

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

OHIOAGO, NOVEMBER 4, 1876.

VOL XXI.

"OVER THERE." (From the Buffalo Courter.)

"We shall know as we are known."

They tell me I shall see the good Of ages gone before 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, Bweet songs are ringing loud and clear, To crown the never obsering work. To crown the never charging but data char, for or own the never charging year; And I shall meet the angei 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.

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II. And I shall greet the saintly band Of Obristian heroes brave, Who 'neath the sky of every land, Went to a martyr's grave; The dauntiess soldiers of the cross, Who counted earthly gain but dross, They who proclaimed salvation free, They who proclaimed salvation free Bhall be my glorious company, Who in the glorious warfare died, Victorious now, and glorified;— All these are waiting now to greet The pligrim to his rest. To bathe his weary earthworn feet In founts forever blest.

n Well, 'tis a glorious brotherhood,

A regal company, That stand beyond the swelling flood, To greet and welcome ime; 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 songe ite heavenly arches sing, That 'mid the heavenly arches ring, All these invite my weary soul, As earth recedes from sights Aud gild the billows as they roll, With tints of morning light.

IV. But then this land of summer, bloom, But then this land of summer bloom, Would seem a desert drear, Uablest by lows that cheers the gloom, And lights our pathway here, The saintly forms, the good and blest, That safely enter into rest; The prophets and the saints of old, The city and its streets of gold Have not the wealth, the charm sublims As one foud heart that beats with mine, The rices rours are those that rice. The richer songs are those that rise From love's celestial harmonics, And softer is the summer air, That waits its fragrance everywhere, Not one of all the saintly train, 'Doth fond remembrance bring, And I have never learned the strain.

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But there is one—the volce I know, And face-divinely fair, That crossed this flood, not long ago, And waits to meet me there; 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 Familier words, such as of old

Not that they are new created worlds-ahi 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 cob-webs 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 Bpirli-world will then have a tangible existence: Like the many who have preceded me, I cast my mile or rather that of my spirli controls, for personally my ideas on this subject were always vague as the vagnest, so much so that I abunsed even a contemplation of it, for it seemed like butting the brains out against a rock of impenetrability, shard 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 medi-um I am in duty bound to do'; and I give his sion that the chaff may be taken from the wheat and the hangry ones of earth fed. "Bpiritual objects are invisible from a mate-rial standpoint and material objects are layfil-ble from a spiritual standpoint; there must be rapport with the magnetism of the object to be

LS. S. JONES, Russon,

ble from a spiritual standpoint; there must be rapport with the magnetism of the ojbect to be viewed before mortals can see spiritual objects and before spirits can see material objects. -- Theodore Purker."

and before spirits can see material objects. — Theodors Parker." Tais then is taken as a philosophical basis, consequently all planets that can be seen with physical sight, must be physical plan-ets, and all seen with spirit sight, either by mortals or spirit, are spirit planets; this, it seems to me, removes the primary difficulty that has enveloped this subject. — Dashby 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. Bo with the planets of all stellar systems," says Theodore Parker. And-again by the same, "The physical and spiritual plan-ets 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 its spiritual duality, both are whirling together in space." This, I think overcomes the scond difficulty, which is the disparity be-tween what is known as the seven sphere the-ory and the experiences of the medium Lacy. This, to me, is the true mean which harmon-isse, not destroys, these seemingly contra-dictory extremes. These opinions of Mr. Park-er and my other controls were written some time before any theory had been start-ed in reference to the locations of the Bpirit-world, or at least before any had been present-ed to the public. The definition of the word sphere, by Swe-tion with this subject. "Spheres or circles

The definition of the word sphere, by Bwe-densorg is worthy of consideration in connec-tion with this subject. "Spheres or circles mean location in circles or orbits of globes where spirits go. God's universe is not so con-tracted as to confine millions and millions of spirits who die yearly, around this little infe-rior earth. The gradations or steps are in cir-cles of worlds, not milles," says the spirit of E manuel Swedenborg to Judge J. W. Edmonds through Dr. Dexter, medium, 1853.

Konaras, 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 I will quote from an interview I 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 pedes al and look through its tube. I did so, and, oh, how fillmitable seemed the starry expanse presented; every motion of the planets could be seen, and also the exhalations of vapcould be seen, and also the exhalations of vap-ory elements, and even the outline of cities, mountains, plains, forests and bodies of gross ether or water. I thought, for I supposed Geey were physical planets mill turning to Konarus, I saked, "Which one is earth?" He answered, "They are not physical planets, but spiritual; physical objects can not be seen from a spirit-nal stand-point any more than spiritual objects are to be seen from a physical stand-point; to see spiritual things, the shind must be for the moment outside of physical enfoldments,-tian is, in rapport with spiritual magnetism; and for the spirit to perceive physical magnet-ism."

spiritual duality of Jupiter and Baturn. I should have recognized them from the six moons of one sad the rings of the other. Thirdly, the distance was so great I was un-conscious 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 goon after death...... Bpirit 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 whilling through its surs or simosphere; oh, it was a grand sight. We had left the universe, com-ing directly past Jupiter, who, with his six shining satellites, shore near us like a sur, away in the distance I asw the bright speck about the size of a pin-head—it was earth." shining satellites, shone near us like a sun; away in the distance I saw the bright speck about the size of a pin-head-lit 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 im-pregnated 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 con-scious; the griek distance takes this spirit planet millions of miles not only beyond Jupi-ter but the confines of the solar system. Thus it is plain, and certainly seems the most res-sonable, the Spirit-world proper or the spirit-ual universe, extends throughout all space; each planet or star that is visible to our phy-sical sight, either by telescope or the naked eye, and many beyond the power of our in-struments, having a spiritual duality, these constitutes the spiritual universe as the others constitutes the physical or material universe. Mr. Parker says: "Esch planet (referring to those of the physical or the conditions existing there. And each planet has conditions pecu-liar to its formation and development-not two

inose of the physical univers) supports organ-ised life according to the conditions existing there. And each planet has conditions pecu-liar 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 cor-respondence of the respective degrees of pro-gression. Thus a spirit from the physical planet Mercury may take up as abode in the spiritual planet Mercury, Vanus or Baturn, etc.; if very highly progressed, the abode is in a spiritual planet of some unively body the Bolar System; if not highly progressed, a spir-itual planet of a universe below the Bolar Sys-tem is sought."

tem is sough." In explanation Mr. Parker said: "The terms beyond and below, like above and below, are in this connection, used in a merely abstract ralation not strictly in their meaning—merely to indicate that the two classes of spirits go in to indicate that the two classes of spirits go in opposite directions; thus, the progressed spir-its pass from earth outward by Jupiter and in a radius embracing half the Solar Bystem, equally on each side of this planet, while the unprogressed/spirits pass outward in the radi-us 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

-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 stom of matter? And as to its being too far, are we not told repeatedly by spirit friends and teach-ers that time and space are annihilated with them? That they come and go with the re-pidity of thought, faster than the winged light-oning 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 Spiritalists believing the glorwhy, if we are Spiritualists ballewing the glor-ious doctrines of Spiritualism, do we not be-lieve and accept their statement to often and so lieve and accept their statement to often and so exmessly affirmed? More thoughts may be called out by discus-sion. Come, friends "let us reason together," and not call any theory wrong of senseless un-til reason proves it so or harmoniss all on-floting ideas. Let harmonise all theories, our object, not to pull down, destroy and make ohaos.

one of these extracts, in my judgment, mili-tate against the localisation of the spheres around the earth; nor is there a word in the 30 around the earth; nor is there a word in the 80 pages of Davis, locating the spirit homes any where else, if referred the Doctor to the an-tiquity of the sphere doctrine, as taught in the Hindoo religion \$,000 years before the time of Ohrist, and promulgated I believe in the Geeta. Their religion teaches "that degenerate spir-its, failen from their original rectified, mi-grate 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 grad-ually ascending."

carth. The spunning of the second sec

the great siderial ladder of seven gates, and through the revolving spheres; which in In-dia are called the Bubons of purification."— The Hindoo religion is embraced and be-lieved in by more this will 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 timbs, since first taught by the Hindooz. For this, I must refer the Doc-tor to a bistory of the Autionities of India the Hindooa. For this, I must refer the Doc-tor to a history of the Antiquities of India, (6 vol. 8ro.) an able work, tracing the origin of the Hindoo nation, and developing their relig-ious system. He will probably flad their sphere theory corresponding nearly with our owa, and that our boasted Obristianity is in-debted to them for its doctrine of a triaity, and for the fall of man, which they earnestly main-tain. Vishnu, the second person in their trin-ity, they esteem as their preserver, just as we esteem Jesus Obrist as our redeemer. Bo you will see that we are only corpusits from the Pawill see that we are only copyists from the Pagan religion.

will see that we are only copyists from the Pa-gan religion. In his last communication, the Doctor for-gets my references, and quotes Webster is, against the spheres. Now let me quote Web-ster also: "Bphere-The concave, or vast or-bloular expanse in which the heavenly orbs appear. To form into roundness; as light sphered in a radiant cloud." "Bphere born: Born among the spheres. Mikes. Byhered Placed in a sphere. Sphere music: The music or harmony of the spheres." Do these help the Doctor to demolian the spheres? It is his authority, not mine. By permission wow, I make a faw quotations from Palne's "Philosophy of Greation"-chap-ter 7-Spiritland, to show that the Spirit-world, or spheres, do surround this and all other physical worlds. "Esch of the inhabited planets, has its Spir-it land, or place of repose for the soul, when it is hound whils in the body. This land, as we have called it, is situated above the atimos-phere, and is a perfect type generally of the planet to which it belongs. Though beauti-ral, the Spirits of each planet when ad-vanced to the situated come when ad-vanced to the situated come when ad-vanced to the situated come when ad-vanced to the situated commune with and visit each other." Bo each planet has its own spheres. "To give you a correct ides of the Spirit-

and visit each other." So each planet has its own spheres. "To give you a correct ides of the Bpirit-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 pe-culiar characteristics, and from the first up-wards is a step in the ladder of spiritual pro-gression. 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 tribs with which are connected all spirits of is yet divided into other societies to a great number. The first circle is the circle or tribs with which are connected all spirits of the most gross propensities, and who have been guilty of the lowest species of orime which is possible to be perpetrated on earth; the murderer, the pirste, bighwayman, thief, hypocrite, liar, libertine, drunkard, incendiary, slanderer, miser, etc." "The socond circle is copposed of spirits, who are more advanced than those of the first cir-cle, thoigh 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 word, it is the home of ignorant spirits. In this circle are by far the greatest number of

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SLOSA TRAR, IN ADVANCE:

to behold and impossible in, describe, or con-osive, 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 hum-an influences. The medium through whom I write is oursize machanical and can by ac write is purely mechanical, and can by so possibility influence the language or ideas of the volume. For my observation and study, jogether with actual experience. I write, and what I have written is correct in toto." It will be noticed that Paine calls the Spirit-ierd client in the study of the spirite study.

land circles Instead of spheres generally; and he says they occupy 150 miles each of space, the last being 2050 miles above the earth.

the last being 1060 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 quo-tations that I have to make, though I could fill the JournaL if permitted. I must the privilege to offer a few com-ments on the Doctor's ideas of spirit-life, and noirit-homes. The nearest he says is the sun. Well, let us see. Davis sys the physical sun is the source from which the physical sun is the source from which the spiritual worlds sprang, source from which the spiritual worlds sprang, or were made. But the sun and the planets, are physical-material. The spiritual sun and

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 sys-tem, and to which the spirits of all the spheres surrounding all the worlds ultimately ascend. Dues the Doctor really believe that the spir-its could go to s physical, material sun f Les us see. Our sun, when viewed with a teles-oore, presents the sppearance of an enormous globe of fre, often in a state of violant agita-tion. Its diameter is 880 000 miles, surround-ed by a luminous, incacdescent atmosphere, 50 000 miles in depth. Tais luminous mass in a hurricane or torwafo, as often occurs there, runs in waves 50,000 miles in hight above its ordinary surface. Our sun would contain within its circumference, more than thirthen hundred thousand globes as large as this earth. It is 500 times larger than all the planets, satel-ling and comets put together. It is a buring mass so far as we know, and is no place for spirits. Physical suns, and physical worlds for spirits. Physical suns, and physical worlds for spirits. Physical suns, and physical worlds only for spiritual beings. How Lacy ever, got into our sun far a mys-tery. I thick the Doctor said she visited Birl-us also. This is more wonderfal. It is near-ily four times larger than or sun-in every re-speed like its, and to dom't has a burating at-set.

us also. This is more wonderfal. It is near-ly four times larger than our sun-in every re-spect like it, and no donht has a burning at-morphere or figid, 100 000 miles in depth. Oan any ane conceive now a spirit, while com-nected with the body or any spirit, could pen-etrate through such fisme of Are and flad an inner surface such as she described? It must be that Lucy was visiting Neptune, Uranus or Baturn, and miltock them for suns, finding spirits there. Fam sure no spirit was ever in these suns; immense bodies that will not be fitted for any life for millions of years to come.

to come. The Doctor says, 'that between the orbits of Mars and Japiter, there is an interval of 'airy nothing,' not less than \$19 millions of miles broad." Now why not allow the spirit-ual sum or inflate spirit, to place there spirit-ual sum or inflate spirit, to place there spirit-ual sum or inflate spirit, to place there spirit spheres or Bpirit worlds for the spirits of Mars and Jupiter? Would not that be just a sent to do at the mark there into matching the spirit do at the spirit worlds for the spirits of Mars and Jupiter? as easy to do as to make those two matrial worldaf Between our earth and Marais fifty-two millions of miles. Is not that space two millions of miles. Is not that space enough for Spirif worlds to spit the Dotorf Batween Jepiter and Baiwra there is an airy nothing, as he calls it of 401 millions for miles. Between Baturn and Uranes, 894 millions of miles and between Uranus and Mepituse \$200 millions of miles. Burely the Dotor will nev-er want for room in the Spirit-worlds, if these visat ences are counded T what for rotat in the optriveorial, it takes Yast spaces are cocupied. I shall have nothing more to say about Spirit worlds or spheres. I thought it propar to sustain Davis, Psine, Sweden vorg, and the many good spirits who have come to us directly from the spheres of our earth, all telling same thing. You must have noticed that the ancient phi-You must have noticed that the ancient phi-losophers and sages, as Vairas, Ounfacuta, Ziriaster, Borrates and Plato, do not come to us. Taces I surp he have lost socier interest in the spirit sus, and have lost socier interest in the spires of the earth. I presume no spirit comes to us that has passed the sixth sphere. Palladelphis, Pr. A. B. L.

Amiliar 1 ords, such as of old Familiar words, such as of old The wealth of love's possession told; The dear ones of the house hold band; The friends my heart hath known, Are near me in that better land; Not one is lost—the friendly hand, Tae smile of love, its kind command, Have more familiar grown.

TL 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 pain I sometimes tread With clouds and midnight overhead, atimes tread. Leads to a country strangly new, Of wondrons form and royal views; That my companions there will be ad glorious company;-A new and governments land beyond, N'sy, rather tals-the land beyond, Of which the prophet tell, Is the fair home of all my drams, Where all my dear ones dwell J. W. Bannan. A new

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Location of the Spirit-World.

Location of the Spirit-World. Bao 8.8. Journs.-This is becoming a tople of universal thought among Spiritualists, as is ordeneed by the many articles on the subject and the second second second second second in regard to it have heretofore been 50 yages that Spiritualists generally shreak from com-"airy mothing, without local habitations." though it has many besutiful and appropriate atoms. Now, that the sablest is the top and conflicting theories and opinions, both from normality as it was before yages, shadowy and idisting theories and opinions, both from normality as it was before yages, shadowy and idisting theories and opinions, both from the womb of true. Many worlds are spoken into a tangible States or, that were be-fore "without formation and birth of new ideas to the formation and birth of new ideas the Spirit-world "Stores into estimates, not by the flat of a personal delty, but by mone plain apoken truth that falls from the lips of any more and more that falls from the source of the spirit-world "Stores into estimate the source of the spirit-world to the source is the lips of the spirit-world to be source and the source of the plane apoken truth that falls from the lips of the spirit-world to a source and the source of the source of the spirit world to be source and the source of the source of the spirit world to be source and the source of the source o 1.141

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For truth and freedom of thought, LAURA S. House,

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

"that the old serven sphere theory is already demolished," and that "any further comments are unaccessary." Well, I do not wish to discuss 8, nor to tree-pass on the kindares of the progristor of the Journal. I am not olairvoyant hor medium-ieto. I have not seen into the prisers, nor any oundition of a future life. But I have wridened that there is a future life and that he spheres do unist, and when stable a writer at the doctor comes forward to denoting a doct wridence against 11, peruir more the unit of a medium to all out of some fore, and reach his evidence against 11, peruir more the unit optaces as generally described, outil not con-tions entertained at least 6 door young for the ball optaces as generally described, outil not con-tions," by Davis, and the "Pailotophy of Ore-spices as in ind. I now have back of the oditor, itse privilage of making a few quote-to do from Davis." Man given use parts of paragraphs or ser-mences, and them concludes they have alded him in domoting the spheres emirally. How

"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 Spiriciasd with force and perspicuity-is surrounded with an exceedingly moral atmos-phere, and is occupied by wise spirits."

phere, and is cocupled by wise spirits." "The fifts circle is composed of spirits who have stremuously labored while on earth to de-velop 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 assidnous atten-tion and application, to propare for and be nakared 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 progres-sion, there are mutual exphanges of thought and visits, that are enjoyed by none of the lower circles." lower circles.

lower circles." "The seventh circle is not connected solely with the Spirit-land of our particular planet, but eads were, a new world, wherein are con-gregated 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 a imost equivalent to another dissolution. There are in the sixth circle, spirits who have been en-gaged in the grand work of development for many conturies."

in the grand work of General and grand in the grand work of General and the grand work of General and the information of the individual heavens, but is a grand sphere. Where are unfied all developed spirits of all worlds." "There is about this sphere a moral and intellectual beauty, that is daming

The West.

This West. J. M. Allem write as follows from near Tak-legash, Castblike Naidon, Iadian Territory: It is somatime at cost liss wrote you, and J have now to acknowledge with thanks the re-relpt of several Journatal's from you. I such you from Buffalo, Mo., some papers giving a which appeared upon the window of the Oouri House, just behind the dask, whilst I was before and plotures, and or the pletares which appeared upon the window of the Oouri House, just behind the dask, whilet I was here and plotures, and my stay was made plessant by the kind appreciation of the work people (who turned out as mass) and he hearty beoplaity of Mc. and Mrs. Howay, of the Howay House) and the Lungtow at the bathole seoplative, will not soon be forgetten bathole is about 30 miles from Marrel field, and was reached by emigrant wagos, lower the and Springs 14 west for account yield this biom-son to the Indian country. We drea now at the horing 14 west for account yield this biom-son to the Indian country. We drea now at the horing 14 west for account yield this biom-hom of the aditor of the Chercows Makes, h. a paper printed and controlled by i-ouse the Indian Foir all Maskoges max, week. We at the Indian soon. :0

RELIGIO-PHILOSOPHICAL JOURNAL

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The Magic of the Voudoo.

BT F. B. DIWD.

It was in the year A. D. 1868 that I first met the subject of this marration. I had just returned home from a tour; and being out of employment, used to bill time with other loungers at Mr. M. goar store. Mr. M. returned home from a kour; and being out of employment, used to kill time with other loungers at Mr. M.* four store. Mr. M. was a calm, thoughtful, inquiring church-member. He had an only daughter, who had quite recently been developed to mediumship by the use of Planchette. This, of course, had a tenden y to stir up his thought, and dis-turb his calmness. Somehow I never could find rest. I never could enjoy the fail meas-ure of a laugh before something would turn up of a grave serious nature, that would spoil my mirth and distort my (otherwise) good looking ecuatematic, and as the face is a type of the mentality, my mind has gradually acquired the same chronic distortion. I am led to this conclusion from the simple fact, acquired the same chronic distortion. I am led to this conclusion from the simple fact, that whenever I sppear upon a scene of up-roarious mirth, the laugh ceases—faces that were before blank of thought look grave and thoughtful, and unconsciously begin plying me with questions. me with questions.

me with questions. Those questions I feel, even when no words are spoken—and although I love laughter as I do food—those questions, will not let me laugh. Such was the case with the little knot of "big headed houngers" at Mr. M.'s store. I had not met with them twice before the ex-cretess were changed from jovial talk and ridicale—to subjects of the most abstract and profound nature. Each day the "lownger" lab "increased—when des debater "played club." increased—when dee debater "pingers club." increased—when dee debater "played out" another "played in." and each played his part and had his say." The conversation was one day interrupted by an old man walk-ing rapidly up and down the room, and shont-ing at the top of his voice—"This Spiritalism is of the derill and won are all a pack of Ind. is of the devilt and you are all a pack of Inf-delat and you will all go to bellas sure as God reignal". No one else could say a word while he had the floor and when he was done he walked off with his fingers in his ears. Hever-al days he repeated the same thing. At last a small man with big eyes, who had said but little, walked up to him and said something I a main main with oig eyes, who had said something I little, walked up to him and said something I did not hear, whereupon the old man fell into a towering rage, and with his face livid and gvs glaring at him, demounced the little man as a Spiritualist, etc., etc. "Your father is the devil He was a lisr and you area lisr All mediums are liars." The little man was afraid of something, while the old man shout-ed and swang his fats in the air, and stamped on the floor, making such a noise that Mr. M. had to castion him. This hushed the old man for a moment, and the little man said in low measured tones. "You had better look out, old man! The spirits will get hold of you one of these days; and when they dc they will make you jingle?" "I defy you and the spir-its! I defy the devil and all his works!" shout-ed the old man. in a fret sy. The crowd broke up in disgust. The little man went out first, and fasw him make a curious mark with his foot on the door sill as he peased out. I no-tion of the seven in the first with the shoutfoot on the door all as he passed out. I no-ticed a strange gleam in his mild blue eyes as they rested on me, when he saw me watching him, and he gave vent to a low smothered. unnatural chuckle as he sbuffid away. I knew this little man intimately. He was a Vortice I have been the old ways a Voudoo. I saw no more of the old man for several days; when we met he approached me with his face radiant with joy. He had tried Planchette, sind it worked like a charm. Nay, more he had tried holding the pencil in his where he had tried, holding the pencil in his own hand, and messages came from his dear old mother-he knew it was her-nobody else could write like her. And then there were missages also from his three dead wives. It was possible that these things were tree, after all, shift that he had been an old fooi all this time etc. at least he was housed to it. time, etc., etc. At least, he was bound to in-vestigate until he was satisfied. I gave him advice about diet, habite, etc., at parting; and we met no more for about two weeks. One day, Mr. M. asked me if , I had seen 'old A." (Pardon me, reader, if I do not call names in full; those gentlemen, are all still living, and it full table gentemen are all still living, and it might hart their dear feelings, gou know, to see their names in print in this connection. But rest assured I write only facts, which that club of loungers individually and collectively can youch for.)

can yough for.)" But to return to the subject. Of course I waited and saw "old A." I was astoniahed at the transformation two short weeks had produced. Instead of the plethoric form, the red choleric face, and definit eye, I saw the semaciated tottering body, the withered, pale sunken countenance, and the wild uncertain look of a man in whom all hope is dead. He took me aside, like one who is afraid of some-thing, and then said. "Dowd, this thing is of the devil! I have tested the spirits and prov-ed them wholly evil. They lie even without any cause. I can hear them speak, and feel them touch me. I am satisfied I am bewitch-ed-mad I want you to help me out of it." Why don't you go to your minister and church for their united prayers I taked. "I assure you I have done so-at the prayer meeting the for their united prayers? I saked. "I assure you I have done so—at the prayer meeting the other night I stated my case, and asked the prayers of the church for divine assistance. They prayed for me, but the next day they re-ported that I was crasy. I have no hope left. I have nothing in this world but my horse and peddling wagon. If you will help the to get tid of these devils, you can have all." I don's want gout horse and wagon, I replied; but if you will tell me exactly how you are handled, I will do all I can for you. After seeking a secluded place, the old man gave me the fol-lowing narration, in substance, which I con-dance as much as possible: so as much as possible :--

so characteristic of my first wate-I could not doubt that is was really her.' I did not doubt. I know it was an filmion of the senses --the reality. Did I jouch her Do you feel my hand? It was as real, as warm and life-like; I handlad her as freely as I used to in the long desd past. Dowd, it was her I Being satisfied of her identity I abaudoned myself to the igloxication of lorgs.

satisfied of her identity I abandoned myself to the intoxication of lovis. "Place yourself in my position, if you car, sixty five years of age." Twenty five years ago abe died. We parted pompany as friends often reparate; but I wept for her as they who love only know how to meap. The other night she came back to me in all der. youth and loveli-ness. That twenty-five years of blight and integr are wiped away in a few moments, and I am young again." Tears filled the old man's eyes as he talked

Tears filled the old man's even as he talked with me. In a few moments he continued:-"I slept more that night. But the strangest part of this strange story is, the next night my other two wives came with her and insisted that they also had a sight to be present with us. Do you wonder now at my hacgard look and emaclated form? I can get no ilcop; every night these hellish orgies go on. I can not protect muscli in any manner from them. night thèse heilish orgies go on. I can not protect myself in any manner from them. They disturb me when I am not willing, and will not listen to entreaites or reason. They seem dead to all sympathy or respect. My prayers are not of the lesst avail—they mock and laugh at me when I pray. I can bear them quite clainly. I was distracted, and re-solved to break the spell that bound me. To this end I commenced to east beefitesk and drink coffice—but, sin! it seemed as if my mouth was full of cotton, and after I had suc-ceeded in conking down a good meal of the tasteless stuff. I went out and vomited it all up. It is of no use. I am powerless in the hands of this conscienceless monster—for I don't be-lieve it is anything else than the devil—who, in order to get possersion of me, personated my dear dead mother and wrives." I heard his statement and arranged to hold a

my dear dead mother and wives." I heard his statement and arranged to hold a circle with him that evening. The avening found us, with my two little daughter, seated around a table in the little cottage on the hill. In a few minutes the old man was influenced to write. Scarcely had he commoned writing, to write. Scarcely had be committed writing, however, when the little man with blue eyes walked into the rook -- or rather his represen-ation walked in--for he was invisible to all excorpt myself. I had suspected before that the Voudoo had something to do in this mat-

excevot myself. I had suspected before that the Voudoo had something to do in this mat-ter-mow I know. My little daughters soon tired and went to bed, and "old At' and I sait and reasoned with the invisibles for several hours. They were obstinate and insisted that they were married to "old A." snd were bound to have their rights. The Voudoo stood like a shadow behind the old man, and atthough he spoke not, nor moved, I knew by the look of his face that he controlled. For two years I watched this case. Grad-ually the mists cleared away from the old man's mental hor zon. Gradually the wives lost their power over him. Atthough he stuck to the Bible as the inspired word of God, yet he found a new meaning in every text, and Bylritualism upon every page. The entirits had healed him of a disease which had b filid med-ical skill, and which he consdered incurable. He had become clairvoyant and clairandient. The last time I saw him he assured me he would not swap what he knew and experienc-ed of Spiritualism for all that the churches could give. He had recovered his health and possessed a calm mind and spirit. What a changet a change!

Eminent Men in Defense of Dr. Slade.

(From the Lordon Times.)

LETTER FROM ALFEED R. WALLACE. TO THE EDITOR OF THE TIMES:

Sir:-In the Times of the 16th inst. Prof. E. Ray Lankester states that I am personally re-sponsible for the reading of Prof. Barrett's pa-per before the Anthropological Department of the British Association, and that my supposed conduct is "more than questionable." May I be allowed to show that this accusation (for such it amounts to) is wholly without foundation ?

The paper in question was brought before as Committee of Section D. by the Secretary, The paper in question was brought before the Committee of Section D. by the Secretary, before which time I had never seen it. A member proposed that it should be reported on, but after a full discussion this was nega-tived. The paper then passed to the Depart mental Committee, where it was again dis-cussed, and, on division. was left to be read in due course. Prof. Luckester is eridently ig-norant of the fact that the reading of this pa-per was decided after a vote taken in two com-mititees, and he was therefore not justified in making the unqualified statement that "in con-squence of the more than questionable action of Mr. Alfred Wallace, the discussions of the British Association have been degraded by the introduction of the subject of Bpiritaliam." As to Prof. Lunkester's opinion as to what branches of inquiry are to be tabooed as "de-grading," we have on the other side the prao-tical evidence of such men as Lord Rayleigh, Mr. Orookes, Dr. Curpenter, and Col. Lune Fox-mone of them.inferior in scientific emi-nence to Prof. Lankester, yet all taking part in the discussion, and all maniating that dis-cussion and inquiry were necessary; while the close sitention of a late President of the Asso-ciation, and of a crowded aud's co. showing the free interest the subject vertised. "As I have now shown that Prof. Lankester commenced his letter with an erroneous state-ment of fact, and a "more than questionable" statemant of opinion, it is not to be wondered the Con As I have now shown that Prof. Lankester ommenced his letter with an erroneous state-ment of fact, and a "more than questionable" italement of optinon, it is not to be wondered at that I find the remainder of his communica-tion equally unstifactory. His account of what happened during his visit to Dr. Stade is so completely unlike what happened during my own visit, as well as the recorded experi-ences of Berjeant Cox. Mr. Carter Blace, and many others, that I can only look upon it as a striking example of Dr. Caspenter's theory of preconceived ideas. Prof. Lankester weat with the firm conviction that all he was going to see would be impositure, and he believes he saw imposing accordingly. The "itembling, the max cuvres, the considerable interval of time" between cleaning the slate and holding it under the table, and the writing cocurring on the opposite side of the slate to that on which the piece of panel was placed, were all abeed while Dr. Slaas's hand, were both upon the table and held by my other band, such writing being distinctly, and that the slate was and the during the slate in the solid writing being distinctly and blis while in pro-grees, and the turber fact that Dr. Made's know were always in sight, and that the slate was impossible for me to kooppt the is also was a power slaw by my other band, such writing being distinctly and this the slate was a mover wated upon them at all, reader H quite impossible for me to kooppt the at plane. "House were always in sight, and that the slate was any out for the planomenas, wit-nessed by mo. "Yours Faithfully. Hostone to any portion of the phenomena with sensed by me. Yours Falthfully, Alward R. Wartaka, Glasgow, Bept. 18th.

account of a seance with Slade, which differe so materially from may own experience that I trust you will, in common justice to Blado, al-low me to state some of the points of differ-

trust you will, the common justice to Blado, al-low me to state some of the points of differ-ence: I.e. Blade eaton my jeft, factug me, and in such a position that not-only his less and feet, but his whole body, as well as both funds and arms, were in full, rice's during the whole sennee, except when de was storredly holding the slate under the table, when one hand, and forearm ware concentration in wrotes quantion on one side of the slate. 3rd. The writing always came on the up-per side of the slate, holding it in such a posi-tion that Blade could not have possibly seen what I was writing, set that it would have the table writing, set that it would have mode any difference if he had done so, for af-ter I had turned the slate nos as to have the writing downward. Blade immediately hold both were thus holding it in such a posi-tion that Blade vold not have possibly seen what I was writing, set that it would have not all of the slate. A down while I still held the other, and while both were thus holding it we passed it under mean the table, where Blade immediately held go, and elseed both his hand on the top of the able. Under these circumstances I got a dis-tinct answer to my question written on the upper side of the slate. Ath. My body was repeatedly touched, and two or three times while I was looking at the place. During this time Slado's foed, earny left, were always in sight, and generally in outact which mine, and both his hands on the scaling outler mise, Twice I was bodily puah-ed forward, chair and all, along the carpet, slowly, about four inches. From our relative positions it was perfectly impossible that Blades ould have done this, or' have written on his knee, without my seeing him, or that he could have produced any ''genile kicks," or any of the touches which I have referred to, and which were equivalent to a pressure of six or eight pounds. Nor could he have overturned a chair just a clear yard's distance from alis-taneout of the table' I say not they are easily produced. Yours Faithfully,

Junior United Service Club, London, S. W.

A JLY.

A FAIR VIEW.

To the Editor of the Times:

To the Editor of the Times: Sir:-Having been twice referred to by your correspondents as one of the 'witnesses of Dr. Blade's doings, I must ask your permission to state briefly that my visit to him was official, my duty, as President of the Psychological So-clety of Great Britain, being to report to the Society upon whatever alleged psychological phenomens may invite attention. I certainly witnessed all that your corres-pondents have described, and have reported

I certainly witnessed all that your corres-pondents have described, and have reported faithfully what I saw. But I have carefully abstained from pronouncing any judgment as to genuineness or otherwise. My report con-cludes thus: "I offer no opinion upon their causes, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be impost ure, it is equally important that the trick should be exposed, as trickery can only be, by showing how it is done and doing it." My experience differs from that of my friend.

Bowing how it is done and doing it." My experience differs from that of my friend, Prof. R Lankester, in this—that with me the slate was not placed under the table, but upon it, and the writing appeared upon the side next to the table, my eyes, as well as hand, being up on it from the moment I cleaned it until's lift-ed it and found the whole side filled with writ-ing from end to end. If written previously, it could out be a some symmathetic panelit ing from end to end. If written previously, it could only be by some sympathetic pencil which becomes visible when the slate is warm-ed by the hands placed upon it. Otemists will say if such a thing can be, for if it be so it is a complete solution of the mystery. But although the experiments tried by myself might be so explained, for I used the slate pro-vided by Dr. Blade, it will not explain the in-stances of Dr. Oarpenter and many others who have used their own slates: and this should al-

stances of Dr. Oarpenter and many others who have used their own slates; and this should al-ways be required by the visitor. Experience shows that no judgment can be safely formed of experiments of any kind up-on one trial. They must be witnessed under various conditions. The very strangeness of the exhibition swould make us slow to come to an opinion whether what is there seen is con-juding or psychological.

an opinion whether what is there seen is con-juring or psychological. I can only repeat what Dr. Ourpenter has stated of his own visit-that I could detect no imposture, nor find any explanation, mechani-cal or otherwise, either of the writing, the rap-ping, the floating chairs, or the hands. But, knowing how a clever conjurer can de-ceive the eye of a stranger, I should be reluct-ant to form an opinion until I had seen the tx hibition twice or therios, so as to be enabled to keep the eye steadily upon the exhibitor, and not upon the phenomena-watching what he is doing instead of observing what is done-by which process along can sleight of hand be discovered.

of under, regularity and mathematical accura-or that hespeaks the wisdom of universal in-telligence, and tells to man is convincing lan gener, "That all are parts of one stependous whole," or that all are links of one grand end-less chain.

smare, "That all are parts of the superdous whole," or that all are parts of the superdous "And yet, connected thus, each sets from its central brain. This haw of circularity, period-icity, etc., etc., applies with equal force and accuracy to the great family of man, as will be hereafter the set of the set of the set of the securacy to the great family of man, as will be hereafter the set of the set of the set of the securacy to the great family of man, as will be hereafter the set of the set of the set of the securacy to the great family of man, as will be hereafter the set of the gread cyclic movements of the "All it all." This history, be avoid an pression of the set set of the the set of the set of the set of the set of the boundless variety in nature's wast empire but what carries in its constitution a written history by which its individuality may, its eternal entity is to be read in all nees, condi-tions and circulastances. The great set of the that forms the Date of the set of the set of the main of the set of the set of the set of the that forms the base of the mineral world brings in with its being a record of its own birth. The vast vegetable kingdom bears on its own living grandeur, while counties tribes of ani-mated beings present us, from the living wood, with a true' and accurate account of their natures respectively. And none the less is it a fact, that may, as the crowning arcel-lence of the formative force in batters is the their natures respectively. And none the less is it a fact, that man as the crowning excellence of the formative forces in nature, is the bearer of his own life's history. Deeply and indelibly on his great immoriality is written the divine is wof his being, his character and destiny, which, being read either backward or forward, leads him to repose confidence in himself as his only "Savior." But I have said the great law of human life is cyclic in its movements—periodical in its general unfold-ings—dipensational in its modes operandi; and what is m re beautiful than all else, is, that each successive general unfolding is at. lence of the formative forces in nature, is the and what is m to besutiful than all else, is, that each successive general unfolding is at-tended with increased beauty and power, thus making our endless pathway, one unbroken line of progressive life onward and upwards, the older and though we may never reach the golden acme of life, we are ever; perfecting in cur grand march. and march. At birth, man takes his first visible step in-

At birth, man takes his first visible step in-to his cyclic course, and being possessed with inherent light, the germ of intelligences, he bids the master wheel to move forward, and with its unfoldings he passes the spheres of in-fancy-adolescence-on to the high hill tops of mindane maturity. This history being row half written, the morning of his life adum-brates the evening of his day, and like the sun of day, governed by the same cyclic law, he reflects but faintly the light of life in its beau-tiful decline until he passes through the night the decline until he passes through the night the change called death, where, under the grand repeating law, he catches again the first inspiration of the new born day. Now, the history of an individual is the history of a nahistory of an individual is the history of a na-tion, since a nation is but a combination of in-dividuals. The same isw governs both. As the one is born, so the other is born. As the one passes away, so passes away the other. Each has its infancy, its manhood and its old age, its beginning, middle and ending, when loi the history of a grand revolution is written. Repeat, says the law, and behold one genera-tion and nation goeth and another cometh to follow in the wake of its antecedant, to re-writs, revise and improve the books of life's follow in the wake of its antecedent, to re-write, revise and improve the books of life's

write, revise and improve the books of life's history. Now, as history repeats itself, and as we have learded this fact, we have obtained the key to prophecy; and through the avenues of observation and reason, we have but to look, read and learn wisdom. For, from the history of the next we have in from the history read and learn wisdom. For, from the history of the past, we learn in general the history of the future. This is as true as the fact that the beginning of day shadows forth its close. What great truths, then, have we learned from its golden pageaf What prominent facts and events form the gist of the history of the past-These questions once solved wither revelations ofme to us unsought. For since there is noth-ing new under the sun, but that that which is, is that which shall be, why, each becomes the ex-ponent of the other. There, then, is a sum-mary of the whole matter. We have seen life and death realized in individuals, families and ustions. Have witnessed the formation of soand death realized in individuals, families and ustions. Hava witnessed the formation of so-cletics, governments and institutions, and have learned of the rise and progress of king-doms and empires, and read of the same fall-ing, socking interment in the graves of their own ruhas. And we have but to look out up-on the broad bosom of the universal now, to behold the rebuilding, the reorgan'sing and general resurrection of the same; yes, the rep-cition of day and night, the four seasons, all the grand epochs of physical nature are not more prominent in the ordence of their exis-tence, than these great facts pertaining to the movements of the moral world; but we have read yet further history of the past. We have read yet further history of the past. We have read the histories of the'religious of all the reces of the earth; have learned nomewhat of their fancied creators, their born gods with their mineculous conceptions and virgin ma-ternities, their crucificions and resurrection-ing. ustions. Have witnessed the formation of so

NOVEMBER, 4, 1876.

been and will be the case with all other phe-nomena whether of a physical or mental char-octor, so is has been and will be with the gods. Jaus not excepted. Though as a man, he was the embodiment of the moral unfoldings and the implications of his day, though as a man he was without a parallel is point of roodness, loveliness and installion which just-by estituted aim to the appellation "The Morn-ing Star." "The Light of the World," and though holy bards have written his life in hymane of praise, and millions have bowed to him the kree in w rship. Jeans as a God, will find the evening of his day. Even now, he is in the yellow leaf, and before another grand cycle shall have written its history on the men-tal deep he will have passed away without a worshiper. J. H. MENDERMENT.

J. H. MENDRARALL. Cerro Gordo, Ind.

Letter from Dr. E. Hovey.

. DEAN JOURNAL:- The enclose in stract will give your readers an idea of when a going on amongst us here, and they will be giad to learn that an excellent feeling still remains among the people generally, since the close of Prof. Allen's course of lectures, which closed on the 17th of Sent last

Allen's course of lectures, which closed on the 17th of Sept. last. This all is is taken from the Buffalo Reflex of the 14th ultimo, and those who heard the lect-ures, regard it as s fair and manly report, both of the lectures and the spirit pictures that were discovered on the Court House window, next to where the speaker stood in delivering the

to where the speaker stood in delivering the lectures. It is a double picture. There is an Indian prefile looking directly East, and a Pale-face looking north-west—all in one. At the first wiew, it looks to many as a photograph nega-live, with the face of the Indian profile black, and the hair white; but it was a noticeable mat-ter that many more saw the Pale face first, and the dark part seemed simply as black hair. But all finally recognized the union of the Pale-face and the Indian, and I would like to stak may we view it as at all significant; in view of the times, now that the Red man is receiv-ing a more just recognition, and the further fact that Mr. and Mrs. Allen are both so often controlled in their private of cles and conver-sations by the spirits of the much abused In-dianat

Mr. and Mrs. Allen came to our place on the Mr. and Mrs. Allen came to our place on the ist, and left us on the 23rd of Bept., and dur-ing their stay with us, endeared themselves to all the friends offerform. In fanguage, in theo-loggein dress and in die, and a better way of grouping families in the bircular or heragon form, as published in the Banner of Light some time aco time ago.

They are now, as I learn, in Springfield, Mo., on their way to the great Southwest and the Indian tribes, among some of whom, they have a work to perform.

E HOVER.

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Buffalo, Mo.

THE BATRACT.

THE STRACT. List week notice was given through the Re-flez and Courier, that J. Madison Allen would give a lecture to our people on Modern Spirit-ualism, at the Oourt House on Sunday. Ac-cording to that appointment he appeared and lectured Sunday morning and evening. The lectures were given, he claims, not by himself but by the inhabitants of the Spirit-world, who took control of his "brain, and then used his voice as a means of communicating with the people in this part of the world. Bubjects were given him, by persons in the andience. were given him, by persons in the audience, after he had come into the Hall. The lectures were given in the most chaste and beautiful

were given in the most chaste and beautiful language. Several sufjects were given with a view of drawing out an opinion upon "Free-loveism," but proved a failure. The spirits were not engaged in that business. Last Tuesday morning some one discovered, what he conceived to be a profile of a man's head and face on or e of the panes of glass in a window of the upper room of the Court House. Scon the news spread all over town that the spirits had been painting during the night. Our people nearly all visited it during the day. From the outside it certainly looks like the picture of a man, something fike a photographic negative. From the inside of the room nothing can be seen; the glass pre-senting the same appearance as the others in the building. At the present writing the pict-ure can be plainly seen from our of the and on almost every side.—Buffalo Boffaz. on almost every side. - Buffalo Roflez.

Minnesota State Convention-

Minnesota State Convention-We see from the report of the Secretary, Mrs. Esthar T. Dorgh sa, that the meeting was quite a success. President Soule occupied the chair. Thomas Walker, J. O. Pope, Dr. Sam-uel Watson, A. J. Fishback and G Geer, were present and, of course, in an able manner em-tertained those present. Mrs. Lepper de-scribed spirit friends and made a short address. The following resolution offered by A: J. Fishback, were adopted by the Convention: Resource, That as Epiritmalists and Free Thinkers, we recognise no man or Book as master, and we declare it as the sense of this Convention that all men have an inalienable right to liberty of thought and speech. In the agitation and investigation of subjects apper-taining to the welfare and happiness of the hu-man family. man family.

THE OLD MAN'S MARRATIVE.

THE OLD MAR'S HARRATIVE. "According to your advice, I abstained from all animal food, tes, coffee, etc., and bathed myself every night in cool water. Be-fore going to bed I am in the habit of praying. Binde this devilish infuences has come upon me, I spend an hour with the spirits before prayer. For several nights all seemed lovely. All at once they commenced lying to me, and contradicting , each other. They wrote out with my own hand that it was not my mother, nor my wives who came, but the devil him-self, and so prove it, drew his portrait. "I freely admit that I was considerably ag-inated that night upon retiring, for that very day I had proved them all lists, and they (my mother and wives bad all admitted, in their own handwriting, that they were flars, and

iny I had proved them all hars, and user that mother and wrives) had all admitted, in their own handwriting, that they were flars, and hat the devil had them all in his keeping. During prayers it scienced as if the room was full of mochany and 'sughter. Upon retiring, I was decitified at faciling of a srms entwining my mock and warm presions to kinese spon my mouth. I sprang from the bed and its the lamp. The bad was empty, and as o twa the room-and the door and window securely fast-ened, as I always leave them. Again I rotired a bod, and again the strange bed failor was lasts. I arose and being tupremed I took the pendil, and my hand wrote, 'I son poir dear a ife."

"I was satisfied that it was her. So dear tri the first love of my youth. Batteriof that as dood was accurdy follod. I for the third me, retired with the first resolve to bass my of control with the first resolve to bass my for any whatever is was, was waiting for as. The same dear kines, the failed darantee

discovered.

Yours Obediently, Rowand W. Cox. President of the Psychological Society of Great Britain. Oarlton Olub, Bept. 18th.

THE LAW OF CIRCULARITY.

History Repeats Itself.

Jesus Follows in the Wake of Other Born Godzi.

"History repeats itself" is the consilers violated by the lips of man. It is solf evincing and forces its truth upon our convictions from vitaged by the lips of man. It is solf evincing and forces its truth upon our convictions from vis great past. From it alone we learn the principles which serve its as the key with which we are exabled to unlock the portals that open to our view a system of philocophy, han which there is none of greater import-smes to man. This philocophy is that based upon the law of Cincalarity, or principle an-ployed by great Nature to govern, direct and control the movements of the sternal worlds. If would any, "It is the new support of the carth, this grane disputations account of the carth, this grane disputations account of the earth, this grane disputations account of the serve and reduce to practical stilling. The law matinets the direction all the great or invorment of physical natures, and as 1 has which its its measurement of time by periods cycles and reduce to practical stilling. This is a movement of physical natures, and as 1 has a movement of physical natures, and as 1 has a state to the directing of time into any states of general needs and their capacities to dimprehasi and reduces to practical stilling. This is a state of general and reduces to practical in the produce display it with all their states of any ships in the time into any states of any physical and register in a state formed, is mineral and register is a state of general is a physical best in down and an interm pour out has any and night with all their states of any ships in the state and edibles with contained and any ships in the state and edibles with contained and any ships of grace and beauty to her reasing mil-ions. And it is by the same few that ponder is move in their grand orbits with that degree "History repeats fiself" is the ceaseless

their mirsculous conceptions and virgin ma-ternities, their crucificions and resurrection-ing. No epoch in the world's religious history that has not given birth to one of those godly boys. In fact, a newly born or baby God is an indipendible agent in the opening of a new revolution, cycle or dispensation in the religi-ous phase of life. It is the very pillow, chief corner-stone of all established religious under heaven. There has never been a movement of this gind since-sliver heaved india's 'Pirst Golden Child'' (born God) was rocked in the oradle of her religious institutions, but what has had its Meelah (born God) as the central angine around which its worshipser's were di-vinely attracted. It need nof slop here to enumerate or paraphrase to prove my claim. The fact is patients and now well' knows to the liberal minds of the 194b century. Bodah, po-litical, and even the physical revolutions in an two site potents and now well' knows to the liberal minds of the 194b century. Bodah, po-litical, and even the physical revolutions in mi-ture are potents of the oyolis movements in the religious of man. A mit these, soo, are not whitout their institute causes. They are the natural results of the cyclis movements in the religious of piritum nature of man. Man's progress like day and night, is up and down the ladder of life, and wheat, as a religious people, he reaches the top round, he is ripe for the could be reaches the top round, he is ripe for the could be reaches the top round, he is ripe for the could be reaches the top round, he is ripe for the could be reaches the top round, he is ripe for the could be reaches the top more the site reaches the for the second for the tables of the source of his more statu-ie functes into some one wholes organiam in the most favorable recipient for the table before the second for the second be religion.

is ripe for the culmination of his most excepti-its funcies into some one whose organize is the most favorable recipient for the isd welling of the "God head bodily." This, I repeat, is the crown of religious publicity, governed by and growing out of the initiatiable law of Ois-cularity as simpled and applied to the mind of man. "And so well acquainted, with the law and its increments were the andient sakes, thus they always Ensw Just "when to look for the containing Messiah."

donicing Messich. "Interest in the state of the second state of th

BLEOTION CP OFFICERS.

BLECTION CP OFFICERS. Mr. Jenkins was elected President; Viss-Presidents, Mrs. E M. Welch, St. Paul, For-ter Martin and Mr. Carpenter, of Farmington; Becretary, Mrs. Ether T. D. uglass, Winons; Treasurer, C. P. Collins, North Branch. During the Coarsenitory Dr. Jocket held a seance and successfully described spirits. A proposition was made; to the clerky of Mianesgolis and St. Faul, to meet in discus-sion Thomas Walker, on any subject of vi-tal interest to humanity. Important building yead transmoted. The Convention rescinded the solid, and the with-drawals were relatization.

SEXUAL PHYSIOLOGY. SCHEMPIPIO AND POPULAR EXPOSITION OF

TR. DABOCIOLOGY. T.

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Attive By B., T. Trendl, M.B.
 The great interest nor Today for in all midden relating a second second

NOVEMBER 4, 1876

A SNAKE WOMAN.

Terrible Affliction That Betell a Young Girl.

Young Girl. North Dorset is a pretty hamlet in Vermont, near to Hooses. The grand Green Mouniains tower up on either, side, and nestled in the pasceful valley are the few rambling houses and workmen's huis that go to make up the settlement. It is easy enough to see, at the first glance, that North Dorset is not a rich place. For the people look anything but wealthy, the farms have an uncared for ap-pearance, and the houses are of the most tum-ble down and dilapidated description. A curl-ous anomaly is the presence of marble in every direction; gate post, fences, doorsteps, and even fire-places of pure white marble may be found in and around these homble dwellings; and yet this apparent layary is but the respli-of the innate indolence of the people, for this marble is the reference of age posts from wood, have found it much easier to bring mar-ble slabs from the quarry. This w a the sp parance of the place when the writer went thither in search of perch, builheads, and suffith. The completion of the Hoose, funnish, The completion of the Hoose, funnish, The completion of the Hoose, funnal has, however, probably improved theor, desolate North Dorset, as it-has improved other showed a meagre return of perch, builheads, and suffith. The completion of the Hoose, funnal has, however, probably improved theor, desolate North Dorset, as it-has improved other showed a meagre return of partern, which beides affording entertainment for man and best, also contained the post effec, country store and bar room, in which the lowners of besides affording entertainment for man and beast, also contained the post office, country store and bay room, in which the loungers of the place would congregate and discuss poli-tics and the other gossip of a ccu try barroom. Altogether, North Dorset was not, beyond what attractions nature had bestowed upon it, an altogether Wahallan abode. There was

A STRANGE CHILD

there, however, whose fame had gone abroad among scientific critics, and the little hamlet was frequently visited by students of natural phenomens, anxious to solve, if possible, the riddle this unfortunate youngster presented. In the account which follows, the real names of the parties interested are autopresend at the of the parties interested are suppressed at the request of those who have so deeply suffered through the events that have transpired. The

20

request of those who have so deeply suffared through the events that have transpired. The visitors to the N rith D meet Hotel were imme-diately attracted by the appearance of one of the female servants. She was tall and gaint in figure, with a face almost as swarthy as those of an Indian, hair of a raven black col-or, and fastened in one of those remarkable colls that would appear to be a distinctive mark of the Yankee country women. Her eyes were dull and small, and from the expres-sion in them it was evident that the woman had suffered much, as indeed abe had. Bhe had married one of the hands on the railroad, a big, burly German, who, after the birth of their child and s strike of the hands, which threw him out of work, had taken to drink and abused her shamefully. One night as he was staggering home to his shanly drunk he was run down by an express train and fatal-ly injured. His death was a release to poor Encice in some respects, but still abe had her-self and the child to support, and so, being a tidy and industrious woman, found but little trouble in finding employment at the botel. Hor eanother misfortune befell her. The child, who had now grown to be saven years of age, while having in the fields was who had now grown to be saven years of age, while playing in the felds, was

BITTEN BY A SNAKE

and came crying home, evidently suffering in-tense pain, and with her face swollen where the poisonous fangs had entered in the temple over her right eye. What little skill there was in that rude neighborhood was summoned for little Annohen had become a great favorite among the people, and, strange as it may seem the child was saved from death. For six months there was no arcented charge in her the child was saved from death. For six months there was no apparent change in her, and thes, at the full of the moon, a stream of greeniah matter oc s:d from the little scar that had been left by the serpent's fangs, and the whole disposition of the child seemed to change. Before, she had been bright and cheerful, but now she seemed to be

PURSUED BY THE IFINIT OF THE ARPENT.

FURSUED BY THE STRIP OF THE SERPENT. Without the slightest, provocation she would give way to fits of almost uncontrollable rage. At these times her forchesd would seem to flat-ten, her head would roll from side to side, her-eves would glitter with a strange, fascinating, and yet terrifying light, and she would try to bite any human being that came in her way. Failing in this, she would run out into the road and, picking up stones, would fling them with devilab malignity at those towards whom she wished to vent her rage. Her would continue in this condition for about a week and then would supervene a season of almost deathlike inertis, and she would return to her, normal state of cheerfulness. With each return of the fail moon would come those strange fits, and, by and by, also came to be known in the neighborhood as

treatment of a calebrated physician at Bonze, who had taken great interest in the case, and that a full moon had passed without a return of the dreadful malady. Years passed by and of the dreadful malady. Years passed by and Easion write no more, while in the hurry of business and the occurrence of other profes-sional events the poor Vermont anake child was forgotten, only that occasionally she would be spoken of and wonder expressed as to her fats. List week her memory was re-called in a most startling manner. One of the physicians who had been instrumental in send-ing her abroad happened to be in the office of one of our large advertising memory and ing her abroad happened to be in the chice of one of our large advertining agencies, and, while waiting for the party whom he had come to see, he took up a Garman paper lying on the desk at his side. Being a good German scholar, he commenced reading it, when his eye was attracted by a paragraph describing a terrible terrible

MURDER AND SUICIDE

MURDER AND SUICIDE in one of the villages of the Tyrol. It did not take him long to discover a singularity in the description of the young woman who was the heroins of the tragedy to the Asnchen of former years. The story related how this beau-tiful young girl had been bitten by a serpent in childhood, and how the wound had seemed to change her whole nature. Finally she had been brought to Germany, and, as it was sup-posed, cured by a well-known physician at B one. Galy a year ago she had married a young and prosperoza merobant in Berlin. This summer the young couple had gone on a pleasure trip to the Tyrol, where the wife gave birth to a beautiful child. Shortly after this a circus and menagerie gave an exhibition in birta to a besaultar child. Borruly atter this a circus and mehagerie gave an exhibition in the village in which they were stopping, and the young couple, with their nurse and child, winited the show. One of the prime curi situes of the exhibition was a number of

AMERICAN BATTLESNAKES

enclosed in a glass case. The sight of these reptiles seemed to affect the woman in a most curious manner. Bhe was rooted to the spot and gased upon them as if fascinated. The husband was also shocked and astonished to husband was also shocked and astoniand to observe a small stream of greenish matter cose from a slight scar in his wife's temple. The child was peevish and freiful and wried, as oblidren will. The mother gave a hasty glance at it, and quicker than thought dashed her hand through the glass case and selzed one of the

WRITHING REPTILES

warraing REPTILIES applied its mouth to the child's forehead. The husband sprang forward in an agony of terror and seised his wife's arm, but it was too late, for the venomous reptile had bitten the child. There was a great chilement in the abow, and a general exittering of the crowd. That night the child died, and as it lay in its little bedy its poor body bloated and swollen from the poison, the mother bent over it, kiesed Its cheeks, and then, before abe could be stopped, seis d a knife from a table standing by. Here eyes glistened, and her forehead, so the by-standers said, seemed to fit to her heart, and fell deed on the floor. The physician, on reading this account, was, as may readily be supposed, much abocked to hear of so tragic an ending to the pretty little Annchen of former years, and the fatal ending of the unsolved mystery, and the fatal ending of the malady of the make child, which was almost a realisation of Oliver Wendell Holme's idea of "Elsie Ten-ner."-N. Y. Mercury

Abner Kneeland. Again.

EDITOR JOURNAL: - Your correspondent, G. B. Parsons, at Hooper, Neb., in attempting to correct a misquotation from Abner Kneeland, the language used, on which, in part, was predicated his prosecution for blaspheary at Boston forty-two years ago, did not rightly make the quotation, and in other respects fail-ed to interpret aright the position of the mar-ityr, for such I esteem him to have been. I was but a lad when the Church and State join-ed hands to crush him, and finally succeeded 1 yr, for such 1 esteem him to neve beed. I was but a lad when the Church and State join-ed hands to crush him, and finally succeeded in securing a verdict followed by his imprison-ment for a season. The case made a profound impression upon my mind and intentified my liberal principles, and made me a more determined foe of eccletasticiam which has ever thrown itself over the path of progress. Permit me to brh fly state the case and vindi-cate Mr. Kueeland from the weighty charge that he was recreast, failed to properly meet his accusers, and therefore "deserved the pun-ishment he secured for his cowardice in vot platting, himself squarely on the fact and his right to ine the language." The prosecution was based on a statute pas-ted on three articles published in the Insect. igator, of which he was then editor. The first specification was a paragraph in an article excitation.

sschusetts saw fit to set it aside and make no reference to it. The above comprehend the three points re-

reference to it. The above comprehend the three points re-lied on by the government, and all three were defended "rquarely on the fact and on his right to use the language. It is time the ples of non-responsibility was interposed as to the first, inasmuch is the defendent did not pro-cure its publishment. This was a legitimate point, and was well taken, as every well read is wyer knows. There was no "cowardice," not the' least. Throughout, Mr. K aceland through his counsel, and by higself, boldly argued his right to do all he did, though they stranously claimed that the first and second specification came within the jurview of the status of blasphemy even by implication. There was no "trackling," but a merely meet-ing of the case from beginning to end. In the course of the trial, Mr. K aceland published all the articles in full, parts of which had been made the blais of the charge. In his closing observations he ended with the following bold declaration: "I know there is a breach made in the wall of the stronghold of bigotry, super-sition and intolerance; the whole foundation of prieducraft shakes even to the very centre. stition and intolerance; the whole foundation of priestcraft shakes even to the very centre; and if it is, or should ever become necessary that I should be flang into that breach to make a bridge for others to march over my back, for the sake of storming that cluidal. I cheerfully offer myself as the victim, and shall never shrink from that arduous duty while I have

shrink from that arduous duty while I have life." At the first trial, Mr. Kaceland was defend-ed by Andrew Daniap, Beq., who made a mas-terly pies, bearding even the ladge on the bench, who had most ubjadicially used his po-sition to force a conviction. No one who reads it will accuse him of using "quibbles or technicalities," or in the least evading an issue on any point. It was able and learned, meet-ing the government, and not the government alone, but that spirit of bigotry which was be-hind sceking a viotim, If perchance an enemy might be struck down I do not recoilect the time consumed in the delivery, but think it was near three days; the argument occupies some ninety large printed pages. There were four trials, Mr. Kneeland conducting his own defense after the first, Mr. Duniap having de-ceased. The defendant maintained a bold front, all through, and resolutely met the gov-ernment at all points. Honor to his memory then, and let not aught be said or done which shall do it or him injustice; though I was person-ally unacquainted with him, never having seen im even I could not resit the impulse. shall do it or him injustice; though I was person-ally unacquainted with him, never having seen him even, I could not resist the impulse to vipdicate him and set before the reader; of the Journat the facts of the case. When I make up my roll of saints, Abner Kneeland will be one, and until I go to meet him screes the river, I shall cherian his memory and isbors. He left "footprints on the said of time which ages will not obliterate." ages will not obliterate.

WILLIAM FOSTER, BR. Providence, Ont.

Tobacco Users, Attention!

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

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BARRITT'S HRALTH GUIDE now ready and for sale at the office of this paper. Price, \$1 00. BARNER OF LIGHT for sale at the office of this paper. 11

Special gotices.

Attention, Oplum Eaters!

Mrs. A. H. Hobinson has just been furnished with a sure and harmless specific for curing the s ppetite for opium and all other narcotics, by the Board of Chemists, in spiritlife, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restor-ing hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the ramedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of fee dollars (the simple cost of the ingredients), and guarantee a most

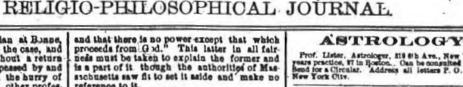


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neighborhood as

THE SNAXE CHILD.

A physician from Troy happening to be at North Dorset during the following Bammer saw the child and was complished pursed at her case. He wrote to some others of the med-ical fraternity, and very soon there was a con-sultation of doctors in the little hotel parlor, sultation of doctors in the little hotel parlor, discussing the lusus nature. Different reme-dies were tried, but without avail. One of the party, more enthunisatio than the rest, al-lowed Annchen to bite him on the arm, and soon the limb swelled up and became mortified like the wound of a scrpent. Restoratives and stimulants were applied, and hereevered, but a scrious attack of sickness followid his experiment. Bafil d in their afforts to dis-cover the cause and prevention of the stranger malady with which Annohen was affected, the Troy doctors determined to bring the shild to New York, and it was not, difficult to obtain the consent of the mother to tha trip. The ap-pearance of the child in this city will be re-membered by some of our most emigent phy. embered by some of our most eminent phy-cians, although the cure was never made ublic. When she first came into the bustling public. When she next came into the beam of oity all its strange and novel sights appeared to plesse her immensely, and she danced and orowed with ohildish gles. The spearance of the fall moon hewever, brought with it the usual symptoms; there were the discharge of matter from the scar, the dis of passion, and the

PROULTAN VLATTRINING OF THE FORBULAD developed with even greater intensity than how hid been in the quiet hamlet of North Darset, and she brought desolation upon the glass jurs and retorie of many a laboratory. The New York doctors were as much pure of as their brethrem of Troy, the case baffing their utmost efforts for its solution. Bo deep wate not and the their start is solution. Bo deep wate not interest taken in her that a purse was made no, and it was deter almod to send her to Germany, in the hoe that perhaps the Ger-man physicians. A gest be sole to give her re-lief. The mother was still further urged to go by the fact that her handand's father in that country had lately died, leaving a small estate to her. Funds enough were, raised to send her and Annochen to Fatheriand, and they soon departed. A few months elapsed when Ba-alow wrote, returning the smeast that had been alwaned for the passage money, and saying that her child seemed to be improving under the PROULIAR PLATTENING OF THE FORENEAD. to plant weeks at

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exilier date, and charged blasphemy, predica-ted on three articles published in the Jacet, ispecification was a paragraph in an article objed from the New York Free Enguyer, the dited by Robert Daie Owen and Frances Wright, a glociation from Voltaire's East eser-series Moeure, the obnoxious word being one used several times in the Bible without being our red by the use of Greek latters as in the Ja-senigator. The remark of Voltaire referred to the practice of eastern nations to have emunda-med the article site site all the Ja-senigator. The remark of Voltaire referred to the practice of eastern nations to have emunda-med the article site all dates to the belief of the French Ostholics. that Christ was then one. This was all there was in the paragraph, and the article site of all dates to the belief of the reach was absent from Hoston at the time the article was published, knew nothing of it must be and was absent from a correspondent, crit-bising a tract issued, by the orthodor, "David Bildwin, or the Miller's Law." In the course on prayer, much of this same being fromical, setting forth in a ridiculous light what is in-volved in the practice of it in its usual forms. The bird specification was a paragraph fouching G.d. in a letter to the R.v. Thomas Writemore. This gentleman was an Uni-versalist minister, and insmuch as Mr. Knee-ind had been one, the former desired the int-ter to arplicing a row his opinions on as to let the public understand he was not an Univer-alist. Runtille purpose, Mr. Kneeland pub-lef, in the form of a letter, addreased to Mr. Whittemore. 'In the course of it he said, "Universalistic belief on other points, but these are ind had been one, the form a sture itself, is agnation." Then were several other state-ments of belief on other points, but these are indention." Then were several other state-ments of belief on other points, but these are indention." "A allonophical Oreed." as a mine train, the is the course of it he saide, in which we find the following: "I believe that

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ANOTHER EDITION NOW READY Just issued another edition of the sequel to the "Stellar Key," which is almost universally known as

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RELIGIO-PHILOSOPHICAL JOURNAL

NOVEMBER 4, 1876.

S. S. JONES, PROPRIETOR MIDITOR.

Religio-Philosophic | Journal

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CHICAGO, SATURDAY, NOVEMBER 4 1876.

KNOWLEDGE 18 THE TRUE

SAVIOR.

Duties Devolving Upon Spiritualists-Why Spiritualists Should Organize.

In this series of articles we have endeavor ed 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.

Bectarians quarrel with each other, and skeptics pooh pooh! at religion and Spiritualism with equal sest, and in their persocations of Spiritualists they are not a whit behind the most bigoted orthodox.

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

Dr. Blade recently visited England and has given several sittings to distinguished scienists, who wouch 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 wagrancy, and another for conspiracy.

When the first case came on for hearing, instead of conducting it in au 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 alate.

was to furnish material for the press to herald to the world a false impression in regard to Blade'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.

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

recoil upon the heads that so wisely wag in

derision, even like those who arnalifed the

Shall we sit supinely by and see our mediums and our best workers prosecuted and im-prisened 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 shysters and the corrupt menials, who officially do the bidding of bigots and knaves, that we have rights which they are bound to respect.

Bingle handed and alone, we can do but little, either in rolling back the black pail 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 of fort 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 infinence that would make ignorance, bigotry and intolerance alink sway into the dark nooks and less enlightened corners of the earth.

spectable societies in every town in the United States, and nearly so in the Canadas.

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 po-

No individual rights need to be sacrificed in forming such local societies. No creeds, platforms of faith, nor dogmatic rules of govern-

An organization for the development of

That of itself comprehends and opens up a 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 Masarine, Obr.stian Bpiritualists, or the devotees of the Philosophy

However widely the members of these local societies may differ on many questions, they should be united as a band of Spiritualists, seek ing for truth without regard to minor questions

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 to potent among their fellow townsmen. Would you feel that spirit of ostracism that is now felt by a major.

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 priests

everywhere say to people now-s-day, "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 casts 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. Bearcely 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.

materialized, either at the cabinet-window or al the open door, it is not the medium in dis-guise, but what it purports to be a verilable materialised 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 an ticipates detecting fraud sooner or later.

We know that spirit materialization is demonstrated fact, and yet we know that good mediums have turned-out impostors in some phase of professed medlumship 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, no to allow every ignovamus to impose couditions, but such a test condition as we have described, would satisfy all intelligent investiga tors, and soon drive impostors out of the field.

The handcuffs with rice in the hands, is mere bosh. An adroit tricksters always has an extra key for opening the handcuffs, and the rice can be put in the pocket and taken out at pleasure. Look out for tricks whenever a modium makes any such proposals. If handcuffs are used, see that the key holes are securely scaled with scaling 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 scaling

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

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

JOHN WESLEY.

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

Mrs Oora L V Richmond gives a Detailed As count of His Bearch for Heaven.

Sunday evening October 15th, Mrs. Cora L. V. Richmond (formerly Mrs. Tappan) favored the Spiritualists of our city with another of her elequent discourses, on the subject, "Bearch for Heaven." John Wealey, the distinguished founder of Methodism, one of the most ridioulous religions that ever assumed a prominent position on the globe, was the controlling spirit. Indeed it seems a man can immortalise 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. Wealey founded a church, and on that rested the swindling Book Concern of New York, more odious to the world than the whiskey rings, thieving Indian Agents, or any system of defranding the Government that ever existed. Of the 80,000 000 that speak the Buglish language, about 4 000 000 of them are Methodists. showing what "magnificent" caks from little acorns grow We were glad, however, that Wealey came to Ohicago to illuminate Grows Hall with his erudition, to detail his interest ing narrative-Bearch for Heaven. He probably couldn't find a purer place than this city just now. The whiskey frauds have all been investigated. Heasing was convicted and then

journeys were usually made in the winter, over the terrible roads of the time. Not un frequently 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 200 separate works. Is it any wonder that Bunday evening, Oct. 15th, was one of unusual solemnity to the reporters particularly, who assambled beneath the speaker's stand to heat 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 so tually loved! Loved tenderly, devotedly, pas sionately, 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 indurance. It appears from the statements made by that distinguish ed literary man, Alfered H. Goernsey, that on one of his missionary journeys Wesley was taken sick at Newcastle, where ho 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 playwriter 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 Wes-lay was with her she longed for Bennett; but when Bannett 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. Bhe 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 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' posttion of the anticipated prize, Grace, oscillating between the tender carresses, brilliant smiles, and general sweetness of Wesley and Bennett-oh! how sublime the spectacle, how emizently well calculated to cause those who attended his narration, to be on the tiptoe of excitement to watch his first appearance.

If Weelay had never loved-he never would have found heaven in his search, but would have been hunting for it to this day. Our aders 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, bat 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, how ever, in the old Orthodox style, "Our Father who art in Heaven, hallowed be thy name," etc , and then gave an account of his "Bearch 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 illuminsted with a light divine, as if the highest angal had control of her. He said, "I greet you brothers and eisters with the benediction of the spirit. I come to you with measages from a higher life. I will describe, to you the inward and outward conditions of that life.] expect nothing but your attention and hear ing. Whatever is born of the spirit of truth. survives. I lived long enough on earth as an advocate of the Protestant, Religion to out-grow 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 Ohrist, his teacher, the truth concerning the spirit. All the ter rors of the Evangelical Church could not lead him to suppose that Delty was other than a God of love. He found in Jesus, a brother, teach er and friend. Notwithstanding his pecaliar teachings on earth, he recognized the fact that he was well prepared for the Spirit-life that awaited him. He believed while on the mun dune sphere that spirits hovered around. He even then believed that Spirit-life was species of gradation of existence. True, h also believed in a place of torment. He be lieved in a place of absolute punishment. He tried to believe that these who were ultimate-ly condemned were few, and that all in some manner would enter the abode of the blast.

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 Obristians was, a place set apart from all the rest. He did not, however, believe in a place of idlences. He did believe in a heavan 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 entiance into the Spiritlife, pass at once into Christ's Kingdom. He did not at once see his Kingdom sround 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 unworthines. Bellev-ing in justification by faith and be ving 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 fireside. They gathered around him to receive a message from his lips. The message they wished to receive was one of ministration. -He paused to consider whether he had a message or not. He could find nothing save that of love of Ohrist. He told them, as he very naturally would, of the absolute faith he had in Ohrist. 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 dame 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 manufileent fields of space. When he falter-ed, 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, be saw innumerable beings. They had the brilliant garb of oriental nations. Burely, he thought this was not the heaven he was so eagerly in pursuit of. He recognized there none of his own kind. What pussled 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 meahes of light. Finally in his perceptinations, 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 limitices, 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 disscribed, 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 soone, 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 behald 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 im-mortal souls. They revolved also exound 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 worshiped in s.lence. They are conscious of the nature of things in their essence. They are not in doubt on 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 reached in silence vast regions far away. This, however, was not the kingdom of heaven which Wesley "Take me elsewhere," he said to his sought guide. Branching from where he then stood, there seemed sub spheres in three different directions. Here were active spirits, engaged in what seemed as ministration to those in distress. They were employed in varicus errands to many planets. He asked his guide, "What are these three sub-spheres which seem to branch out?" "These are the followers of Buddhs," he rep'led. "These are the message bearars from the inner shrine of Brahma." It appeared that those spirits minister and teach. They were constantly employed. This, strange to say, was the heaven of the Buddhist. . . . Wesley still falt a longing for the quietude he was in pursuit of. " You shall go still farther," his guide replied. Going forth and according a mountain side, he saw a kingly form. All was order and symmetry. The highest spirit on the mountain slope seemed to · Consinded on page 64.

There are Spiritualists enough to form re If societies should be formed of but five

tential in influence for the good of mankind.

ment are required.

truth, is only necessary.

platform so broad that any honest man or woman can stand upon It, with all the freedom

of Life.

or the channel through which it may come.

ity of Spiritualists, at times?

chased for him by subscription. These long

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. Blade, 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 indiciment 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 Masarine. Orneify, eracify, 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 prose-enting attorney, to show by his own act, that he could produce writing on a slate which would disappear on being wet and respect on drying.

ess had he called to show that lade did so, nor that he was guilty of any de-option whatever! And yet this trash is deemption whatever! And yet this trash is doem-worthy of being telegraphed all over the stid. Little do these ignoranness know that by sreproducing an agitation of thought that il develop a grand truth, --ose which will

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

A Word of Caution to Investigators, and Mediums.

When the RELIGIO PHILOSOPHICAL JOURNAL endorses mediums, it speaks of the phases of nediumship 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 oth er phases, and deceive the investigator when ever an opportunity offers.

Buch impostors sooner or later get exposed name, and get patronage from church mem bers, and they run their roce in exposing noth ing but their own tricks.

Good honest mediums thereby suffer; he they should be first in requiring the committee at each seence to confine them in a simple manner, with needle, thread and evaluagewax 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 com mon pocket handkerchief, place & snugly around the medium's neck and sew it, and seal the threads with scaling wax. Then put the ends of the handkerchief through the staple, now 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 op seming for the Now, if the casine has no opening to the entrance of a second perion, and the medium is found intact as left, the investigator may rest morally sure that if any persons appear to be

ly 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 segecity 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 aroms, of Method ism-we mean the peculiar influence it exertato 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.

pardoned, and our city government is perfect

It may be well to have gigantic errors a well as gigantic truths. Booth rests in immor tal infamy; Lincoln in a galaxy of immorta glory; Brutus' name is familiar to every school boy, as well as Center's, whose achievements shed such luster over the empire. Wesley was distinguished for his errors, as well as his eru dition. 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 unflering any inconvenience whatever. During the 65 years of his ministry, he traveled about 270 000 miles mostly horse ok, and delivere over 40 000 sermons, besides addresses, exor tations and prayers. If a man, by assuming 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 Weeley 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 disa-bled him from riding, and a carriage was purNOVEMBER 4, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

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CENTENNIAL NOTES.

NUMBER IV.

Before leaving the steam engines, of which there are a great number and variety, from the oldest with its wooden boiler down to the sim-plest of modern construction, we will refer to a new pump, called the "Raisometer Steam Pump, from its resemblance to a human heart. It consists of two bottle shaped chambers, the

It consists of two bothe shaped chambers, bearing a slight resemblance to a heart; the steam is thrown into one of these chambers, then suddenly condensed by throwing a jet of cold water into it, this produces a partial vac-uum, which is filled by the admission of wa-ter that is to be raised from a well, or other re-servoir. This comes up through a valve so adjusted as to admit it. The steam is again admitted above the water and now forces this out through another tube which carries it up to a considerable height; the two reservoirs working in rapid succession force a constant stream of water. These pumps are (xilbited in the annex to Machinery Hall, where there are thousands of pumps of various sizes and forms, many of them in daily operation. Among the new motors is a curious and in-

forms, many of them in daily operation. Among the new motors is a curicus and in-teresting apparatus called the Atmospheric Gas Engine; this is said to be the safest and most economical small power engine. They are constructed in sizes of one-quarter, one-half, one, two, and three effective horse pow-er. The principle of construction is such that gas and air mixed in such proportions as to form a mild explosive compound, are admit ted under a piston, which slides air-tight in a vertical cylinder open at the top. This com-ponnd is gratted, expl. des. and the explosion ted under a platon, which alloes all tight in a vertical cylinder open at the top. This com-pound is ignited, expl des, and the explosion drives the platon upwards. The ignited gases having increased in volume, lose their heat; their pressure becomes less as the platon rises, and when it has reached the top of the cylinder a partial vacuum is formed, then the cylin-der a partial vacuum is formed, then the pres-sure of the stmosphere, added to the weight of the piston, makes it descend, with considera-ble force, which is transmitted to a shaft with ble force, which is transmitted to a shart with a balance wheel upon it, by means of a rack and plnion, the connection being made only as the piston descends, yields the driving pow-er, which is transmitted by suitable mechan-

Im. This is a German invention, and they say more than three thousand of them are now in use; the cost of fuel is said to be quite small, twenty-six and a half cubic feet of gas being sufficient for an effective horse power per hour.

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, veterans who have been through many a conflict in this noble cases, as well as new converts recently enlisted under its banner, fall of seal and enthusiasm, and, the outside world who look upon it with in-difference, or with opposition are saking the same quastion. same question.

same question. As a medium we have always been interest-ed in Bpiritualism, though it was a much greater mystery to us before Ahe advent of Modern Spiritualism at Hydeaville, N. Y., which began to furnish the key to many of the intricate phenomens, which had bailled human knowledge. At first these phenoment that would soon a more temporary arcitement that would soon

a mere temporary excitement that would soon pais away, and no one realized what was com-

ing. Then came opposition, and attempted ex-planations, often of the most ludicrous char-acter. Thus a certain Prof. Loomis gave the very learned opinion, that there were caves un der the limestone formations in various parts duced by some disturbance in these. Another duced by some disturbance in these. Another learned physician discovered that "the raps were produced by peculiar motions of the toe or knee joints." knee joints." The church fulminated against Spiritualism

or knee joints." The church fulminated against Bpiritualism, as being the work of eril spirits, or of their devil; the dipiritualists 'not having any, were not troubled, and the argument in regard to evil spirits proved too much, for if these came it was not referenable to suppose that the good could not also, else there would be no need of trying the spirits, and as the character of the communications was generally of an elevating kind, and tended to promote pure and holy lives, and especially to comfort the sillicited and solace the mourner, many concluded that. If they were evil spiritualism, and it grew steadily and rapidly from year to year, the op-porditon only swatened attention to it and thus promoted investigation, which Spiritual-im has always cought. During the first tween-ty years Modern Bpiritualism, was opposed mainly by outside influences, misrepresenta-tions and bitter stacks were made upon it, but the resedil was to promote its advancement and healthy growth; there was a very general feeling of confidence and harmony imong Bpiritualists in all sections of the country. At this time the American Association of Bpirit-ualisa was started, with a feeling on the part. ualists was started, with a feeling on the part of most who entered it that it would advise of most who entered it that it would advance the cause. It struggled along as a National Convention for several years, and at Rochas-ter in 1868, an Association was formed, de-signed to be a permanent organisation. This seemed to furniah an opportunity for selfah individuals, who were ambitions for power and influence, to bet prominently before the public. The first president of the Association was a man of that character; but it was at Troy, N. Y., is 1871, that the Association made its fatal step, by electing a person whose unscrupulous ambition brought ruin upon it, and it has since passed into oblivion. Within the past two years a d'inculty of snother char-acter has arisen in the ranks of Spiritualism. A Spiritualist of this city discovered that the Holmese had been perpetrating a most wick-ed fraud spon 'Robert Dale Owen and hun-A Spiritualist of this city discovered that he Holmeson had been perpetrating a most wick-ed frank spon "Robert Dale Owen and hun-dreds of others in their pretended materialisa-tions; this was the beginning of a terrible wave of frand which has wept over this land to such an extent that many are ready to doubt materialization, and all the dark circle mani-

We believe the time has, come when there must be a decided stand taken by Spiritualists against all fraud on the part of mediums, not only as a protection to the public, but as the only means of saving honest mediums from a wast amount of saving honest mediums will never under any circumstances supplement manifes-tations of any kind, and when spirits are not able to produce them, they will rather suffer

tations of any kind, and when spirits are not able to produce them, they will rather suffer pecualary loss and disappointment than vio-late their sense of right. We believe that spirits who will communi-cate through mediums who are in the habit of supplementing manifestations, are not to be relied upon, and this is one of the means by which we are to "try the spirits." We believe that until individuals are thus determined to puit down frand, we shall not

We believe that until individuals are thus determined to put down fraud, we shall not have satisfactory progress; thousands who have supposed they were steing phenomena which were calculated to establish a belief in Bolritualism, have been rendered more skepti-cal than they were before by discovering that fraud had been practices upon them. . 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 realise the value of Spiritualism, which we consider to be the greatest boon that has ever been bestowed upon humanity when it is properly appreciat-

on humanity when it is properly appreciat and rightly received.

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One '	Year			

We send the paper at litt's 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.

America Ahead in Spool Cotton. The Judges of Awards and the Centennisl Com-mission have dispelled another delusion which just prevailed in this country in favor of cotton thread of British manufacture, and against that of do-metic production. Heretofore it has quily been necessary to place an English trademark on a spool to insure its sale. Now, however, a different order of things is instituted, and after a careful test of all the cotton threads and yarns from the most noted factories at home and abroad, by twelve ex-pert judges, we are told that the WHILIMANTIO Company of Hartfort, Conn., produce the best cot-tion thread in the world. Let Americans read the following and be giad of another triumph for American industry and enter-prise: (Official copy.) CENTRE State Extension, PHILADELPHIA, 1870. The United States Contennial Commission an-nounces the following as the bases of as a ward to the WHILIMANTIO LINEW Co., of Hartford, Conh. PRODUCT.-Bool Cotton, Fire Yarna, and Ma-chines for winding and ticketing spools for ewing threade. AWARD.- For originality and completences of nys-

AWARD. - For originality and completeness of sys AWARD.- For originality and completeness of sys-ters, excellence of machinery and appliances, (the winding machine being the invention of Hezklah Conani,) and for SUPERIORITY and ECONOMY of production; also for excellence of violerial and wariety of colors of threads. Bigned A. T. GOSHORN, Director General, J. B. HAWLEY, free., J. L. CAMPELL, Sec'y,

Bustuess.

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Hair. Dr. Butterfield will write you a clear, point-ed and correct disgnosis of your disease, its causes, progress, and the prospect of a radical curse. Examines the mind as well as body. Enclose One Dollar, with name and age. Ad-dred E. F. Butterfield, M.D., Byracuse, N.Y. Curse sympy Camp or Prizes. [Sin6:52]

J. V. MANSFIELD, TRAT MEDIUM -- answers scaled letters, at 361 Sixth ave., New York. Terms \$3 and four 8 cent stamps. Reservent Youn Larrana. VSIn4.63

ASTRIMA and CATABRE.-See, Dr. Langell's Starwart

AMBRICAN MANUPACTURERS ABBOAD. - The Japanese Government, intending to introduce music in its European Schools, their foreign experies have selected Geo. Woods & Co.'s Boston made Parlor Organs, over all Amer-ican and Europeen instruments, as most thor-oughly constructed and likely to withstand the climate.

Disgnosing and Caring Diseases.

OAKLAND, Oal., Bept. 14, '78. MRS. A. H. ROBINSON, Chicago, Ill.

MY DRAR MADAM :-- By socident I am in reand able to pay any reasonable price if the sale model. I am strepler it to an the set of the sale of the set of the RELIGIO-PHILOSOPHICAL JOURNAL. celpt am a skeptle. If you see fit to notice this, do so, if not, I am out only a stamp. I remain most truly yours, JORN CUBTIS.

Mrs. Robinson disgnosed the case, and here is the reply :--

OAKLAND, Alameda Co., Cal. Bept. 29, '76. Mas RoBINSON, Obicago, Ill.

My DRAB MaDAM:-Yours of 23d inst. is at hand. Your diagnosis of his case is very correct, and beats me as I had no faith in pretended powers, I herewith inclose your fee and desire the proper prescription. Beeing with me is believing. I will act as you pre-scribe. Respectfully yours, J. ns Cunris.

TESTIMONIALS.

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

Orivester Stebbins, Knozville, Illa., writes Beptember 1:th, 1876 .- Mas A. H. Rosan our, 394 B. Dearborn Street, Chicago, Illa. "After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of all-menta."

James Nicholas, writing from Gomer, Allen Jounty, Ohio, Oatober 7th, 1876, says:---Mrs. Robinson-Some time ago I sent to you in regard to my wife. Your prescriptions arrived in due time, from which she has re-ceived much benefit. I send again to you as every time you prescribe she is helped very

Bept. 21, 1876. Wm. F. Baird, Fort Griffin, Texas, (writes). Mrs. R., "Dear Madam -"Mrs. Barah Baird, for whola you prescrib-ed at this place a faw weeks since, is evidently better after following your treatment."

John J. Miller, Has'eburst, Copiah Co., Mississippi, writes, October 13th, 1876.-"I write to inform you I am improving un-der your treatment." And under date of Sept. 23d, he says: "You certainly have perform several remarkable cures in Homer, Texas.

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

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

respondence in full upon the subject: Mas. Rommon, 694 Dearborn St., Chicago, —Dmas. Manan-—I feetived a letter from my sister, which I enclose, about your remedy ad-vertised in the RELESTOPHILOSOFERCAL JOUR-HAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$3.50 a week, or myself to pay \$6.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Gend it to Mrs. Agnes VanAerto be taken. Send it to Mrs. Agnes VanAer nam, Little Valley, N. Y. G. W. GALLAWAY.

581 W. Erie St., Chicago, Ill., Nov. 4, 78.

LETTRE TO JES ENOTHER STATING HER CARE : DEAN BROTHER:-Your letter came to hand has night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what abe wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used increased the gaintly, I now us so cents worth a week. My health is middling good except the catarrh, I thigk it is, I have no cough, but split up a great deal of atringy matter, this I have had five or sit years, but grows worse, my age is 45 last July. Frank is a boble good boy to offer to pay the \$3, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you son. Your Bister, AGNE YARAMENTAR LETTRE TO JEE BROTHER STATING REE CASE

id tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. JBO. W. GILMA. Burlington, Iowa, May Si, '75.

HIS WIFE WAS COMED,

Mas. A. H. Hommson. 894 Desiborn Street, Ohicago, Ill., Deer Madam.-Enclosed find look of hair and two dellars for further examination. The medicine and your magnetized papers have produced most wonderful and hapeffects on my wife's health. She com-enced improving from the first using the escription. We can not find language to ex menced improving from the language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. Bhe thinks, and is out of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of eristence. Yours with many thanks, R. B. GILLSOR.

Frankfort, Ky., Msy 29, 76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn St., Chicago, Ill. - Your reply of the 95th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them. Respectfully Yours,

E. WHITEMIDE. Frankfort, Ky., Mar. 16th. 76.

Wondertal Success in Healing the Blck.

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

During the years 1874 and 1875, Mrs. Robinson treated 6449 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular stiending physicians most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription. .

..... Testimonials.

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

MRS. A. H. ROBINSON, -- MEDIUM --- My wife MRS A. H. RORINSON, -- MEDIUM: -- My wife was taken about aix days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swell-ling continues trabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 68. Very truly yours, Jacon A. FLOURNOT. Marionville, Mo, Jan. 16, 76.

MRS. A. H. BOBINSON,

Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOURS BUILDING, CHICAGO.

-101-

International control of the second secon

I would recommend it to all tobacco Tama Olty, Iowa. Feb. 10, 70.

61

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. RAIDOR JAMES TR

Tama City, Iows, April 10, 75.

Mrs. A. H. Robinson. - This is to bertify that I procured a box of your Tobscoo Anti-dots from W. F. BURLEY, and it has cured me oujm using tobacco, after using it for years. Chantake Gasu. Tama.City, Iowa, Feb. 15, 76.

Tama City, Iowa, Feb. 16, '76. PRICE-\$300 PRI BOX. Addreas RELISIO PRILOSOPHICAL PURLEES-ING HOUSE, Obicago, Ill. EXTAgents supplied (on receipt of the pay) st[\$19 per dc sen boxes, and sent free of charge. Mrs. A. H. Robinson.—I used one box of your Tobacco Antidote in April, 1873, and it effectually cured me from using tobacco. Its is the best thing of the age. W. LEONARD.

Tama City, Iowa, Mar. 10, 76

J. J. MILLER writing to Mrs. A. H. Robin-son, in regard to curve performed through her mediumable, 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 curve 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. Hanleburst, Miss., May 1, '76.

Rew Advertigements.

MRS. JENNIE LORD WEBB, Medium, for Independent Blate Writing.

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HEALTH INSTITUTE. DR. J. C. B/O WES. M. D. Vitepathic Physics m. A Magnetic Heal-eriths. A. Hower, feddoal Coirroyand, are perma-beniy located at Man fatter ws. Is wa. They treat all diseases with Nature's forst vital Corasives that Ar, Water, Heat, Bretuicity, Magnetical and Vitalized medicing. For particulars please call craddres us as above. Without

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materialization, and all the dark circle mani-fectations. The question is asked on all hands, what are we coming to? One of the leading miritual papers takes the room of the leading miritual papers takes the most all physical sections have practiced. The Journan has taken a decided stand, giv ing no uncertain sound, by declaring that when fraud is well established the medium should be exposed; that it is mjust to investi-moter to let such parties stand before the world as true mediums. We believe with Bro. T. L. Harris, "That Moders Epiritualism is on the one side the most glorious, and on the other side the most tairing of all things that the world has seen."

THE DECEMBER ATLANTIO will be a very strong number, and will contain a Character Sketch, by Mark Twain; a Study of Colorado Idfe, by H. H.; a vivid and fascinating infall-ment of The American; a charming historitoal paper, by Francis Parkman; some lively travel aketches, by J. W. De Forest; a paper on Ma-nicipal Indebtedness, by Ocharles Hale; a crit-iciam of some recent poetry, by Mr. Howells; and Mrs. Kemble's Old Woman's Gossip. n8i4. n811

Wonder upon Wonders. Given aussy-A strange, mysterious and most ix reordinary book, emittled THE BOOK OF WONDERS. Containing, with numerous cu-rious pictorial illustrations, the mysteries of the heavens and Earth. Natural and Super-Natural, Oddities, Walmaloal, strange Curiosi-ties, Witches and Witchcraft, Dreams, Super-stilion, Absurdities, Fabulous, Enchantment, dus., drx. In order that all the world may see Infa curious book, the publishers have resolvdia., do. In order that all the world may see inis curious book, the publishers have resolv-ed to give it/away, also to send with it gratis, a beautiful Ohromo, varnished and mounted, and already to hang up. Address F. Gleason & Co., 728 Washington street, Boston, Mass., enclosing 25 cts. for prepayment of postage on Book and Chromo. [17:4]

The Wenderful Healer and Clairveyaut-MPL C. M. Morrison.

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

Drassness by Lotter. Inclose Lock of Pa-tient's Hair and \$1 00. Give Age and Sex. Ransmuss sent' by mail to all parts of the

United Biates and Oanadas. ES Specifics for Epilepsy and Reuralgia. Accress Was C. M. Monamon, P. O. Box 2619. Boston, Mass. Raidenes No 4 Euclidestrest. Take Grove Hall and Dorchester street cars. v20a16:13

Little Valley, N. Y., Oct. 80, 75.

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

here follows the report from the patient cured: Mms. A. H. ROBERSON, 894 Dearborn Street, Chicago, III. --Words can not express my thanks to you and the good angels for provid-ing a remedy to free me from that tyrant--optum. I took the last does a month ago. I have a little in the house but have no desire to touch it. I took about two thirds of the bbx of remedy. For s-few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in alavery as I was. Hoping you may be rewarded for the good you are doing, I remain-yours. Little Valley, N. Y., March 20, 76.

Mrs. A. H. ROMINSON, 304Dearborn St., Chi-cago, Duan Manam-- Words will fail me to ex-press my gratitude for the great and good re-sult you have effected, in curing my sister of that cursed babit of using morphins. The small sum of §6 a box for the optime remedy (one box having cured http is like no pay at all. Your even grateral friend, T. W. Gallowar. No. 581 Ads. St., Chicago.

No. 581 Ada. St., Ohlcago.

Scrofule Cured by Spirit Power.

Mins. A. H. Restrator. The Dearborn Street, Chicago, III., Deer Madom. This is to certify thist you have cured my daughter Lillie of the Scrofuls. It has been about two years since she was cured, and there has been no symp-toms of a return of the disease. She had a spi-

NOREY STOLES BOOMSPACE TO A STOLES AND A STO

Mrs. Bobinson's Tobacco Antidote.

Clote. The shore asped are remarky for the appetite for to-accord to all in forms, is for said a static diffee. Each to any part of the country by mail, on receipt of \$2.08. It is warranted to care the most investment of the wead, when the directions on each hox are followed. However, pers and quarks will bell you that this particious to make from genitas root. It is faine. Genitian root is no rem-dy for the appeting for johaceo, but it is infurious to beditto to use it. Alve. Eacharm's Thesees datafatics to use in the appeting for johaceo. But it is infurious to beditto to use it. Alve. Eacharm's Thesees datafatics to use it warbedrow tability the bashering desire for a proba-rus wead. It is a restored it to the normal condition, as it warbedrow tability the bashering desire for a proba-tion in the particulate, and is warranised by is particular who will, apon similying this remeative, find the particular of genitas root, or sing to the probaceous datafaties of genitas root, or sing the partice of a low participant. Address Encloser/Part.convertails remeative in Screen. Chionge, IL, either for wholesands coders, single bound co-ized as a the row whole and the to the screen in the state of genitas root, or sing the partice of the to be a first the function. It. as the for wholesands coders, single bound co-ized as the for wholesand coders.

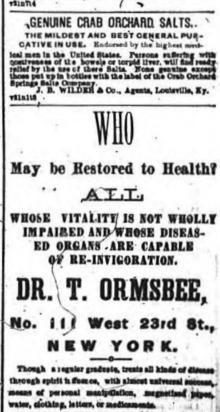
TESTIMONIALS.

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

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

Tama Oity, Jows, Mar. 20, 76.

This is to certify that W. F. Burley, of Tama City, Iowa, did on data above, and to Mrs. A. H. Robinson for hox of Tobacco An-tidote, and after using one hox according to di-rections, B fook sway all desire for Tobacco.



EIF Latters regulting disgacats and advice, must comtain Five dollars be satisfactory evidence, that call and interested friends are unable to pay.

Latters of is quiry simply covering two bount ets will receive all

G'

"All somitionides at sender's tick, unions me etc. P. O. Meney Order or Registered Letter, All se

RELIGIO-PHILOSOPHICAL JOURNAL,

Poices from the Beople.

JUPTTER -- Many social problems that were now perplexing us, had long ago been solved and dispos-ed of there; for instance, pauperium was an evil en-tirely vanquished and unknown. He had seen no poor, helpless creatures cringing to their bettors for reliaf, for that which one man possessed in abundance he freely bestowed upon his neighbor who stood in need. When one traveled on this plane, he had no need either to furnish himself with a purse, or equip himself with a ravolver, for man could put confidence in man, and a word of promi o passed as current as silver and gold. Freedom and equality were things realised to their fullest-critent; but for all that, he warned us against thinhing there were no species of moral or world, Jupiter contained beings of various orders, stations and degrees. He said the had her philo-ophers, and som of them were gauing at our little planet through the vast extent of space that di-rided us, and were even speculating, upon the probability of its being inhabilad. Unlike our scientiff men, they hal advanced beyond mate-ialistic views, and they willingity rielded praise to the Ruler of the Universe for watever new law or phenomenon their istelligence enabled them to discover. Her four moons suffured her with a necturnal stream of light that was far superior to that which was supplied by our one solitary satel-lite, and they assile to discover new law of a boylevak. It is gratifying to ut to have favorable reports

It is gratifying to us to have favorable reports from our eister planet. Here pauperism is not un-known, 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 one portion of Jupiter, and that they have no knowledge of a more enlightened people Tar-ation must be less there than here; no swindling corporations, no heavy tares to support theiring officials, portions of Jupiter must contain many attractions over this country.

BODDRA. -According to Mr. Birk, of London, Buddblam 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 fi reely; but he kept on his way converting high and low, until he died peaceably while sitting under a tree, in his 55th year, about 477 years before the birth of Christ. His body while sitting under a ree, in infection jear, about 477 years before the birth of Christ. His body was burned with much pomp, and there was as much content'on for his sakes as for any Romany-Catholic relic, and no relics were so well anti-hily-cated as those of Buddha. Of course Buddha would have been the first to have condenaed this would have been the first to have condenaed this relic-workshp, for he taught over a sain that the first profileth nothing, and that the epirit is a fits his death so council of his most insent followers was held, to fir the doorrine and discipline of the church. Buddha had written nothing himself, so three of his disciples were as-lected to write what he had and and trught. One was to confine nimself to morials, another to dis-course' concerning faith and doctrine, and the third to the philorophy and metaphysics of the system. The result of this council was the Bad-dhist Beriptures, which were divided into three parts. A second council was held shout a hun-dred years atterwards, when missionaries were dred years afterwards, when missionaries were sont out to teach. This missionary spirit distin-guiahed Buddhim from all other religions which ceded Christianity.

Runand Budwith Hon an other budy of a successful apprecided Christianity. RED OAK, IND.-Geo. Emery writes.-A few of na are holding private scances at the residence of V. B. Brown, Mr. B. Js: a wonderful rapping and clairroyant medium. Mr. O. A. Wheeler, the physical medium of this place, has been with na. At our last meeting we were favored with some remarkable manifestations. A solid fron ring four loches in diameter, was placed by the lavisibles on his neck, while in the cabinet, to the great aston-ishment of all. It was removed on returning to the cabinet. Soweril of us wrote questions on slips of paper, and scaled them in suvelops, each one knowing his or her question. Mr. Brown womt into a trance and answered each question correctly. Mr. Wheeler is having success in pho-tographing our departed flends, and he will make this aspecialty hereafter. this a specialty hereafter.

this aspecialty hereafter. Mannummur — The view briefly presented above curables a calm observer to apprehend that if Spir-tunilists generally could and would keep in mind, and me property, the obvious fact that when a medium is no more responsible for what is being done than is any lookeron at the manifestationa, many such alteriations as have transpired would never he generated; for the basis of mast charges many such alterations as nave transpires would never be repeated; for the basis of most charges against the bonesty of mediums would then sink out of sight. That basis bying the untenable as-sumption that in the case of genuine mediums all that ever is seen to be dove by the use of their organs, is done by them.—Allen Patsam, in Ban-mer of Light.

There is certainly much truth in the above state ment. But should not the medium learn by criticalinguiry whether his act'ons when entranced are endable, and his sayings truthful? If not, abould she allow himself to be entranced? A pershould she allow himself to be entranced? A per-son dripky informating l'quor until he reals, --he knows nothing, then, of his brutal treatment of wife and children. A medium who places him-self 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 communica-tions, and personate other people, and raise the me of all responsibility for his acts.

and said, 'Coscooches, Coscooches,' I shook with fear. I know her voice but could not speak. With one hand has gave me a string of white beads, in the other she held a cop sparking with pure water, which abs 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 abs sang the peace sobg of the Sem'noles and danced sround me. Bas had sliver bells on her boson something. The own of 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 pace.' I wanted to ask for other, but a the shook her bead, moved her hand, stopped into the cloud, and was gone. The fire she had mede had not gone out. All was slient. I was sorry that I could not have said more to her. I fait mycelf anking until I came to the earth, where I me i my brother Otulkee. He had been seeking me, and was alarmed at my absence, having found my iffe where he last as we avleep. I told him where I had been, and showed him the beads. These beads were stolen from me when I way in prison at 6t. Augustine. At certain periods of the moon, when I had these beads, I could see the spirit of my slister. I may be buried in the earth, or suck in the water, but I shall go to her and live with het.'''

her." OLYMPIA, W. T.-Mary Phelps writes.-See-ing in your paper that some persons are persecut-ing Mr. Flint, I feel it a duty to give my testimony for the right. About three years ago I addressed a spirit friend, not mentioning any name, scaled the letter so it could not be opened without break-ing the seal, and sent it to Mr. Flint. The answer from my split friend was returned, with the name of the spirit signed to it, and I am happy to say, that what I asked my split friend to do for me, has been doze. has been dore.

REPORTS OF MERTINOS.-Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 13; then commencing at 1 and adjourning at 6, and so on. They simply would like to know who partici-pated in the exercises, the number present, and the general heeling that prevailed. If any striking incident, give it briefs.

pated in the exercises, the number present, and the general realing that prevailed. If any striking incident, give it briefly. PRENATAL INFLUENCES.—"About 1800," says tering man, and very violent when angry, then living with his family in one of the New England Biates (naming it, which w do not recall), be/om-ing highly exaperated at something his wife had done, came into the houre at a door opposite to where she was kneading bread, with her fack to-wards him, and emitted a storm of abusive epi-thets apon her. Turning round to reply, she was so choked with her feelings she could not speak, and for an hour, more or leas, kept on kneading, being so stiffed with her emotions she could not utter a word. Three months after this disagrees-ble sneounter with her brutish husband occurred, a sn was born; and though he lived in the same house, and worked on the same farm with his father, and work do not the same farm with his father, and work do not he same farm with his father, and work do not he same farm with his father, and work do not he same farm with his father, and the fast word to him. Goe day when work-ing to rether in the field, and the son wanted very much to ak the father a question relative to the work in hand, he lavoluntarily came up towards the father, and thring round, so as to present his back to him,—precisely as bi mother did when re-ceiving his outurahing wash,—and then walked away from him, as did his mother, after finding her tongue refused to speak, and made out to ave after, when addressing him, invariably turned his back; for in that position only could he eren speak to him, (not he first time in bits life. And ever after, when addressing him, invariably turned his back; for in that position only could he eren speak to him, (not he first time in bits life. And ever after, when addressing him, invariably turned his back; for in that position only could he eren speak to him, (not he smeater) the position here the facting him."

What an extraordinary potency in those prenatal influences that surround the embryotic 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 real they are to her that sometimes the mistakes them for human beings. On one occasion abe handed a tambler to one of her spirit attendants, and letting go of it, of course it fell to the floor and was abivered to fragments. Jonathan Koons was a spiendid medium, and a'l his childres are more or less mediumistic. The embryotic child senses all the surroundings and impulses of the mother, and she can make an angel of beauty or a demon of darkness; she can even transform it into an animal. into an animal.

This Devicting Ling. -- Where is the dividing line between those animals that have spirits and those who do not? Really, all would like to know.--8.

If such a dividing line, it is difficult to tell where located. Darwin says that the more the habwhere located. Darwin says that the more the hab-its of any pirt'cular animal are studied by a natur-allat, the more he attributes to reason and the less to unlearned instincts. He does not say a partic-ular order or specks of animals. He al undes to Dr. Hayes work wherein he states that while traversing the polar seas his dogs, instead of con-tinuing to draw the sledges in a compact body, diverged and separated when they came to this les, so that their weight might be more evenly distibuted. This was often the first waring and notice which the travelers received that the ice was becoming thin and dargeroux. Now, did the dogs act thus from the experience of each indi-vidual, or from the example of the older and wis-er dogs, or from an inherited habit, that is, io-stince the time, long ago, when dogs were first em-ployed by the natives in drawing their aledges; or the Artic woives, the parent-stock of the Esqui-maux dog, may have acquired this insided, impel-ling them not to stack their prey in a dose pack when on thin ice. However, in their set there seems to have been intelligence manifested, an actual knowledge that was indeed surprising, and superior even to that of many human belogs. The same degree of intelligence is manifested by all animals, which becomes plan when their habits are careling when becomes plan when their habits its of any port'cular animal are studied by a natur-

is for the benefit of Mr. Watson. He must by all means go to the convintion, for the good he will do there will be like "bread cast upon the waters." He must not yield to any radicit views. Chris-tion Sphilualiam will multiset the moving power, while radical Spiritualism will kill the interest of the doctrine of Christian communion. The world will not accept radical Spiritualism, with so many other is not that are tearing down in their tenden-cies. You must not tear down, but build up. Your foundation is the rock which Christ men-tioned to Peter when he said; "Upon this rock." That rock was Christ's doctrines which he came to teach, being commissioned by God the Father. You are commissioned to preach that googel, and you must go when called. The above communication "was aldressed to.

The above communication -was addressed to Rev. Samuel Watson by the controlling spirit of his circle. That spirit is dec'dedly Christian in

his views, and is anglous to have our good brother carry out his ideas in a forthcom'ng convention. er carry out his ideas in a forthcoming convention. Thus we see that the shades of Gibodoxy still cling to, spirits, and they refore to give expression to their former views. Education and prejudice make spirits give expression to some very pecu-llar sentiments: Spirits return and communi ate who are still firm in the Gatholl: faith. As spirits progress, the lowe of creds die out within them, and they look back upon them as at ite rubbid. Recomprehension — The theory of fasementary

ELEMENTARIES - The theory of fragmentary **BLEMENTABLES** — The lbeory of fragmentary soils, or beings that have no existence as human beings, but are half fab and fowl and half human, is in itself untenable. There is nothing in nature to show that any such hybrids exist paturally. * * Too much bear in mind that the region of occuli science, is a region of elements, much finer, and much less subject to organic laws than our own; that these grotesque figures and forms, wraitas, ghosts, hobyrobl n., fairies, gnomes, and various other personal ics, are symbols to express conditions or qualities, that the heman mind it-self much pass through — Core L. V. Tappas. Here we have a did dealed of Col. Olocut's posi-

Here we have a fist denial of Co'. Olcott's porition, leaving the reader to foment and stew amid this touflict of ideas. The only resource now for Col. Olcott, is to present an elementary to a public andience. That will settle the question.

now for Col. Oncort, is to present actions a public sudjence. That will actile the question. BROOKS OROVE, N. Y.-E. D. Warren writes. -Allow me to extend my heartfelt thanks to you who have faithfully and generously contributed to my spiritual weifare, and is sending the dear old Journat.'o gladen our hearts and brighten our path asy while passing through the transitional stages of developmen', thus far. I profiled, as a new subscriber, by your very low rates and now ask to be placed upon the list of life subscribers. Like the radical tone of the Journat, more ant more, and although differing with you upon rome cesenital points of our giorious philosophy. I can superval law giverns, controls, and directs the phenomena and manifes' atlons of Modern Spirit-ualism. I have been quite silent of late, have not ''spoken to the good angels have been striving the phenomena and manifes' of the out at the sense investion of the good angels have been striving the phenomena and manifes' of the out at the sense investion of the good angels have been striving the phenomena and manifes' atlons of the sense investions. long time; but the good angels have been striving with me of late, and I am convinced of their earn-estness, and douby ro of the need of laborers in the cause of spiritum reform

Thanks for kind words and subscription money. Our heart is made glad and our hands are strengthened thureby.

SPIRIT HANDS IN FOLL GAS LIGHT.-We, self and wife, were scaled in a room we'l lighted with gas, whin a beautini hand, eridenily that of a fe-male, emerged from the table, and with a pencil SPIRIT HANDS IN FULL GAS LIGHT .male, emerged from the table, and with a pencil wrote opon a sheet of paper placed on a size on wile's lap, an affectionate message, to which was signed the name of one who was very dear to us, and who had paused away some siz months previous. The hand was perfectly furned and disidectly visible to us both. Every more-ment of the hand was as free, natural and grace-ful as in his. The writing, though not well done, was effected with apparent freedom. There was nothing visible about the wrist. The hand did not terminate abruptly; no distinct like marked the terminate abruptly; no distinct like marked the terminate abruptly. The hand remained visi-ble wrist being visible. The hand remained visi-ble wrist being visible. The hand remained visi-ble about fire minutes. - Dr. Growell.

This was a splendid test. Being in a room well lighted with gas, it must have been of a satisfactory character. A spirit hand wrote on the wall of the palace of Belshannar, "Mene, Mene, Tekel Upharsin," and to day in numerous case spirits are performing like feats. In olden times spirits gave communications to the people the same as now. Soy years before Christ, Elijah, then a spir-it, wrote a communication to Jehorsm, King of Iarael, fortelling the doom that awaited him. Bee 31 chapter of 2d Chronicles; "And there came a writing to him (Jehoram) from Siljah the prophet, saying, Thus saith the Lord God of David, thy father, Because thou hast not waiked in the ways of Jehoshaphst, thy father, nor in the ways of data hing of Judea, but hast waiked in the ways of the kings of farael, and has made Judah and the inhabitante of deriver usem to go a whoring like the whoredomy of the house o "Abab, and hast also slain thy bethren of thy father's house, which ware better than thyself, beboid, with a great plague will the Lord smite thy people, and thy bo the, and 'thy wires, and all thy goods; and thou shalt have g est sickness by disease of thy bo els, until thy bowels fall out by reason of the sickness day by day." Upharain," and to day in numerous case apirits are

sickness day by day-Evril, Brinits. — We have recently had some ma-diums developed among us that we can not quite understand. One, a little girl of thirdeen years, seems controlled first by one spirit, then by anoth-er, and not unfrequently be some evidently bad spirits. Last night, for instance, shappeared to be controlled by an inculate, who described his condition as being far worse, it possible, than any lake of fire and bimstone. — Mrs. M. A. Bedford, of Boomyleid, Mo.

It is siways best to take a conveyance to spirit. life, not contrived or fachioned by our own hands We were placed here without our own volition We were placed here without our own yoldion, and it is best to be taken away by the same meth-od. We know sometimes that the ineasilive to commit sulcide is strong, still the batter judgment triumphs, and the work of self-destruction is stayed. It appears from the London World, that a curious ineident occurred in the toil of Mado-line Smith for the murder by polsoning upwards of 20 years are, at Glasgow. An emiment Toticol-ogist was examined, and the question was put lo him whether there could be a poison that would not leave a trace. The man of science replied that he could name teveral. He was requested by the coursel to montion them accordingly, but this he very properly declined to do, and his returns was sinctioned by the court. The great chemist has alone said that he has received several hundred letters, asking him to describe the polsons which left no trace, and after stiributing a large number of them to scientifo perions, there was still a sub-stantial residuum which he th ught were of an our satisfactory and a upiclous kild. Thus we see there size many who contemplate committing sul-cide, who cerr put the reals as into existing it. If people would only realize the fact that they method whatever, they would never think of com-mitting sulcide. and it is best to be taken away by the same meth

"THE INSERSORABLE FOTORS." -- In you issue yesterday you say, speaking of the Western high-waymen, that three of them have groue to the Bummer land." Recent investigations have set-tied it, at least in a large number of minuw, that the term should be used on 'j in the general sense, to mean the immeasurable 'mune' world which succeeds the present. It is midd up of an almost counfless number and variety of countries and sceneties and inhobituots, among which every known or conceivable type and shall of human nature may and do find cong misi local habitations and associations after desin. Now possibly (not wishing to be rejudge any soul's desting). If you had asid the "three highwaymen hai gone to Dakki-um-" or to the "Land of the Diakka" their faic, astemartem, for a couniderable duration of time, "THE INCRASORABLE FOTORE."-In you- isan um," or to the "Land of the Diakka," their fale, antemoriem, for a coulderable duration of time, could have been better imagined by your realars. Bummer-land does not mean "heaven," ceither does Diakkium mean "heil"-although it does mean the reaim of confict, from which progressis slowly certain, always accelerated by the desire and worthleess of the individual.-Ster, in N. Y. Granhie Graphle.

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 gravi isters and innovative, and each one given it may be a locality designated as hellish. In "In-ner Life Mysteries" a dark spirit is represented as controlling thermedium. The one who gives its account sign, 'We have heard him (the medium) hiss, and seem to wil he his body like the serpent when crawling, and dart out his longue and play it like a replice." like a reptile."

like a repule." Is Sun, too, an impostant-J. E. Abbolt, of Synaccase, N. Y., writes. - I sent you an account of a materialising searce of Anna Era Fay, and asked that it be published, but since that writing cir-cumstances have occurred here which make it al-together best not to print that account. In fact I do not wish you to publish it by any moans, else that might involve the printing of another, which would only be damaging to the cause of Sufritual. would only be damaging to the cause of Spiritual ism.

We did publish a very brief synopsis of your commun'cation. We infer from your letter that she has been "tricking." Spiritualists are beginning to consider that it is not absolute evi beginning to consider that it is not absolute evi-dence that a medium is genuine, even if friends are recognized sometimes. At Mrs. Bennett's seances, Bo ton, one man saw his "angel" mother; auother his "wreet" darling child; another his "precious" wife, etc.; etc., all of whom were false flaures. Shis has been proved by the Boston Her-sid as one of the worst "pills" among all the im-postors. We say, then, that it is no absolute cer tainty that a medium is genuine, even if spirits are "recognized."

The "recognized." CHELSEA, MASS.—Mrs. S. A. Thayer writes.— May the angels strengthen and sustain you under all difficulties, and put it into the hearts of brother and stater Spiritalists to come forward with a helping hand, and defray excenses (if there are any) of the Woodbull and Clafin trouble, for you have been the means of doing too moble a work in that respect to suff.r financially or otherwise.

FREE AGENCY.---If free agency haling of ourda-tion in fact, markind could set these laws at de-flance, and become anything they might facey would enhance their happiness; and if they tried one course, and that failed to meet their expecta-tions, would by a more act of their will charge to something else, and go on so, ad infinitum.--A Spirit, is Volce of Angels.

Well; now, Mr. Spirit, if you are not laboring under an halucinstion, we are. Bomabody is de ceived. 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 you is on hormore the states which is the magnet between a man and an as is, the former can change his tune, the latter can not. Just so sure, Mr. Spirit, as a man can select the tune he will s ug, from Yankee Doodle, up or down to that of the good old Methodist hymn designated as "Old Hundred 'D. Lingt acardeln as he can be that be the good oid Methodist hymn designated as "Old Hundred,"-just as certain as he can do that, he can change his occupation, his method of doing bus ness, etc. Mr. Spirit, please consider this mat-ter further and report.

OLD AVEST.-Old Avery is a money grabber, but bronic rheumstiam has got him, and so he cruthchr

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for a moment of this astounding claim?" Nothing would give us more pleasure than to see the statement of Col. Oloots varified. The people will be incredulous unless he demon-strates publicly the truth of his assertion. Come, Colonel, prove your statements, just the same as Falton did when he applied steam to navigation. The microscope has revealed and may not Mr. Felt have appliances by which he too, can unfold new facts, new ex-istences? istences?

MARIETTA, GA.-R O., Kerr writes:-1 may lose sight of the time to renew my sub-scription, but your paper never, for to it and the good angels I oweall I know about my home in the Spirit-land, and my prayer is that your days may be multiplied and made heppy, as a recompense for the great g od you have done-to the world at large.

No Bpir tualist with an investigating turn of mind, can well do without the Jounnal. It is the only spiritual paper that dared to fight Moses-Woodnullism. The others were hid of "hurting" somebody's feelings, or "field ing "on somebody's "corns." The informa-tion 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 deity, and in doing so it is well to have the same couched in beautiful language. There is a vast of in reace-between the invocation of an old Prosbyterian descon, and that of a venerating spirit. The following through the medium-ship of Mrs. Jennic B. Ridd, in the BAWNER, is certainly one of the floest invocations that we have read for some time. The spirit beseech-ingly said. "One Rather and one Mother floet we have read for some time. The spirit besech-ingly 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 strength-ens the flower and brings out its besutiful col-ors and unfolds its petals, so may thy love bring fate flower and into beauty every soul here present. O i 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 weak ened soul by the hand, and bring it up to a this room to day; and may it take each weak ened soul by the hand, and bring it up to a higher, better plane of existence. As the dew-drop fails upon the flower, so may portions of thy never-failing love fail upon these thy chil-dren. Oh! may their lives become sauctified, may their hearts become strong by communion with the angel-world. And oft our Father and our Moher God-the sweetest name that we can give to thee-we know thou watchest o'er us, that thou sendest forth thy never-fail-ing elements to sustain and guide us, eren as the mother watches o'er her little ones. Wilt thou protect and guide us? Help us as we bring these mesages of love; keep us and hold us unto thyself, and we would give to thee all the prise, now and forevermore. Amen." the praise, now and forevermore. Amen.

But here is another prayer, brim fall of sim-plicity, and amusing withal. It was made by a colored man, and is as follows: "O Iford God of dis glorious universe, wilt dou look down in de omnipresence of dy eye upon dese God of dis glorious universo, will dou look down is do domingressence of dy eye upon dese dy collard children bowed upon de kuuckle-base dis alght? Take a solemn peep upon us and let a heap o' light in. Dou knowest what dese dy poor darkles need. Dare be Sam, dere be Jerry, and dere be Pompey. Day are in dare sins, that's what I reckon. Help dem to gli u and git from the wilderness of sun, and come into de clearing of salvation. Take a solemn peep also upon de darkles in de other cabin, who fiddle and whirl upon de bombastic toe, while dy servant fulminates words to dee. May dey rise above the anthratory things of dis world, and fig bk; Masse L'inkum's balloon heavenward. We intend to get a prayer-ometer as soon as possible, in order that we can measure the hight which each extends heavenward. We take pleasure in reading in-vocations, especially those made by the color.

MANIPRETATIONS IN THE LIGHT. -D. Monch the medium, and two ladies seated themselves on a very large and heavy sofa. He then ask-ed ms to take a chair in front of him. Pisoon a vary large and heavy sola. He then ask-ed ms to take a chair in front of him. Pisc-ing his hands on my shoulders, I then grapped, his hands in mine, and instantly the sofa, Dr. Monck, and the two ladies—a combined weight of at least 600 lba.—ross right off the floor, in the light, in full view of the other vis-itors. Four hand-bells on the table became quite agitated, and moved about, and rang singly and then all jogether. 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 alohabet required to make up the words; it also played fast, or slow, or stopped entirely at our request. A musical al-bum also played in the same outflows manner. At the same time, Dr. Monck's hands were in full view, and to show that ino hidden appli-ances were used, the musical box were lifted off the table; and then the same things took plage. A pencil was placed on the table with a place of paper. marked with the initials of plage. A pencil was pisced 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 pisce itself in a slant-ing position and actually write. This happen-ed several times-London Medium and Day. Those manifestations are splendid, occur-ring as they did in the light: The spirits in this country prefer darkness to light-not that their ways are svil, but because we suppose they are modest, and don't wish to be imperthey they are modes, and don't wish to be imper-tinent and get ahead of the English spirita. We are, however, far ahead of the English Spiritualists, we are glad to say, in one import-ant feature-viz: Exposures! This kind of manifestation scenes to be on the increase! We propose to keep ahead of England in some things. propose to keep ahead of England in some things. Arranotarryn --Oors P. Bandolph of Bar-tonsville, Vermont, writes:--Disming it a duty as well as a pleasure, I write to you to express my sincers thanks and appreciation for your kindness in publishing the notice Mrs. Lana Hutchinson, of California, sent you, regard-ing myself, stating circumstances and condi-tions. I have suffered the pangs of want, ever desiring for nomething higher and noble, but every wish has died in a , wall till I have oft times wished death would hear me and come to my relisf, and take me away from the hard and tolkome life to which fats consigned mer but through the kindness of Mrs. Hatchinson and yourself. I have obem successful, and I now wish to express to all who have kindly and cheerfully responded to the notice my sin-cers thaks and appreciation. We are/glied to learn that the 'daughter of the distinguished Dr. B. P. Bindolph, has

um of all responsibility for his acts. **EARLY EDUCATION** — After coming to conscious-mess in the Spirit-world, although they see no lit-eral lake of fire and brimstone. full of helpfess, suffering victims, wallowing in its seething, bub-biling mass, as they have been made to believe yet their earthly education has such a hold upon their ignorant minds that they, bilicre there is such a place somewhere, and, as they ad not conformed to the teaching of the church, they might at any/moment be planged into this imagi-mative lake of firs, there to remain forever. The contempiation that any moment they may realize their worst fears causes the most polynami feelings of remores.—*Epsiti of L. Judd Purdee*, is Voice of *Angola*.

As a natural consequence the wrong exercise of use of any of theGod-given powers of man must result in deterioration or pain. He who believes that God will publish the wicked forever and ever, so inardes his mind thereby that it can not properly develop—as well expect to retain a beautiful fower by keeping it continually in deriness. Each a belief is brutish, and no'one can extertain it with-out having animal instincts and passions. selves known to us,

VINIONS AMONG THE INDIANS .-- Coacocchee, p Wild Cat, was a friend of Osceola in the old Semi e war; he frequently had visiens. The follow ing is very beautiful: Ing is very beautiful: "When hunting some time after with my brothes. Ofulkes, I sal alone by the ofter of a harge ost. In the moss hanging over me I heard atsamps sounds. I trid. to show, but could not. I felt myself moving, and thought I went far above to a new country, where all was bright and huppy. I saw clear water, posta, rir-ers, and prairies, on which the sun never sets. All was green; the grans grew high and the deer stood in the midst of it looking at me. I then saw a small, white cloud approaching, and when just be-fore me, out of it came my twin sister, drawed in while and covered with oright all rer ornaments. Her black hait, which I had often braided, hung down har back. She clasped me around the neck "When hunting some time

The same degree of intelligence is manifested by all animals, which becomes plain when their habits are carefully studied. Even snakes in their cruci-fascination of bird, enhibit a d-gree of intelli-gence or method of action, that excites the aston-ishment of the beholder. .

ANOTURE IMPOSTRE EXPORED.-T. D. Hall, of San Francisco, Cal., writes.-We have had consid-orable materializing in Ban Francisco of late; but as yei I have to hear of any that has proved gen-uine. Theve is a fellow here that styles himself the wonderful Dr. Mathews. He claims that he was a medium in Chicago, before coming here. This wonderful doejor became a materializing me-dium very suddenly, undervery suspicious circum-stances. The other Sunday he was at Charter Oakwildi where there was a scance being held. and one of the context of the second stances. ANOTURE IMPOSTER EXPOSED .- T. D. Hall. stances. The other Sunday he was at Charter Oak Hall where there was a scance being held, and one of the lady mediums denounced him as a frand and that his materialisations was done by himself. The wonderful Dr. Mathewis then arose and rais-ing his syst towards heaven, and in a very effont-nate voice, declared he had been a medium for more the scholarer that the state of the direct the The wonderium pr. Mangers then arose and rais-ing his syes towards between, and in a very effemi-nate voice, declared he had been a medium for more than thirteen years, and that God and the sagets had given him the high and h-aveniy gift of materializing, which he gave to the world at finy cents a heat. When he got through presking, a young man came and stated that he had been an accomplice of Dr. Ma'hawa, but'repenting of his folly, he wished to do the best he could towards undoing the wrong he had been guilty of. Ho then proceeded to suptain the motion operandl of the so-called materializing. He said that Mr. Mathawa had several hundkerchiefs he blinds around his head and covers his face with the vells, using brow wells for colored faces. There being very lit/le light in the room, and the blinds around his head and covers his face with the vells using brow wells for colored faces. There being very lit/le light in the room, and the blinds around his head and covers his face. With the vells, using brow wells for colored faces. There being very lit/le light in the room, and the blinds around his head and covers his face. With the vells quiting brow you for or the cabled, it a almost infoceable to see the face at the spor-ture, consequently the Doctor is not very readily detected. The fan Franchee Society of Boirtman-iet appointed a committee to place Mr. M the way under strict test conditions whetever. He said he considered himself a gent on an a would not allow any one to secure him with rope of in any other manner, nor will he allow his clothing to be examined being reatering the submet. He simply wilks into his conducts with his Funch and Jody show, which he calls materialising, his submet. He is about played out here now, and i should not be suprised if he was the ty to appear in Chicago with his heavening fits.

The country is full of such impostors, and those who fall to read the Rangeto-Partosophican JOURNAL, are dally imposed upon by the most contemptible rascale living. Committan Spiniture -My control to night the second and the second second

Mediums are compelled to suffer more or less from those who pass to spirit-life saturated with whiskey. Their presence will often make a med)am drun &. The spirit is in a measure poisoned by the liquor, with the very essence thereof, and when It comes in contact with a sensitive brain, it will reel as if drunk.

CHETOPA, KAN, -Elijah Justice writes. -I can't do without the JOURNAL on account of the good news it brings, and the scientific articles that it contains. Go on with the good work.

Yes, the JOURNAL does furnish good news, but lately it has been compelled to present to the world some unsavory dishes in the shape of exposures. We do not blams the "frauda" as much sector. We not not brain in their circles and who will swear they saw a child, wife, brother, sister, hushand, etc., and to suggest they may be mistak-en, is only to be invulted in return. Picking the "mediam" under no test conditions, they are in part to blims for the france perpetrated.

part to blime for the frauds perpetrated. BUTOIDES. — At a recent sliting of one of our ch-cles, the subject of anicide was surgested.to us by an emiscent spirit, who is his life held a Professor-ship isnatomical) in Mdinbro'; he states that he witnessed the rank subject on two occ-alons he alluded to the subject. Now this gives Spiritualists an opportunity to remove an error from the minds of some who imagine that by sev-ering forcinly the lies that bin them to earth, they are at once removed from frombles here to peace beyond. A little reflection will convinde-even the most ignorant of the fallacy of such rea-roning. At our birth we are iplaced upon this seria in our first sphere, to mature by astural laws of davelopment until rips and ready for the sec-ond change—so that it becomes apparent that any violation of the grand draiges brings in its train confision—the poor sufferer finds on his entranos into the second sphere, that he can not at once into the second sphere. In the formation is on the wrong he has committed—he or sha hunted by remores with mind for accutar sec-uities hops of earch. I have frequently heard poole be disally talk of the mains of human life, when by a simple act them can bave the con-reating of site of a bave frequently heard poole be disally the first mains of human life, when by a simple act them could have the con-reating of site act here can show the con-fersion of a suicide, and them, how faw would con-ting the relation of the main of how the descings of aphrice, who describe them once have the con-fersion of a suicide, and them, have frequently heard forma- such as dramkenness, violons habits, drama of a suicide, mad main describer habits, drama of a suicide, mad main describer habits, drama of a suicide, mad main and a substander wation forma- such as dramkenness, violons habits, drama of a bay drama the substanded of them and the second forma suicide, and hear, have frequention. All of when mails fators and anisted and anis SUICIDES -At a recent sitting of one of our cir cles, the subject of snicide was suggested to us b

chronic rhoum tiam has got him, and so he cruth is it, and will thid dath, and after, perhaps, for a speil-there is some evidence that life's momen-tum lists beyond the vell. How willingly he would exchange his money, though tearfully, for a pair of fresh legs! Ohl beautiful compensation, thou givest every man algrief! lucky is he whose weak spoke in life's wheel is the financial one-only a pocket grief. -J. Whetherbes, in Banner of Light.

MAQUORETA, IOWA.-Mrs. D. P. Smith writes.-I.fad my gratest enjoyment in reading the RELATIO 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

CHAISTIANITY. -- "Tae British forces," says an eye witness, "hava made Caristianity and Owilisation in the eyes of the Uninese, synon mous with murder and rapine."

The teachings of Confucing are in all res pects equal to those of Jesus who is only one of the many Saviors who were crucified in the past. The memory of Confucins is held sac red by a nation representing about one-quarter of mankied. The history of Confusius is reliable; that of Jarus full of contradictions. The latter even "borrowed" the former's Gold en Hale, without even giving credit therefor

ELEMENTARIES -- Col. Oloott siys they do exist. He is in earnest in his assertions, and ws say let him have free scope in his inquiries. To try to frown him down would be foolish in the extreme. If so such entities as Ele mentaries, if they only exist in the fertile im aginations of Madame Blavataky, Opl. Olcott and others, they are as harmless as a simple thought. If they have an existence in the inner world, the sooner Spiritualists broom ognisant of the fact the better off they will be. Col. Oloott says : "But here is where Mr. Fints' alleged discoveries will come in play. Fits' alleged discoveries will come in play. Without claiming to be a theurgist, a mesmarist, or a Bpiritalist, our Vica Pres-ident promises by simple chemical appli-amost, to exhibit to us as he has to others before, the races of beings which, invisible to our eyes, people the elements. Think

the distinguished Dr. B. P. Rindolph, has been successful in finding a pleasant hom

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been successful in flading a pleasant home. Restroammation — Varidat that R data na tion is necessary, that a spirit must return to earth to complete his existing, would be equivalent to setting back the whole world to that period of its history when mail, conches and canal boats were our only means of travel from one city to another. It would be fool-ish for a man to alte up 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 constant-ity taking place, in the Boird-world, then wherein the necessity of Reincarnation? And equilibrium to Aand hErow

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RALIGIO-PHILOSOPHICAL JOURNAL

NOVEMBER 4, 1876

daded from page 80.

be leader of all. Wesley inquired, "Who are

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

"Do they still refuse to believe in Jesus?" "Oertainly they do. Their heaven is located above Jerusalem." Wealey found that the patriarchs were not

Their spirit power had so ripened that there. they had progressed out of that position. He was charmed with the beauty of the country of the children of Jarsel, as well as with the mpleria which they worshiped. . Above Jerusalem is an ernet 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. He past through what seemed to be a belt of luminous other, supported from the patriarchial heaven of the children of Israel. He came within sight of the earth itself, and he seemed to disnover 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 Oatholics' heaven. Ohrist did not dwell there. They, however, expected him. They employed their time in inging and praises to God, and in praying that Ohrist might come. They did nothing for others; they ministered to no one. They did not believe in spirit ministration. Their only object was salvation for themselves and friends. His guide then said, "There is an-other heaven to which I wanf to introduce you." He then entered a broad arena evidently far removed from any other beaven; a sphere in which there seemed to center vari ous hues of converging light, representing different figures. Here were groups of temples. Weaky saw from what appeared like a slight emission, what seemed to be a teachar. 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. Wealey 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 Bon of Man, stood in this heaven. He bowed down in humiliation before him. He asked permission of the great teacher to become a messagebearer from heaven. His guide, clothed in oriental splandor, 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, easist 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 bleasings. Those who have their own mivation in view, should lay their offering at the first human shrine that needs it, and Ohrist 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 elequent and charming throughout.

Is the Devil Dead?

Mrs. A. W. Bates of Bouth 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 urticles with much inter-

Fraternal Calls.

Bro. Orapsey of Minnesota gave as a fraternal call while en route to his home after a long lecturing ture 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. Euch will take subscriptions for the JOURNAL and LITTLE BOU QUET.

New Trial Subscribers.

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

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Friends everywhere will oblige by soliciting such subscribers.

Letter of Fellowship.

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

Don't wait FOR BILLS to be sent for colleotion, 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 ourself against all the libel suits that the emissaries of nastiness can institute.

Married

Married at her residance in Chicago, Octo-

ber 13th, by O.M. Plumb, Minister of the New Gospel, Mrs. Cors L V. Tappan to Mr. Wm. Richmond of the same city.

GRORGE MACDONALD'S new serial, "The Marquis of Lossie," is begun in the number of Littell's Living Age for Oct. 21st, printed from advance sheets. Its opening chapters are full of interest, and give promise of a remarkable powerful story.

M. G. AdaLar, of 263 Bouth 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. Tro wbridge, en titied "His Own Master," will begin in St. Nicholas, for December.

Dn HOLLAND's new serial story. "Nicholas Minturn," will begin in Scribner's Monthly, for December.

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

MRS. BLAIR THE SPIRIT ARTIST WAS THE SUB-JECT TREATED.

Daas Mas Ronrson, 894 Dearborn Street, Orioago, III.-I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard 65 my treatment by the rontaining mannet sed paper and prescription orace, hence I did not observe the clause to "see alone," and as a friehd from Ohlo-Mrs. Elies Baith, was bere on a visit to me, hence I did not observe the clause to "we alogt together. I applied the papers to my med as directed and went to sleer." The seven both awakased at the same time by what seemed to be the door opening. We then bed (and we know our door was securely lock of before returing), as the figures approaching our bed (and we know our door was securely lock of before returing), as the figures approaching our bed (and we know our door was securely lock of before returing). Set the figures approached it was no clairavorant vision on my part (and Rilen is no medium at all), but the spirits were of promised and we know our door was securely lock it was no clairavorant vision on my part (and Rilen is no medium at all). but the spirits were of the set the start and beard, re took his place directly over our bade and hald his hand on my forebeed; the fiber was a of the bod and raised up the blankets and bot in out until her screens had brought me to my feet, did the spirit drop the bedding; but over the door and forend it locked. The period is may had a similar experised, held way. Insteed of fading away, taey pased out at the door and forend it locked. The period the magnetized papers from fire differ. The box had a similar experised, held way field in the second time. I an application, for I have been side, and us in the door and forend it locked. The period the out way sears, to no wfact. The spirit before. The above is a true existent the spirits will help period the out and spirit to ald the side, and us in the ten spirits on other is a side and the side the magnetised papers from fire differ. The shore is a true statement of so dof anits to prote is a dapper that the spirits will DEAL MRS ROMINSON, 894 Dearborn Street, bicago, Ill.-I tried your remedies, and thus

Convention.

The Northern Illinois Association of Spirit-ualists will hold its next meeting at Grow's Opera House, Chicago, on the Söth and 96th of November, commencing at 10 o'clock, fat-urday morning, holding three sessions each day. State H. Johnson, Capt H. H. Brown, E. V. Wilson, Juliet H. Beverance, H. 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. Lot the friends everywhere so far as pose ble turn out and we will have a feast of good things. JULINT H. SEVERARCH, M. D., Pres. E. V. WILSON, Sec.

BL Paul, Minn. The Spiritualists closed their assembly in this city on Sanday evening, with a rather re-markable exhibition of orstory by Thomas Walker, an uneducated boy brough have from the State of Michigan. In the evening Harri-son ball was packed to overflowing, and many who have no faith in Spiritualiam were both pleased and astonished at its pretended or real manifestations from such an unexpected source. Walker spoke while in s trance, and when awakened, claimed that he could not re-member or recall one word spoken during his long, eloquent and animated discourse. Not withisanding his lack of culture, the language was strictly grammatical, and nonplussed the skeptical portion of the audience.—St. Paul (Minn.) Trabuse.

The Winter Campaign. To the Linemate and Brantus. --Friends, I have esrively entered upon my labors as an independent spiritual missionary worker, have already delivered some ten lectures in Fair-mount. Tonganoxie and Dimond. I have en-tered 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 units their energies with me, until humanity shall be saved, and lifted from their present thralidom of error, ignorance, superstition and bigotry in Kansas and the entire world. Now who will extend a hand or spire a dollar, ten or more, to marshall all liberal minds and friends of free thought and intolerance. Let us or ganise everywhere, and especially in Kansas. It is well known that one poor soel, though gifted with the philosophy of a Plato or the sloquence of a Damosthanes, can do little a foot and alone. And though we have the symosthy of the RELIEGO PRIMOSTIONA and the encouragement of thousands of kind gardian spirit friends as well as friends and the encouragement of thousands of kind gardian spirit friends as well as friends in the liberal elements of Kansas into organis-tions without a creed, so as to work unitedly logether for the promulgation and diffusion of the flowral elements of Kanas into organita-tions without a creed, so as to work unitedly together for the promulgation and diffusion of knowledge which is the true Bavior. Come, Liberals, come Bpiritualists, and let us unite and do something for Liberalism and Bpirit-ualism in Kansas?

nalism in Kansas? All letters should be addressed to me at Tonganoxie, Leavenworth County, Kansas. Frienda, 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 advo-cates of the religious dogmas—the Creedists, to a discussion everywhere and anywhere; for with my angel friends to inspire, I am in earn-est and fearless. eat and fearly THOMAS COOK.

Melvan, Kansas.

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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

OBITUARY. Passed earth to Spirit-life, JULIA A. Annory, wife of

C. H. Abbott, of Spirit Lake, Iows, Sept. 18, 1876 in the fist year of her ags.

Bhe was a most exemplary woman and much esteems by a large circle of friends . Was baried with Pasrons honors, of which order she was a prominant member. O. H. A.

Passed to Spirit-life, Ang 16th, after a brief but pain-ful lineas, Mr. Hunkst Watenry, of Mba, Minn., aged 50 tears.

years. Mr. Wrassaw was one of the pioneer settlers of the Witswater value, a beautiful helt of fartile land, which borders on either side of the Witswater tiver, whose masse is derived from its sparking material designs upon the intractions rolling or the site of the site picks and the site of the Witswater site of the site site of the site of the Witswater site of the site site of the site of the Witswater site of the site site of the site of the site of the site of the site site of the site of th

Restore that was preasion of his faith in the Low revela-tion. It was the writer's good furture to be on a winit to friends in Elba, when the angel of death canes to wasses from the crum ving rains of its morial temple, the noble spirit of that good mass. As I was encoessful in relieving repainedly throach which his woold char to my hand when I situngried to be awardre a few hour's repose showes the great depth of his trait is angelic ministrations. Genily I manished his angel graudiants to saver the chords of visible His, and I have si ce received their milled thanks for the bleased saverice. A widow and two marfied daughters remain, to mourn planot-with their request, I perform 4 the function of a faither in habant and food faither. In com-planot-with their request, I perform 4 the function at Beaver, a willing it we milles distant, the church was contraously op mas for the coce ion, showing that Ohris ina brotherhood in coursmains descominational intoleri-ance, and progress is the wrath word of the peole Emmo, and progress is the wrath word of the peole

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Jehovah and Batan Compared.

This redical pamphlet on Theology cost postpaid to these soldering ten costs to the author, M. E. Craves, Richboro, Bucks Co., Pa.

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J. N. STRONG, Proprietor, OHIOAGO. J. J. STRONG, Manager. Corner State and Washington Streets.

The Winter Campaign.

St. Paul, Minn.

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 ventur-ing further in the mysteries so little known to humanity.

From Minnesota.

Mrs. Esther T. Dougles, of Winons, Minnesote, 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 jecture, that he said, 'Let him do the lecturing, and give him anything you inhand for ma." When he was about to leave, and mousey was tendered him, he said, 'I meant what I said, give it to Walker. The Convention gave Walker \$50."

Dr. Samuel Watson is one of nature's noblenan, and the Spiritualists of Minnesota are ng the best in the land; they are liberalalways magnanimous. Our young friend. Walker has fallen in good hands now, and he will receive ample remuneration for his servi-

Junning Loud Wann-at the earnies initiation of her friends in New Tork, will make in that city until further notice, at her a derma, 10 West Twenty-first street. Mrs. obb gives general antisfaction, we under-and, as an independent sinte-writing moli-n as well as for various other phases of me-

Rock Bottom, Mass., Oct. 16.p. 76. The above is a true statement of facts fitnessed by me. ELLEN M. Surre, of Bellevue, Oalo.

n.30 1010/101

