are the followers of Buddha," he replied. "These are the message-bearers from the inner shrine of Brahma."

It appeared that these spirits minister and teach. They were constantly employed. This, strange to say, was the heaven of the Buddhist. Wesley still felt a longing for the quietude he was in pursuit of. "You shall go still farther," his guide replied. Going forth and ascending a mountain side, he saw a king-like form. All was order and symmetry. The highest spirit on the mountain slope seemed to

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Continued on page 61.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained...

CENTENNIAL NOTES.

NUMBER IV.

Before leaving the steam engines, of which there are a great number and variety...

Among the new motors is a curious and interesting apparatus called the Atmospheric Gas Engine...

This is a German invention, and they say more than three thousand of them are now in use...

What is the Present Condition of Spiritualism?

This is the question that we are hearing from hundreds of Spiritualists from various parts of the land...

As a medium we have always been interested in Spiritualism, though it was a much greater mystery to us before the advent of Modern Spiritualism...

Then came opposition, and attempted explanations, often of the most ludicrous character. Thus a certain Prof. Loomis gave...

The church flunkeyed against Spiritualism, as being the work of evil spirits, or of their devil; the Spiritualists not having any, were not troubled...

THE DECEMBER ATLANTIC will be a very strong number, and will contain a Character Sketch, by Mark Twain; a Study of Colorado Life, by H. H. ...

Wonders upon Wonders. Green story—A strange, mysterious and most extraordinary book, entitled THE BOOK OF WONDERS...

The Wonderful Reader and Clairvoyant—Mrs. G. N. Morrison. Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by lock of hair...

THE QUESTION is asked on all hands, what are we coming to? One of the leading spiritual papers takes the ground that fraud on the part of a medium is no reason for discrediting them...

We believe with Bro. T. L. Harris, "That Modern Spiritualism is on the one side the most glorious, and on the other side the most terrible of all things that the world has seen."

We believe the time has come when there must be a decided stand taken by Spiritualists against all fraud on the part of mediums...

We believe that honest mediums will never under any circumstances supplement manifestations of any kind, and when spirits are not able to produce them...

We believe that spirits who will communicate through mediums who are in the habit of supplementing manifestations...

We believe that until individuals are thus determined to put down fraud, we shall not have satisfactory progress; thousands who have supposed they were seeing phenomena...

We believe it is only when we determine to do right to our fellow beings here and the spirits around us, that we can truly realize the value of Spiritualism...

Furnished Rooms

Spiritualists visiting Chicago, can be accommodated with elegantly furnished, warmed and lighted rooms, at prices ranging from 75 cents to \$1.25 per day...

Terms of the Religio-Philosophical Journal to New Subscribers.

To new subscribers on trial, postage prepaid at this office. Three Months \$.50 One Year 2 00

We send the paper at 11 1/2 more than the simple cost of blank paper, mailing and postage, so as to enable new subscribers, at a nominal expense, to see what kind of a paper we publish.

America Ahead in Spool Cotton.

The Judges of Awards and the Centennial Commission have dispelled another delusion which has prevailed in this country in favor of cotton thread of British manufacture...

Business.

Clairvoyant Examinations from Lock of Hair. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure...

J. Y. MANSFIELD, TEST MEDIUM—answers sealed letters, at 861 8 1/2 Ave., New York. Terms \$3 and four 3 cent stamps. Register your letters.

ASTHMA and CATARRH.—See Dr. Langell's advertisement.

AMERICAN MANUFACTURES ABROAD.—The Japanese Government, intending to introduce music in its European Schools, their foreign experts have selected Geo. Woods & Co's Boston made Parlor Organs...

THE DECEMBER ATLANTIC will be a very strong number, and will contain a Character Sketch, by Mark Twain; a Study of Colorado Life, by H. H. ...

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Diagnosing and Curing Diseases.

OAKLAND, Cal., Sept. 14, '76. MRS. A. H. ROBINSON, Chicago, Ill.

MY DEAR MADAM—By accident I am in receipt of the RELIGIO-PHILOSOPHICAL JOURNAL, containing your advertisement in which you propose to diagnose cases by a lock of patient's hair...

MR. ROBINSON diagnosed the case, and here is the reply:— OAKLAND, Alameda Co., Cal. Sept. 29, '76. MRS. ROBINSON, Chicago, Ill.

MY DEAR MADAM—Yours of 23d Inst. is at hand. Your diagnosis of my case is very correct, and beats me as I had no faith in your pretended powers...

TESTIMONIALS.

Cases which had been given up as incurable by regular physicians.

Gyvester Stebbins, Knoxville, Ill., writes September 11th, 1876—Mrs. A. H. ROBINSON, 894 S. Dearborn Street, Chicago, Ill.

James Nicholas, writing from Omer, Allen County, Ohio, October 7th, 1876 says:— "Mrs. Robinson—Some time ago I sent to you in regard to my wife. Your prescriptions arrived in due time...

Sept. 21, 1876 Wm. F. Baird, Fort Griffin, Texas, (writes) Mrs. R. "Dear Madam— "Mrs. Sarah Baird, for whom you prescribed at this place a few weeks since, is evidently better after following your treatment."

John J. Miller, Haslehurst, Copiah Co., Mississippi, writes, October 12th, 1876— "I write to inform you I am improving under your treatment."

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...

MRS. ROBINSON, 894 Dearborn St., Chicago. —DEAR MADAM—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL JOURNAL...

G. W. GALLOWAY. 881 W. Erie St., Chicago, Ill., Nov. 4, '76.

LETTER TO HER BROTHER STATING HER CASE: DEAR BROTHER—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson...

AGNES VAN ARMAN. Little Valley, N. Y., Oct. 30, '76.

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

MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant opium...

MRS. A. H. ROBINSON, 894 Dearborn St., Chicago, Ill.—I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy...

MRS. A. H. ROBINSON, 894 Dearborn St., Chicago, Ill.—Words will fall me to express my gratitude for the great and good result you have effected in curing my sister of that cursed habit of using morphine...

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Id tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. Mrs. W. F. BURLEY. Burlington, Iowa, May 31, '76.

HIS WIFE WAS CURED. MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill. Dear Madam—Enclosed find lock of hair and two dollars for further examination...

FRANKFORT, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate...

Wonders! Success in Healing the Sick. The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible...

TESTIMONIALS. 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...

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...

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...

HEALING PSYCHOMETRIC & BUSINESS MEDIUM. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

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

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her office...

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease...

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Mrs. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for and addiction to the habit of smoking opium...

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

W. F. BURLEY. Tama City, Iowa, Mar. 30, '76.

This is to certify that W. F. Burley, of Tama City, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to directions, it took away all desire for Tobacco.

I would recommend it to all tobacco users. W. F. BURLEY. Tama City, Iowa, Feb. 10, '76.

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 THORNTON. Tama City, Iowa, April 10, '76.

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Antidote from W. F. Burley, and it has cured me from using tobacco, after using it for years. CHARLES GARR. Tama City, Iowa, Feb. 15, '76.

J. J. MILLER 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 Texas. He said in his letter to me, you have performed 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. Haslehurst, Miss., May 1, '76.

New Advertisements. MRS. JENNIE LORD WEBB, Medium, for Independent State Writing. 18 W. 51st St., New York City.

HEALTH INSTITUTE. DR. J. C. BOWER, M. D. Vitispathic Physic, & Magnetic Healer. Mrs. A. H. Robinson, 894 Dearborn St., Chicago, Ill.

W. F. BURLEY, of Tama City, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to directions, it took away all desire for Tobacco.

HO! FOR IOWA! Farmer, renter and hired man of America! A choice from 1,000,000 acres of the best lands in Iowa on R. R. terms, at \$5 and \$8 per acre. Send a postal card for our map and pamphlet, or call on the Iowa R. R. Land Co., 22 West 4th St., Chicago, or Cedar Rapids, Iowa.

ATTEND Business College Telegraph Institute at Kalamazoo, Mich. Board \$3 a week.

250 TO 300 A MONTH FOR AGENTS. UNIVERSAL HISTORY. ANCIENT, MIDDLE-AGES, and Modern. The great interest in all nations and in our own thrilling history of 100 years, makes this book sell faster than any other. 2 boxes in one. Beautifully illustrated. Low price, quick sales, easy terms.

OPIMUM. HARRY HUNT at home, 1000 Washington St., Kansas City, Mo., Dec. 1st, 1876. I received a copy of your book, and I was very glad to see it. It is a very good book, and I will recommend it to all my friends.

ARTHUR'S Illustrated Home Magazine. Year after year the Home Magazine continues to gain in favor with the people. It is a very good book, and I will recommend it to all my friends.

BIG PAY TO SELL RUBBER STAMPS. 4 TON BAY SCALES. Platform 14th. Freight prepaid. Address JONES OF BINGHAMPTON N. Y. \$30

GENUINE CRAB ORCHARD SALTS. THE MILDEST AND BEST GENERAL PURGATIVE IN USE. Endorsed by the highest medical men in the United States. Persons suffering with constipation of the bowels or torpid liver, will find ready relief by the use of these Salts. Some genuine copies put up in bottles with the label of the Crab Orchard Springs Salt Company.

WHO May be Restored to Health? ALL WHOSE VITALITY IS NOT WHOLLY IMPAIRED AND WHOSE DISEASED ORGANS ARE CAPABLE OF RE-INVIGORATION.

DR. T. ORMSBEE, No. 111 West 23rd St., NEW YORK.

Though a regular graduate, treats all kinds of disease through spirit's force, with almost universal success, means of personal manipulation, magnetized pipes, water, clothing, letters, or medicines.

LETTERS of inquiry simply conveying two 3-cent stamps will receive attention.

Check P. O. Money Order or Registered Letter.

Voices from the People.

JUPITER.—Many social problems that were now posing to us had long ago been solved and disposed of there; for instance, pauperism was an evil entirely vanquished and unknown. He had seen no poor, helpless creatures crying to their betters for relief; for that which one man possessed in abundance he freely bestowed upon his neighbor who stood in need. When one traveler on this planet, he had no need either to furnish himself with a purse, or equip himself with a ravelor, for man could put confidence in man, and a word of promise passed as current as silver and gold. Freedom and equality were things realized to their fullest extent; but for all that, he warned us against thinking there were no species of moral or mental darkness; for he said that, like our own world, Jupiter contained beings of various orders and degrees. He said he had had his philosophic ears pierced by the wailing of our little planet through the vast extent of space that divided us, and were even speculating upon the probability of its being inhabited. Unlike our scientific men, they had advanced beyond materialistic views, and they willingly yielded praise to the Ruler of the Universe for whatever new law or phenomenon their intelligence enabled them to discover. Her four moons surrounded her with a nocturnal stream of light that was far superior to the nocturnal light supplied by our solitary satellite, and this, as might be supposed, would give her a beautiful appearance.—A Spirit, in Medium and Daydream.

It is gratifying to us to have favorable reports from our sister planet. Here pauperism is not unknown, judging from the fact that each county and city has its "Temples of Charity" known as "poor-houses." Other spirits report a barbarous race on a portion of Jupiter, and that they have no knowledge of a more advanced people. Taxation must be less there than here; no swindling corporations, no heavy taxes to support thriving cities, portions of Jupiter must contain many attractions over this country.

BODHISMA.—According to Mr. Birk, of London, Buddhism was founded by Gautama, whose teaching gained for him the name of "Buddha the Enlightened." The Brahmins, as was to be expected, opposed him very fiercely; but he kept on his way converting him high and low, until he died peacefully while sitting under a tree, in his 65th year, about 477 years before the birth of Christ. His body was burned with much pomp, and there was as much content on for his ashes as for any Roman Catholic relic, and no relics were so well authenticated as those of Buddha. Of course Buddha would have been the first to have condemned this relic-worship, for he taught over and over again that the flesh profited nothing, and that the spirit alone lived. After his death a council of his most devoted followers was held, to fix the doctrine and discipline of the church, and Buddha had written nothing himself, so three of his disciples were selected to write what he had said and taught. One was to confine himself to morals, another to discourse concerning faith and doctrine, and the third to the philosophy and metaphysics of the system. The result of this council was the Buddhist Scriptures, which were divided into three parts. A second council was held about a hundred years afterwards, when missionaries were sent out to teach. The missionary spirit distinguished Buddhism from all other religions which preceded Christianity.

RED OAK, IND.—Geo. Emery writes.—A few of us are holding private seances at the residence of Y. B. Brown, Mr. B. is a wonderful rapping and clairvoyant medium. Mr. O. A. Wheeler, the physical medium of this place, has been with us. At our last meeting we were favored with some remarkable manifestations. A solid iron ring four inches in diameter, was placed by the levitists on his neck while in the cabinet, and the rappers, they might as well be deaf, refused to return to the cabinet. Several of us wrote questions on slips of paper, and sealed them in envelopes, each one knowing his or her question. Mr. Brown went into a trance and answered each question correctly. Mr. Wheeler is having success in photographing our departed friends, and he will make this a specialty hereafter.

MEDIUMSHIP.—The view briefly presented above enables a calm observer to apprehend that if Spiritualists generally would keep to mind and use properly the obvious fact that when a medium's form is fully possessed by a spirit, the medium is no more responsible for what is being done than is any looker-on at the manifestations. Many such attractions as have transpired would never be repeated; for the basis of most charges against the honesty of mediums would then sink out of sight. That basis being the untenable assumption that in the case of genuine mediums all that ever is seen is the work of the great of their organs is done by them.—Allen Peabody, in Banner of Light.

There is certainly much truth in the above statement. But should not the medium learn by critical inquiry whether his actions when entranced are commendable, and his sayings truthful? If not, should he allow himself to be entranced? A person drinks intoxicating liquor until he reels, he knows nothing, then, of his brutal treatment of his wife and children. A medium who places himself in a condition to perpetrate fraud, should be blamed equally with that person who imbibes liquor, knowing that while under the "influence" he will practice imposition, give false communications, and possibly do other things which the devil generally. It will not do to relieve the medium of all responsibility for his acts.

EARLY EDUCATION.—After coming to consciousness in the Spirit-world, although they see no literal lake of fire and brimstone, full of helpless, suffering victims, wallowing in its scorching, bubbling mass, as they have been made to believe yet their earthly education has such a hold upon their ignorant minds that they believe there is such a place somewhere, and, as they had not conformed to the teaching of the church, they might at any moment be plunged into this imaginative lake of fire, there to remain forever. The contemplation of that moment they may realize their worst fears causes the most poignant feelings of remorse.—Spirit of L. Judit Purdie, in Voice of Angels.

As a natural consequence the wrong exercise of use of any of the God-given powers of man must result in deterioration or pain. He who believes that God will punish the wicked forever and ever, so shapes his mind thereby that it can not properly develop as well expect to retain a beautiful flower by keeping it continually in darkness. Such a belief is brutal, and no one can entertain it without having animal instincts and passions.

MORNING.—Joseph Trayer writes.—In the "Voices from the People," in the last JOURNAL, is a communication from Sampson Toner, of Sinking Springs, Ohio. He is an old friend of mine and I am happy to know he is a Spiritualist. Go on, brother, we shall soon shake hands on the other side of the river. You are 70 and I am in my 51st year. I think I have seen the happy end of my life, having no fear of the future. We have been (that is me and my wife) readers of the JOURNAL and Banner of Light ever since their first publication, and have enjoyed great corolation in their perusal, and we are now rejoiced to know that come of our dear departed have made themselves known to us.

VISIONS AMONG THE INDIANS.—Cococoches, or Wild Cat, was a friend of Osceola in the old Seminole war; he frequently had visions. The following is very beautiful: "When hunting some time after with my brother, Otalkee, he sat alone by the side of a large oak. In the moon hanging over me I heard strange sounds. I tried to sleep, but could not. I felt myself moving, and thought I went far above to a new country, where all was bright and happy. I saw clear water, ponds, rivers, and prairie, on which the sun never sets. All was green; the grass grew high and the forest stood in a line. I heard the lowing of a cow, and the bleating of a sheep, white clouds appearing, and when just before me, out of it came my twin sister, dressed in white and covered with bright silver ornaments. Her black hair, which I had often braided, hung down her back. She clasped me around the neck

and said, 'Cococoches, Cococoches.' I shook with fear. I knew her voice but could not speak. With one hand she gave me a string of white beads; in the other she held a cup sparkling with pure water, which she said came from the spring of the Great Spirit, and if I would drink from it I should return and live with her forever. As I drank she sang the peace song of the Seminoles, and danced around me. She had silver bells on her bosom something, I know not what, she laid it before me, when a bright light streamed far above us. She then took me by the hand and said, 'All is peace.' I wanted to ask for others, but she shook her head, moved her hand, stepped into the cloud, and was gone. The fire she had made had not gone out. All was silent. I was sorry that I could not have said more to her. I felt myself thinking until I came to the earth, where I met my brother Otalkee. He had been seeking me, and was alarmed at my absence, having found my wife where he last saw me asleep. I told him where I had been, and showed him the beads. These beads were stolen from me when I was in prison at St. Augustine. At certain periods of the moon, when I had these beads, I could see the spirit of my sister. I may be wrong, but I think I can drink the water, but I shall go to her and live with her."

OLYMPIA, W. T.—Mary Phelps writes.—Being in your paper that some persons are persecuting Mr. Flint, I feel it duty to give my testimony for the right. About three years ago I addressed a spirit friend, not mentioning any name, sealed the letter so it could not be opened without breaking the seal, and sent it to Mr. Flint. The answer from my spirit friend was returned, with the name of the spirit signed to it, and I am happy to say, that what I asked my spirit friend to do for me, has been done.

REPORTS OF MEETINGS.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 12; they simply wish to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly.

PRENATAL INFLUENCES.—"About 1800," says Mr. Fowler, the Prenatologist, "a passionate, blustering man, and very violent when angry, then living with his family in one of the New England States (saying it, which we do not recall), becoming highly exasperated at something his wife had done, came into the house at a door opposite to where he was kneeling, and with his back towards him, and emitted a storm of abusive epithets upon her. Turning round to reply, she was so choked with her feelings she could not speak, and for an hour, more or less, kept on kneeling, being so stifled with her emotions she could not utter a word. Three months after this disagreeable encounter with her brutish husband occurred, a son was born; and though he lived in the same house, and worked on the same farm with his father, and had a wife and child there, yet it was not till he was near his thirtieth year that he spoke the first word to him. One day when working together in the field, and the son wanted very much to ask the father a question relative to the work in hand, he involuntarily came up towards the father, and turning round, so as to present his back to him, precisely as he had done when receiving his outcasting wrath, and then walked away from him as did his mother, after finding her tongue refused to speak, and made out to speak to him for the first time in his life. And ever after, when addressing him, invariably turned his back; for in that position only could he even speak to him, though he subsequently often tried to do so while facing him."

What an extraordinary potency for those prenatal influences that surround the embryonic child. As an illustration, the child of Kate Fox is an extraordinary medium. Mrs. Mand Lord's little girl sees spirits, talks and plays with them. So real they are to her that sometimes she mistakes them for human beings. On one occasion she handed a tumbler to one of her spirit attendants, and letting go of it, of course it fell to the floor and was shivered to fragments. Jonathan Koons was a splendid medium, and all his children are more or less mediumistic. The embryonic child senses all the surroundings and impulses of its mother, and she can make an angel or devil of a demon of darkness; she can even transform it into an animal.

THE DIVIDING LINE.—Where is the dividing line between those animals that have spirits and those who do not? Really, all would like to know.—If such a dividing line, it is difficult to tell where located. Darwin says that the more the habits of any particular animal are studied by a naturalist, the more he attributes to reason and the less to unlearned instincts. He does not say a particular order or species of animals. He alludes to Dr. Hays' work wherein he states that while watching the polar sea his dogs, instead of continuing to draw the sledges in compact bodies, diverged and separated when he came to this ice, so that their "weight" might be more evenly distributed. This was often the first warning and notice which the travelers received that the ice was becoming thin and dangerous. Now, did the dogs set thus from the experience of each individual, or from the example of the older and wiser dogs, or from an inherited habit, he is not certain. This instinct might possibly have been first employed by the natives in drawing their sledges; or the Arctic wolves, the parent-stock of the Esquimaux dog, may have acquired this instinct, impelling them not to attack their prey in a close pack when on thin ice. However, in their set there seems to have been intelligence manifested, an act of volition, that was indeed surprising, and superior even to that of many animals. The same degree of intelligence is manifested by all animals, which becomes plain when their habits are carefully studied. Even snakes in their cruel fascination of birds, exhibit a degree of intelligence or method of action, that excites the astonishment of the beholder.

ANOTHER IMPOSTOR EXPOSED.—T. D. Hall, of San Francisco, Cal., writes.—We have had considerable materializing in San Francisco of late; but as yet I have to hear of any that has proved genuine. There is a fellow here that styles himself the wonderful Dr. Mathews. He claims that he is a medium in Chicago, before coming here. This wonderful doctor became a materializing medium very suddenly, under very suspicious circumstances. The other Sunday he was at Charter Oak Hall where there was a seance being held, and one of the lady mediums denounced him as a fraud and that his materializations were done by himself. The wonderful Dr. Mathews then arose and raising his eyes towards heaven, and in a very effeminate voice, declared he had been a medium for more than thirty years, and that God and the angels had given him the high and heavenly gift of materializing, which he gave to the world at fifty cents a head. When he got through speaking, a young man came and stated that he had been an accomplice of Dr. Mathews, but repenting of his folly, he wished to do the best he could towards undoing the wrong he had been guilty of. He then proceeded to explain the modus operandi of the so-called "magic" medium. He stated that Dr. Mathews had several handkerchiefs and veils created in his clothing. The handkerchiefs he bound around his head and covers his face with the veils, using brown veils for colored faces. These being very little light in the room, and the sisters being a considerable distance from the cabinet, it is almost impossible to see the face at the aperture, consequently the Doctor is not very readily detected. The San Francisco Society of Spiritualists appointed a committee to place Mr. M. under strict test conditions. He declined being placed under any test conditions whatever. He said he considered himself a gentleman, and would not allow any one to secure him with ropes or in any other manner, nor will he allow his clothing to be searched by a medium entering the cabinet. He simply walks into his cabinet, crosses the door on the inside, and proceeds with his hands and feet showing, which he calls materializing, his accomplice taking care that no one approaches the cabinet. He is about played out here now, and I should not be surprised if he was shortly to appear in Chicago with his heavenly gifts.

The country is full of such impostors, and those who fail to read the RELIGIO-PHILOSOPHICAL JOURNAL, are daily imposed upon by the most complete impostors living.

CHRISTIANITY.—By control to night

is for the benefit of Mr. Watson. He must by all means go to the convention, for the good he will do there will be like "bread cast upon the waters." He must not yield to any radical views. Christian Spiritualism will manifest the moving power, while radical Spiritualism will kill the interest of the doctrine of Christian communication. The world will not accept radical Spiritualism, for many other lines that are leading down in their tendency. You must not tear down, but build up. Your foundation is the rock which Christ mentioned to Peter when he said, "Upon this rock" that rock was Christ's doctrine which he came to teach, being commissioned by God the Father. You are commissioned to preach that gospel, and you must go when called.

The above communication was addressed to Rev. Samuel Watson by the controlling spirit of his circle. That spirit is decidedly Christian in his views, and is anxious to have our good brother carry out his ideas in a forthright convention. Thus we see that the shades of Gibborah still cling to spirits, and they return to give expression to their former views. Education and prejudice make spirits give expression to some very peculiar sentiments; spirits return and commit acts who are still firm in the Catholic faith. As spirits progress, the love of creeds die out within them, and they look back upon them as at a rubbish.

It is always best to take a conveyance to spirit-life, not contrived or fashioned by our own hands. We were placed here without our own volition, and it is best to be taken away by the same method. We know sometimes that the incentive to commit suicide is strong, still the better judgment triumphs, and the work of self-destruction is stayed. It appears from the London World, that a curious incident occurred in the trial of Madeline Smith for the murder by poisoning upwards of 20 years ago, at Glasgow. An eminent Toxicologist was examined, and the question was put to him whether there could be a poison that would not leave a trace. The man of science replied that he could name several. He was requested by the counsel to mention them accordingly, but this he never properly declined to do, and his refusal was sanctioned by the court. The great chemist has since said that he has received several hundred letters, asking him to describe the poisons which left no trace, and after attributing a large number of them to scientific persons, there was still a substantial remainder which he thought of an unsatisfactory and suspicious kind. Thus we see there are many who contemplate committing suicide, who do not put the matter into execution, in consequence of the disgrace usually following it. If people would only realize the fact that they can not "run away" from a wrong deed by any method whatever, they would never think of committing suicide.

"THE IMMENSURABLE FUTURE."—In your issue yesterday you say, speaking of the Western highwaymen, that three of them have gone to the Summer land." Recent investigations have settled it, at least in a large number of minds, that the term should be used on y in the general sense, to mean the immeasurable future world which succeeds the present. It is made up of an almost countless number and variety of countries and sciences and inhabitants, among which every known or conceivable type and state of human nature may be found, and found congenial local habits and associations after death. Now possibly (not wishing to prejudice any soul's destiny), if you had said the "three highwaymen had gone to Dakkimo," or to the "Land of the Diakka," their fate, as we would call it, for a considerable duration of time, could have been better imagined by your readers. Summer-land does not mean "heaven," neither does Dakkimo mean "hell"—although it does mean the realm of conflict, from which progress is slowly certain, always accelerated by the desire and worthiness of the individual.—See, in N. Y. Graphic.

Gradually Spiritualists are becoming cognizant of the fact that the future world is made up of an almost countless number and variety of countries, scenes and inhabitants, and each one gravitates to the very place he is adapted to occupy. It may be a locality designated as hellish, in a "lower course," and a dark spirit is represented as controlling the medium. The one who gives the account says, "I have heard him (the medium) hiss, and seem to will he his body like the serpent when crawling, and dart out his tongue and play it like a reptile."

IN THE "OO," AN IMPRISONER.—J. E. Abbott, of Syracuse, N. Y., writes.—I sent you an account of a materializing seance of Anna Eva Fay, and asked that it be published, but since that willing circumstances have occurred here which make it altogether best not to print that account. In fact I had not had time to publish it by my next opportunity, which might involve the printing of another, which would only be damaging to the cause of Spiritualism.

We did publish a very brief synopsis of your communication. We infer from your letter that she has been "tricking." Spiritualists are beginning to consider that it is not absolute evidence that a medium is genuine, even if friends are recognized sometimes. At Mrs. Bennett's seances, Boston, one man saw his "angel" mother; another his "sweet" darling child; another his "precious" wife, etc., all of whom were false. She has been proved by the Boston Herald as one of the worst "dolls" among all the impostors. We say, then, that it is no absolute certainty that a medium is genuine, even if spirits are "recognized."

CHELSEA, MASS.—Mrs. S. A. Thayer writes.—May the angels strengthen and sustain you under all difficulties, and I put it into the hearts of brother and sister Spiritualists to come forward with a helping hand, and defray expenses (if there are any) of the Woodhill and Chatham trouble, for you have been the means of doing to us a noble work in that respect to our financial or otherwise.

FERN AGENCY.—If free agency had any foundation in fact, mankind could set these laws at defiance, and become anything they might fancy would enhance their happiness; and if they tried to change their position to meet their expectations, they would by a mere act of their will change to something else, and go on so, ad infinitum.—A Spirit, in Voice of Angels.

Well, now, Mr. Spirit, if you are not laboring under a hallucination, we are. Somebody is deceived. One of us is standing in a wrong position. Which? The principle of "Try, try again," with you is of no importance. With us it is the magic wand that leads to success. The main difference between a man and an ass, the former can change his tune, the latter can not. Just so sure, Mr. Spirit, as a man can select the tune he will sing, from Yankee Doodle, up or down to that of the good old Methodist hymn designated as "Old Hundred," just as certain as he can do that, he can change his composition by the method of singing business, etc. Mr. Spirit, please consider this matter further and report.

OLD AVERY.—Old Avery is a money grabber, but rheumatism has got him, and so he crutches it, and will die, and after, perhaps, for a spell—there is some evidence that life's momentum lists beyond the veil. How willingly he would exchange his money, though tearfully, for a pair of fresh legs! Oh beautiful compensation, thou give every man a grief, lucky is he whose weak spoke in life's wheel is the financial one—a pocket gruel.—J. Waterbury, in Banner of Light.

MAQUOKETA, IOWA.—Mrs. D. F. Smith writes.—I find my greatest enjoyment in reading the RELIGIO-PHILOSOPHICAL JOURNAL and should not know how to do without it.

The JOURNAL presents a feast each week for the mind, hence those who have been accustomed to the luxury, can not well dispense with the same.

CHRISTIANITY.—"The British forces," says an eye witness, "have made Christianity and Civilization in the eyes of the Chinese, synonymous with murder and rapine."

The teachings of Confucius are in all respects equal to those of Jesus who is only one of the many Saviors who were crucified in the past. The memory of Confucius is held sacred by a nation representing about one-quarter of mankind. The history of Confucius is reliable; that of Jesus full of contradictions. The latter even "borrowed" the former's Golden Rule, without even giving credit therefor.

ELEMENTARIES.—Col. Olcott says they do exist. He is in earnest in his assertions, and we say let him have free scope in his inquiries. To try to frown him down would be foolish in the extreme. If no such entities as Elementaries, if they only exist in the fertile imaginations of Madame Blavatsky, Col. Olcott and others, they are as harmless as a simple thought. If they have an existence in the inner world, the sooner Spiritualists become cognizant of the fact the better off they will be. Col. Olcott says: "But here is where Mr. Pitts' alleged discoveries will come in play. Without claiming to be a theurgist, a mesmerist, or a Spiritualist, our Vice President proposes by simple chemical appliances, to exhibit to us as he has to others before the race of beings which, invisible to our eyes, people the elements. Think

for a moment of this astounding claim! Nothing would give us more pleasure than to see the statement of Col. Olcott verified. The people will be incredulous unless his demonstrations publicly the truth of his assertion. Come, Colonel, prove your statements, just the same as Fulton did when he applied steam to navigation. The microscope has revealed wonders that scientists never thought existed, and may not Mr. Pitt have appliances by which he, too, can unfold new facts, new existences?

MARIETTA, GA.—R. O. Kerr writes.—I may lose sight of the time to renew my subscription, but your paper never, for to it and the good angels I owe all I know about my home in the Spirit-land, and my prayer is that your days may be multiplied and made happy, as a recompense for the great good you have done to the world at large.

No Spiritualist with an investigating turn of mind, can well do without the JOURNAL. It is the only spiritual paper that dared to fight Moses-Woodhullism. The others were afraid of "hurting" somebody's feelings, or "leading" on somebody's "corns." The information which the JOURNAL contains in reference to the future life makes it especially desirable to the reflective mind.

INVOCATION TO GOD.—It is usual to pray devoutly, and in doing so it is well to have the same couched in beautiful language. There is a vast difference between the invocation of an old Presbyterian deacon, and that of a veneration spirit. The following through the mediumship of Mrs. Jennie B. Ridd, in the BANNER, is certainly one of the finest invocations that we have read for some time. The spirit beseechingly said, "Our Father and our Mother God, as we stand waiting before the throne of the great Immortal, we ask thy kindness, thy protection. We ask that, as the dew strengthens the flower and brings out its beautiful colors and unfolds its petals, so may thy love bring into flower and into beauty every soul here present. O, may thy strong arm, which reacheth forth among the angels and sendeth them on their missions of love, reach even into this room to day; and may it take each weakened soul by the hand, and bring it up to a higher, better plane of existence. As the dew drop falls upon the flower, so may portions of thy never-falling love fall upon these thy children. O, may their lives become sanctified, may their hearts become strongly communion with the angel-world. And O, our Father and our Mother God—the sweetest name that we can give to thee—we know thou watchest over us; that thou sendest forth thy never-fading elements to sustain and guide us, even as the mother watches over her little ones. Will thou protect and guide us? Help us as we bring these messages of love; keep us and hold us unto thyself, and we would give to thee all the praise, now and forevermore. Amen."

But here is another prayer, brim full of simplicity, and amusing withal. It was made by a colored man, and is as follows: "O Lord God of the glorious universe, wilt thou look down in do-impresence of thy eye upon these thy collar children bowed upon de kauckle-bone di night? Take a solemn peep upon us and let a beap o' light in. Don knowest what dese dy poor darkies need. Dere be Sam, dere be Jerry, and dere be Pompey. Day dere in dere size, that's what I reckon. Help dem to git up and git from the wilderness of sin, and come into de clearing of salvation. Take a solemn peep also upon dese darkies in de other cabin, who fiddle and whirl upon de bombastic too, while dy servant fulminates words to dese. May dey rise above the masses of this world of die world, and fly like Anthurum's balloon heavenward." We intend to get a prayer-computer as soon as possible, in order that we can measure the light which each extends heavenward. We take pleasure in reading invocations, especially those made by the colored people.

MANIFESTATIONS IN THE LIGHT.—Dr. Monck the medium, and two ladies seated themselves on a very large and heavy sofa. He then asked me to take a chair in front of him. Placing his hands on my shoulders, I then grasped his hands in mine, and instantly the sofa, Dr. Monck, and the two ladies—a combined weight of at least 600 lbs.—rose right off the floor, in the light, in full view of the other visitors. Four hand-balls on the table became quite agitated, and moved about, and rang singly and then all together. A musical box—simply the works, the case having been broken off—was then wound up, without a key, in the light, close under our eyes. It spelt out messages by stopping the instrument at the letter of the alphabet required to make up the words; it also played fast, or slow, or stopped entirely at our request. A musical album also played in the same curious manner. At the same time, Dr. Monck's hands were in full view, and to show that no hidden appliances were used, the musical boxes were lifted off the table, and then the same things took place. A pencil was placed on the table with a piece of paper, marked with the initials of all the persons present. The pencil was then observed to move, then place itself in a slanting position and actually write. This happened several times.—London Medium and Daydream.

Those manifestations are splendid, occurring as they did in the light. The spirits in this country prefer darkness to light—not that their ways are evil, but because we suppose they are modest, and don't wish to be impatient and get ahead of the English spirits. We are, however, far ahead of the English Spiritualists, we are glad to say, in one important feature—viz: Exposure! This kind of manifestation seems to be on the increase! We propose to keep ahead of England in some things.

AFFRANCATIVE.—Cor. F. Randolph of Bartonville, Vermont, writes.—Denying it a duty as well as a pleasure, I write to you to express my sincere thanks and appreciation for your kindness in publishing the notice Mrs. Luna Hutchinson, of California, sent you regarding myself, stating circumstances and conditions. I have suffered the pangs of want, ever desiring for something higher and noble, and every wish has died in a wall till I have oft times wished death would have me and come to my relief, and take me away from the hard and toilsome life to which fate consigned me; but through the kindness of Mrs. Hutchinson and yourself I have been successful, and I now wish to express to all who have kindly and cheerfully responded to the notice my sincere thanks and appreciation.

We are glad to learn that the daughter of the distinguished Dr. B. F. Randolph, has been successful in finding a pleasant home.

RE-INCARNATION.—It is said that Re-incarnation is necessary, that a spirit must return to earth to complete his education, would be equivalent to setting back the whole world to that period of its history when mail coaches and canal boats were our only means of travel from one city to another. It would be foolish for a man to attempt to wash himself clean in a mud hole, yet spirit must be reincarnated in a ball of mud—the body—in order to "round" itself out. Improvement is constantly taking place in the Spirit-world, then wherein the necessity of Re-incarnation!

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional price for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'An Hour with the Angels', 'Astronomical Origin of Jehovah-God', 'The Bible in India', etc., with corresponding prices.

Table listing various books for sale, including titles like 'Spiritualism True!', 'The King of the Air', 'The World's Sixty Greatest Miracles', etc., with corresponding prices.

Table listing various books for sale, including titles like 'Travels Around the World', 'The King of the Air', 'The World's Sixty Greatest Miracles', etc., with corresponding prices.

CHRISTIANITY AND MATERIALISM. BY B. P. UNDERWOOD. This pamphlet of 48 pages, printed in fine style on heavy tinted paper...

Medium's Column. SEALED LETTERS ANSWERED BY R. W. FLINT. THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE...

Continued from page 63.

be leader of all. Wesley inquired, "Who are these?"

"These are the children of Israel still journeying towards the Promised Land," replied his guide.

"Do they still refuse to believe in Jesus?"

"Certainly they do. Their heaven is located above Jerusalem."

Wesley found that the patriarchs were not there. Their spirit power had so ripened that they had progressed out of that position. He was charmed with the beauty of the country of the children of Israel, as well as with the temples in which they worshipped.

Above Jerusalem is an exact pattern of the temples of that city in which they did worship. The temples of that ancient city had been reproduced. They gathered spirits, therefore, from the inhabitants of earth. They believed their savior was coming to earth. Wesley's guide then took him to another sphere.

Through what seemed to be a belt of luminous ether, supported from the patriarchal heaven of the children of Israel. He came within sight of the earth itself, and he seemed to discover that this tract in which he had entered, had certain connection with the children of earth.

"This," his guide said, "was the heaven of the Protestant Christian." Here Wesley noticed several divisions; one sect arrogantly excluded another, each exceedingly anxious to keep its heaven from the others. Wesley then saw the Roman Catholic heaven. Christ did not dwell there. They, however, expected him. They employed their time in stinging and praising to God, and in praying that Christ might come.

They did nothing for others; they ministered to no one. They did not believe in spirit ministrations. Their only object was salvation for themselves and friends. His guide then said, "There is another heaven to which I want to introduce you."

He then entered a broad arena evidently far removed from any other heaven; a sphere in which there seemed to center various lines of converging light, representing different figures. Here were groups of temples. Wesley saw from what appeared like a slight elevation, what seemed to be a teacher. He was informed that here was the heaven of the disenthralled souls, who have no especial manner of salvation, who came to this heaven through no creed or dogma.

This was the second interstellar sphere. There were spirits from every planet here also. The spirits here were composed of every shade of belief. They move in accordance with the thoughts within them. Wesley saw a luminous body in which there seemed a radiant form teaching and instructing others. He was a noble man, and seemed to govern. He saw little children bearing flowers to earth, and carrying out missions of love.

He found that Jesus, the Son of Man, stood in this heaven. He bowed down in humiliation before him. He asked permission of the great teacher to become a messenger-bearer from heaven. His guide, clothed in oriental splendor, then left him. He then found himself standing in a group of little children. It was said to him, "If you find any sorrowing ones, assist them."

He found that the kingdom of heaven was not in any place, but abiding only in his own spirit. Wherever he found sorrowing ones, he went to bear them blessings. Those who have their own salvation in view, should lay their offering at the first human shrine that needs it, and Christ will bless them, and multitudes will smile upon them.

We must concede that Wesley exhibited a wise discrimination in selecting this place for his future home, and his narration was eloquent and charming throughout.

Is the Devil Dead?

Mrs. A. W. Bates of South Deerfield, Mass., writes: "I see, too, that you ask, 'Is the Devil Dead?' I do not believe he is. I am sorry you have come to a conclusion on the subject, for I have read those articles with much interest."

No doubt there are hundreds who would like to know more about the occult powers of the human soul, or its power to do mischief, etc., while the body is calmly sleeping. Why, my dear sister, we had just commenced, as it were, those articles, having said nothing of the occult powers of the human soul, until our "conclusion." Those who read the "conclusion" of the series of articles, have enough to think about for one year, without our venturing further in the mysteries so little known to humanity.

From Minnesota.

Mrs. Esther T. Douglas, of Winona, Minnesota, writes as follows in reference to the Minnesota Convention, which met at Minneapolis, on the 6th day of October: "Dr. Watson was so charmed with Thomas Walker's first lecture, that he said, 'Let him do the lecturing, and give him anything you intend for me.' When he was about to leave, and money was tendered him, he said, 'I meant what I said, give it to Walker.' The Convention gave Walker \$50."

Fraternal Calls.

Bro. Crassey of Minnesota gave us a fraternal call while en route to his home after a long lecturing tour into the interior of Illinois, accompanied by his wife, who is an excellent medium.

Bro. B.F. Underwood, looking well and hearty as ever, gave us a fraternal call while en route from his home in Massachusetts to fill appointments in the interior of Illinois.

Bro. James H. Young, State Missionary of Texas, made a fraternal call while en route to the Centennial Exhibition at Philadelphia. He is in good health and a faithful worker. Each will take subscriptions for the JOURNAL and LITTLE BOUQUET.

New Trial Subscribers.

Remember we send the JOURNAL to new subscribers for one year and prepay postage, at less than two thirds the regular subscription price. We want 30,000 new subscribers within the next thirty days. Within that time we expect to be tried on the Woodhull and Claflin indictment for libel.

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

New trial subscribers will be furnished with the JOURNAL one year, postage prepaid at this office for \$3.00 - for three months, 50 cents.

All other propositions for trial subscribers heretofore published, are no longer available. Agents will please take notice and govern themselves accordingly.

Friends everywhere will oblige by soliciting such subscribers.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY on the 19th day of September, 1876, granted a Letter of Fellowship and Ordination to Bro. Char. M. Plumb, of New York, constituting him regular minister of the Gospel and authorizing him to solemnize marriage in due form of law.

DON'T WAIT FOR BILLS to be sent for collection, but send on the money past due for subscriptions and for renewals without delay, as a legitimate means of rendering us assistance. Pay your own subscriptions, and get us as many new subscribers as possible, and we will defend ourselves against all the libel suits that the emissaries of nastiness can institute.

Married.

Married at her residence in Chicago, October 13th, by O.M. Plumb, Minister of the New Gospel, Mrs. Cora L. V. Tappan to Mr. Wm. Richmond of the same city.

GEORGE MACDONALD'S new serial, "The Marquis of L'essie," is begun in the number of Little's Living Age for Oct. 31st, printed from advance sheets. Its opening chapters are full of interest, and give promise of a remarkable powerful story.

M. G. ACKLEY, of 263 South Clark St., a disabled soldier, but a truly worthy and honest man, will do errands for those who desire in any part of the city, for twenty-five cents. Letters responded to; enclose stamp for reply.

A STORY FOR BOYS, by J. T. Trovbridge, entitled "His Own Master," will begin in St. Nicholas, for December.

DR HOLLAND'S new serial story, "Nicholas Minium," will begin in Scribner's Monthly, for December.

Spirits Materialize and Cure the Patient. Two Witnesses of the Transfiguration.

MRS. ELLEN TRENTHAM ARTIST WAS THE SUBJECT TREATED.

DEAN MRS ROBINSON, 894 Dearborn Street, Chicago, Ill.—I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did not observe the clause to "sleep alone," and as a friend from Ohio—Mrs. Ellen Smith, was here on a visit to me, we slept together. I applied the papers to my head as directed and went to sleep.

We were both awakened at the same time by what seemed to be the door opening. We then both saw two white figures approaching our bed (and we knew our door was securely locked before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairvoyant vision on my part (and Ellen is no medium at all), but the spirits were so fully materialized we thought them to be persons in earth-life. One of them, the first figure approaching, was a tall dark complexioned man, with long white hair and beard, he took his place directly over our heads and laid his hand on my forehead; the other was a young Indian girl. She went to the back side of the bed and raised up the blankets and tried to make Mrs. Smith get out of the bed, but not until her screams had brought me to my feet, did the spirit drop the bedding; but she kept waving her hand for her (Ellen) to go away. Instead of fading away, they passed out at the door, and the instant they did so I went to the door and found it locked. The next night we had a similar experience, only we were not frightened the second time. I am alone now and feel I am getting better. I had got discouraged, for I have been sick and using medicine for two years, to no effect. I have used magnetized papers from five different physicians, but never saw a materialized spirit before.

I had become skeptical in regard to magnetized papers, but have now to admit its virtue in enabling spirits to aid the sick, and I have faith and hope that the spirits will help me, as I can alone do nothing. I am now far better, may God's best angels ever attend you in my grateful prayer.

Affectionately Yours, LOUIS M. BLAIR.

Rock Bottom, Mass., Oct. 16, 76.

The above is a true statement of facts as witnessed by me.

ELLEN M. SMITH, of Belvidere, Ohio.

Convention.

The Northern Illinois Association of Spiritualists will hold its next meeting at Grow's Opera House, Chicago, on the 26th and 29th of November, commencing at 10 o'clock, Saturday morning, holding three sessions each day. Susie M. Johnson, Capt. H. H. Brown, E. V. Wilson, Juliet H. Severance, M. D., and other speakers will interest the people. All progressive minds whether of our faith or not, are invited to meet with us and participate in the deliberations of the Convention. Meals will be served in the Hall and every pains taken to make this a pleasant and profitable time. Let the friends everywhere so far as possible turn out and we will have a feast of good things.

JULIET H. SEVERANCE, M. D., Pres. E. V. WILSON, Sec.

St. Paul, Minn.

The Spiritualists closed their assembly in this city on Sunday evening, with a rather remarkable exhibition of oratory by Thomas Walker, an uneducated boy brought here from the State of Michigan. In the evening Harrison ball was packed to overflowing, and many who have no faith in Spiritualism were both pleased and astonished at the pretended or real manifestations from such an unexpected source. Walker spoke while in a trance, and when awakened, claimed that he could not remember or recall one word spoken during his long, eloquent and animated discourse. Notwithstanding his lack of culture, the language was strictly grammatical, and nonplussed the skeptical portion of the audience.—St. Paul (Minn.) Tribune.

The Winter Campaign.

TO THE LIBERALS AND SPIRITUALISTS OF KANSAS AND THE WEST, GREETING.—Friends, I have earnestly entered upon my labors as an independent spiritualist missionary worker, have already delivered some ten lectures in Fairmount, Tonganoxie and Dimond. I have entered the field single handed and alone, on which "line I intend to fight it out," with the help of such friends as may feel to unite their energies with me, until humanity shall be saved, and lifted from their present thralldom of error, ignorance, superstition and bigotry in Kansas and the entire world. Now who will extend a hand or spare a dollar, ten or more, to marshal all liberal minds and friends of free thought and free speech, against the hosts of bigotry and intolerance. Let us organize everywhere, and especially in Kansas. It is well known that one poor soul, though gifted with the philosophy of a Plato or the eloquence of a Demosthenes, can do little a foot and alone. And though we have the sympathy of the RELIGIO-PHILOSOPHICAL JOURNAL, for which we will take subscriptions, and the encouragement of thousands of kind guardian spirit friends as well as friends in earth life, we nevertheless want to combine all the liberal elements of Kansas into organizations without a creed, so as to work untidily together for the propagation and diffusion of knowledge which is the true Savior. Come, Liberals, come Spiritualists, and let us unite and do something for Liberalism and Spiritualism in Kansas!

All letters should be addressed to me at Tonganoxie, Leavenworth County, Kansas. Friends, where "two or three of us can gather together," we can have a lecture and I will be "in the midst of you." I challenge the advocates of the religious dogmas—the Orthodox, to a discussion everywhere and anywhere; for with my angel friends to inspire, I am in earnest and fearless.

Melvan, Kansas. THOMAS COOK.

CARPETS!

Field, Leiter & Co.

STATE and WASHINGTON STREETS,

Would call attention of all in want of above goods to their very large and complete stock, as it comprises all the different styles of ornamentations in all kinds of

FLOOR COVERINGS.

They are offering great bargains in all grades, among which will be found a line of

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which are great REDUCTIONS from former prices.

Great care is always taken in the selection of goods, that they may present to the public such designs as will prove most satisfactory. Inspection invited.

OBITUARY.

Passed earth to Spirit-life, JULIA A. ARBURY, wife of C. H. Abbott, of Spirit Lake, Iowa, Sept. 18, 1876, in the 41st year of her age.

She was a most exemplary woman and much esteemed by a large circle of friends. Was buried with funeral honors, of which order she was a prominent member. O. R. A.

Passed to Spirit-life, Aug 20th, after a brief but painful illness, Mr. HAZEL WATSON, of Elba, Minn., aged 80 years.

Mr. WATSON was one of the pioneer settlers of the Whitewater valley, a beautiful belt of fertile land, which borders on either side of the Whitewater river, whose source is derived from its sparkling waters, that like a thread of silver embroidery tracing graceful designs upon the luxuriant foliage of that verdant valley, with which nature has graced Wisconsin county and where beside the grand old Elba, that it is like mighty sentinel, rearing their proud heads 800 hundred feet above his mortal remains, rest in nature's silent sleep, one of creation's noblest work—in honor to man.

Though in early life admitted on profession of faith to the Baptist church, for the last twenty five years his intellect had ignored the dogmas of religion, seeking spiritual satisfaction in the simple faith of a future life of happiness when his soul should be freed from earthly strife, because he honored the golden rule. Mr. Watson was universally respected for his sterling integrity, his kindness and honest dealing with all men.

Though during the last two years of his life he became somewhat interested in spiritual manifestations, the remembrance that was peculiar to him, might have appeared any marred expression of his faith in the 19th revelation.

It was the writer's good fortune to be on a visit to friends in Elba, when the spirit of death came to succumb from the crumbling ruins of its mortal temple, the noble spirit of that good man.

As I was successful in relieving repeatedly through spirit evidence his intense suffering caused to succumb from the crumbling ruins of its mortal temple, the noble spirit of that good man.

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